



Work & Lectures

A Metropolitan Atlanta Masonic Newsletter



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January 2009
The Entered Apprentice

http://news.morelight.org

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Excerpted from various GL of Georgia publications

DeKalb County Masonic Association Report

DCMA This Month

Thursday, 12 February should be a stellar meeting for the DCMA. Please join us at Chamblee-Sardis Lodge, at 5556 Peachtree Industrial Blvd, Chamblee, 30341, for dinner at 6:30 and the meeting starting at 7:30. As with all DCMA events, your family, friends, and the general public are invited.

Metro Atlanta News

Many brethren will be please to know that Grant Park 604 has finally returned from the suburbs, and is now meeting inside the perimeter, at the Temple of Masters 295 - at 3038 LaVista Road, Decatur, 30033-1311. Please visit them in their new home on the 2nd Thursdays of each month.

Gate City 2's first installment of the Religion and Culture Series for 2009, with speakers on Hinduism and Kashi Atlanta's Interfaith programs, was very well received by about 65 members, families, friends and walk-ins. Future bookings include an ancient Islamic Poetry reading, a String Quintet from Agnes Scott College playing selections by Schubert and Mendelssohn, a Holocaust survivor recounting his experiences, and a Catholic Deacon explaining the facts about the Catholic Church's position on Freemasonry - past and present. Please visit <http://gatecity2.org> for more information.



As an annual event, this is when we will present the money collected over the course of last year to our three charities - the Georgia Masonic Children's Home, the Scottish Rite Foundation, and the Knight Templar Eye Fund. Accepting these donations will be PGM Al Garner, Dep GM Leonard Buffington, and GHP Bill Hendry.

Our program for the evening will be a look at what a local lodge has done to increase the interest and ritual proficiency at meetings, and how this has had three major effects: an influx of absent members returning, members from other lodges joining, and petitions from men who want to join the fraternity. We welcome WBro. Beaux Pettys and the brethren of Gate City Lodge No. 2 for sharing their experiences.



Tuesday, 10 February will see Bro. Ed Jennings, the Most Worshipful Grand Master of Masons in Georgia, making an Official Visitation to Clarkston 492. this evening's events are open to the public, with dinner at 6:30. Please come!

DCMA Next Month

Tuesday, 3 March will find us at North DeKalb 714, at 2587 East Osborne Road, NE, Atlanta, 30319-3174

DCMA Last Month

If you missed our January meeting, you missed PGM Joe Suttles speaking on a wide range of topics, including Americanism and some Masonic memories. The WM of Tucker 42 accepted the banner, the WM of Clarkston 492 accepted the gavel, and \$90 was collected for our charities (starting our 2009 collection).

DCMA This Year

- Pres: David Herman, Chamblee-Sardis 444 & Internet 9659, EC
david @ morelight . org, 404 421 5279
- 1st VP: James Tyroff, Philologia 178 & Metro Daylight 743
770 378 9531
- 2nd VP: Jim Cline, Clarkston 492
jclinejdcpa @ mindspring . com
- Sec/Treas: Bill Eleazer, Glenwood Hills 703
billjoane256 @ aol . com or 770 922 5412

SCHEDULE CORRECTION:

The calendar printed on our cards shows no June meeting. In fact, we will be hosted by Grant Park 604 at their new location on Thursday, 11 June. Join us!

Standard Disclaimer

This publication is created to inform the brethren. Any views or opinions that manage to sneak in are solely those of the editor, who does **NOT** speak for any organization whatsoever. Really.

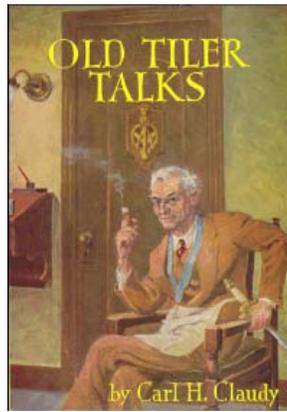
Where's YOUR News?

We'd be honored to support the community by publishing *your* news and events - all you have to do is let us know by emailing david @ morelight . org with all the information you'd like listed.

Old Tiler Talks

by Carl H. Claudy
PGM, District of Columbia
Mostly written in the 1920s

Gold and Iron



"Old Tiler, why are not more Masons, Masons?" asked the New Brother in the anteroom.

"For the same reasons that not more friends are friends, or hot dogs, sausages, I guess," answered the Old Tiler. "You tell me the answer."

"It seems mighty queer to me that we can't make more lodge members feel the inner spirit of Freemasonry," answered the New Brother. "I can't understand it."

"That shows you haven't a very observing pair of eyes or a great understanding of human nature," smiled the Old Tiler. "If this were a perfect world made up of perfect men there would be no need of Freemasonry!"

"Maybe not. But if you can see what I can't, and understand what is hidden from me, tell me, won't you?"

"I'll try," answered the Old Tiler. "A great many years ago there was a great leader of men on earth; I don't know whether it was Guatama Buddha, or Mohammed, or Brahma. No matter what his name was, this great leader and teacher of men wandered in a sparsely settled part of the back country near the sea, hungry and tired and footsore. He had asked several of the country people for aid and shelter but while they were not unkind they also were poor and offered him nothing, thinking him one of themselves.

"At last, however, he found a poor peasant who took him in. The peasant gave him some dry clothes, for his were wet from storm, and shared his crust of bread and his humble cottage. In the morning he gave the wanderer breakfast and a staff to help him on his way.

"What can I do to repay you?" asked the great leader of his host.

"I need no payment. I, too, have been a wanderer and you have both my sympathy and my aid for love only," answered the peasant.

"Then the great leader told him who he was. 'And because I have power, I will reward you in any way you wish,' he said. 'Choose what you will have.'

"If it is indeed so, oh, my Lord," answered the peasant, 'give me gold; gold, that I may buy clothes and food and women and wine; gold, that I may have power and place and prominence and happiness.'

"Gold I can give you, but it would be a poor gift," answered the great leader. "Who has gold without earning it eats of the tree of misery. And because you have been kind to me I will not give you such a curse. Gold you shall have, but a task you shall do to earn it. You wear an iron bracelet. On the shore of the sea, among many, is a pebble which if you touch it to iron will turn it to gold. Find it, and all iron will be your gold."

"Hardly stopping to thank his benefactor, the peasant ran to the seashore to pick up pebbles and touch them to his bracelet to see if it would turn to gold. All morning he ran, picking up pebbles, touching the iron, and then, so that he wouldn't pick up the wrong pebble twice, he tossed the useless pebbles, which were not the magic stone, into the sea.

"After a while the task became monotonous; pick up pebble, touch it to iron, throw it out in the sea- over and over again. So he amused himself with visions of what he would do when he should have won the great wealth. He planned his harem and his wine cellar, pictured the great banquets he would give, thought of the slaves he would purchase and how he would be recognized by all as a rich and powerful noble. Meanwhile, of course, he was busy picking up pebbles, touching them to his bracelet and throwing them into the sea.

"The day wore on. The visions became more and more entrancing, the task more and more mechanical. And at last, just as the sun was going down, the peasant looked at his bracelet- and behold! It was ruddy yellow gold! Some one of the thousands of pebbles he had touched to the iron was the lucky one, the magic one, and because he had been thinking of something else, doing his task mechanically, he cast it into the sea."

The Old Tiler stopped, thoughtfully puffing at his cigar.

"That's a very nice fable," observed the New Brother.

"Much," answered the Old Tiler. "In Masonry we are too much like the peasant. We take the pebbles of the beach, the many who apply to us, touch them to the iron of our Freemasonry and cast them out into the sea of life. Or we take the touchstone which is Freemasonry and touch it to the iron which is a man, and let him throw it away. Work the simile how you will, what we do is to neglect the newly made Mason; we give him only perfunctory attention. We do our work mechanically. We are letter perfect in our degrees, and too often without the spirit of them. We have ritualists who can dot every I and cross every T, who have every word in place and no wrong words, but who have no knowledge of what they say. I once knew a Grand Master who didn't know what a hecatomb was, and plenty of Masons cannot tell you if the two pillars on the porch were supports for a loafing place or whether they have a spiritual meaning not at all concerned with the porches.

"The reason more Masons do not deserve the title is not altogether their fault. It's our fault! We don't know enough ourselves to teach them; we don't care enough about it to teach them. A good balance in the bank, a growing membership, a free feed, 'nice' degrees- and we call ourselves a successful lodge. But we make only ten men real Masons for every hundred to whom we give the degrees, and the fault is ours, not theirs; my fault, your fault, our fault because we don't study, don't learn, don't care to learn the real secrets of Freemasonry and so cannot teach them."

"There is one who teaches in this lodge," answered the New Brother, slowly, "and one who tries to learn."

"Yes?" answered the Old Tiler. "Who are they?"

"You, who teach, and I, who try to learn," answered the New Brother.

"Humph," grunted the Old Tiler, but his eyes smiled, well pleased.



List of Special Events - December, 2008 - January 2009

The Grand Master's Calendar

05 Feb, Thu - Scottish Rite Meeting
Valley of Atlanta - 6:30 meal, 7:30 meeting.

07 Feb, Sat - GM's Forum / Workshops for Districts 8, 9
at Gainesville 219, Gainesville. 8:00 registration.

10 Feb, Tue - Official Visitation (*open to public*)
at Clarkston 492, Clarkston. 6:30 meal, 7:30 meeting.

27 Feb, Fri - Official Visitation
at Rex 251, Ellenwood. 6:30 meal, 7:30 meeting.

Special Programs

24 Feb, Tue - Gate City Religion & Culture Series
Topic: *Classic Islamic Poetry - Romantic and Devotional*
at the Atlanta Masonic Temple, 6:30 meal. RSVP info will
appear at <http://gatecity2.org/> to ensure ample food.

24 Mar, Tue - Gate City Religion & Culture Series
Topic: *Schubert and Mendelssohn Recital*
at the Atlanta Masonic Temple, 6:30 meal. RSVP info will
appear at <http://gatecity2.org/> to ensure ample food.

Fundraisers

07 Feb, Sat - Breakfast Fundraiser
at Stone Mountain 449, Stone Mountain. 8-11am.

GACHIP Programs

14-15 Mar, Sat-Sun - Piedmont 447, Sponsors
at Cyber Olympics, Roswell, 11:00 - 5:00.

25/50 Year Awards, PM Night

*None announced for the Metro area for January or February as
of 27 December.*

Associations, Clubs, Instruction

04 Feb, Wed - DeKalb Masonic Memorial Club (open)
at Clarkston 492, Clarkston. 2:00 start.

04 Feb, Wed - 5th District School of Instruction (tyled)
at the Atlanta Masonic Center, Atlanta. 7:00 start (4 of 4).

12 Feb, Thu - DeKalb County Masonic Association (open)
at Chamblee-Sardis 444, Chamblee. 6:30 meal, 7:30 start.

14 Feb, Sat - Gwinnett County Masonic Association (open)
at Sweetwater 421, Lilburn. 6:30 meal, 7:30 start.

28 Feb, Sat - Masonic Home Ambassadors Workshop
at the Children's Home, Macon. 8:00 registration, 9:00 start.

28 Feb, Sat - Georgia Masonic Secretaries Association
Grand York Rite Building, Macon. 8:00 registration, 9:00 start.

03 Mar - Tue - DeKalb County Masonic Association (open)
at North DeKalb 714, Brookhaven. 6:30 meal, 7:30 start.

14 Mar, Sat - Gwinnett County Masonic Association (open)
at Lawrenceville 131, Lawrenceville. 6:30 meal, 7:30 start.

Degree Conferrals

Conferral schedules are TENTATIVE; confirm with host lodge.

09 Feb - Mon - Master Mason Conferral
at Hapeville 590, Hapeville. 6:30 meal, 7:30 meeting.

17 Feb, Tue - Master Mason Conferral
at Gate City 2, Atlanta. 6:30 meal, 7:30 meeting.

19 Feb, Thu - Fellow Craft OR Master Mason Conferral
at Chamblee-Sardis 444, Chamblee. 6:30 meal, 7:30 meeting.

21 Feb - Sat - Master Mason Conferral & 275 Anniversary
at Solomon's 1, Savannah. 11:00 start, lunch at Refreshment

8th District Gavel Challenge

from WBro. Julian Hayes, 8th District Secretary and DDGM-8D

Hey check out those brothers at Pace #558 in Porterdale. Did you know that they have had for a long time, held the Traveling Gavel. Actually they have three such items. Let's see if I can get this right. If I mess it up someone let me know and I will send a correction.

The Traveling Men at Pace is a motorcycle club that is recognized by Grand Lodge. They have the traveling pistons. To get these pistons and take them back to your lodge you will have to be a member of another Chapter of The Traveling Men. You must bring four brothers and the President of that club. You must be riding your bikes. Now I wonder if there is another such club out there that can take those pistons home. If more than one club shows up to get the pistons then the Chapter that has the most members there are the ones who take it home.

Pace Lodge has the cross district gavel. This gavel is about four feet tall. It will take a lodge from another district to get it. You must bring four brothers and the Worshipful Master from that lodge. If more than one lodge shows up to get it the lodge with the most members gets it.

Now there is a district traveling gavel too. To take that gavel back to your lodge you must bring four members and the Worshipful Master. The lodge with the most members takes home the gavel.

Here is the challenge!!! Is there a lodge out there that has the gumption to go and get those pistons and gavels. I would like to see Nancy Hart get it and leave those brothers at Pace high and dry. Remember, if someone gets it someone has to hurry and take it from them without letting Pace know about it, because they say that if someone gets it they are going over there and take it back. How long can we keep it from Pace?



Symbolism of the Entered Apprentice Degree

Excerpted largely from "The Lodge System of Masonic Education", "Mentor's Manual", and "Masonic Manual 1983" by the GL of Georgia

Being Duly and Truly Prepared refers to the wearing of special garments furnished by the Lodge to emphasize our concern with man's internal qualifications, rather than his worldly wealth and honors. By wearing the garments of humility, the candidate signifies the sincerity of his intentions.

The Hoodwink represents the darkness in which an uninitiated man stands as regards to Masonic life. It is removed at the moment of enlightenment, suggesting that the great things of existence, such as goodness, truth and beauty, are found; they are always there, but our blindness may conceal them from us.

The Cable Tow is a symbol of all those external restraints by which a man is controlled by forces outside of himself. If a man does not keep the law of his own free will, he must be compelled to keep it. The removal of the Cable Tow signifies that when a man becomes master of himself, he will keep the law by his own character.

The Lodge is a symbol of the world of Masonry. In its scope and extent, Freemasonry is as broad as human nature and as wide as mankind; as a spirit and ideal, it permeates the whole life of every true Mason, outside the lodge as well as in. The form of a Lodge is an oblong square, or a rectangle. It extends from East to West and between North and South. The East in a Masonic Lodge does not necessarily mean the actual point of the compass. The East in the Lodge is the station of the Worshipful Master, from which he dispenses light and instruction to all his brethren. Some Lodges may have the Master sitting in other actual compass locations, but the important point is that the Master is always symbolically located in the East, and the other symbolic points of the West, South and North are located in proper relation to the station of the Master.

The Lodge of the Holy Saints John: Freemasonry, long ago, chose as its patron saints John the Baptist and John the Evangelist. By doing this, the Brethren arrived at the conclusion that their patron saints belonged to a Lodge and that it must have been in the city in which they lived - Jerusalem. By this tradition, all Lodges symbolically come from one at Jerusalem. By tradition, also, every Mason hails from such a Lodge. By coming from this mythical Lodge, he proves that he hails from a "just and legally constituted Lodge". Various theories have been forwarded regarding the Feast Days of the Holy Saints John (June 24 and Dec 27) and their proximity to the Solstices, but none has gained general acceptance.

The Ceremony of Entrance, by which is meant all that happens at the West Gate, signifies birth and symbolizes the fact that a candidate is entering the world of Masonry. If a candidate is not to be an Apprentice in name only, he must stand ready to do the work upon his own nature that will make him a different man. Members are called Craftsmen because they are Workmen. Lodges are quarries because they are scenes of toil. Freemasonry offers no privileges or rewards except to those who earn them; it places working tools, not playthings, in the hands of its members. To become a Mason is a solemn and serious undertaking. Once the step is taken, it may well change the course of a man's life.

The Reception typifies the one real penalty for violations of the Obligations: the destructive consequences to a man's nature of being faithless to his vows, untrue to his word, disloyal to his obedience. It also reminds man that his every act has a consequence, either in the form of a reward or a penalty. Man reapeth as he soweth.

The Rite of Perambulation or Circumambulation, the ceremony of walking around the Lodge room, is an allegorical act rich with many meanings. One of these is that the Masonic life is a progressive journey, from station to station of attainment, and that a Mason will always search for more light. In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth's northern hemisphere, moving from East to West, by way of the South. The candidate's journey around the Altar also enables the Brethren to observe that he is properly prepared.

Approaching the East: Symbolically, the East is the source of all light; as Masons, we strive ever closer to this source.

The Altar is the central piece of furniture in the Lodge; and upon it rest the three Great Lights of Masonry, the Holy Bible, Square and Compass. The Altar is symbolic of many things. Its location, in the center of the Lodge, symbolizes the place which God has in Masonry, and which he should have in every person's life. It is also a symbol of worship and faith. The candidate approaches the Altar in search of light and also assumes his obligations there. In the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe, and to mankind, in general.

The Three Great Lights of Freemasonry are the Holy Bible, Square, and Compasses, and are displayed upon the altar whenever the Lodge is open. The Great Light of Freemasonry is the Volume of the Sacred Law (no matter what religion), and it is an indispensable part of the furniture of a Lodge. The Grand Lodges of the United States use the Holy Bible on their Altars. In some jurisdictions, the candidate may have his own sacred book substituted for the Bible. In some Lodges, the Altars of Masonry have more than one Book on them, and the candidate may choose the one on which he is to be obligated. No Lodge in Georgia may stand officially open unless the Holy Bible is opened upon its Altar with the Square and Compass displayed thereon. The open Bible signifies that we should regulate our conduct according to the lessons that we therein shall find, as we therein shall find them. The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly. The Compass signifies the duty which we owe to ourselves, and is a symbol of restraint, skill and knowledge. We might also properly regard the Compass as excluding beyond its circle that which is harmful or unworthy. The Square and Compass are recognized by the public as the symbol of Freemasonry.

The Three Lesser Lights are the Sun, Moon, and Worshipful Master. Together, the Sun and Moon are emblematic of Constancy. Separately, the Sun represents the action of leadership, and the Moon represents the receptivity of leadership. By combining these three attributes, the Worshipful Master should seek to lead the lodge.

The Obligation is the heart of the Degree; for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry, and assumed certain duties which are his for the rest of his life. The taking of the Obligation is visible and audible evidence of the candidate's sincerity of purpose. The candidate should understand the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these truths is considered secret.



Symbolism of the Entered Apprentice Degree

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Penalties of the Obligation. The penalties incurred for willful violation of your Masonic obligation will not be of a physical nature. Those which you recite at the conclusion of your obligation in the lodge room are purely symbolic. However, the Mason who violates his obligation will subject himself to Masonic discipline which could include the loss of his membership in the lodge and the fraternity, either by suspension or expulsion therefrom. Assuredly the violator will also be subject to the contempt of all good Masons. The ancient oral penalties already mentioned are retained in our ritual to impress upon the mind of each brother how serious a violation will be regarded by the members of the fraternity. These were assumed voluntarily, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

The Grip and Word are our means of recognition, by which among strangers we are able to prove ourselves or others as regular Masons in order to enter into fraternal relationships.

The Worshipful Master. Why is the presiding officer of the Lodge called Worshipful? This is an Old English word meaning worthy of respect. Since he is chosen by the Brethren, they deem him to have sufficient wisdom, integrity and Masonic knowledge to govern the Lodge properly. Why is the Worshipful Master's station in the East? In the world of nature, the sun rises in the East to shed light and luster on earth. In a like manner, it is the province of the Master to be the source of Masonic knowledge for his Brethren as they "approach the East in search of light." Why does the Master wear a hat in the Lodge? He wears the hat, and the remainder of the Brethren remain uncovered, for several reasons. Keeping the head covered while others are uncovered has long been a symbol of superior rank. Men, as a mark of respect, usually uncover in the presence of those they deem to be of superior rank. Also, as the Worshipful Master occupies the "Chair of Solomon", the hat is worn as a mark of dignity, calling to mind the Crown worn by King Solomon. The title Master is not unlike the Master of a ship or one who has received a Masters Degree in his chosen discipline. He is capable of teaching his subject - thus imparting "light" or knowledge.

The Lambskin, or White Leather (or Linen) Apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the Craft and sincere good will to the Brethren. The Badge of a Mason signifies that Masons are workers and builders, not drones and destructionists.

The Rite of Destitution This rite is also ancient and was practiced in the older initiations in recognition of a belief that the planets had an affinity for certain metals, and also exerted certain influences over human beings. All metals were left behind so that disturbing planetary influences were not brought into the place where the initiated met. In Freemasonry this ancient rite is still used to teach the initiate that he is to bring nothing into the lodge which would destroy its peace and harmony. As he is divested of worldly reminders, leaving them without the lodge, so he is reminded that he must leave his passions and prejudices without when he enters its portals. Another great lesson, that of relieving another brother's distress, is also taught by this rite.

The Northeast Corner is the traditional location of the cornerstone or foundation stone. Both the stone and its location signify a beginning. The Entered Apprentice is placed midway between the darkness of the North and the brilliance of the East to signify that he has begun his Masonic life. He has left the darkness of the North, symbolizing ignorance of things Masonic, and is moving toward the light of knowledge which comes from the East. The Entered Apprentice is, therefore, so placed to receive his first instruction on which to build his moral and Masonic edifice. Additionally, he is a cornerstone on which the Fraternity is to be erected. It is our hope and expectation that he will prove a solid foundation, true and tried, set four-Square on which our great fraternity may safely build. He is the future of Masonry.

The Working Tools, presented to the candidate, are those used by the ancient operative craftsman in the erection of the building on which he was working. To the Speculative Mason, these represent the moral habits and forces by which man shapes and reshapes the essence of his human nature. The Twenty-four Inch Gauge encourages us to systematize our life's work; it is an emblem of the twenty-four hours of the day, and a wise use of time is suggested by this emblem. The Common Gavel reminds us that as rough ashlar (rough stones) our characters can be made into perfect ashlar (polished stones) by applying the teachings of Freemasonry in our daily thoughts and actions.

The Entered Apprentice himself is a symbol, one of the noblest in the emblematic system of the Craft. He represents youth, typified by the rising sun; trained youth, youth willing to submit itself to discipline and to seek knowledge in order to learn the great Art of Life, the real Royal Art, represented and interpreted by all the mysteries of Masonry.

King Solomon's Temple. The regular and prominent references in Masonic work have led many to the false conclusion that the fraternity was founded by him. Freemasonry as an organized craft came into existence many centuries after the reign of Israel's greatest king. However, our ritual is based on Masonic legends based on both Solomon and the Temple at Jerusalem, and this subject has enriched the symbolism.

The Catechisms. This series of questions and answers is intended to teach each initiate the language of Freemasonry, to fix in his mind the teachings of the degree, to impress upon his consciousness the facets of the obligation he has assumed and to enable him to prove to his satisfaction and that of his brethren that he is a Mason. To each candidate's mind there probably comes the question as to the necessity for committing the catechism to memory. Much of our ritual is esoteric or unwritten, and each is required to memorize the language with some degree of perfection, since each is a potential teacher of other new brethren and through each man numbered among its votaries, Freemasonry seeks to transmit its truth pure and unimpaired from generation to generation.

The Language of Freemasonry. Why is the language of Freemasonry so different from that which we normally use? This question arises in the minds of many men as they study the catechisms and hear the rituals of Masonry given in our lodges. The Ritual of Freemasonry is a product of the early decades of the 18th century. It contains much of the language of that century, and into it have been incorporated words and phrases which come from the older instructions which were a part of Operative Masonry in a much earlier day. The earnest student will discover that the thought and teaching imparted cannot be clothed in fewer words and still retain their meaning.



Symbolism of the Entered Apprentice Degree

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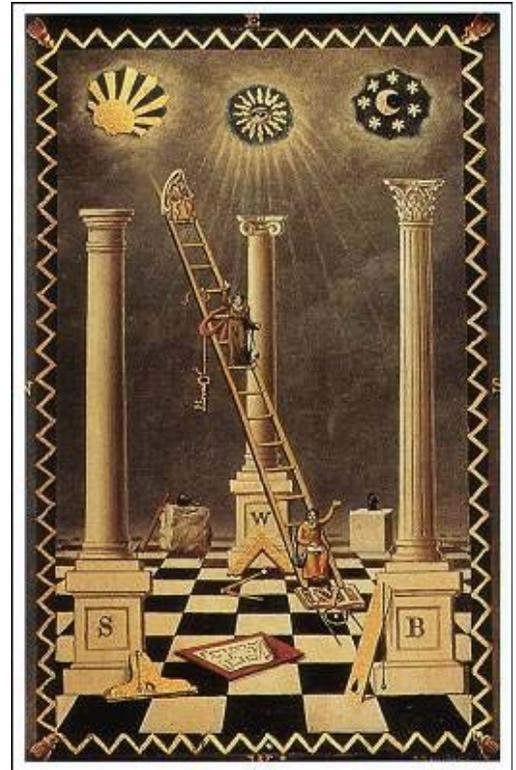
Supports of a Lodge. A Lodge has three principal supports - Wisdom, Strength and Beauty - because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Of these columns, Wisdom, in the east part of the Lodge, is represented by the Worshipful Master, who is presumed to have wisdom to open and govern the Lodge, devise labor for the Craft, and superintend them during the hours thereof. The column Strength, in the west part of the Lodge, is represented by the Senior Warden, because it is his duty to assist the Worshipful Master and strengthen and support his authority. The column Beauty, in the south part of the Lodge, is represented by the Junior Warden, because from his position in the south, he is first to observe the meridian sun, which is the beauty and glory of the day; to call the Craft from labor to refreshment and superintend them during the hours thereof; to see that none convert the hours of refreshment into intemperance or excess.

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple, and the Indented Tessel of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, which is checkered with good and evil, fat times and lean times; the Indented Tessel, of those manifold blessings and comforts which surround us and which we hope to obtain by a faithful reliance on Divine Providence which is hieroglyphically represented by the Blazing Star in the center.

The Lights of a Lodge are three, situated east, west and south. There is no light in the north because King Solomon's Temple, of which every Lodge is a representation, was placed so far north of the ecliptic that the sun and moon at their meridian height could dart no rays into the northern part of the building. The north, therefore, we Masonically term a place of darkness.

The Jewels of a Lodge are six, three immovable and three movable. The Immovable Jewels are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of conduct. They are termed immovable because they belong at fixed stations in the Lodge - the Square in the east, the Level in the west, and the Plumb in the south, and are the jewels of the officers filling those stations. The movable jewels are the Rough Ashlar, the Perfect Ashlar and the Trestleboard, so termed because they are not confined to any particular part of the Lodge. The Rough Ashlar is a stone taken from the quarry in its crude, natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen to be adjusted by the working tools of the Fellow Craft. The Trestleboard is for the Master Workman to draw his designs upon. By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessings of God; and by the Trestleboard we are also reminded that the operative workman erects his temporal buildings agreeably to rules and designs laid down by the master on his trestleboard, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and design laid down by the Supreme Architect of the Universe in the great books of nature and revelation which are our own moral and Masonic Trestleboard.

How Entered Apprentices should Serve. Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal, which are represented by Chalk, Charcoal and clay. There is nothing freer than Chalk, the slightest touch of which leaves its trace. There is nothing more fervent than Charcoal, for to it, if properly ignited, the most obdurate of metals will yield. There is nothing more zealous than Clay. Our Mother Earth, alone of all the elements, has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms and prepares the tempest. Fire lights up the volcano. But the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care. And when at last we are called upon to pass through the "Valley of the shadow of Death," she once more receives us and piously covers our remains with her bosom, thus admonishing us that as from her we come, to her we must shortly return.



Entered Apprentice Trestleboards.

Images found online.

