

THE  
COMMITTEE ON  
MASONIC  
EDUCATION

GRAND LODGE, A.F.&A.M. OF CANADA  
IN THE PROVINCE OF ONTARIO

CHAIRMAN  
R. W. BRO. W.R. PELLOW

EDITOR  
R. W. BRO. D.C. BRADLEY

MAY, 1982

VOL.1 No.5

## **TABLE OF CONTENTS**

<b>EDITORIAL COMMENT .....</b>	<b>3</b>
<b>THE GLOVES.....</b>	<b>4</b>
<b>DEFINING MASONRY .....</b>	<b>5</b>
<b>DOMIZIO TORRIGIANI.....</b>	<b>6</b>
<b>THE IONIC COLUMN .....</b>	<b>7</b>
<b>LET THERE BE LIGHT .....</b>	<b>8</b>
<b>VISIT OF RT. W. BRO. H.R.H. THE DUKE OF CONNAUGHT .....</b>	<b>9</b>
<b>THE EPISODE AT BEAVER DAM.....</b>	<b>11</b>
<b>SPEECH MAKING PART IV -DELIVERY .....</b>	<b>17</b>
<b>PERSONAL .....</b>	<b>19</b>
<b>QUESTIONS AND ANSWERS.....</b>	<b>20</b>
<b>BOOK REVIEWS.....</b>	<b>21</b>
<b>THE MEDIAEVAL MASON .....</b>	<b>21</b>
<b>FREEMASONRY; IT'S HIDDEN MEANING .....</b>	<b>21</b>
<b>DESIGNS UPON THE TRESTLEBOARD: .....</b>	<b>22</b>

## **TO ALL CONTRIBUTORS**

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY; WHILST EVERY PRECAUTION IS TAKEN TO ENSURE ACCURACY YOUR EDITORIAL COMMITTEE CANNOT CHECK EVERY FACT.

## **EDITORIAL COMMENT**

The fourth issue became somewhat condensed because of a change from the use of ten characters to the inch to twelve. This had the effect of compressing what would have been a forty page into a thirty-seven page booklet. There has been widespread acceptance of the booklet. Extracts from it have been used in Lodge summons' for short educational talks in the lodge, and some have been used as ideas for speeches.

Contributions and comments are always welcome. It would be appreciated, if those who have the booklet could spread the word to others and, to addition, submit names of members, who might benefit from receiving copies. Please tell us what type of article you would like to see in future issues. More questions and answers perhaps, and less of something else. Anyway let us know your preferences and we will attempt to oblige.

All correspondence should be directed to the Editor:

David C. Bradley,  
81 Hillside Ave. W.,  
Toronto, Ontario. M5P 1G2

## **THE GLOVES**

The gloves have been a masonic custom for over 600 years. Originally they were a necessary part of the operative Masons' protective clothing, being specially important to prevent injury, and were supplied to the masons by their employers.

Nowadays, in England, they are part of a Freemason's regalia; some lodges in England still present a pair of white gloves to every candidate on the night of his being raised. However, it was not always the candidate who received the gloves; sometimes he had to supply them. From 1599 there is recorded evidence that Masons were obliged to furnish a pair of gloves to each of the brethren on the day of their entry into the lodge as part of their admission fee; fortunately for all of us, times have changed.

In 1724 it is recorded at Dunblane Lodge (Edinburgh) that the lodge presented gloves and aprons to its newly-initiated. In 1737 it is recorded that an apprentice received an apron of white skin, a pair of gloves for himself and a pair of ladies' gloves 'for her whom he esteems the most.' The custom of giving two pairs of gloves; one man's and one woman's has been continued in a few American lodges.

One irregular print dated 1772 says that the Master addresses an initiate in these words: 'put on these gloves; their whiteness is the symbol of purity, and of the innocence of a Mason's manner. This other pair is for the use of the ladies, you will present them to her, who holds the first place in your heart. If the entrance into this respectable Temple is not accessible to them, it is that we dread their beauty and the force of their charms.'

Gauntlets, which are represented by cuffs and are worn by Grand Lodge officers, are regalia and have no special symbolic significance. Gloves, as such, do have a symbolic meaning. The symbolism which pertains to the gloves is to teach the candidate that 'the acts of Freemasons' and 'the works of his hands,' should be as pure and spotless as the gloves now given him. Both the apron and the gloves signify the same thing; both are allusive to purification of life.

In the Christian Church of the Middle Ages, gloves were always worn by bishops or priests when in the performance of religious functions. They were made of linen and were white. The white gloves denoted chastity and purity, because the hands were kept clean and free from all impurity.

In the V.O.S.L. we find, 'Who shall ascend into the hill of the Lord? Who shall stand in his holy place? He that bath clean hands and a pure heart.' The apron may be said to refer to the 'Pure Heart,' the gloves to the 'Clean Hands.' Both are symbolic of purification. It is unfortunate that the custom of wearing white gloves while the lodge is at work, and therefore the symbolic reason for wearing them, is slowly being lost to Freemasons.

Bro. L. Hirst Birchcliff Lodge No. 612

## **DEFINING MASONRY**

What would you say if someone asked you to define Masonry in a few well-chosen phrases? Many have tried to limit and circumscribe it, but most of the explanations have been inadequate, and it seems far better to dodge the issue, rather than attempt a pat definition. A far-ranging explanation of Freemasonry from one's own personal standpoint is more preferable. What lures a man to Masonry? For each man there would be a different reason and it is, in the final analysis, that all these separate and distinct reasons must find their way into any definition of Freemasonry. Masonry, after all, is directed towards each man and any definition must incorporate this fact.

You can readily see that any suitable definition of Masonry must be cumbersome. It would be better not to attempt it, but give a clever and brief answer that seems to embrace the entire subject, yet leaves the matter as obscure as before. One of the most succinct definitions states that it is an organisation of men believing in the Fatherhood of God and the Brotherhood of Man, using builders tools as symbols to teach basic moral truths, thereby impressing upon the minds of its members the cardinal virtues of Brotherly Love, Relief and Truth which they should apply to everyday activities.

What prompted explorers, like Shackleton and Scott, to journey to the polar regions and for some of them to die amid the appalling loneliness of the polar ice? Sir Edmund Hillary says that he climbed Everest because it was there". What is it that pushes man to overcome obstacles, to face danger for something which only appears to have as its object, the end in itself? It is the challenge, the desire to seek what is over the hill, the belief in something that is felt to be just a little bit greater than himself. In this life it is vital that a man's reach should exceed his grasp. It is also true that when good men are summoned to the highest and best that is within them, they usually respond with the highest and the best. However, if we do not

define Masonry adequately, we disparage Masonry and ourselves for this is what Masonry is, it is not outside of us, but of us. In Masonry one can only gain by giving, not by standing back in anticipation of favour.

How can one, therefore, adequately, include in an explanation the fact that the ultimate object is virtually unobtainable or that its central belief defies rational exposition? When we have discerned the magic that makes a sailor return to the sea or a Bedouin yearn for the desert, we shall have proceeded a long way towards understanding the magic charm of Masonry. What is this one strand that continually pulls at the hearts of men when so many other threads crumble under pressures of this world? Perhaps in Masonry it can be likened to the long C.T. of God running from heart to heart. We bring nothing but ourselves to Masonry; the search for truth begins and ends in a man's heart.

The Editor

## **DOMIZIO TORRIGIANI**

From a magazine called "Masonic Square of June, 1976 supplied by Rt. W. Bro. P. Curry of Toronto.

Domizio Torrigiani was born in 1876 soon after the unification of Italy by the patriot and freemason Garibaldi, who had been initiated in the U.S.A. As Grand Master, Garibaldi had striven to bring together the previously separated groups of masonic organisations.

Torrighiani was a lawyer and a politician who led his own party, allied to the Popular Front, to victory in local elections. He founded and ran his own newspaper, Il Popolo. He was initiated in Lodge Humanitas di Empoli where he joined a gathering of distinguished, and some famous, men of the time. He succeeded Ernesto Nathan as Grand Master in 1919 at a time of considerable unrest when economic conditions in the country were disastrous and democracy was already crumbling. The worst was yet to come, with the arrival of fascism.

Masonic bodies in Italy were still divided and their actions showed little regard for the principles of the Order when Mussolini sought to secure the support of the Vatican by the suppression of freemasonry. At first the brethren were forced to choose between freemasonry and fascism, but this was followed by active

measures of repression and violence. Torrigiani was induced to close all the lodges, and by 1926 all masonic buildings had been seized.

The Grand Orient went into exile and Torrigiani could have remained with his friends in France, but when he heard of the arrest of two brother masons, he returned to give evidence at their trial. After the savage sentences were passed, Torrigiani himself was arrested and sent to a concentration camp, where his sufferings included a haemorrhage which ultimately led to his blindness. He was transferred, under constant guard, to a clinic to be treated by Alcide Garosi, the medical historian who became a convert. Speaking of the Grand Master after his death, Garosi said, " I was unable to save his eyes but he opened mine."

During the internment at Ponza in 1931 Torrigiani succeeded in founding a lodge, La Pisacane, and two of its members, one a liberal and the other a communist who were unlikely to have had much in common in normal circumstances, became united in tolerance in the face of persecution. Both men were later murdered. When Torrigiani's health finally broke down he was released to go to his own home, but he lived for only a few weeks.

The centenary of his birth has seen Torrigiani honoured and at the same time the principles and traditions which were so dear to him, and which he urged in Italian freemasonry have since been realised. The Grand Orient of Italy is now recognised by the Grand Lodge of England and an Italian translation of the Emulation ritual has recently been adopted.

## **THE IONIC COLUMN**

The J. W. tells us that the Light in the East represents the Ionic column. This column was named after the district of Ionia in Greece. It came into existence in 470 B.C. The Ionians desirous of erecting a column to their goddess Diana, and not wishing to copy the proportions of the Doric, and since they were worshipping a goddess and not a god, decided to build their column in the proportions of the female body. They, therefore, measured the average height of woman and compared it to the length of her foot and found the proportions were eight to one, and those are the proportions of the Ionic column, eight in height and one in breadth. On the shaft of the column they carved twenty-four flutings, four more than the Doric, and deeper to conform to the lines of femininity. They raised it upon a base which gave it added height and grace. They crowned it with a capital more ornamental than the Doric; but less elaborate than the Corinthian. This

column combines the strength of the Doric with the elaborateness of the Corinthian, and is considered the acme of Grecian column building.

It is placed in the East and known as the column of wisdom.

Author Unknown

## **LET THERE BE LIGHT**

We refer the word "Light" in Masonry to the attaining of knowledge, to an extension of our awareness, to an increased sense of education, and a deeper quality of learning and wisdom. All this seems to be encompassed by the word "education", which is used very loosely in Masonry and which has the effect of deterring a great many members. First of all, what is education? Can education be restricted to a Masonic context? When such questions are posed you are forced backwards to one very basic question: What is Masonry? Let us suppose that a non-member is discussing joining the Craft and asks you the question "What is Masonry?" How would you answer him? How do you explain Masonry so that it is intelligible to a non-member? What would you tell him? What can you tell him? What would you dare tell him? Would you rely on the statement that it is a beautiful system of morality, veiled in allegory and illustrated by symbols? The non-member would probably request an explanation of that. Would you say that it is a belief in a Supreme Being, who has revealed His will to man, and in the immortality of the soul? But the non-member would say that all who go to Church subscribe to those ideas, so how are they special to Masonry? Perhaps we could say that it is an association of minds and bodies that enjoy one another's company; it is a unity of spiritual development and friendship. Again the non-member could query this concept.

Perhaps in the final analysis Masonry is a free and democratic group of like-minded people in which each member not only lives and interprets Masonry in his own way, but also tries to improve it. So where does all this leave us in relation to education?

At present we seem to be inhibited because many tell us we are a secret society. We have reached a point where we believe this and are now reluctant to speak about anything Masonic. It is true that we do have secrets and that we do not permit non-members to attend the ritual of the degrees. But this is no different to the secrecy of the Knights of the Garter. Unfortunately the sequence 'of effects in



the area of secrecy has been that we are afraid to say anything in case we divulge a secret; we have been told we are a secret society and we have accepted this to the point where we do not bother to extend our own knowledge. In turn therefore our inability to communicate, except apologetically, has contributed to the non-members confusion. It is ignorance of the Order that is our greatest problem, but instead of dispelling this ignorance, we only reinforce it by our silence.

We must burst through this barrier and explode our educational efforts. We must be able to think and to know. There is a saying: " If you walk as far as you can see, you will be able to see that much further. " Take that first step to knowledge and then an endless vista of information lies before you. It is a stimulating, exciting voyage of discovery. Education is all around us; you seek and you learn, you exchange ideas and the combination of all these little processes is education. But if Masonry is a matter of personal interpretation then the educational thrust becomes two-fold, first a reminder of moral truths already learned and second, a teaching of history, of the myths and truths of Masonry of its symbols and its ritual, of its infrastructure and administrative processes, of methods of communication, and of making speeches. Education means discipline. And to learn to think and use your knowledge to solve problems is the hardest discipline of all.

The Editor

## **VISIT OF RT. W. BRO. H.R.H. THE DUKE OF CONNAUGHT**

The following was supplied by w. Bro. E. Ralph, P.D.D.G.M. Toronto District 5:

The Craft in Toronto were now permitted to receive and extend a welcome to a most distinguished Mason, Rt. W. Bro. H.R.H. The Duke of Connaught returning to England from India on the completion of his duties as Viceroy; we quote from the address to Grand Lodge of Most W. Bro. Robertson:

On the 30th May 1890 the brethren of Toronto were honoured by a visit from H.R.H. The Duke of Connaught at an emergent meeting, held under the auspices of Ionic, Lodge No. 25. His Royal Highness was received in the ante-room by M.W. Bro. Kerr, P.G.M., and myself, R.W. Bro. George J. Bennett, D.D.G.M., and R.W. Bro. F.M. Morson, Grand Registrar. He was presented to the W.M. and the large gathering by M.W. Bro. Kerr. After being welcomed by W.

Bro. Ryerson, W.M. of Ionic Lodge His Royal Highness was conducted to the East and the Grand Honours were given. He was then presented with an address by W. Bro. Ryerson on behalf of the Toronto brethren, to which he responded in an elegant manner.

The gathering was exceedingly large and representative, being the largest ever held at anyone time in the Temple on Toronto St. and the occasion was one long to be remembered by the Masons of Toronto. His Royal Highness was graciously pleased to become an honorary member of Ionic Lodge and signed the by-laws.

After His Royal Highness had retired to the Templar room, he was pleased to have presented to him the Grand Lodge Officers, W. Masters and Past Masters, who had been present in the lodge room. Before he finally left the building, he joined with the brethren in singing "Auld Lang Syne".

While the recording of this most important and interesting occasion has no direct bearing on the affairs of Ashlar Lodge, it must have created a very beneficial effect on the whole Craft, especially on Ionic Lodge, to receive so distinguished 'a visitor. No doubt many of our own members were present and met His Royal Highness and, to commemorate this visit, W. Bro. G. Sterling Ryerson, who was also a member of Ashlar, presented a few months later a handsomely framed picture of the Prince, bearing this inscription to Ashlar Lodge:

H.R.H. The Duke of Connaught  
P.G.S.W. Eng. Prov. G.M. Sussex  
Honorary Member of Ionic Lodge  
No.25 G.R.C.  
presented by  
G.Sterling Ryerson, M.D.  
W.M. Ionic Lodge  
Chairman Masonic Reception Committee

A vote of thanks was tendered W.Bro. Ryerson for his kind expression of good wishes in his gift of this portrait to the lodge and the Secretary was instructed to forward same to the W. Brother.

**Editor's note:**

In St. James Cathedral, at the corner of King and Church, Toronto there is a plaque concerning a man who had been a 33rd degree Mason. This was the only reference to the fraternity. This man, Major General Sterling Ryerson, M.D., had led an active life. He had been born in Toronto in 1855 and died there in May, 1925. He founded the Canadian Red Cross Society in 1896, and also the Association of Medical Officers of Canadian Militia, which resulted in the organisation of the Canadian Army Medical Corps. He was also a member of the Ontario Legislative Assembly for Toronto from 1893 to 1898.

**THE EPISODE AT BEAVER DAM**

Who was James Fitzgibbon? If one were to confront a brother in the Craft with this question, he would search his memory in vain, yet haunted by the feeling that the name is somehow familiar. In fact he almost certainly knows the story which enshrined this great Mason in our hearts. The episode with which he was connected involved the wife of a Mason, who undertook a perilous journey to warn the Mason, James Fitzgibbon, who in turn, together with two other members of the Craft, foiled the designs of another Mason, and thereby made Canadian history.

The year was 1813, and the war with the United States was in its second year. Upper Canada west of Burlington had been lost to the invaders. A strong American force had crossed the Niagara River, seized Fort George, and had advanced inland in pursuit of the retreating defenders. The British had counterattacked, defeating three times their number in a surprise night battle at Stoney Creek and the Americans withdrew to Fort George to prepare for another attempt.

It was at this time that a young British lieutenant proposed that he lead a select body of fifty men to harass the enemy and interrupt their communications. His plan was approved, and James Fitzgibbon's small band of mounted guerrillas spread havoc among the enemy throughout the southern Niagara Peninsula.

A particular target of Fitzgibbon was Capt. Cyrenius Chapin, a Buffalo doctor, who led a troop of American militia raiders, terrorizing the settlers and carrying off prominent citizens. On June 21st. Fitzgibbon laid an ambush for Chapin, who was supposedly then en route to Chippawa. Leaving his men in position, the young British officer rode ahead to reconnoitre, wearing a grey jacket over his scarlet tunic. Near Deffield's Inn on the Portage road at Lundy's Lane, a

woman ran to warn him that Capt. Chapin had just passed by with a hundred or more soldiers in addition to his usual thirty mounted riflemen. Fitzgibbon knew then that he couldn't capture Chapin, protected as this foe was by so large an escort.

However, looking up towards the inn, he spied a single cavalry horse tethered in front, presumably one of Chapin's men. At least he could have the consolation of taking this man prisoner. He walked towards the inn. An American infantryman came out the door and pointed his musket at the British officer's chest. Fitzgibbon smiled and held out his hand in greeting, saying that he was sure that he had met the man before. The musket wavered and Fitzgibbon sprang forward, grabbed the musket by the barrel, and yanked the man towards him. He held the gun under his armpit, and ordered the soldier, who was still clinging to the musket, to surrender. Now a second enemy, the American Dragoon who really owned the horse, came out of the inn and levelled his musket at Fitzgibbon.

Holding onto the first man, Fitzgibbon swerved and grabbed the second musket, bringing it under his other arm. The British officer shouted for assistance, but the civilians standing nearby were too terrified to help. The wife of the owner of the inn, Mrs. Deffield, watched in horror as the dragoon, unable to free his musket, reached down and pulled out Fitzgibbon's sword. The American was about to plunge it into Fitzgibbon's chest when Mrs. Deffield laid her baby on the floor and ran out to wrench the sword from his hand. Her husband now appeared, and was able to disarm the man, while Fitzgibbon subdued the other American. Flinging the two soldiers before him, Fitzgibbon mounted his horse and drove them away as prisoners. Not two minutes later, the main body of the Americans appeared. Dr. Chapin was furious over the incident, for Fitzgibbon had given him trouble before. He went to see Lt. Col. Charles Boerstler, an American officer stationed at Fort George, and asked for 500 men and some artillery to capture the fortified storehouse at Beaver Dam which Fitzgibbon was using as a base. Boerstler, who considered Chapin to be a vain, boasting liar, coldly dismissed the plan. Chapin went over his head. To Boerstler's surprise, he received orders that same day from his commanding officer to advance on Beaver Dam.

Charles Boerstler was a member of a Masonic lodge in New York City. James Fitzgibbon, on the opposite side, had been initiated into Masonry in Merchant's Lodge No.40, Quebec City, in 1803.

Dr. Chapin returned to Queenston, and on the way, stopped at the home of one of the people to demand food. Hastily the women spread a meal on the family

table in the large kitchen and withdrew, but one of them slipped around to the back of the house to listen. Chapin talked excitedly about the impending attack on Beaver Dam and the capture of Fitzgibbon.

The woman who overheard the conversation was the daughter of Thomas Ingersoll, after whom the present town is named. Major Ingersoll had served in the rebel forces during the Revolution, but had come to Upper Canada to seek his fortune. The Major then built an inn at Queenston which became, as was so often the case in those days, the meeting place of Masonic Lodge No.19. In due time, he became a member of the lodge, and eventually gave his daughter in marriage to one of his lodge brethren, James Secord.

James Secord was descended from an aristocratic French Huguenot family, the de Secors, who had fled England to avoid persecution for their Protestant beliefs. Later they had come to the New World, and founded the town of New Rochelle, in Westchester County, New York. When the Revolution came the Secords were Loyalists. James had fled as a child of three with his mother through the wilderness, and had reached Canada nearly dead from starvation. In later life he married Laura Ingersoll, settled near Queenston, and joined Masonic Lodge No.19. In 1812, James served in a battery of militia field artillery, and was wounded at Queenston Heights. Laura found him on the battlefield bleeding from wounds in his shoulder and knee, and brought him home to recover.

That night, after Chapin's men had left, Laura Secord told her husband what she had overheard. The conversation, as reported in later years by her granddaughter, was as follows:

"James" she said "somebody ought to tell Fitzgibbon they are coming." Her husband replied, "well, if I crawled on my hands and knees, I couldn't get there in time." "Suppose I go?" she asked. "You," he reacted incredulously, "with the country in so disturbed a state? I don't think any man could get through, let alone a woman." "God will take care of me," she answered.

Every Canadian schoolchild has heard the story of Laura Secord's journey, but certain points bear mentioning for the sake of historical accuracy. There was no cow, no milk pail, and no American sentry. Laura did, however, set off on a journey of twenty miles through a trackless, swampy wilderness, teeming with wolves, bears, wildcats, and rattlesnakes. She couldn't take any roads, for they were watched by American sentries. In the excessive heat, the dense underbrush tore her clothing, and her shoes were lost in the swampy mire. She crossed streams swollen by rain, and climbed the heights of the escarpment, consoling herself, no

doubt, that soon she would reach her destination. In the twilight of the day, she had a different greeting from that anticipated. She stumbled upon an Indian camp.

The Indians rose and gave out whoops which terrified her, but Laura approached one whom she took to be a chief, and made him understand that she had important news. With some hesitation, the chief accompanied her to Beaver Dam, where she met Fitzgibbon. The British officer and Mason looked at her with amazement. Her face was drawn with fatigue and flushed from the heat, and her long dress was torn and bedraggled. Fitzgibbon made the decision to do battle. He sent for the Indians encamped nearby.

Some of you may recall the story of the legendary Joseph Brant, Thayendenagea, leader of the Six Nations Indians, who led his people in support of the King, and settled on the Grand River after the American Revolution. His son, John, succeeded him as Chief of the Six Nations Indians. John followed his father's footsteps as a member of the Craft. By 1813, he was a captain in the British Army, and a superintendent of the Indians. William Johnson Kerr was the son of Dr. Kerr of Niagara, a well-known Loyalist and eminent Freemason. William's grandmother was Molly Brant, sister of Joseph. He was also, like his father, a Freemason.

Fitzgibbon sent word to the nearest detachment of British troops. Kerr and Brant placed their Six Nations Indians in the trees on both sides of the road in ambush. Fitzgibbon positioned his few soldiers on a hill overlooking the scene. It was June 24th. The long American column was an intimidating sight. First came Chapin's mounted militiamen in their gray uniforms. Col. Boerstler rode in front of 300 men of his 14th Regiment, all of whom were clad in blue cockaded hats, blue tunics, and white trousers. Then came the ammunition wagons and two field guns, followed by another 100 infantry led by Major Taylor. In the rear rode American cavalry, their brass fittings glinting in the sunlight -542 men in all. It had been a hot march for Boerstler and his men. The preceding day they had moved from Ft. George to Queenston. This day they had marched without a break, and the fresh morning breeze was becoming warm and humid. Suddenly shots rang out from all sides. Several cavalymen tumbled from their saddles, and the woods reverberated with war whoops. The Americans, who had counted on surprise were themselves surprised. Bro. Boerstler was wounded in the thigh, but remained mounted, and directed his men. Maj. Taylor's horse was shot from under him. All around them an unseen enemy poured a constant fire into their ranks. Furiously, Boerstler spurred his horse towards the man who had forced this expedition upon him, and who had acted as guide until he had admitted he was lost. Dr. Chapin was hiding in a hollow near the ammunition wagons at the rear.

"For God's sake," he shouted to Chapin, "do something. If your men will not fight, then have them carry ammunition and take away the wounded, that I may not be compelled to take men for this purpose out of my ranks." Chapin hauled a single keg of cartridges to a soldier, then resumed shelter in the hollow. After three hours, the position of the exhausted Americans was becoming desperate. Not knowing the full strength of the enemy, they imagined him to be far stronger, and were convinced that fresh British reinforcements were continually arriving. Some eighty men had by now been killed or wounded. A retreat to Ft. George would cover 17 miles, and ammunition was running low. Fitzgibbon had led his few redcoats through artillery fire in a dash across an open field, in a move which led the Americans to think that their retreat was being cut off. Brother Boerstler, now in agony from his wound, resolved to make one last attempt to clear the road.

At this moment, a bugle sounded and the firing ceased. Fitzgibbon, a white handkerchief tied to his sabre, rode towards the Americans. An officer with white flag met him halfway. Fitzgibbon told him that, as an act of compassion, he had come to demand their surrender to avoid further bloodshed. British reinforcements had arrived, he said, and the Americans were out-numbered. Furthermore, he could not answer for the Indians, and he feared a massacre if the Americans held out. It was all bravado of course. The reinforcements were a captain and thirteen dragoons to add to the 46 men at Fitzgibbon's disposal. The Americans had no knowledge of this, and were very fearful of falling into the hands of the Indians. The surrender was eventually made. The Americans grounded their arms, and the Indians sprang from their hiding places and ran towards the prisoners. In alarm, the Americans began to take up their arms again. At this critical moment, Fitzgibbon jumped up on the stump of a tree and yelled to them, "Americans, don't touch your arms! Not a hair of your heads shall be hurt." The Americans stood stock-still, while the Indians went among them, taking the weapons they desired. In the end the prisoners were taken away without incident.

Fitzgibbon discovered to his delight that Col. Boerstler and one of his officers, Dr. Young, were members of the Craft. Brother Fitzgibbon, apparently, displayed many kindly courtesies towards his Masonic prisoners, making that evil day more bearable than it would have been otherwise.

What was the result of this battle, small though it was by modern standards? Had the stores at Beaver Dam been destroyed the Americans would have regained the initiative on the Niagara frontier. As a result of the defeat they were thrown into a panic in Fort George. "Since Col. Boerstler's disaster, the Governor General

wrote, "we have not dared to send a patrol more than one mile from Ft. George in any direction." Coming so soon after the defeat at Stoney Creek, the disaster discredited the high command and within two weeks, the American commander, General Dearborn, was relieved of his command. In December the Americans abandoned Ft. George, and burned Newark. Before the end of the year, British forces had taken the initiative. Lewiston and Buffalo were put to the torch in retaliation. The Americans never recovered.

What about the principals in the story? John Brant distinguished himself at the battles of Chippawa, Lundys Lane, and at Fort Erie. In 1832, he was returned as a member of the Legislative Assembly for Haldimand, but he died prematurely in the cholera epidemic of that year. Bro. Kerr and his two brothers fought bravely on the Niagara frontier, they were all wounded, and two of them were captured, but managed to escape. In 1866, Bro. Kerr became Chief of the Six Nations Indians. He was also a barrister-at-law, a Lieut. Col. in the militia, and member of the Legislature. Of Bro. Boerstler, we have no further record beyond the immediate period but, we do know that he was exchanged as a prisoner of war and that at his subsequent court-martial, he was unanimously acquitted, the court concluding that his deportment had been that of a "brave, zealous, and deliberate officer, and the conduct of the regular officers and men under his command was equally honourable to themselves and to their country."

In consequence of his wounds, James Secord received a small pension, barely adequate to raise his seven children. He held some government posts until his death. His widow, Laura, only once received any reward for her deed. In her 85th year, the Prince of Wales gave her 100 pounds in gold. James Fitzgibbon, though an officer, had raised himself from near poverty through the ranks to become a Col. in the militia. He was also Clerk of the Legislative Council of Canada and, in 1837, organised the defence of Toronto against Mackenzie's rebels. He was nominated for the post of G.M. of Upper Canada but, with the appointment of M.W. Bro. McGillivray from England in 1822, he was made D.G.M a post he was to occupy for many years.

The above is an excerpt from the Masonic Education evening in April, 1981 organised by Toronto District 3 entitled "The Pathfinders", produced and prepared by Bro J. Evans and Bro. T. Barnes.



The following material is available from the Grand Lodge Library at 888 Yonge St., Toronto, Ont., M4W 2J2.

Taped addresses on cassettes, prepared by the Library Committee:

1. James s. Woods, G.M.'s Banquet, 1972. (30 minutes)
2. Mervyn Woods, G.M.'s Banquet, 1973. (30 minutes)
3. Forrest D. Haggard, G.M.'s Banquet, 1974. (34 minutes)
4. W. L. Wright, G.M.'s Banquet, 1975.
5. Duncan Copus (1971), "Even so I believe". (24 minutes)
6. Harry Carr (1972), "Has the attitude of the Roman Catholic Church towards Freemasonry changed during recent years?" (25 minutes)
7. Wallace McLeod (1975), "History of Masonry in Ontario". (28 mins.)

## **SPEECH MAKING PART IV -DELIVERY**

The previous excerpts can be summed up by the question: Why am I speaking at all? Obviously there must be reasons, some of which we shall examine in detail:

(a) To present a topic clearly.

We must know the subject matter to be able to explain it clearly. Do your research thoroughly, learn more about the topic than will be necessary. Refine your ideas so that they present a logical procession, and lead the audience through the subject step by step. If you describe something, relate it to something else that is known and comprehended by the audience. A simple example is the statement that Tokyo has 10 million people. This is hard to grasp. Instead say Tokyo has five times the population of Toronto. This is a comparison that can be readily understood. So use words and phrases that evoke a mental picture.

(b) To impress and convince.

The choice of reasons and facts and their arrangement and method of presentation must follow the interests of the people you are addressing. Appeal to the impulses emotions and instincts of the audience. They need to be appreciated, flatter them a little. Don't obscure your message with false sentiment or try to be too simple. Tell them your object and then give them something to think about A little erudition mixed in is bait to gain greater interest; in order to swim you must sometimes be out of your depth. Every idea or thought that enters the mind is immediately taken as truth, unless a conflicting idea rises to cast doubt upon it. To be convincing therefore, do not permit conflicting ideas to enter your speech; when you speak about your subject do not talk about it in terms of what you are against.

It is sensible to be against some things but make sure your audience knows what you stand for. You are responsible for your own success or failure. Suggestion is necessary. Advertising is based on suggestion. The advertiser does not offer proof, he just tells you what to believe. Repeat your ideas to gain emphasis and acceptance. Tell the audience you are going to tell them something, then tell them, then tell them again. Simply, this is reinforcement.

(c) To motivate a group.

Demonstrate that you are interested in the subject by your own enthusiasm and optimism and this spirit will be transferred to the audience. Speak with conviction and earnestness. Be positive and talk of success. Never let thoughts of failure enter into your speech. Always appeal to what will move an audience. Replace one motive, their desire to fall asleep, with another, a desire to listen, to understand and to act. Presumably the object of getting action from a group is to rectify or change a bad situation. You must explain the need for change; you must not only give your solution in detail but explain why it is the best; finally list the benefits to be derived from following your suggestion and the immense satisfaction to be derived by those who have taken an active part. But above all be very clear in your mind as to what you want the group to achieve.

(d) To entertain.

This is the hardest one of the group. We can't all be comical or entertaining. Invest in a good joke book. Relate humorous incidents in your life. Always remember that if you are doubtful about whether to tell a particular joke, don't tell it. Do not be afraid to show that you have notes; they are not intended to be hidden. Never memorise your speech because it will usually sound dull, as the tendency is to concentrate on remembering the words, instead of the content. Remember that the finest extempore speeches have always been well-written.

## **PERSONAL**

On April 3rd, 1982 in the small village of Oakland in Brant County the new lodge room of Scotland Lodge No.193 was dedicated. Grand Lodge assembled, and was opened in ample form by the Grand Master in the basement of the former Oakland Public School. After proceeding to the lodge room upstairs the ceremony of dedication was performed. On returning to the basement room Grand Lodge was closed and, after removal of regalia everyone moved to the banquet room for an excellent supper of roast beef.

During the evening the Grand Master raised one of the Past Masters of Scotland Lodge to the rank of Grand Steward and invested him with the required regalia. This is a very infrequent event and came as a total surprise to W. Bro. Clyde Bowman, who had been W.M. of Scotland Lodge in 1974. The G.M. invited Mrs. Bowman to come to the head table to share her husband's preferment; he asked her what she thought of the fact that her husband had left his house as a W.M. in the afternoon and would return to it in the evening as a V.W. Bro. and Grand Steward. Mrs. Bowman, to the enjoyment of the members, just curtsied gracefully to her husband and gave him a hug and a kiss. It was a delightful and moving moment in a very memorable day. W. Bro. Robert Arthur and the committee must be congratulated on the efficient job of organisation.

Scotland Lodge was instituted on July 2nd, 1867 by dispensation of M.W. Bro. William Mercer Wilson. Meetings were held on the upper floor of the former Scotland Public School. In 1918 the Lodge was moved- to a new location in Scotland, where it remained until late in 1979, when the building was sold and demolished. During 1980-81 Scotland Lodge met in the lodge rooms of Burford Lodge No. 106. And now, finally, the lodge is in its new quarters, the renovated former Oakland Public School. We wish the lodge much success and prosperity in the future years.

## QUESTIONS AND ANSWERS

**Question:** On some 3rd degree tracing boards I notice the figure 5 appears three times but on others a cypher, which I take to be a Hebrew letter, is shown instead of the figures. Can you explain the reason for their appearance and why is there not a uniform style?

**Answer:** Life would be dreadfully dull if the practice of Masonry were to become standardised and, in particular, if tracing boards were uniform we would lose a most interesting and intriguing form of expression. Tracing boards have provided an opportunity for a wide variety of talent and they are interpreted by the viewer according to his knowledge of the Craft.

The letter He is the fifth in the Hebrew alphabet and it has a numerical value of 5. It is not so obvious to those who are unable to recognise it for what it is, but it serves exactly the same purpose as the numeral. The three figures or letters make a total of 15 and are meant to represent that number of Fellowcrafts "who were ordered to make a diligent search after the person of our Master". The story goes on to relate "they formed themselves into three Fellowcraft Lodges and departed from the three entrances of the Temple." The placing of those three figures or characters on the tracing board helps to recall a complete story for one who is sufficiently informed.

This question put to and answered by Quattuor Coronati Lodge in their summons of November 8. 1974.

**Question:** Did they have mosaic pavement in the Temple? Where?

**Answer:** No. See 1 Kings VI 15, which says that Solomon "--covered the floor of the house (i.e. the Temple) with planks of fir."

**Question:** What is the significance of the Wardens Columns being raised and lowered?

**Answer:** In "Three Distinct Knocks" 1760 we find "Calling Off" and "Calling On". It begins with a series of whispered questions, carried by the Deacons, from the W.M. to the S.W. and J.W., after which the J.W. "declares with a loud voice" that "this lodge is called from Work to Refreshment; then he sets up his Column, and the senior lays his down; for the care of the lodge is in the Hands of the J.W. while they are at Refreshment." Here we have the earliest details relating to the raising and lowering of the Columns and the reasons for those procedures, showing that they were designed to draw a readily noticeable distinction between the lodge when open and when 'Called Off'. This would have been an important matter in those days, when "Work and Refreshment" (i.e. ceremony, drinking and dining) all took place in the same lodge

room. The raising and lowering of the Columns is standard usage today, but the whispered instructions have been replaced by a brief catechism, spoken aloud.

The above were answers given by W. Bro. H. Carr, member of Quatuor Coronati Lodge No.2076 E.R. to a number of questions assembled by Rt. W. Bro. F.J. Bruce, Chairman of the Grand Lodge Library Committee.

## **BOOK REVIEWS**

Once again we are indebted to the Grand Lodge Library Committee for the following reviews:

### **THE MEDIAEVAL MASON**

by Douglas Knoop and G.P.Jones.

Professor Knoop taught economics at the University of Sheffield. He was also a Freemason, and a distinguished Masonic historian. His colleague, Dr. Jones, though not a Mason, collaborated with him in a number of fundamental articles and books dealing with the operative craft. This book is the standard work on the life of our operative forebears during the period from 1200 to 1700: their organisation, their administration, the conditions of their employment, and much else. It is not easy reading. If you are interested in the nature of the lodge in the 1300's, or wages, or tools, or apprentices, or any of the other details, this is the book.

### **FREEMASONRY; IT'S HIDDEN MEANING**

by George H. Steinmetz

Bro. Steinmetz (whose name means "stone-mason" in German) was made a Mason in Missouri. In this book he tries to expound, in simple terms, the real meaning of the symbols of Masonry. It may prove helpful to some brethren if they are so constituted as to appreciate it. But it is replete with mystical notions, and with fantasy masquerading as history. The author thinks that he has established that Masonry is the reincarnation of the ancient mysteries of Egypt.

Seventeen pages of diagrams at the end illustrate such mysteries as how the cube unfolds into a cross, and how the 24 inch gauge folds up into an equilateral triangle, the symbol of the perfect man. Definitely not everyone's cup of tea.

## **DESIGNS UPON THE TRESTLEBOARD:**

by Arthur R. Herrman.

Bro. Herrman was past master of a lodge in New York City. He wrote this book to help guide future Masters in planning how to discharge the duties of their high and important office. Though the book is geared for American Masons many of his ideas on stimulating attendance, administering the lodge, and setting the Craft to work might be worth trying here. It is specifically aimed at those who are, or who soon will be, Masters and Wardens.

### SUBSCRIPTION FORM

If you wish to receive copies of each Newsletter please complete and return the attached form to the Editor, 81 Hillside Ave. W., Toronto, Ont. M5P 1G2.

We are asking you to examine this issue. If you enjoy it, we would like to have your subscription. It is published at least three times for each year ending July 31, and the subscription rate is \$5.00 per year. Try this copy and if you like what you see, please join our growing list of subscribers.

Here's my \$5.00. Sign me up for the year ending July 31, 1982.

NAME:

ADDRESS:

Cheques should be made payable to "Chairman Committee on Masonic Education."