

THE
COMMITTEE ON
MASONIC
EDUCATION

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

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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

Many encouraging letters have been received, and it seems that the booklet is still being greeted favourably. It is gratifying that issues are reaching those who will use them to further not only their own education, but that of others.

The Committee on Manonic Education has been somewhat concerned about the costs of production and mailing of a magazine or publication such as this. The Committee therefore recommends that a subscription fee be levied. Many in their letters have suggested that this approach be adopted and in view of this and because of the large increase in postal costs, we are going to give the idea a trial. At the end of the booklet is a form that will enable any interested member to subscribe.

Information and contributions are still required for inclusion in future booklets. As well as articles there is a need for comments as to what you like or do not like about the booklet. We would be more than interested to print your views on any particular article.

All correspondence should be directed to the Editor:
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Toronto, Ontario. M5P 1G2

THE SQUARE AND COMPASSES

The Square and Compasses are the oldest, the simplest, and the most universal symbols of Masonry. All the world over, whether as a sign on a building or a badge worn by a Brother, even the profane know them to be emblems of our ancient Craft. Some years ago, when a business firm tried to adopt the Square and Compasses as a trademark, the Patent Office refused permission on the grounds that "there can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognised as existing; whether comprehended by all or not, is not material to this issue. They belong to Masons by the association of history and the tongue of common report".

Nearly everywhere in our ritual, as in the public mind, the Square and Compasses are seen together. If not interlocked, they are seldom far apart, and the one suggests the other, which is as it should be, because the things they symbolize are interwoven.

In the old days when the world was thought to be flat and square, the square was an emblem of the earth, and later of the earthly elements in man, As the sky is an arc or a circle, the implement which describes a circle, the compasses became the symbol of the heavenly spirit of man. The lodge as we are apt to forget is open to the sky, whence come those influences which exalt and ennoble the life of man.

As has been said, the Square and Compasses are nearly always together, and that is true as far back as we can go. In a book that was written in China, hundreds of years before the birth of Christ, we find these words: "A Master Mason, in teaching apprentices, makes use of the. compass and the square". As soon as he enters a lodge the candidate walks with square steps around the square pavement of a rectangular lodge; and in what is commonly known as "the Past Masters' charge" he is told, among other things to act with his neighbour on the square.

If, we as Masons, can act on the square in all our duties and dealings with our fellow men and apply the compasses in our daily pursuits, the promise is that raven we leave this troublesome world we shall meet God face to face.

Author Unknown

FREE WILL AND ACCORD

There is one peculiar feature in the Masonic institution that must commend it to the respect of every generous mind. In other associations, it is considered meritorious in a member to exert his influence in obtaining applications for admission. But it is wholly uncongenial with the spirit of our Order to persuade anyone to become a Mason. Whosoever seeks knowledge of our rites must first be prepared for the ordeal in his heart; he must not only be endowed with the necessary moral qualifications which would fit him for admission into our ranks, but he must come, too, uninfluenced by friends, and unbiased by unworthy motives. This is a settled landmark of the Order; and, therefore, nothing can be more painful to a true Mason than to see this landmark violated by young and heedless brethren. For it cannot be denied that it is sometimes violated; and this habit of violation is one of those unhappy influences sometimes almost insensibly exerted upon Masonry by the existence of the many secret societies to which the present age has given birth, and which resemble Masonry in nothing except in having some sort of a secret ceremony of initiation. These societies are introducing into some parts of America such phraseology as a "card" for a "demit", or "worthy" for "worshipful", or "brothers" for "brethren". And there are some men who, coming among us imbued with the principles and accustomed to the usages of these modern societies, in which the persevering solicitation of candidates is considered as a legitimate and even laudable practice, bring with them these preconceived notions, and consider it their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misunderstand the true policy of our Institution, should be instructed by their older and more experienced brethren, that it is wholly in opposition to all our laws and principles to ask any man to become a Mason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of its tenets, by which they may be induced to obtain admission into our Lodges.

We must not seek - we are to be sought. And if this were not an ancient law, embedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not now fear that our Institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension, less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practice of persuading candidates, and every hope of safety in avoiding such a practice. It should be borne in mind that the candidate who comes to us not of his

own "free will and accord", but instead induced by the persuasions of his friends, no matter how worthy he otherwise may be, violates, by so coming, the requirements of our Institution on the very threshold of its Temple, and in ninety-nine cases out of a hundred, fails to become imbued with that zealous attachment to the Order which is absolutely essential to the formation of a true Masonic character.

Written and submitted by W. Bro. R. A. Durke St. Clair Lodge No. 577

WISDOM

The three pillars that support a Masonic lodge are wisdom, strength and beauty. This is, of course, metaphorical, but it is quite a coincidence that the English name for the Deity is comprised of the initials of the Hebrew words for wisdom, strength and beauty: Gomer; Oz and Dabar. For the present we will concentrate on "wisdom". There are many references to it, but no adequate explanation seems forthcoming.

The 12th chapter of the book of Job, verses 12 and 13 tell us that "with the ancient is wisdom; and in length of days understanding. With him is wisdom and strength, he hath counsel and understanding". Verses 30-32 in the First book of Kings, state that "Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt. For he was wiser than all men ---- and his fame was in all the nations round about". Part of verse 10 in Psalm 111 is "The fear of the Lord is the beginning of wisdom: ----".

In St. Augustine's writings there is "patience is the companion of wisdom". Montaigne, in his essays, says "You can be erudite with the knowledge of others; you can be wise only with your own wisdom". In Pericles' funeral oration given in Athens about 430 B.C. there is the passage "Ours is a simple love of beauty and a manly love of wisdom".

The word "wisdom" is used quite freely in these, and many more examples. But what is wisdom? And where does one find it? We would suggest that it can be found in masonry, because masonry is a sanctuary, a place to breathe, a place to think quietly, and a place to grow wise.

It is clear that "wisdom" is not a thing of itself, but rather a use of other means and materials gathered over a lifetime. Wisdom is using the resources of

knowledge, of experience and of good judgment; it is, therefore, the action, the proper use of the tools of the mind, brain and soul. The desire to learn is the beginning of wisdom and so it is very significant that we speak of becoming wise,, for wisdom is a creative energy, and its fruits are temperance, fortitude, prudence and justice. The human heart is like a bottomless well; it is always thirsty and searching for the quietude that comes only after the heat and turmoil of living have been overcome.

It is certain that the key to civilisation is not technology, but the wisdom that comes from ample leisure. The technocrat proclaims that he can run our lives much more efficiently than we can. It is time to assert our right to be inefficient in the face of this dreadful doctrine. If we are to be intolerant, for instance, we must know and understand what it is we are intolerant of. As it is humanly impossible to know all the facts, to count the sand of the sea, or the drops of rain, it becomes the task of wisdom, therefore, to recognise our limitations and faults. Part of wisdom is knowing when one cannot be wise. One cannot think, much less develop new ideas, unless one has units of comparison, and wisdom provides the experience and right judgement for this.

Intelligence all by itself is useless, but added to energy and willingness it becomes formidable; combined with knowledge it has no limits. In a nutshell it is that know-how can be learned by hard work on the job: know why is headwork..

It is apparent that wisdom is a lonely personal affair and is similar to the loneliness of the leader, for one has stepped beyond the limits of other men and stands apart. Masonry can provide a path to wisdom, along which one meets the happy companionship, the friendliness, the morality and the spiritual values that finally blossom into wisdom. A learned man cannot take you into the sphere of his own wisdom, but can only propel you along the path and leave you at the door to your own wisdom. Many of us remain outside that door, but those who enter are blessed with abundance.

In wisdom there is an intelligent, lucid and holy spirit; wisdom is knowledge, but not knowledge for its own sake, but knowledge which helps to widen the horizon and deepen the communication between man and man. Masonry may be termed a progressive science but it is also a reflective science, a place to think, to become human, to consider your fellow man not as an integer, but as flesh and blood, and, above all, as a stepping-stone to wisdom. Perhaps it is asking too much of masons to urge perfection, but remember that he who aims at perfection and fails has come closer to it than you or I.

The Editor

UNIVERSAL FREEMASONRY

We have to distinguish between Masonic Spirit and organisation. No one knows what constituted the Ancient Landmarks; each Masonic writer, or historian, or jurist, has set up his own Landmarks, and termed them Ancient, and the jurisdictions have adopted them, depending on who has been their patron saint. Originally the Landmarks were set up as a guide, to distinguish the Masonic Fraternity from many other societies which were at the time occupying the attention of intellectual England. In spite of, and notwithstanding the Landmarks, Freemasonry grew and changed until, today, no historian will suggest that our Freemasonry is the same as it was in 1717. Then the order was distinctly Christian in character and ritual; today, we pride ourselves on the universality of Freemasonry, welcoming Christian, Jew, Parsee, or Mohammedan, provided he believes in God and the Brotherhood of Man. And Freemasonry does not even set tip any specifications as to the nature of God, except that he is a just God, Creator and Controller of the Universe.

Having set up our standards, we begin separating the legitimate from the illegitimate; all those who agree with us are considered "legitimate", and those disagreeing "illegitimate". One jurisdiction does not place its Sacred Volume on the altar, but places it on the Master's pedestal. Another jurisdiction is persecuted, and for self-protection, is compelled to become interested in the political situation to protect itself from complete disintegration. Here is a jurisdiction, whose parenthood is somewhat obscure, but which is honestly endeavouring to practice the principles of charity and brotherhood to the best of its ability. A Grand Lodge perfectly regular in every way is found to be working in the same territory as another "legitimate" Grand Lodge; American-Canadian jurisprudence specifies that Only one Grand lodge may occupy a territory at the same time. All these are, according to Canadian standards, illegitimate. We notice another jurisdiction which has all our required landmarks, but its legitimacy is all that it has to support it. It fails to practice what it preaches, and stands for nothing in the territory which it occupies. And occasionally, we find something being, taken out of the legitimate, and placed in the illegitimate class, or vice-versa.

As Masonry spread out of England in the early 19th century, it changed according to the history, political situation or ethnic background of a given

country. In Europe they generally placed more emphasis on the intellectual work, the lodges recruiting members mainly from the upper classes, and from the intelligentsia. Masonry was more a gathering place for the elite, even if not necessarily for the kings and nobles, but for writers, teachers, politicians, or sometimes leaders of the financial, and economic community. Though soon enough an animosity, and later open breach developed between progressive Masonry and the dogmatic Catholic Church, there were many high ranking priests who took part in the work of the lodges. The persecutions by Catholic rulers and dictators limited the development of Masonry in certain countries, while in some, like England or Sweden, the monarch, if male, was usually the head of the Grand Lodge.

On this continent Masonry thrived freely. Members were not restricted, or subject to persecution. In the countries of Europe the numbers of the brethren were relatively low, but in America, they seem to concentrate more on enlisting an ever increasing number of members, and many jurisdictions emphasise the ritual and charity work, more than Masonic education and intellectual work. In many European countries there were concurrent jurisdictions, to name a few: Germany, France, Czechoslovakia, and this helped to raise the standard of Masonic activity.

Though the Old Charges, the first codification of Masonic rules, was printed in 1723, literacy was far from being widespread, particularly in Eastern Europe. Printing was expensive, and very few people could afford to buy books; never mind learning to read and write. Even the nobles usually kept a secretary, who not only wrote their letters, but also read those received. So our rituals were not always available in written form, but were usually passed by word of mouth, from one generation to the next. This procedure occasionally resulted in distortions, and translations sometimes caused further changes.

Because of national characteristics, they also changed from time to time, and due to persecutions, even more secrecy was required in all communications. It is not surprising that, in spite of the original common root, by the early 20th century, when the work came out in printed form almost everywhere, there were large discrepancies between the rituals of different jurisdictions. Some customs, like wearing gloves, were kept in certain countries, whilst dismissed in others. The presentation of one lady's glove as an initiation is almost unknown on this continent. The character of the very important part of the European style initiation ceremony, which takes place in a separate darkened chamber, was completely changed, when transplanted to America. Even signs, words and passwords, knocks, were either changed, or interchanged between degrees. In the central European

ritual, used in Austria-Hungary, partly in Germany, Czecho, Slovakia, Rumania, and also in some South. American lodges, the words of the first and second degrees are interchanged, and a password exists also in the first degree though not always used. This is the one which is used here in the third. Lodge regalias are worn in most, of the lodges, not only in Europe, but on other continents too, and as I mentioned in the beginning, the V.S.L. is not necessarily placed on the altar, but on a table in front of the W.M. As a matter of fact, an altar does not necessarily exist, but. a carpet, like our tracing board in the lodges, and the three lights of Wisdom, Strength and Beauty are placed around it, with usually a flag in the fourth corner.

Though they are different organisations, different rituals, I believe in the universality of Freemasonry; and may I close my words quoting one of our famous Hungarian writers and masons of the 13th century, Ferenc Kazinczy, who said: "Masonry creates a small circle of good hearted people, within which we are able to forget all the great inequality, which exists in the outside world. A circle in which both the king and a person of the lowest station are equal brothers; in which we are able to forget the senselessness of the world, and we shed tears of joy as we see that it is love of the common good which stirs every member, as if they had but one single soul; we find much truer friends than in the outside world; where everybody is trying his best, according to his ability, to ease the burdens of his fellow men; where every member is obliged to read and to study, also to teach the others, as instructed by his brother Masons.

W. Bro. Emery I. Gero, Andor Gero Lodge No. 726

THE NEW FREEDOM

A headline over an article in a newspaper commenced with the words "the new freedom..." The article was about music and how a young composer and performer had rid himself of the constraints of chord and concerto, arpeggio and aria, fortissimo and flat. He had, therefore, found a new freedom; but it only seemed he had sacrificed all the normal rules and regulations of music to achieve this new freedom.

This attitude seems prevalent in all areas of the community and, there remains an uneasy feeling, that the rules and regulations have been found too difficult to follow and have thus been jettisoned. Whatever was wrong with the old

freedom? And, in any case, how many degrees of freedom are there? It is pleasant to think that "freedom" means that you have the power to do anything if you desire. In all matters there are always two sides and, in this case, "freedom" brings in its wake "discipline" and "respect for others". If we all had total. "freedom" our society would be chaotic, and not freedom but licence would prevail.

Perhaps this illustrates the dilemma of Freemasonry; for many decades Masonry has been assailed and persecuted, but it has always been openly done and Masons understood that Masonry was being attacked. Today that struggle still continues but with a difference, because we cannot see the foe, the barbs are not obvious and many times we fail to defend ourselves, because we do not recognise that an attack is in progress. The quiet assumptions by media, the general air and mood of society, and our own acceptance in our community of standards that are less than those we were brought up to honour, tend to confuse the battleground. Masonry is certainly embroiled in a struggle for survival more terrible than any encountered previously. We do not recognise the enemy, because we are part of that enemy; our apathy, our acceptance of practices that run counter to Masonic beliefs and our reluctance to stand up for Masonic values outside the confines of the lodge means that we exist in two compartments: one where we conduct ourselves according to the changing whims of society, and the other as models of goodness within the Masonic fold.

Perhaps nothing has changed, but it seems that the battleground has shifted, and the gradual nature of the onslaught has dulled us to the ominousness of the thrust. We continually accept a little watering-down here, a little compromise there, and very soon we end up being absorbed. Masons need now to stand up as never before, become educated as to the craft and rebut all the freethinkers and their new freedoms. We stand for old values in a time when old is looked upon as out-of-date and an anachronism. We really must stand for something or we will fall for anything.

Masonic education or information. or whatever designation you care to call it is needed urgently to remind us of our values, beliefs and morals, to teach us about the Craft and its beauties and to provide the confidence that knowledge gives so that we can turn aside our detractors.

The Editor

THE FIVE NOBLE ORDERS

The J.W.'s Lecture mentions five noble orders of architecture: three of these originated by Greeks, one by Etruscans and one by the Romans. It is to be noted that an order of architecture consists not only of the column, but also the entablature that rests upon it. The order therefore includes the column, and the entablature which, itself, is made up of architrave resting on the column, the frieze, a decorated panel, comes above that and lastly the cornice, which is an ornamental band.

The Greeks were fortunate in having an abundant supply of marble, the most beautiful building material of all. This, together with the bright and intense sunshine helped in the development of precise and exact forms. Because of a favourable climate, the Greeks appreciated outdoor life, and did not bother too much with a variety of public buildings. Instead they built Temples which had beautiful colonnades, under which citizens could shelter from the hot sun or the winter rain showers.

Many tribes invaded and conquered Greece but, after the advent of the Dorians, a more stable civilisation arose, and by 600 B.C. the Greek city states had begun to develop. Greece was again invaded, but defeated the enemy in several famous battles: Marathon, Plataea and the naval battle of Salamis, all between 490 B.C. and 479 B.C. As a result of these successes the most important Greek temples were built.

The Doric column does not have a base. It has a height including the capital of from four to six times the diameter at the base. The column is circular with twenty flutes or channels separated by sharp edges called 'arises'. At the top the column becomes thinner and is surrounded by a capital consisting of an echinus, a curved portion a little wider than the column with a plain, square piece called the 'abacus' on top of that. The Doric is the sturdiest of the orders and Doric columns were used in the Parthenon.

The Ionic column is a much more slender column and rests on a base. The height is usually nine times the diameter at the base. It has twenty-four flutes separated by fillets, much softer and flatter than the sharp edges of the Doric. The feature of this column is the capital, which is in the form of a scroll. The curves of a ram's horn or a nautilus shell would probably have provided the model for the scroll.

The Corinthian column was similar to the Ionic, but with a much more decorative capital. The height was usually ten times the diameter of the base. The capital resembles an inverted bell, the lower part covered by two rows of eight acanthus leaves, from the upper row rise eight stalks, each surmounted by a calyx, from which emerge volutes or scrolls to support the abacus. Between the stalks are intricate patterns of leaves and branches.

The Greeks had an advanced sensitivity to form and used certain architectural refinements to correct optical illusions: vertical features inclined inward near the top, long horizontal lines were formed with gentle convex outlines, and the column had a slight bulge or entasis in the middle.

The Etruscans were great builders and invented a new order called the Tuscan. It was a simplified version of the Doric order, about seven times the base diameter in height, having a plain column with a simple capital and base. The Romans produced the Composite about A.D.82. The capital combines the Ionic scroll with the acanthus leaves of the Corinthian. A merging of the various types hinder; strict classification.

References: A history of Architecture on the Comparative Method. Sir Bannister Fletcher - The Athlone Press, 1961.

The Editor also acknowledges the assistance of W. Bro. Alan Hogg of Zeta Lodge.

A CONVENIENT ROOM ADJOINING THE LODGE

That the candidate is prepared is an assertion made by the Steward at the beginning of the degree. But do we ever consider in what manner he is prepared? We are familiar with the instructions in the Work, but can preparation of the candidate include more than what is stipulated, to embrace such areas as that of mind, comfort, ease and confidence?

Do we converse with the candidate beyond a few non-committal statements? We must impart a feeling of relaxation with the knowledge that he is in good hands and will suffer no embarrassment. Perhaps our preparation should proceed at an earlier time than the convenient room. A W.M. might consider asking a qualified Mason to remain with the candidate from the time of his arrival at the Temple until he enters the convenient room.

During this period of time the candidate could be assured that the ceremony in which he is about to take part is a solemn and dignified rite; and that there will not be hilarity nor any horseplay. That although Masonic teachings are founded on the V.O.S.L., Masonry itself is not a religion, neither does it try or intend to take the place of religion. If the candidate relaxes and concentrates on what he hears, many parts of Masonry will be unfolded to him. And also he will come to understand that the members talking to him have learnt their parts and he, in his turn, will have to commit to memory portions of the ceremony and the answers to a few questions. He need not feel overawed by this as all Masons before him have done it and survived the event.

Perhaps in these few moments when we practise what we preach we may change a man, who is somewhat apprehensive about Masonry and maybe a little reluctant, into a solid and strong advocate of the virtues of Masonry.

The Editor

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

Sets of slides, with taped cassette commentary prepared by the Library Committee. The commentaries are also available as printed texts for reading:

1. "Grand Lodge, 1970" (71 slides, 23 minutes)
2. "Grand Lodge, 1973" (54 slides, 15 minutes)
3. "Freemasons' Hall, London, England" (26 slides, 15 minutes)
4. "George Washington Masonic National Memorial, Alexandria, Virginia" (50 slides, 23 minutes)
5. "House of the Temple, Washington, D.C." (20 slides, 14 minutes)
6. "Masonic Temple, Philadelphia" (20 slides, 14 minutes)
7. "Masonic. Memorial Temple, Montreal" (20 slides, 17 minutes)

PERSONAL

The following was supplied by Rt.W. Bro.Pellow:

Wingham Lodge No. 286 assigns various charges in each degree to each of the officers. By the time an officer reaches the office of Master, he will have learnt and done many sections of the ritual. This is not only good for the officers, but forms an automatic back-up for any degree as well as creating an early awareness of the ritual in line officers. It also dispels any assumption that the path to the W.M.'s chair is an easy one. Finally, it does prevent any one member from becoming dominant in any one piece of the Work.

The only drawback seems to be that, if not used with discretion, the members on the side could be deprived of an opportunity to participate to a degree.

THE SPEAKER'S CORNER

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

Dormer: projecting upright window in a sloping roof.

Rectitude: moral uprightness, correctness, righteous.

Allegory: a description of one subject in the guise of another.

Ballot: usually secret voting; small ball, ticket or paper used in voting.

Vote: formal expression of will or opinion.

Chapter: a little used biblical word. In architecture it describes the upper part or capital of a column. The chapter mentioned in the F.C. degree is a reference to the capital of a column.

SPEECH MAKING PART III

DELIVERY

Now that you have prepared a speech, it is necessary to deliver it. Consider the following points:

1. 1. If you are in a formal situation and speaking from a raised head table, a stage or a platform, make sure that you survey the position of microphone cords and other obstacles. Nothing destroys the dignity of the occasion more quickly than falling on the way to the microphone. Insist on a lectern and a light. After the introduction rise slowly, and move to the microphone with confidence, remembering the position of the obstacles that you have already surreptitiously reconnoitred. Smile, even though it hurts. Be reasonably slow, give yourself time to become accustomed to the fact that you're now the cynosure of all eyes. Look at the audience. Stand firmly, yet comfortably. Don't rush into your speech. Wait for quiet.
2. Remember that good grooming is important. Always wear a suit and tie or tuxedo as the occasion demands. The following rules should be remembered:
 - (a) Make sure your shoes are shined;
 - (b) Remove pens and pencils from outside pockets;
 - (c) Remove bulky articles from pockets;
 - (d) Wear a discreet tiepin, if you must use one at all;
 - (e) Remove loose change or keys from your trouser pocket;
 - (f) Make sure that your suit is neat and pressed, and that your shirt is fresh;

The reason for this is that you feel better if you are well-dressed and comfortable but, more importantly, the audience will not be distracted by some flashy article of attire. You must remember that you want the audience to look at you, not at the sparkling of a large, diamond tiepin.

3. There are several "don't's" that should be remembered, such as:
 - (a) Don't button and unbutton your coat;
 - (b) Don't scratch your ear or clean it out with one finger. If you must have exercise, simply wiggle your toes;
 - (c) Don't play with loose change or keys or you will sound like a one-man band;
 - (d) Don't blow into, tap or run your fingernail over the microphone. It is a delicate instrument and, if you must test whether it is alive, simply speak into it;
 - (e) Don't apologise for talking;
 - (f) Don't end your speech by saying "I think that is all I have to say";
 - (g) Don't thank the audience. Remember that you have put a lot of time and effort into this speech, and they should thank you;
 - (h) Don't use a particular joke, if you feel that it may not be totally acceptable. If you wish to be humorous, make the humour relevant;
 - (i) Don't continually remove spectacles and replace them;
 - (j) Don't say that you have not spoken in public too often, and therefore must be forgiven if you make errors;
 - (k) Don't hop from one foot to the other;
 - (l) Don't let your voice drop at the end of a sentence. The above may seem inordinately difficult, but try to discipline yourself to avoid these traps. Practice in front of your mirror at home to see whether you have any distracting mannerisms. See yourself as the audience will.

4. Good breathing is essential. Try to train yourself to use the diaphragm and speak from the stomach to give power and control your voice. When you speak, some air leaves the body through the nose, and the rest through the mouth. Resonance is obtained by reinforcement of the voice by the head, nose and mouth. The task of the lips and the tongue is to shape the breath as it leaves the body to produce tone and modulation. Try breathing deeply each day using the diaphragm; try to read several lines of poetry without drawing a breath. Practice taking a deep breath, then let it out slowly; check how long it takes.

On your way to the microphone take several quick deep breaths to ease the general tension of your body. If you are able to be alone prior to the speech talk out loud, use your voice. In this way your vocal cords will be ready to perform instantly from the beginning of your talk. Don't use your throat for speaking. Nervousness contracts the muscles of the throat, and produces a hoarse voice. Act as if you are unafraid and you will not be afraid. Use a tape recorder and listen to your voice. Does it have depth, power, resonance, vibrancy and a sense of enthusiasm.

5. There must be a sense of communication. The speech and words you use show your educational background. People will judge you by the words you speak, by what you say, and how you say it . Learn to play with words and ideas. Watch your pronunciation and use of words. Invest in a good dictionary and a Rogets' Thesaurus. Know the difference between such words as "between" and, "among", "but" and "and", "can" and "may", "compare" and "contrast", "shall" and "will". Avoid such phrases as "it seems to me", "perhaps" and "in my opinion". Use natural terms of speech. Do not employ long words to show your education. The audience won't care, if they fail to understand you. It is equally important that the ideas you wish to convey are not only heard and understood, but also remembered by your audience.

Vary the pitch of your voice, but be natural. Change the rate of speaking; slow down or speed up occasionally. For emphasis of some important words, pause before and after them, so as to isolate the information and highlight it. Another effective method of emphasis is a short silence.

Don't create and nurture mental blocks that say you can't do something. Maybe you won't be the star of the show, but you will have tried and will have utilised your own talents. Don't let them atrophy. Believe in your own self-worth and you will succeed.

6. There are three questions that must be answered:
 - (a) What do I wish to accomplish?
 - (b) What are the interests of the people to whom I shall be talking?
 - (c) What are the facts I wish to tell them?

The conclusion on Delivery will appear in the next issue.

QUESTIONS AND ANSWERS

Question 1:

Why must the brethren be convinced that the candidate has no metal about him, "or else the ceremony, thus far, must have been repeated"?

Answer:

The reasons given in the 'Charity Lecture' are adequate and complete. The reason for this deprivation arises from an ancient superstition of 'pollution by metals' as shown in the account of the building of KST.(1 Kings, 6&7) "...there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. " The proof or test is required, because all other points in the 'preparation' of the candidate are readily visible during the perambulations, but the absence of metals would not be visible, hence the special test.

Question 2:

What is meant by the "Perfect Points of Entrance"?

Answer:

They were first mentioned in ritual text dated 1696, when they clearly referred to secrets of the EA ceremony. In a series of questions asking how a Mason could prove himself, the answer was: "by signes tokens and other points of my entrie". In those days the first Point was 'heill and conceall' and the second was the penal sign of an EA. In effect, the 'Points of Entrance' were a brief summary of essential elements in the initiation ceremony, but they developed, eventually, into a series of 'trap questions,' with very cautious answers.

In the late 1700's, Preston, in his 'First Lecture of Freemasonry' defined the 'Points' as comprising the ceremonies of 'preparation, admission and obligation. In an earlier version of the same Lecture, he gave the Points of Entrance as a set of code-words, "Of, At, and On", and the questions ran:

Question: Of what?

Answer: In relation to apparel. **Question:** At what? **Answer:** The door of the Lodge.

Question: On what?

Answer: On the left knee bare.

The "Of, At, and On" became firmly established in our English Lectures but they suffered several variations in the next 20-30 years, until they eventually settled into the form in use to this day.

Question 3:

What do the references to the Golden Fleece and Roman Eagle mean in our Apron Charge?

Answer:

The Order of the Golden Fleece was one of the most illustrious Orders of Knighthood in Austria, Spain and Flanders, founded by Philip the Good, Duke of Burgundy and the Netherlands, in 1429. The insignia, or Jewel of the Order is a golden sheepskin with head and feet, resembling a whole sheep hanging by the middle from a gold and blue flintstone emitting flames. The Eagle was to the Romans the ensign of Imperial power. In battle it was borne on the right wing of each Roman legion. It was held in veneration by the soldiers and regarded as affording sanctuary. We cite the Golden Fleece and Roman Eagle to illustrate the respect and veneration that we owe to the simple white lambskin apron.

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

WHAT? WHEN? WHERE? WHY? IN FREEMASONRY

by Carl H.Claudy.

This "Masonic Digest" is a superb little encyclopedia. It draws together the information given in five other booklets in the series. All of them were good; this is even better. Every Mason should own this book.

THE YELLOW BRIAR

by Patrick Slater.

This book, first published in 1933, purports to be the reminiscences of Paddy Slater, an Irish Catholic boy who came to Ontario in 1847. He was soon orphaned, and was taken to live on a farm in Mono Township, northwest of Toronto. We hear about the laughter, the tears, the loves, the quarrels, of pioneer days. It is of particular interest to us because it talks a bit about Masonry. There's a section on the abduction of William Morgan, and a bit on the institution of King Solomon's Lodge, Toronto. Other Masonic allusions may be found on pages 62 and 201. A leisurely, well-written story, full of perceptive insights into human nature. Well worth reading.

THE CLERGY AND THE CRAFT

by Rev. Forrest D. Haggard.

There has been constant debate about the relationship between Christianity and Masonry. Bro. Haggard, as an articulate young man, a minister of the gospel, and Grand Master of Kansas, has qualifications which fit him to contribute to this discussion. Furthermore he obtained opinions from 125 Grand Chaplains of other jurisdictions, and from their letters he quotes liberally. By reading them, we can get a fair cross section of the problems that confront a minister who is also a serious Mason. If the question interests you, this would be a good place to start.

Our grateful thanks again to the Chairman of the Grand Lodge Library Committee for use of the above material.

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