

THE
COMMITTEE ON
MASONIC
EDUCATION

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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

Twenty-three replies have been received from the forty-three D.D.G.M.'s, which is an excellent proportion. However, the exciting part of the response was the total endorsement of the idea of a booklet of this nature and scope. This is heartening news to the Committee, and so we present a second issue for your comments.

Once again it is necessary to solicit ideas and information that can be used in future booklets. Contributions are welcomed from anyone who feels that he has an idea to share with his brethren, and not only an idea to share but also comments and criticisms of the contents of an article. Maybe you do not agree with the author; if so write and tell us and your answer will be printed.

Several comments were put forward concerning the "Personal" section. It is not intended that this booklet take the place of the Grand Lodge Bulletin. The latter provides news of a truly personal nature such as "a father installed a son", or several generations of one family have belonged to one lodge". The intent of the "personal" section in the booklet is to advertise the success of a district, lodge or person in an educational endeavour in the hope that it can be used or adapted by other lodges or districts.

Most importantly, please let us know your thoughts and ideas and tell us what you like or don't like about the booklet. It is only in this way that it can meet and satisfy your needs.

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ROMAN CATHOLICISM AND FREEMASONRY

As a background to this topic it is necessary to restate certain facts: first, the two are not incompatible, second, antipathy does not exist between them, and third, Masonry is not a religion, but is religious in nature.

The history of conflict between the two begins in 1738 when Pope Clement XII issued a papal bull to outline several objections to Freemasonry:

1. The Society is composed of men of any religion or sect
2. The oath with its grievous penalties, which bound them to inviolable secrecy and silence;
3. Masonic meetings, held in secret, aroused suspicions of depravity and perversion;
4. Charged that Freemasons did not hold themselves bound by either civil or canonical sanctions.

In 1751, Pope Benedict XIV ruled that automatic excommunication would fall upon any R.C. joining the Craft. Masons in France, Italy, Latin America have been attackers of the R.C. Church in years past.

The last three Anti-Masonic Encyclicals were promulgated in 1884, 1894, 1902 and imbued a great many R.C.'s with a wholly unfounded mistrust and even hatred of the order.

More recently at the Second Ecumenical Council, Pope John XXIII of Blessed Memory stated that all of us, who believe in the GAOTU are travelling in the same direction, even though we use different paths; so why can't we work together?

A later ecumenical council to promote reform and foster Christian unity, had invited Protestant churches to send delegates. Pope Paul VI continued to encourage dialogue between Protestant and R.C.'s.

In 1968, Father Ferrer Benimeli (a Spanish Jesuit priest) published his book in Spanish on "Masonry Since the Second Ecumenical Council". He maintained that Regulation 2335 in the Roman Code of Canon Law (that is the law against the Craft) cannot be held as applying to any society like Freemasonry, which is based on a foundation of belief in God.

In Copenhagen in 1966 there was held a R.C. Episcopal Conference of Scandinavian countries. One of the topics concerned converts who are Freemasons. This conference of the northern countries, after a long and elaborate documentary investigation, decided that each bishop may authorise members of the order of Freemasonry in the northern countries, who wish to become Catholics to be accepted without having simultaneously to resign their active membership in the craft. That is, Masons may become Catholics in Scandinavia, but the conference didn't say that Catholics could join Masonry. It is interesting to note that 90% of the population in Scandinavia is said to belong to Protestant churches. Norway, Sweden and Iceland use the distinctive Swedish Rite, which is essentially Christian. In Denmark there are two Grand Lodges - one the Swedish Rite and the other the "Illegal one", working the A.& A.R. of F.M. Finland uses the Rite of the Grand Lodge of New York, as their only Grand Lodge was sponsored, formed and consecrated after W.W. I by the Grand Lodge of New York.

I shall now discuss the situation in turn in:

1. Italy and France
2. Mexico
3. England
4. The United States
5. Quebec and in our own Jurisdiction in Ontario.

1. ITALY AND FRANCE.

In these countries there exists a European Grand Orient of Masons considered anti-Catholic or at least atheistic. This is, of course in addition to their regular Grand Lodges which are recognized by us and by regular Freemasonry.

2. MEXICO.

In Mexico, 90% of the people are R.C. and there are 21 Mexican Grand Lodges of which only the York Grand Lodge of Mexico is recognized. In 1978, at the Conference of Grand Masters in North America, M.W. Bro. Gomez presented a paper, he being the G.M. of the York Grand Lodge of Mexico. He stated that in the 18th Century Freemasonry was seen as a real and serious threat to the R.C. church and its temporal and religious powers and an ally of heretics, Protestants and revolutionaries. In Mexico, even to the present time no church or religious organization is allowed to own any property-every church, Catholic or Protestant,

every Synagogue, Monastery or Convent is the property of the Mexican Government. There are thousands of Catholic Freemasons in Mexico. The Grand Orient of Spain in exile was in Mexico, but has now moved back to its own country. Bro. Gomez said, and I quote, "we believe our differences with the R.C. church will completely disappear in a very short period of time because we see the church, its bishops and priest in the forefront of the struggle against political tyranny as our Masonic forefathers were, over a hundred years ago - our differences have always been more political than religious."

3. ENGLAND.

It is interesting to note that the K. of C. is virtually unknown there. Most of the information which follows was given by W. Bro. Harry Carr, former secretary of Quatuor Coronati Lodge to R.W. Bro. Frank Bruce now chairman of our Grand Lodge Library Committee, who passed it on to me. W. Bro. Carr is well known as a renowned Masonic scholar and researcher who has lectured to us in this Jurisdiction on several occasions in recent years. Many of you may have heard him. Wor. Bro. Carr reports on a series of interviews with the late Cardinal Heenan, then head of the R.C. church in England, commencing in March, 1968. Cardinal Heenan was reporting directly to Rome on Masonic matters, and W. Bro. Carr emphasized to him the necessity of drawing a sharp line between the Freemasonry recognized by the U.G. L. of England and the atheistic or anti-Christian "Latin" Grand Lodges. He called attention to the Marquiss of Ripon, G.M. of G.L. of England 1870-4, and who resigned his high office to become a R.C. Cardinal, Heenan stated that he was very much impressed by Lord Ripon's statement after he resigned, that "Throughout his career in Freemasonry, he had never heard a single word uttered against Altar or Throne." The Cardinal was eager to act as an intermediary between the Church in Rome and Masonry. In 1971, during another interview, Cardinal Heenan told W. Bro. Carr about a Freemason (married to a R.C. woman) being received into the R.C. church with the blessing of the Holy See "without restriction", that is, without having to give up his Masonry. This is an indication of possible future developments in the relationship in England between R.C. and Freemason.

In July, 1974, Cardinal Heenan received a communication from the Holy See which was promulgated in due course by the R.C. bishops of England and Vales, which said, "the Sacred Congregation of the Doctrine of the Faith has ruled that Canon 2335 no longer automatically bars a Catholic from membership of Masonic groups--and so a Catholic who joins the Freemasons is excommunicated

only if the policy and actions of the Freemasons in his area are known to be hostile to the Church." If a Catholic sincerely believes that membership in Freemasonry does not conflict with a deeper loyalty (that is, to the Catholic church) he should approach his Bishop through his parish priest to discuss the implications of such membership. Local conditions would of course have to be kept in mind. A Catholic who has in the past left the church to become a Freemason is urged to seek reconciliation. Priests and members of secular institutes are still forbidden to accept membership in the Masonic Order or similar organizations.

4. UNITED STATES

Some years ago, in the U.S. there were 11/2 million K. of C. and four million Masons. I don't know how much this proportion has changed in recent years. In the U.S. there is a story of growing co-operation and joint endeavours of Masonry and the K. of C. In 1965, Richard Cardinal Cushing addressed Brotherhood Lodge in Boston. The G.M. of Massachusetts M.W.A. Neill Osgood was present and said, this is the first time that a G.M. of Massachusetts has given up his seat at the right hand of a Lodge Master,--but tonight do this because of my respect for the Cardinal" .

That same year, 1965, in Sharon, Massachusetts, Supreme Knight John W. McDevitt announced that the K. of was "eager-to-extend to the brothers of the Masonic Order an embrace of friendship, understanding, trust and charity that will bring us to new heights of ecumenism in fraternalism." On November 18, 1968, in Caribou, Maine, a day of brotherhood was sponsored jointly by Masonic Lodges and Councils of K. of C. in northern Maine and neighbouring New Brunswick. A thousand men of both organizations joined in this.

5. QUEBEC

A little closer to home. In February, 1977, Po2.W. Bro. Green, G.M. of Quebec, presented a paper to the. All Canada G.M. Conference. His subject, "Is Freemasonry Progressing Ecumenically?" His conclusion to the question was "definitely yes, but with this reservation--only as fast and as far as those representing Freemasonry are willing to discuss, understand, agree and co-operate."

Beginning in May, 1972, there came about a series of meetings between representatives of the Masonic Order and the R.C. Church in Quebec in which

many papers were presented on both sides and much meaningful discussion ensued. The Masonic representatives reaffirmed the principles of regular Freemasonry, made up solely of men of strict morals, honourable, upright, honest, with a belief in, reverence for, and a love of God, and a belief in the immortality of the soul.

Meetings continued to 1975, and culminated in a brief prepared by one of the R.C. representatives, and delivered to the Secretary General of the Archdiocese of Quebec for inclusion on the agenda for presentation to the House of Bishops. Unfortunately, at this time we do not know how this brief was received. However, on December 13, 1975, a R.C. mass for Freemasons was held--I believe for the first time ever--in which a large number of brethren participated and were all invited by celebrant priests to partake fully in the Communion Service. The head of the R.C. group which participated in the discussions with the Masons in Quebec was Father Beaubien, a Jesuit, that is, a member of a very strict R.C. order, and he is quoted as saying, "as yet, clerics and members of secular institutes are not permitted to join the Masonic society whatsoever, but that if the edict were ever reversed he would be the first to join."

6. IN OUR OWN JURISDICTION

In December, 1979, the Rev. Robert Crooker, professor of Canon Law in St. Michael's College, which is R.C., presented a paper to a meeting of the Allied Masonic Degrees entitled, "The Roman Catholic Church and Freemasonry"--an outline of the views held by the R.C. church in the context of their contemporary settings. He answered two vital questions, "why did the 18th and 19th Century popes condemn Masonry" and "lo" that is the present status of those condemnations?" The answer to the first question is that Masons in those times were thought to engage in evil plotting, and also they objected to the use of the word "Sect" which implied that Masonry is a religion. Of course it is now commonly accepted that we do not engage in evil plotting (although in ancient history, in certain countries, plotting against the church probably did occur) and also Masonry is not a religion although religious in nature) and therefore is not a rival of the church, usurping functions that the church feels bound to claim as its own exclusive domain. In answer to the second question "What is the present state of the condemnations"--it is nor clear that local bishops are now permitted to treat the prohibition (that is from a R.C. becoming a Mason) as not applying to their regions. M. W. Bro. Foster speaks of an instance in his area where a R.C. priest

actively encouraged one of his parishioners to join the craft, after reading the pamphlet having to do with prospective candidates in Ontario.

We have, in our Lodge, Composite 667, two good members who are R.C.'s as I am sure you may very well have in yours. I personally investigated both of ours and found their attitudes quite acceptable. It is my feeling that more and more R.C. candidates will appear and be accepted into our Ancient and honourable society.

And so, as the late 1971, Bro. Willard Gordon was wont to say, "the winds of change are blowing down the corridors of time." To sum up the essence of this presentation, it is reasonable to say that until Canon 2335 of the R.C. church is repealed or modified R.C.'s are still officially forbidden to join Masonry but in actuality it is now within the province of the local R.C. priest or bishop to permit a R.C. to join our great fraternity in those countries including ours, where regular Freemasonry is practised.

On Tuesday, March 3, 1981, the Toronto Star published an article which stated that the Vatican's Sacred Congregation on the Doctrine of the Faith reaffirmed the day before, the ban first pronounced by Pope Clement XII in 1738, on Roman Catholics joining Freemasonry. The Vatican said "There has been no modification in any way of current canonical discipline which remains in full force. Therefore, excommunication and other foreseen penalties have not been abrogated." This, then, is still the official Roman Catholic position.

A speech given by M.W. Bro. E.W. Nancekivell P.G.M. at Birchcliff Lodge No. 612 Toronto in March, 1981.

THE DORIC COLUMN

The Junior Warden, in his lecture tells us that the 3 Lesser Lights represented the 3 Noble Orders of Grecian Architecture, namely, that the Light in the East represented the Ionic, the Light in the West the Doric and the Light in the South the Corinthian. It should be noted that this order of arrangement has been in existence since 1938. Previous to that year the order of Arrangement was Doric, Ionic and Corinthian. The change was probably made to conform to the architectural importance of these 3 columns, the Ionic being considered the most important, the Doric next and the Corinthian last.

The old arrangement was apparently based solely on the age factor, the Doric having come into existence first. Let us, therefore, consider these columns in the order of the older grouping, as that arrangement lends itself better to explanation.

The Doric Column came into existence in the year 610 B.C. It was named after the Canton or State of Dorus, a city in Greece. The Dorians desirous of erecting a temple to their god, Apollo and not knowing the height and breadth of a column which would be necessary to bear a given weight of a superstructure, conceived the idea, since they were worshipping a god, to build their columns in the same proportion as the male human body. They, therefore, measured the average height of man, compared it with length of his foot and found the proportions were 6 to 1; and those are the proportions of the Doric Column, 6 in height, and 1 in breadth. On the shaft of this column they carved 20 shallow flutings. They crowned it with a capital which was plain. The distinguishing characteristic of this column is the want of a base, the lower end of the shaft of the column resting on the pavement stones of the temple. This column is considered the Column of Strength and is placed in the West.

Author Unknown

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For Master Masons Only

Installation and Investiture (Ritual)	\$1.00
Installation and Investiture Handbook	1.00

Book of the Work (upon presentation of a certificate that he has proved himself)	\$2.50
Proceedings	\$5.00

Any of the above may be purchased by writing to: The Grand Secretary P.O. Drawer 217, Hamilton, ON L8N 3C9

THE SPEAKERS' CORNER

A close examination of the Work Book offers many ideas for speeches. As an example the W.M, asks the S.W. in the third opening "Whither are you directing your course?" A speech could be constructed upon this by answering the question as if it were directed to yourself. How would you answer? What course are you following and to what destination?

Here are a few words from the Work Book with their meanings:

- sublunary - of this world, earthly, under the moon.
- indite - put in words, compose a poem or speech, write a letter.
- fiat - authorisation, decree, order.
- specie - coin as opposed to paper money, this word is both singular and plural.
- premise - say, write by way of introduction
- indigence - needy, poor, state of being poor.

Another example is taken from Timothy I, Chap 5:20 "O Timothy, keep that which is committed to thy trust --" This could be the opening for a toast to a new candidate or to a newly installed Master. Grave responsibilities and duties have been placed upon the brother as the result of his new status and it is his task to guard the values that have been entrusted to his care. What are these values and how will they be guarded?

When considering a topic for a speech think of something fresh and new. Here is one thought - the Masters' Gavel is not very heavy, but it carries a lot of weight. This could be the lead for a speech on leadership or the duties of a W.M.

STANDING UP TO SPEECHMAKING – PART I

INTRODUCTION

During the last few years there has been an explosion in the volume of information disseminated by the communication media. This huge increase in available information has had the effect of swam pin; the recipient to the extent that only a very small proportion of it can be assimilated. So much material is available that there is not enough time for careful consideration of one segment of information before passing hurriedly on to the next. The critical problem is how to keep genuinely informed amidst the mass of material that we receive each day. A personal tendency could be to digest only enough to subsist on; the tragedy lies in the fact that this could produce an age of ignorance. Our task is to make our own presentation appealing enough to force other material to be set aside. If we are to communicate our message, we must attract and hold the attention of the listener.

Perhaps the notes that follow may assist you to stand on your feet and speak intelligently. Few of us will become great orators, but wonderful pleasure can be derived from the knowledge that we can speak to a group and hold their interest. There is no guarantee of success. All that is asked is that you use your full potential.

All humans have about the same capacity, but desire and determination raise the leaders from the crowd. The foremost are those who ask "what am I going to do?" rather than "what is going to happen?" Great speeches are made not entirely by strength of knowledge, but by perseverance, and an irresistible desire to create something. To do nothing is not only to fail, but also to tread a dull and uninteresting path.

It can only be hoped that each reader will obtain pleasure from this booklet, and some assistance in the preparation of speeches. I ask only that you read these words with a tolerant heart, and try to find within them some small particle of guidance. Therefore, let pleasure and education unite in a friendly bond.

PREPARATION OF A SPEECH - GENERAL

The success of a speech is dependent to some extent on your knowledge of the subject matter. If you do not understand the topic, this lack will be

communicated to your audience. Believe in what you say. Generally it is best to talk about your own ideas, your own convictions and your own feelings. Be in earnest, your enthusiasm will affect the audience. If, however, the topic is strange to you, more research and thinking must go into the speech. This, in itself, is exciting, for there is a thrill in research, in exploring a subject. It resembles the work of a detective searching for and following clues until he reconstructs the entire story. Education is the product spun from the threads of research. And education itself has several useful powers: the power to be refined and well mannered; the power of reflection; the power of growth in mind and comprehension; the power to do something.

In all cases, put what you want to say in writing. Examine it. Read it out loud, and listen to it. Does it make sense? Does it have a beginning and an end? Criticise it. Find fault. Ask yourself questions. In this way you test the soundness of your ideas and also anticipate objections: to speak effectively is not a gift, but an acquired talent.

A speech should have three parts: an introduction that is short and pithy, the core which is the idea to be discussed, and then the conclusion, summarizing very quickly the major points that you wish to stress. An excellent way to train yourself is to re-write an article from a newspaper or magazine, and reduce it to a summary. You will improve your command of language and be able to express ideas in a simple, straightforward and efficient manner. Tell yourself you can do it and you will. Don't leave matters to chance or rely upon Lady Luck. Try to do something. You will then be aware of your potential and your capabilities. Once you have tried and feel you can do it, then polish your skill and make it sparkle.

All of us can converse with other members of society. But when asked to speak to an audience we usually fall apart at the seams. There is really no need for this, as effective speaking is only conversation with a larger group, The greatest fear is the fear of failure. Fear can be useful, however, because it will force you to take steps to see that what you fear doesn't happen.

The feeling of nervousness and tension is induced by inexperience with public speaking or apprehension about how the speech will be received. Don't worry about these matters. Concentrate on being relaxed.

Part II on Ideas and Part III on Delivery will appear in future issues.

QUESTIONS AND ANSWERS

1. Question:

The year on an Application Form is shown as A.L. Why?

Answer:

The A.L. - Annum Lucis (In a year of light) appears on many Craft Documents. Our system of Masonic chronology is based on a pre-Christian tradition that the Messiah (Christ) would be born 4000 years after the Creation of the Universe, so that the calendar, in early Christian times, counted the Creation (Annum Lucis) as 4000 B.C.

In 1611, Bishop James Ussher published his famous Chronology with the computation of 4004 years up to the beginning of the Christian era, and many editions of the Authorized version of the Bible printed his dating in the margins.

In the 18-19th centuries, the Craft adopted Ussher's system, though generally using the round figure of 4000, with consequent problems when we find documents by different hands using Ussher's 4004.

The various bodies representing additional Rites use different systems of dating, based usually on some notable event in their Ritual, but I dare not confuse you further. (See Carr, The Preemason at 'York, pp. 211, 212).

Editor's Note: Bishop James Ussher (1581-1656) mentioned in the answer was born in Dublin on January 4, 1581. Unfortunately he is remembered more for his claim that the earth was created in 4004 B.C., than for the numerous learned books he wrote. He was ordained in 1601, although under canonical age and was appointed Professor of Theological Controversies in 1607, holding that post until 1621, as well as that of Vice-Chancellor from 1614-1617. In 1621 he became Bishop of Meath, and Archbishop of Armagh in 1625. He moved to England in 1640 and, after sojourns at Carlisle and Oxford, he reached London to become a preacher at Lincoln's Inn from 1647 to 1654. He died in 1656 and was buried in Westminster Abbey.

2. Question:

Why does the Candidate wear the C.T. while taking his Obligation? He comes of his own free will, yet the C.T. is a symbol of restraint.

Answer:

With us, the C.T. serves the practical purpose of restraint. As a symbol it has several different meanings. I suggest:

1. The implicit duty of regular attendance, (if within the length of my C.T.), and in the OB. of the 3rd degree.
2. Humility, i.e. the frame of mind in which one enters the Order.
3. Submission, to the regulations, tenets and principles of the Craft.
4. The Bondage of ignorance until one sees the light, later on.

3. Question:

Where did the word cowan come from?

Answer:

The Oxford English Dictionary says "Derivation Unknown", and defines it as "One who builds dry stone walls i.e. without mortar, applied derogatorily to one who does the work of a mason, but who has not been regularly apprenticed or bred to the trade.'

The word is probably of Scottish origin, and it appears, in that sense, in a large number of Scottish Masonic documents from 1590 onwards (For further details see Carr, "The Freemason at Work", pp. 86 - 89).

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. Frank J. Bruce, Chairman of the Grand Lodge Library Committee.

4. Question:

What do the 19 pleats of the apron rosettes mean? (Some have 24)

Answer:

It is interesting that the Brother is observant enough to wonder why. I am sorry but there is no symbolic reason for the number of pleats. It is strictly a design feature of the manufacturer. At the present we still have no knowledge of the original use of the rosettes. The earliest aprons with rosettes in the Museum at Freemasons' Hall, England, are dated about 1815. Some Masonic scholars feel that the rosettes were added to decoration while others feel that the rosettes were added to distinguish the grade of Brethren, but there is no known symbolism attached to them.

The above question, from a member of Wyndham Lodge, Guelph was directed to and answered by Bro. L. Hirst, who had written the article on the apron for the first issue.

5. Question:

Is kissing the V.O.S.L. absolutely essential?

Answer: Yes.

6. Question:

What does the W.M. do if a candidate cannot be made slipshod?

Answer:

To me slipshod simply means the heel bared.

7. Question:

Who appoints scrutineers for a lodge election? Must they be P.M.'s? What B. of C. section applies?

Answer:

No reason why scrutineers cannot be M.M.'s of the lodge providing none of them are presumed to be "candidates" for the office being voted on. The scrutineers are

appointed by the W.M. I would trust that we do not need to spell this out in the Constitution.

The above questions arose from a discussion by Deacons, and were answered by M.W. Bro. W.K. Bailey, Custodian of the Work.

PERSONAL

The following was supplied by Rt. W. Bro. Talbot L. Peyton, D.D.G.M. of Waterloo District.

The Past District Deputy Grand Masters of Waterloo District are all alive and well! In the ten years of its existence the District Deputy Grand Masters who have served during those years have forged a bond of friendship and fraternity that lead them to a common desire to inform and enlighten the brethren of the District, while at the same time remaining an active, creative part of the fires of Masonry.

Accordingly they have formed a group that will visit a lodge, upon invitation to exemplify, and explain the Entered Apprentice Mason's degree from start to ...? Beginning with the application itself and proceeding through the Committee of Enquiry, they have only been able to reach the altar in each of the presentations to date so intense has the interest and questioning been from the assembled brethren.

As Rt. Wor. Bro. Roy Sparrow commented, in a recent conversation that he feels it is such a good idea that other areas would certainly benefit from the same approach used by any group of skilled brethren who research their work well beforehand. Such a presentation, well planned, backed by reference to proper authority for its answers, and a polished presentation can be both stimulating and informative.

HORIZONS FOR THE 1980'S

Under the above title Hamilton District "C" developed an education night based on "Meeting the Challenge". Four topics were on the agenda: Making Effective use of Committees; Communications; Making use of Masonic and Community Resources. The novel aspect of the evening was that the topics were under the control of the junior officers from the various lodges in the District: Bro. Ray Wilson, S.S. of Seymour Lodge; Bro. David Rae, I.G. of Dufferin Lodge; Bro. Douglas Downey, S.S. of Corinthian Lodge and Bro. Tom Erwin, J.D. of Hamilton Lodge. All these members are to be commended for their efforts.

BOOK REVIEWS

Once again our thanks to the Grand Lodge Library Committee for permission to publish some of their material.

LOYALIST SPY

by Mary Beacock Fryer

Before the American Revolution, Hans Waltermeyer (1745-1821) lived on a farm near Albany, New York. When War broke out, his brother joined the rebels, but Hans served the loyalists as a courier and raider, and was eventually commissioned as a captain. He led an attempt to kidnap an enemy general out of his very house. Many tales are told of his strength, woodmanship, and daring. Mothers used to frighten their children with the threat that Hans Waltermeyer would get them if they weren't good. After the war, under the name of John Walden Meyers he came to Upper Canada, and soon afterwards built the first mill in Belleville (which was known as Meyers' Creek until 181&). His life-story, told in this book, reads like a novel.

He was also a Masonic pioneer, initiated in St. Andrew's Lodge, Quebec, in 1780; charter S.W. of St. James' Lodge, the premier lodge at Kingston in 1781; member of a lodge which has celebrated its 175th anniversary, Moira, No. 11, Belleville.

THE POCKET HISTORY OF FREEMASONRY

by Fred Pick and Norman Knight.

For a concise, reliable, well written history of Masonry, this book is hard to beat; and every successive revision brings new improvements. It covers the whole span, from the earliest records right up to the present; and it prefers authentic facts to fanciful legends. Inevitably England receives the heaviest emphasis because the Craft evolved there, but there are chapters on Ireland, Scotland, the U.S.A., and the rest of the world-including even a brief section on Canada. The concordant orders too receive their due.

It is a small book, only about four inches by seven inches, but has a wealth of fascinating detail. The short sections make for easy reading. Altogether a fine book, which should be in every Mason's home.

MASONIC HARVEST

by Carl H. Claudy

Here are over forty of Claudy's Short Talk Bulletins, originally published by the Masonic Service Association as addresses to be delivered in lodge, and now brought together in a single book. They are grouped under different headings, such as history, reveries, oddities, religion, and behaviour.

Claudy is a dependable writer, never tedious to read, always thoughtful, usually informative, often inspiring. These papers, almost without exception, are worth while; but we might single out for special mention, "At Midnight," "Making a Mason at Sight," "What to tell your Wife," "The Enemy Within", and "The Mystic Tie." In short, something for everyone. Try it; you'll probably enjoy it.

WHAT MASONRY MEANS

by William E. Hammond.

A small, unpretentious book, which will fit easily into your pocket. It has ten chapters, each one a meditation or sermon, with such titles as "the Supreme Architect," "Building Materials," and "The Eternal Temple." Bro. Hammond writes out of a town called Vjalker, Minnesota; but his material is universal in appeal, and not tied to time or place. If you are interested in Masonry as moral instruction, try this.

SHORT TALKS ON MASONRY

by Joseph Fort Newton.

The thirty-four chapters in this book were originally written in the 1920's, at the request of the Masonic Service Association of the United States, to serve as talks for reading at lodge meetings. Bro. Newton has long been a favourite, for his easy combination of pleasant style, painless instruction, down-to-earth common-sense, and inspiring message. Some of these talks are tied to American usage and festivals. All of them can be read with profit and pleasure. The Chapter on "Masonic Education" is a must for those involved in this activity.