

St. Catharines, Ontario

The

# Brock Broadcaster



***A newsletter for the Brethren of Brock Daylight Lodge No. 745, Niagara "A" District, All Members of the Grand Lodge of Canada in the Province of Ontario and Beyond.***

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**April 2022**

## **A MESSAGE FROM OUR IPM**

*"When you walk through a storm  
Hold your head up high  
And don't be afraid of the dark.  
At the end of a storm is a golden sky  
And the sweet silver song of a lark."*

**From the musical "Carousel" by  
Oscar Hammerstein II and Richard Rogers**

Brethren,

We have lived through an extraordinary time in history over the last two years. Everything we have been used to and taken for granted has been rooted out of the ground and up ended. We have lost loved ones and friends who will forever be missed, we have reflected on



# **Ontario Masons**

much, and have longed for the return to normality.

But will it be normal again?

Over the last 5000 years, events beyond our control have made transformations to the human experience that we read about in history books. The result of plagues and natural disasters were catastrophic to world populations, and there have been many in our human history. It was the End of Times, the end of mankind and everything those ancient people love and lived for. Could they recover? Would they ever recover? Their world would never be the same and the rebuilding of their life was about to happen by this collective force and will of mankind.

Here are a couple of periods in history that we can reflect upon...

### **The Justinian Plague-6<sup>th</sup> Century C.E.**

Justinian I, also known as Justinian the Great, was the Byzantine emperor from 527 to 565. His reign is marked by the ambitious but only partly realized renovatio imperii, or "restoration of the Empire".

Emperor Justinian was a very busy man during the evolution of the Byzantine Empire. He was responsible for the revision of the Roman law and was considered the "last Roman Emperor". Things were going along nicely, but in 536 A.D., a vast toxic cloud referred to as a "veil of dust" descended upon the Mediterranean environs and caused darkness and cold temperatures for many years. Scholars now

theorize that it was the eruption of a huge volcano in Central America that caused this era of darkness. Famine, social and political disruption, war, and disease broke out. The mass migration of populations to seek areas of food production and resettlement added to the chaos. But the worst was to come.

In 541 A.D. an outbreak of a deadly pandemic (or possibly the Bubonic Plague) occurred with catastrophic results to human life. The plague had spread over the inhabitable face of earth, and along with the “strange cloud” that inflicted the Earth, caused death to an estimated third of the total population. It was called the Justinian Plague, and it heralded the beginning of the Dark Ages and Medieval Times.

It must have certainly been thought this was the end of days and God had wreaked his mighty vengeance upon humanity for their sins.

But out of these dark and desperate times, does anything momentous take place? The plague changed the course of the empire, crushing Emperor Justinian’s plans to reunify the Roman Empire and caused massive struggle. ***It is also credited with creating an apocalyptic sensation that spurred the rapid spread of Christianity.*** The expansion of Byzantine Christianity was intimately connected with the political ambitions of the Byzantine emperors, eager to spread their influence throughout the Balkan and Russian lands, to Syria, the Holy Land, Egypt, and even the coasts of Italy. For better or worse, the movement to bring Christianity to the rest of the world was happening.

### **Black Death and the Age of Enlightenment** **17<sup>th</sup> and 18<sup>th</sup> Centuries**

Although not quite a pandemic, according to scholars the Bubonic Plague or

Black Death has been a pestilent part of our time on Earth for as far back as 2800 to 5000 years ago. One event in the past seems to take center stage. In 1665, the Great Plague killed 70,000 people of London, England, and the plague was only then halted by the destruction of the city with the Great Fire of London in 1666. Those were a terrible couple of years for the citizens of that city, and nothing was ever going to return to normal.

One thing that the Black Death did, by depopulating areas by as much as 80%, was to dismantle the vassal system across feudal Europe. This made it possible for peasants to exercise the desire for whom they wanted to work for, that then laid the ground for recognition of these peasants as people-which then accelerated the development of empathy, because of the need to look past someone’s title because you needed your arable land tended. ***Which then led to John Locke (the Father of Liberalism) and other Enlightenment Philosophers to profess the value of human happiness and the pursuit of knowledge.*** The foundation of the separation of church and state, the implementation of constitutional government and ideals of liberty, fraternity. Equality, toleration and progress were realized. Now, where have you heard that before?

*“De chao est ordo – Out of chaos, comes order.”*

As we emerge from our own darkened days of late, I have hope that perhaps we will not return to the old “normal” times, but maybe a new age of our post-pandemic period will give us an opportunity to make positive changes.

I have asked myself these questions over the last two years...

What have we done in the past, were we productive in our isolation?

What are we going to do now?  
Where will we be in the future?  
What shall we keep, what shall we change, and  
what shall we dispense with?  
How can we be better?

My list of hope for positive things certainly contains civility, respect, tolerance and understanding.

Positive things will happen. What will you do to make a difference?

We meet again soon, stay hopeful.  
*RW Bro. Thomas A. Wills. IPM*

***Walk on, walk on with hope in your heart  
And you'll never walk alone.***

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## **“FITNESS” - A NECESSARY REQUIREMENT OF THE TRUE FREEMASON**

***We fail if we do not make our members  
fit to receive the special instruction unique to  
the Masonic Lodge.***

**I**t is well understood that one does not attempt Calculus without Algebra and Geometry as foundations. In a word, one must be made fit to receive advanced knowledge by the acquisition of lesser knowledge. The Symbolic Lodges have the very great responsibility of making Masons. But what does it mean to ‘make’ a Mason?

The answer to this question will vary, but minimally it must mean that it makes a man fit to receive higher knowledge than he has been

exposed to earlier. This ‘unfitness’ is achieved by sharing experiences found nowhere else in the world and by imposing a severe self-discipline that he has no equivalent in any other endeavour. It is achieved by undergoing a ritual.

The example of a wedding may serve to help make the decision clear. For the observers at a wedding, it is only a ceremony uniting not only two individuals but also uniting two families. But for the participants, the marriage is a ritual, intended to effect very fundamental changes in their outlook on the world and themselves. Over time, the importance of the ritual character of marriage has declined, and divorces have risen as even the participants see in marriage nothing more than the ceremony and, consequently, feel no real bond to each other, no permanent transformation that only ritual can give.

It is equally true in Freemasonry that appreciation of the transformative character of Masonic Ritual has begun to decline, and the workings of many Lodges have become mere ceremonies, or, worse yet, mere entertainment.

The result is that too many newly made Masons possess the title in name only and do not understand the great weight of responsibility set upon them to preserve and protect the great truths given by Freemasonry to Freemasons.

We fail at the greatest responsibility of leadership if we do not prepare our members to receive that special instruction unique to the Masonic Lodge, if we do not make them fit to receive it.

The power of Freemasonry resides in its Ritual, its fellowship, its catechisms, its traditions and its moral truths. This power exists because of the ability of our Fraternity to transform its

members from ordinary good men to extraordinary, better men. The need for more Masonic education is universally understood, and many Grand Lodge jurisdictions have begun programs to ameliorate this condition.

However, at times it appears Freemasonry is compromising its standards in order to accommodate those aspirants who are not fit or properly prepared to embrace the elevated teachings our Fraternity processes. While this might be a positive gesture regarding membership status, we must be very careful not to lower the standards which our noble Order and its teachings require. We must be prepared to demand high qualifications from the applicants, insofar as we can observe them. Doing so, this will assist the newly initiated Brother Mason and assure continuation and perpetuations of Freemasonry itself.

In order to take advantage of the Masonic heritage, the Mason is encouraged to be tenacious enough to review his Freemasonic teachings continually; otherwise he can stray from the true Masonic path, slip from Masonic joy to complacent and sink into a quagmire of disinterestedness. The Mason must be prepared to work, because studying and learning must coincide with a striving for intimate attachment to the principles of our Fraternity.

However, study alone is not enough; the Mason must be prepared, willing and ready to apply Freemasonry's lessons to his life and to share them with others. Masons must be willing to devote sustained energy to accepting the responsibilities of our Masonic lessons. Every effort must be made to impress upon and teach these to the newly made Brother Mason.

He must be able to recognize and repudiate the approach that will take knowledge

as an end in itself and, instead, come to the conviction from that aim of Masonic study and application is to acquire nobility of character, integrity and good habits. He is prompted to dedicate himself to the willing service of people and to attempt to exert his influence upon them for good, rather than to return apart and aloof.

We, by our very nature, are evolving beings. We never stand still; we are always becoming something else. Therefore, we are encouraged to review our Masonic teachings and principles, then recommit our lives to them. This promises to be an ongoing process because, there is no genuineness in our existence without a sense of commitment and indebtedness; without a cognizance that man must transcend himself, his needs and his self interests; without the realisation that our existence involves celebration, satisfaction and exaltation. It is difficult for Masons to think of themselves as true Masons without being conscious of their indebtedness. The true Mason has a sense of being committed to a continuous task, being called upon to experience living and receiving as well as taking. To the Mason, this is the most important experience and joy in life.

Masonry's meaning, therefore, is found understanding the demands made by our Craft and in responding to them.

Furthermore, Masons are strongly encouraged to strive to acquire a thorough knowledge of the world in which they live. This becomes a necessary prerequisite for comprehending of their Brothers and Sisters whom they will be asked to serve. To commit oneself fully to the teachings and principles of Freemasonry, then, requires a leap, a suspension of one's inevitable self-centeredness.

Thus, the ability to love is a Masonic qualification of paramount importance. To assist in effecting positive change, love and compassion are offered first before we commence our practical assistance to the less fortunate.

Finally, there are three conditions a Mason has to meet; the perfection of his intellectual faculties, an active imagination to probe the concepts conveyed by Masonic imagery and, as a result, the determination to live a strong moral life.

Then, and only then, will he be fit to be a Mason.

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The poster for the Ontario Masons presentation features the organization's logo and name at the top. Below it, the text reads: "Presents: **Life, Death and Rebirth** Common Threads in Ancient Initiatory Rites of Passage Guest Speaker Bro. Joseph Martinez Sat, Apr 2nd, 2022 @ 7:00 PM - 9:00 PM EDT REGISTER HERE <http://bit.ly/GLMasonicSpeakers>". To the right of the text is a portrait of Bro. Joseph Martinez, a man with a goatee wearing a suit and tie.

Bro. Joe Martinez is a veteran of the United States Army, a former Counterintelligence Special Agent and an Investigator for over ten years. Joe served as a team leader and conducted numerous joint and national level investigations and operations, deploying to conduct computer forensics and incident response operations all over the world.

“Life, Death and Rebirth: Common Threads in Ancient Initiatory Rites of Passage”, discusses the use of Systems of Initiation from the time of Sumerian Civilization through the rise of the Speculative Lodge, including the use of

common practices, their purposes, and the flow of similarities in meaning from ancient times through the modern day.



The poster for the Ontario Masons presentation features the organization's logo and name at the top. Below it, the text reads: "Presents: **Reconciliation through Indigenous Knowledge and Understanding** Guest Speaker Michael Hankard Sat, Apr 23th, 2022 @ 7:00 PM - 9:00 PM EDT REGISTER HERE <http://bit.ly/GLMasonicSpeakers>". To the right of the text is a portrait of Michael Hankard, a man with a mustache wearing a blue cap and a brown jacket.

Bro. Michael Hankard PHD, is a Professor Emeritus of Indigenous Studies at the University of Sudbury. For the past nineteen years, he has lived on the Serpent River First Nation with his wife, Cheryl.

*“Indigenous knowledge is a uniquely interconnected way of relating and understanding. Elders have told me that what we know today as Indigenous knowledge is actually more correctly termed ‘kikinogway b’madzowin’ or the teachings of good life. It is rooted in teachings on the mind, body and spirit—the mind thinks, the body does, and the spirit feels.”*

To register for these presentations, kindly visit:

<http://bit.ly/GLMasonicSpeakers>



**Q:** Does the Steward have to carry his wand when preparing the Lodge for a degree?

**A:** The answer is yes. As is stated during the Investiture of the Stewards and the D of C on page 75 of the Ceremony of Installation—their wands and baton are the badges of their office. (Similarly for the Deacons, on page 74.) When

exercising their duties, the badges of their office are to accompany them as they are a key identification of these offices.

Also, it is both expedient and practical for the Steward to carry his wand while preparing the Lodge. Without the wand, the Steward would have to square the Lodge at all times. The wand permits him to deviate where necessary to check on the various items-and even to turn around and backtrack if he forgot to confirm the presence of a certain item.

**Q:** *Can an EA or a FC be given a Board of Trial?*

**A:** An EA or an FC cannot be given a Board of Trial exactly as delineated in Section 214 of the *Book of Constitution*, (passed and raised), so a modified form would have to be used, to ascertain that the brother was qualified to enter Lodge in the degree which was being worked.

It is important to remember that, in our Jurisdiction, one becomes a member on being initiated, and our Lodges conduct all business in the first degree. This is not the case in some U.S. jurisdictions, or in some other Canadian Grand Lodges.

**Grand Lodge of Instruction**  
**Question and Answers**

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*Ritual...*

*Mentoring...*

*Education*

IN MEMORY OF



VW Bro. John Golob  
Initiated...November 13, 1957  
Passed...January 12, 1958  
Raised...March 22, 1958  
Worshipful Master of Grantham Lodge No. 697  
1973  
Grand Steward...2001  
Charter Member of Brock Daylight Lodge  
2002  
Passed to the Grand Lodge Above  
March 4, 2022

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DEFAMATION IS ALWAYS WICKED

**If** a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's

reputation, I regard in the light of something more than a common friend: he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in hope of receiving the approbation of his Judge in the world to come.

Speak, then, no evil of your brother. If he have virtues (and surely all have some), let them be the theme of your discourse; if he have faults (and who is free from them?), mention them not; but, in all your commerce with your brethren or the world, "supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; on no account wrong them or see them wronged, but apprise them of approaching danger; and view their interest as inseparable from your own."

*Antiquities of Freemasonry – Oliver, page 178*



At the regular meeting of Amity Lodge No. 32 on the evening of Wednesday, March 23<sup>rd</sup>, there was to be a birthday celebration for Bro. George Culver. However, as those who live in the immediate area of Southern Ontario, we were experiencing a monsoon type rainstorm along with extremely high winds. Because of the inclement weather, Bro. Culver elected to remain in the safety of his warm and comfortable home to enjoy the evening. As the birthday cake had been ordered, produced and delivered to the Lodge hall, those brethren who attended the meeting had an opportunity to try a slice and raise a glass in a toast to possibly the oldest Mason in our jurisdiction.



I do hope you have enjoyed receiving another edition of *The Brock Broadcaster*. As always, the sharing of articles from within is always encouraged and you need not ask for permission. Archived editions can be found at [www.niagamasons.com](http://www.niagamasons.com).

Until next time, take care, stay safe and always be kind.

*RW Bro. Edward F Dunsmore*

Aka "Ted"

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