

Ashton News

NEWSLETTER OF ASHTON LODGE No 218 OF THE UNITED GRAND LODGE OF QUEENSLAND

Vol 9 No 1

MARCH 2003

Our Masonic Charity extends to Mt Morgan

Yet again Ashton members have shown their compassion to those less fortunate than themselves by answering a plea from the South Brisbane Masonic Fundraising Committee to assist bring some cheer to the town of Mount Morgan.

At the December meeting of the Lodge, a request was made for financial assistance to purchase Christmas hampers for deserving residents of this town, who are hurting due to the effects of the drought.

After the letter was read in open lodge seeking assistance, the brethren were quick to pledge \$100, which was raised at the Festive Board.

The plight of the town's residents was brought to the attention of the Fundraising Committee by Wooloongabba Lodge who were on a fraternal visit to Providence Lodge No 144.

While there, they came into contact with some local people and they were so taken with their friendly and hospitable nature, that on their return to Brisbane, they decided to show their gratefulness by instigating moves to raise \$1500.

This amount enabled the Committee to guarantee 30 hampers for distribution.

On the Friday morning before Christmas, members of Providence Lodge delivered the 30 Christmas hampers to Mount Morgan families

they deemed to be in need of a helping hand.

In a letter to the chairman of the South Brisbane Masonic Fundraising Committee, Wor Bro Rob Dawson, secretary of Providence Lodge, Bro Jack Hook said; "On behalf of all those families who received a food hamper, allow me thank you on behalf of the Masonic fraternity of Mount Morgan.

To all those people who made donations towards this act of Masonic Charity, we thank you.

It has been a honour and a privilege to have taken part in this joint venture with our Masonic Brothers from the South Brisbane Masonic Fundraising Committee.

We would also like to thank the Board of Benevolence, Ashton Lodge, Fellowship Lodge, Fenwick Lodge, General Glasgow Lodge, Wooloogabba Daylight, Newmarket/Kelvin Grove Lodge,

Progress Lodge and the South Brisbane Fundraising Committee, for making it all possible".

The \$1500 was given to the local IGA supermarket, who through their generosity were able to make the hampers substantially higher in value than the \$50 allocated.

It must be mentioned that this act of charity by members of the Craft received prominence in the Mount Morgans's newspaper "The Mountain Echo" and the "Rockhampton Daily Bulletin." □



An Explanation of Ecclesiastes 12:1

Submitted By William C. Bell, PM.
Youngstown Lodge No. 615 Youngstown, Ohio USA

(1) Remember now thy Creator in the days of thy youth,

Many young and middle aged people overlook their surroundings and God, but as old age comes to them they start to become concerned with how they have arrived at where they are and now try to play catch-up.

(2) While the evil days come not,
When your body and mind don't work the way they did in youth.

(3) Nor the years draw nigh,
Your time and years are drawing to a close.

(4) When thou shalt say, I have no pleasure in them,
When you can't do that which took no effort in youth to do, and now all you can do is sit and watch, or have someone else do it for you.

(5) While the sun, or the light, or the moon, or the stars, be not darkened,
When death finally prevails and you are no longer part of the wonders of life and nature.

(6) Nor the clouds return, after the rain,
Rains created new growth and life, a fresh start. And the sun or the stars once again appear.

(7) In the day when the keepers or the house shall tremble,
The keepers or the house are the hands, the arms, and legs, the trembling comes with the feebleness of old age.

(8) And the strong men shall bow themselves,
When they become stooped over, or bow legged, no longer able to stand erect.

(9) And the grinders cease because they are few,
The grinders are the teeth, which were usually very few, (in old age), if you were fortunate enough to have any.

(10) And those that look out of the windows be darkened,
The windows are the eyes. Failing sight is a trait common to old age.

(11) And the doors shall be shut in the streets, when the sound of the grinding is low,
The doors are the lips, the streets are the mouth by which nourishment enters, and the sound of the grinding is the human voice. In old age when the teeth are lost, mumbling is a very common attribute.

(12) And he shall rise up at the voice of the birds,

The birds is the crowing cock. In old age mankind is more restless in his slumbers, and early rising is a habit with many.

(13) And all the daughters of music shall be brought low,
The daughters of music is the ears. The voice loses its strength and hearing becomes less acute in the aged.

(14) Also, when they shall be afraid of that which is high,
In the declining years, men fear to scale the heights which in their prime they ascended with ease.

(15) And fears shall be in the way,
Timidity is a common fault of older people. They are filled with apprehension at the first sign of danger.

(16) And the almond tree shall flourish,
It refers to the white flower of that tree and the allegorical significance is to old age, when the hair of the head shall become white or gray.

(17) And the grasshopper shall be a burden,
To the weakness of old age, even the weight of so small a thing as a grasshopper, is a burden, or a pest.

(18) And desire shall fail,
The appetites and desires of youth cease in the declining years.

(19) Because man goeth to his long home,
Literally to his grave. Or to that undiscovered country from whose bourne no traveler returns.

(20) And the mourners go about the streets,
This refers to the original custom of having official mourners, who make public lamentations for the dead.

(21) Or ever the silver cord be loosed,
The silver cord is that spiritual cord which connects man to his God the same way an umbilical cord connects the baby to its mother.

(22) Or the golden bowl be broken,
The skull is called the golden bowl, from its yellow color.

(23) Or the pitcher be broken at the fountain,
The pitcher is the great vein which carries the blood to the ventricle of the heart, here called the fountain.

(24) Or the wheel broken at the cistern,
The wheel represents the aorta or great artery which receives the blood from the ventricle of the heart or the cistern and distributes it through the body.

(25) Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it
Upon decomposition the body will return to mother earth from where it first originated, and the spirit shall return unto God who gave it.

HOUDINI - MASTER OF ILLUSION

By: William E. Parker

Bro. William E. Parker is a Past Grand Senior Warden of the French National Grand Lodge in Paris. He is a prolific Masonic writer whose articles have been printed in numerous Masonic publications.

As the famed magician was shackled and then lowered upside down into the water-filled Chinese Torture Cell, gazing through the glass front illusion at the immersed man, the audience sat transfixed knowing that unless escape was possible within precious minutes certain death by drowning would result.

His very name conjures up visions of magical miracles, thrilling escapes, death defying stunts and a mysterious persona capable of the impossible. While he died three quarters of a century ago, the average person still thinks of Houdini when asked to name a famous magician. What aura of greatness, mystique, and depth of charisma encompassed this man, rising from humble beginnings to the rarified pinnacle of glory, to have left such an indelible imprint on the pages of history.

In truth, there were two Houdinis; the performer as the world saw him, and Eric Weiss the man and Freemason, a personality obscured from view by the public persona. Born Erich Weiss in Budapest on March 24, 1874 [the usually cited date is April 6 of that year in Appleton, Wisconsin, the date his mother had claimed]. If the date and location have been the subject of confusion, recent research clearly indicates the Budapest origin.

Circumstances surrounding the family's departure for America remain cloudy, although anti-Semitism undoubtedly played a major role. Harry Houdini was a complex personality, a romantic ever willing to embellish his rather mundane and plain beginnings. Throughout his life, there are clear instances where he invented and/or "embroidered" events to enhance both his personal and professional image, having an incessant need to "color" events that there might be an aura of mystery and glamour involved.

With Hungarian friends in Appleton, Houdini's father had accepted a Rabbi's position there. Unfortunately, being old world conservative, he was unable to adapt to more liberal American ideas and the family relocated, first to Milwaukee, and then to New York. The family always in need of money, young Eric took a variety of odd jobs to help out. With virtually no formal education, he left home at age 12 to "make his fortune" but after a year or two eventually relocated to New York where his family now lived.

At age 17, he was captivated by the memoirs of the great French magician Jean Eugene Robert-Houdin and it's perhaps not surprising he was drawn to what

he believed to be the glamorous world of entertainment and magic where he might find fame and fortune. He was so impressed by Houdin's life that when a stage name became necessary he simply added an "i" to Houdin becoming Houdini.

Houdini and his brother Theo began a magic act playing grubby beer halls, lodge banquets, dime museums and any other bookings they could obtain, but the early years were a struggle. In the famous Coney Island, N.Y. amusement park, for example, they worked for coins thrown into a hat and in the 1892 Chicago World Columbia Exposition, Harry gave 20 shows daily at a sideshow for \$12 a week. During his early years, working carnivals and similar venues, he gained a world of information and experience in show business.

As an adult, Houdini was somewhat shorter than average, about 5'4", with blue eyes, dark curly hair and with a rather careless appearance, yet his face seemed to project a burning handsome intensity. Immensely strong both in mind and body, through exercise and balanced living, he developed his physical state to an amazing degree of fitness with literally muscles of steel and a determination of mind to match. An outstanding swimmer, he also developed an extended underwater breath control technique which, together with his superb physical condition, would prove so essential in later years as an escape artist.

Different versions surround Houdini's meeting of and marriage to Wilhelmina Beatrice Rahner, or "Bess," and separating fact from fiction, like much of Houdini's life, is a difficult task. What is certain is that the Houdinis always celebrated June 22, 1894, as their anniversary. A match between rigidly Catholic and Jewish families might seem improbable, but it proved both successful and enduring for the Houdinis.

After the marriage, Bess replaced Theo in the act becoming the principal assistant. Success was still a fleeting entity, however, and they continued working traditional areas such as sideshows, circuses, beer halls, etc., often working ten to twenty shows daily. At one point, in Nova Scotia in 1896, with no funds left for a room, they were forced to sleep in a hallway and Houdini even considered giving up show business. It was in 1895, looking for something different from other entertainers, that he thought of a challenge to

local police stations on his ability to escape from their handcuffs and jail cells. By 1898-99, primarily as a result of these successful escapes, his reputation began to spread, better bookings followed, and after years of struggle things began looking up.

Then, booked into a large vaudeville circuit by an important impresario, the turning point arrived. Big-time vaudeville was then the most popular form of entertainment, the fledgling motion picture industry not yet the phenomenon it would eventually become. For the Houdinis, it was their "breakthrough" and an end to one-night stands and burlesque days.

Houdini spent years learning the mechanics of locks and handcuffs until he was one of the world's experts in the field. A master of opening secure devices of all types, he possessed a skill the likes of which has not been seen since and likely never will again. Additionally, Houdini had an amazing ability and brought charisma and sheer magnetism to his presentations, mesmerizing audiences until they "believed" in his miracles, a rare talent indeed.

There was also the publicity he created to enhance his image. He developed not only into a performer of unsurpassed ability, he could almost be said to be the creator of the modern "hard sell" so extravagant were his methods and claims. The great showman Barnum touted his circus acts -- Houdini touted himself. It's possible no greater exponent of self exploitation and advertising has ever lived. If "Chutzpah" were a marketable commodity, Houdini would have been worth billions!

The French conjurer Robert-Houdin wrote: "A magician is not a juggler. He is an actor playing a role -- the role of a sorcerer." Houdini played the role to magnificent perfection. So baffling were his methods considered, some even attributed his legendary escapes to occult or supernatural powers. No less a respected individual than Sir Arthur Conan Doyle believed Houdini had the power to dematerialize himself in one place and reappear in another.

If a modest success was being achieved, it was not yet total success for Houdini. Thus, in 1900 he and Bess sailed for England where other American magicians had done well, a gesture of immense confidence since he had no English bookings. London was not initially a "pearl" in his oyster. However, through perseverance, a bit of luck, an escape from Scotland Yard's cuffs and a trial appearance at London's famed Alhambra Theater he was on his way. In time and with helpful publicity, successful engagements followed in France, Holland, Germany and Russia and he and Bess would spend the next five years enjoying their European success. As his fame grew, he broke all existing attendance records in city after city becoming the most outstanding, sought after,

and highest paid vaudeville entertainer on the Continent and British Isles. His ego was of monstrous proportions, however, suffering few imitators. He had "arrived" and believed he was the best!

As a consequence, he was fiercely jealous, not only of any contemporaries who also performed escapes, but indeed competitors of any kind. Through the years, he devoted much time and effort "fighting" against those who either "attacked" his act or who he felt debased the escape art through the use of trick or "gaffed" items quietly failing to mention his own use of similar hidden methods. Needless to say, he garnered tremendous publicity in the process.

Amazingly generous and thoughtful of retired or destitute magicians or their families, he carried his largess to such measures he often paid their rent or otherwise extended aid. He also gave benefit performances at charity hospitals and orphanages. His generosity, while often kept in the shadows, was legion. Possibly he felt he, too, would someday be in need, possibly he was simply implementing the Masonic tenets of Brotherly Love, Relief and Charity, or perhaps it was a bit of both.

The Houdinis never had a home life or settled down in the conventional sense of the word, spending much of their life "on the road" performing at one venue or another, their residence a series of rooming houses and hotels. Their life was the theatre, the circus, or wherever they happened to be performing. While he bought a twenty-six room New York townhouse and moved his mother there, it was little more than a storehouse of magic and a place he occasionally visited.

The years were rolling by and Houdini realized he could not always dangle upside down high above the ground freeing himself from a strait jacket. He needed new worlds to conquer and so in 1919 he moved into movies, first in a "cliff-hanger" serial and then "cliff-hanger" feature films. He would invariably be chained, roped, or otherwise immobilized by villains in sequences which required his imminent release to escape death and rescue the heroine from an equally perilous situation. Needless to say, he always prevailed.

WWI naturally put a stop to his European appearances and fiercely patriotic he tried to enlist in 1917 but at age 43 was rejected as being too old. Not to be derailed, for the next two years he performed at military benefits, canteens and training camps usually at his own expense, often working with stars such as Will Rogers, Tom Mix, and Jim Corbett. Also active in selling "Liberty Bonds," he chalked up sales of \$1,000,000 virtually single handedly.

Interestingly, while he later began to expose spiritual charlatans, he had himself followed the same path and had given psychic presentations early in his career,

spiritualism then in vogue. In time, he became embarrassed at the gullibility of his audiences and revised the act to emphasize magic and escapes rather than spiritualism. Could mediums communicate with the Netherworld? While keeping an open mind on the subject, he developed a total aversion to psychic fraud, spending years both studying and lecturing on the issue and became a fervent crusader in exposing fraudulent mediums.

A member of the Craft, Houdini was not alone among Masonic magicians, a group which included such notables as Harry Keller, Howard Thurston, and Harry Blackstone. Initiated in St. Cecile Lodge, N.Y., July 17, 1923, he was Passed and Raised July 31 and August 21 and in 1924 he entered the Consistory. Immensely proud of his Masonic affiliation, he gave a benefit performance for the Valley of New York, filling the 4,000 seat Scottish Rite Cathedral and raising thousands of dollars for needy Masons. In October 1926, just weeks prior to his untimely death, he became a Shriner in N.Y.'s Mecca Temple.

On October 22, 1926, during an engagement at the Princess Theater in Montreal, a first-year college student asked permission to test the entertainer's abdominal muscle control and strike the magician, a part of Houdini's act. Houdini, accepting the challenge, mumbled his assent, whereupon the student struck before the necessary muscles could be tensed, obviously a critical requirement. Houdini ignored later stomach pains in the tradition of "the show must go on."

Arriving in Detroit the next day, he was diagnosed with acute appendicitis but again insisted on performing. Finally, with a temperature of 104, he was taken to Grace Hospital where a ruptured gangrenous appendix was removed but peritonitis had unfortunately set in. Despite medical predictions of imminent death, his strong will to live was such he held on almost a week, finally succumbing the afternoon of October 31, 1926, at the age of 52, Halloween Day. Perhaps a symbolically magical date for his final curtain.

His body was taken to New York with funeral services held at the W. 43rd St. Elks Lodge Ballroom with some 2,000 in attendance. The impressive service included eulogies by Rabbis, a Broken Wand Ceremony by the Society of American Magicians, tributes from the National Vaudeville Artists and Jewish Theatrical Guild, rites by the Mt. Zion Congregation, the Elks, and Masonic Rites by St. Cecile Lodge. Burial was then in Machpelah Cemetery, Brooklyn, a site Houdini had personally selected.

The Literary Digest called Houdini "the greatest necromancer of the age -- perhaps of all time." Be that as it may, before Houdini died he said he would send a message to his wife from beyond the grave if it were possible. Many seance attempts have been made to bring Houdini's spirit back but none have succeeded.

In the Middle Ages, Houdini would likely have been burned at the stake by the Church as being a "sorcerer" in the same manner Protestants were burned, charged by the Church as being "heretics." By the beginning of the 20th Century, however, history had moved on and in today's world the magical arts enjoy unprecedented prestige.

There is little doubt Houdini presented his "death defying" escapes in a dazzling manner, one peculiar to his own personality and to the era in which he lived. He was, after all, a showman first and foremost, a product of a particular era, an era ready to "believe," and perhaps in some respects an era unworldly and naive by comparison with today's technological wonders.

As Sherlock Holmes said: "We reach. We grasp. And what is left in our hands at the end? A shadow." Sometimes, however, in lieu of fading, the shadow endures and becomes an all pervasive reminder of a unique figure whose larger than life persona lingers on. Houdini's shadow not only endures, but his name has entered into the hallowed realm of legend. □

A reason for celebration

Another member of the Lodge has reasons to celebrate the year 2003.

March 7 will be the 50th wedding anniversary of **Harry and Pauline Crane**.

Three years later, almost to the day, (March 5, 1956) Harry was initiated into Ashton.

At all times Pauline has been supportive of Freemasonry, even in the early years, raising four children but still finding time to help during installations and working as a volunteer at the Sandgate Masonic Homes.

She still remembers the Ashton Installation festive board when she played host to the then Grand Master and Governor of Queensland, Sir Allan Mansfield, at Harry's Installation in 1971.

Harry believes that when he receives the 50 year jewel it will be as much Pauline's property as his because of her support over those years.

ONLY IN AMERICA!!!

A Charlotte, NC, lawyer purchased a box of very rare and expensive cigars, then insured them against fire among other things.

Within a month, having smoked his entire stockpile of these great cigars and without yet having made even his first premium payment on the policy, the lawyer filed a claim against the insurance company.

In his claim, the lawyer stated the cigars were lost "in a series of small fires."

The insurance company refused to pay, citing the obvious reason: that the man had consumed the cigars in the normal fashion.

The lawyer sued ... and won!

In delivering the ruling the judge agreed with the insurance company that the claim was frivolous. The Judge stated nevertheless, that the lawyer held a policy from the company in which it had warranted that the cigars were insurable and also guaranteed that it would insure them against fire, without defining what is considered to be unacceptable fire, and was obligated to pay the claim.

Rather than endure a lengthy and costly appeal process, the insurance company accepted the ruling and paid \$15,000 to the lawyer for his loss of the rare cigars lost in the "fires."

NOW FOR THE BEST PART...

After the lawyer cashed the check, the insurance company had him arrested on 24 counts of ARSON!!!!

With his own insurance claim and testimony from the previous case being used against him, the lawyer was convicted of intentionally burning his insured property and was sentenced to 24 months in jail and a \$24,000 fine.

This is a true story and was the first place winner in the recent Criminal Lawyers Award Contest. ONLY IN AMERICA!!!



Society Sally said to the good-looking stranger, "Gee, you look like my fifth husband".

"How many times have you been married?" he asked.

"Four times," she replied.

Lodge building has Heritage listing

Although the premises at Vulture Street have been listed as sold, the building in which our ceremonies are conducted has been catalogued by the Brisbane City Council as a building of historical value, and worthy of recognition as a part of Brisbane's heritage.

Consecrated as a Lodge in 1926, this building along with the entrance gates will remain as testimony to the early years of Freemasonry in South Brisbane.

The building containing the a small Lodge Room and Practice Room on the ground floor and Festive Board above, will be demolished.

Heritage listing requires that the exterior structure of the building is not to be altered in any way.

But it is a different story regarding the interior.

This area can be literally gutted and refurbished according to the wishes of the new owner.

With magnificent views of the Brisbane River and the city itself, the new owner intends to use the vista to full advantage by constructing a multi-story residence where the festive board building once stood.

What he intends to do with the inside of the heritage listed lodge room is yet to be disclosed. □

A 50 year jewel and an Initiation

A unique event will be staged in the Lodge Room at Ashton's April meeting.

One person is to be initiated and another to receive his 50 year jewel.

David Bolingford is to be initiated into the mysteries of the Craft and shortly after **Don Pender** will have a fifty year jewel pinned to his breast.

Don was installed as Master way back in 1964-65, and over the years entertained members at the festive board with his guitar, singing country ballads and reciting bush poetry.

For David this will be the beginnings of his future in the Craft and he can but wonder if he will be around in the year 2053 to be accorded the same honour.

For Don he must be wondering how the years went so quickly, and you can bet that he will still be able to recall that Monday night in 1953 when he became an entered apprentice.

There should be a few McDuffs flying around in the festive board!! □

The Lodge Room Over Simpkins' Store

The plainest lodge room in the land was over
Simpkins' Store,
Where Friendship Lodge had met each month
for fifty years or more.
When o'er the earth the moon full-orbed had
cast her brightest beams,
The Brethren came for miles around on horse
back and in teams,
And O! what hearty grasp of hand, what
welcome met them there,
As mingled with the waiting groups they slowly
mount the stair,
Exchanging fragmentary news or prophecies of
crop,
Until they reach the Tyler's room and current
topics drop,
To turn their thoughts to nobler themes they
cherish and adore,
And which were heard on meeting night up
over Simpkins' Store.

To city eyes, a cheerless room, long usage
had defaced,
The tell-tale lines of lath and beam on wall
and ceiling traced.
The light from oil-fed lamps was dim and
yellow in its hue,
The carpet once could pattern boast, though
now 'twas lost to view.
The altar and the pedestals that marked the
stations three,
The gate-post pillars topped with balls,
the rude carved Letter G,
Were village joiners clumsy work, with many
things beside,
Where beauty's lines were all effaced and
ornament denied.
There could be left no lingering doubt, if
doubt there was before,
The plainest lodge room in the land was
over Simpkins' store.

While musing thus on outward form the
meeting time drew near,
And we had a glimpse of inner life through
watchful eye and ear.
When Lodge convened at gavel's sound
with officers in place,
We looked for strange, conglomerate work,
but could no errors trace.
The more we saw, the more we heard, the
greater our amaze,
To find those country brethren there so
skilled in Mason's ways.
But greater marvels were to come before
the night was through,
Where unity was not mere name, but fell
on heart like dew.

Where tenets had the mind imbued, and
truths rich fruitage bore,
In plainest Lodge room in the land, up over
Simpkins' store.

To hear the record of their acts was music
to the ear,
We sing of deeds unwritten which on angel's
scroll appear.
A widow's case -- Four helpless ones --
lodge funds were running low.
A dozen brethren sprang to feet and offers
were not slow.
Food, raiment, things of needful sort, while
one gave load of wood,
Another, shoes for little ones, for each gave
what he could.
Then spake the last: "I haven't things like
these to give -- but then,
Some ready money may help out: -- and
he laid down a Ten.
Were brother cast on darkest square upon
life's checkered floor,
A beacon light to reach the white -- was
over Simpkins' store.

Like scoffer who remained to pray, impressed
by sight and sound,
The faded carpet 'neath our feet was now
like holy ground.
The walls that had such a dingy look were
turned celestial blue,
The ceiling changed to canopy where stars
were shining through.
Bright tongues of flame from altar leaped,
the G was vivid blaze,
All common things seemed glorified by
heaven's reflected rays.
O! wondrous transformation wrought through
ministry of love --
Behold the Lodge Room Beautiful! -- fair type
of that above,
The vision fades -- the lesson lives! and taught
as ne'er before,
In plainest Lodge room in the land -- up over
Simpkins' store.

At South Park City in Fairplay, Colorado there has been restored a pioneer lodge room, which has been appropriately named "The Lodge Room Over Simpkins' Store." The lodge room is completely equipped with pioneer lodge furnishings donated by more than twenty of the older Masonic Lodges of Colorado. It was dedicated on June 13, 1959 by the Grand Lodge of Colorado in memory of PGM Lawrence N. Greenleaf, who wrote this poem on November 19, 1898.

An explanation of words used in Masonic Lodges

ANCIENT: Old, time honoured.

ALL SEEING-EYE: An emblem reminding us that we are constantly in God's presence.

ALLEGORY: Analogy or comparison; a story told to illustrate a principle. It comes from the Greek meaning "to say something different."

ALLEGORICAL: An allegory is a story told through symbols, or an idea so expressed.

APPRENTICE: Comes from the Latin word *apprehendere* meaning "to grasp, to master a thing." Hence, a learner.

APRON: The badge of a Mason. Originally among priest hoods as a badge of office and a means of ornamentation. The Masonic apron should be white lambskin, fourteen inches wide and twelve inches deep. It should be presented to the candidate at his initiation and not at some subsequent time. No substitute should be used.

From the French word *napron* meaning "an apron of cloth." From earliest times in Persia, Egypt, India, the Jewish Essenes, the white apron was a badge of honour and candidates were invested with it, or a sash, or a robe. Its reference is to purity of heart, to innocence of conduct.

CARDINAL POINTS: East: *Wisdom*; West: *Strength*; South: *Beauty*; North: *Darkness*.

CARDINAL VIRTUES: Temperance, Fortitude, Prudence, and Justice are virtues of morality as laid down by Plato. Cardinal comes from the Latin *cardo* meaning "chief or fundamental."

CLOTHED, PROPERLY: With white gloves and apron, and the jewel of his Masonic rank. Today the gloves are usually dispensed with.

DUE GUARD: A mode of recognition peculiar to Freemasons

GOD: The Hebrew words for Beauty, Strength, and Wisdom (the supports of Freemasonry) are Gomer, Oz, and Dabar.

The initials of these words compose the English name of the Deity.

JEWELS, MOVABLE AND IMMOVABLE: The Movable jewels are the Rough and Perfect Ashlars and the Trestle Board and are so called because they are not confined to any particular part of the lodge whereas the Immovable jewels: the Square, Level, and Plumb, have definite locations. They are called "jewels" not because of their materials, but because of their meaning. The word "jewel" comes from the Greek meaning "bright or shining."

LANDMARKS: Ancient and universal customs of the Order which gradually grew into operation as rules of action.

ORNAMENTS OF A LODGE: The Mosaic Pavement, Indented Tessel, and Blazing Star.

PEDESTALS: The columns before the Master and Wardens of a lodge.

PERFECT AHSLAR: Every Mason is expected to perfect or "polish" himself in building his character in order that he may become acceptable in the sight of God and be fit to take his rightful place in the finished work of Masonry.

PERFECT LODGE: One which contains the constitutional number of members.

SPRIG OF ACACIA: Symbolizes the immortality of the soul.

STATIONS AND PLACES: Officers are elected to stations and appointed to places.

TRAVELLING FROM WEST TO EAST: In Operative Masonry workmen travelled from one job to another and the word "travelling" came to signify a form of work. Hence, a Mason works his way toward the East (place of light) by improving himself as he progresses through life.

YEAR, MASONIC: While the civil calendar reckons from the Year of our Lord and is designated A.D., the Masonic calendar dates from the year when God said, "Let there be Light," and is designated A.L. □

