



Coeur d'Alene Lodge 20

Murray, Idaho EST 1886

Monthly Trestleboard
Seat of Knowledge

September 6018

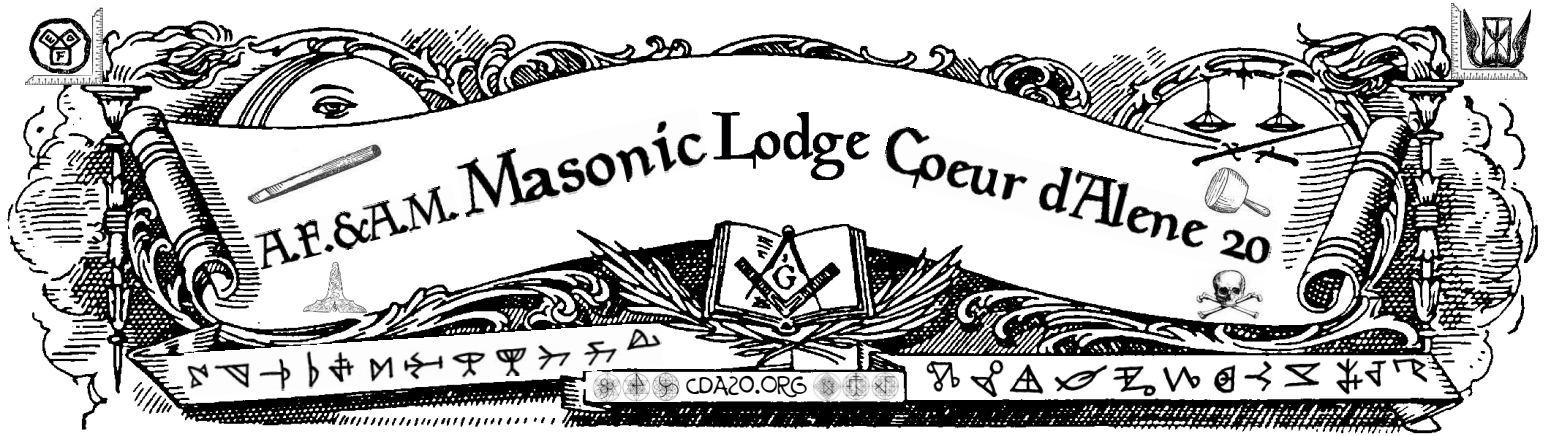
Issue IX

Publisher & Editor

Bro. DB Jordan

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The Seat of Knowledge Trestleboard - Issue IX - September 6018

The Seat of Knowledge Trestleboard is an education based newsletter extracting articles and knowledge of interest from the past. Freemasonry is a rich and diversified field with world renown scholars who have contributed their knowledge to enhance ours, therein lies the reason for this particular Trestleboard. We are however happy to receive any articles or news including pictures from brothers of CDA 20 as well as recommendations and or suggestions. Please email submissions to: Bro. DB Jordan: CDA20.org@gmail.com

"Employ your time in improving yourself by other men's writings so that you shall come easily by what others have labored hard for." - Socrates



CDA 20 Stated Communication
2nd Mon. @ 1900 Hrs

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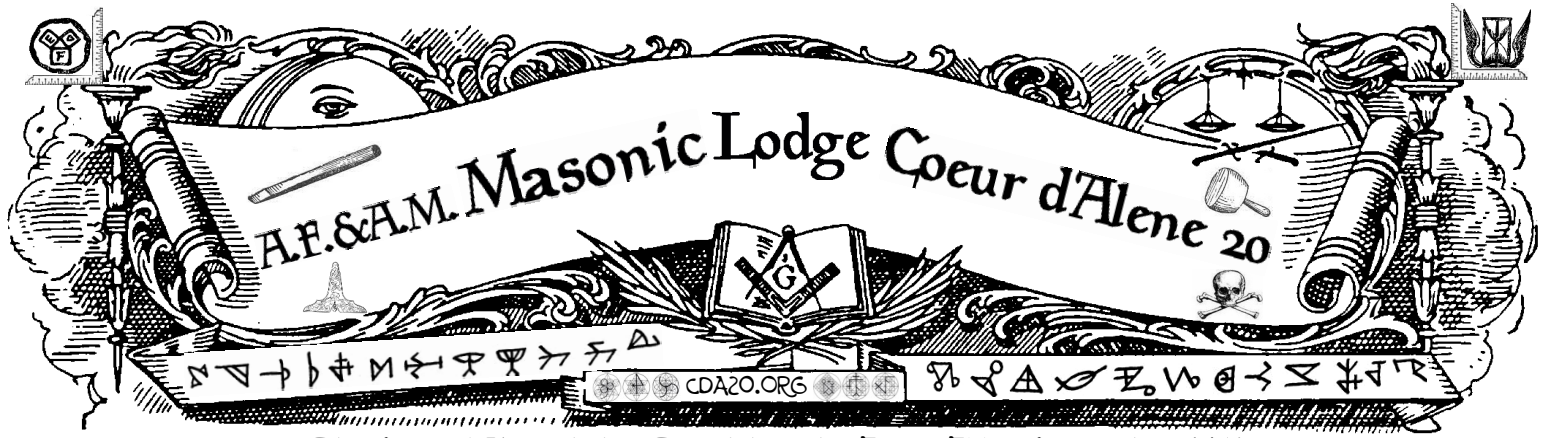
"What is Masonry? I could give fifty definitions of it, if I chose to be communicative; but I should consider myself 'courteous over much' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him a cackling like a young pullet after she has laid her first egg, and hops round the farm-yard in an ecstasy of joy to tell her companions what a feat she has done. I shall give him only this one definition at present, and he may muse and meditate upon it at his leisure. FREEMASONRY IS A TRIANGLE UPON A TRIANGLE, PLACED IN THE CENTER TOWARDS THE RISING OF THE SUN; CHEQUERED WITH THE *opus grecanicum**, CIRCUMSCRIBED WITH SCROLL WORK, PERMEATING THROUGH THE SEPHIROTH†, AND GRADUATING TO A PERFECT HEPTAD‡. "There! Let the cowan digest that! - Geo. Oliver

*Opus Grecanicum, or glass mosaic work

†Sephiroth; meaning emanations, are the 10 attributes/emanations in Kabbalah

‡Heptad; a group or set of 7





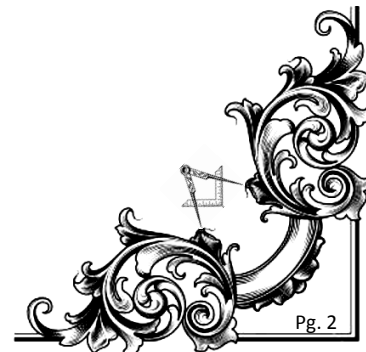
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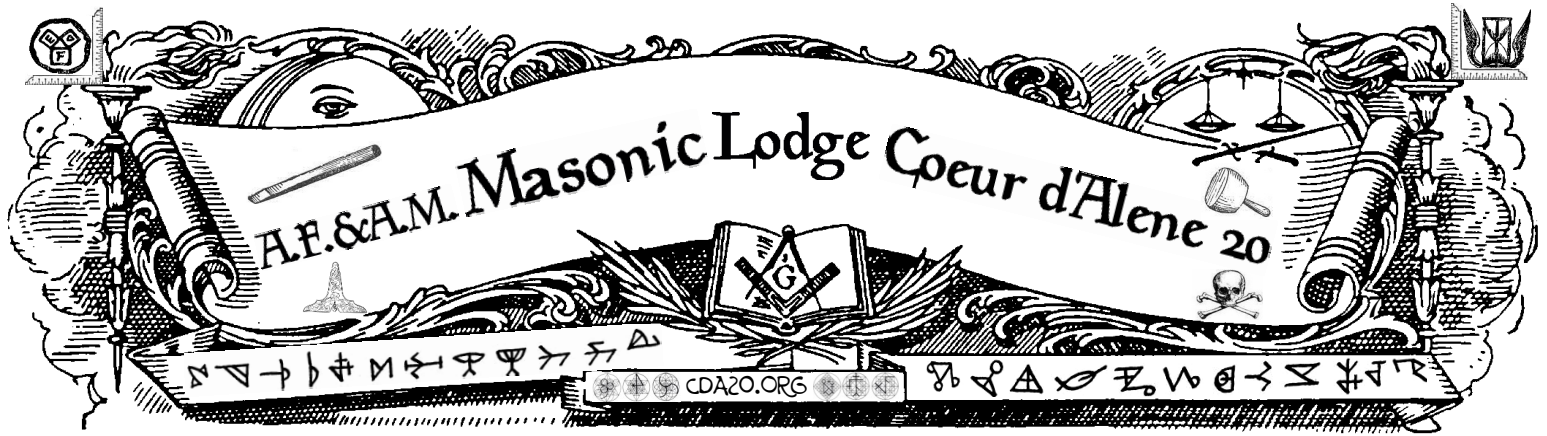
NEWS

Conferral of the Master Mason Degree



Brother R. Mathis was raised to the Sublime Degree of Master Mason on August 21, at Coeur d'Alene Lodge 20, Murray Id. With the aid of both Rathdrum and Kootenai Lodge brothers, it was indeed a very special night. CDA 20 would like to extend our deepest appreciation for the helping hand, thank you! And a hearty Congratulations to you brother Mathis!





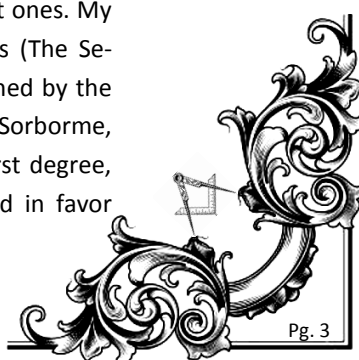
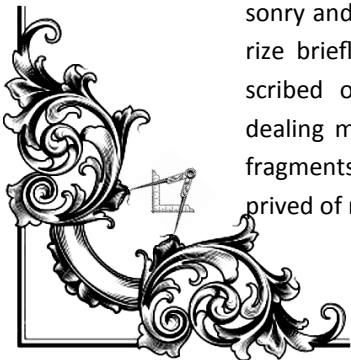
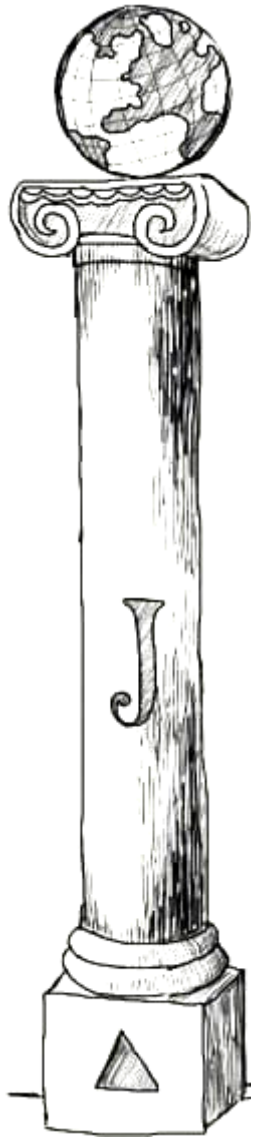
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600 YEARS OF CRAFT RITUAL *Cont. from Aug*

Now, Brethren, I know what I am going to tell you sounds like our English News of the World, but I am giving you recorded history, and quite important history at that. So he got in touch with Madame Carton, who is always described as a dancer at the Paris opera. The plain fact is that she followed a much older profession. The best description that gives an idea of her status and her qualities, is that she slept in the best beds in Europe. She had a very special clientele. Now this was no youngster; she was fifty-five years old at that time and she had a daughter who was also in the same interesting line of business. And I have to be very careful what I say, because it was believed that one of our own Grand Masters was entangled with either or both of them. All this was in the newspapers of those days. Anyway, Herault got in touch with Madame Carton and asked her to obtain a copy of the Masonic ritual from one of her clients. He intended to publish it, and by making the Masons look ridiculous he was going to put them out of business. Well! She did, and he did. In other words, she got her copy of the ritual and passed it on to him. It was first published in France in 1737, under the title Reception d'un Frey-Maçon. Within a month it was translated in three London newspapers, but it failed to diminish the French zeal for Freemasonry and had no effect in England. I summarize briefly. The text, in narrative form, described only a single two-pillar ceremony, dealing mainly with the floor-work and only fragments of ritual. The Candidate was deprived of metals, right knee bare, left shoe

worn 'as a slipper' and locked in a room alone in total darkness, to put him in the right frame of mind for the ceremony.

His eyes were bandaged and his sponsor knocked three times on the Lodge door. After several questions, he was introduced and admitted in the care of a Warden (Surveillant). Still blindfolded, he was led three times round the floor-drawing in the center of the Lodge, and there were .resin flares'. It was customary in the French lodges in those days to have a pan of live coals just inside the door of the lodge and at the moment the candidate was brought in, they would sprinkle powdered resin on the live coal, to make an enormous flare, which would frighten the wits out of the candidate, even if he was blindfolded. (In many cases they did not blindfold them until they came to the obligation.) Then, amid a circle of swords, we get the posture for the obligation with three lots of penalties, and details of Aprons and Gloves. This is followed by the signs, tokens and words relating to two pillars. The ceremony contained several features unknown in English practice, and some parts of the story appear to be told in the wrong sequence, so that as we read it, we suddenly realize that the gentleman who was dictating it had his mind on much more worldly matters. So Brethren, this was the earliest exposure from France, not very good, but it was the first of a really wonderful stream of documents. As before, I shall only discuss the important ones. My next, is Le Secret des Francs-Maçons (The Secret of the Freemasons) 1742, published by the Abbe Perau, who was Prior at the Sorborme, the University of Paris. A beautiful first degree, all in narrative form, and every word in favor of the Craft.



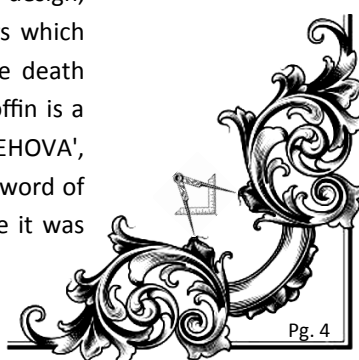
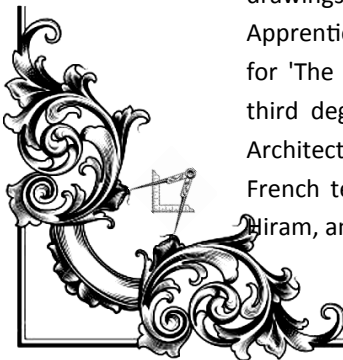
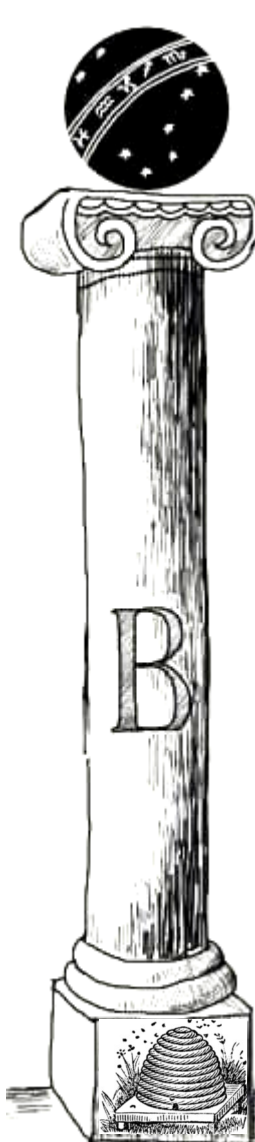
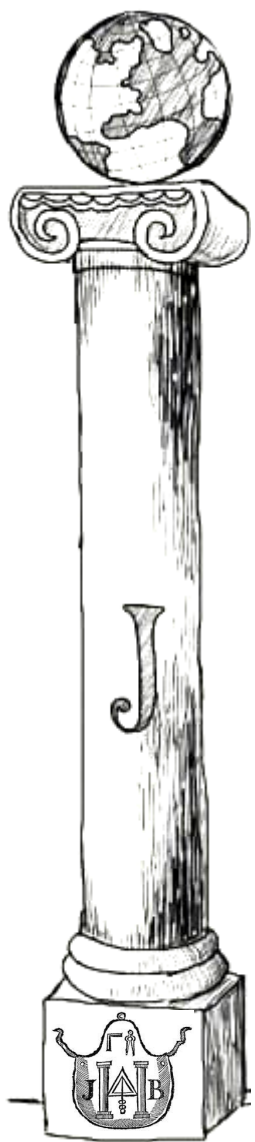


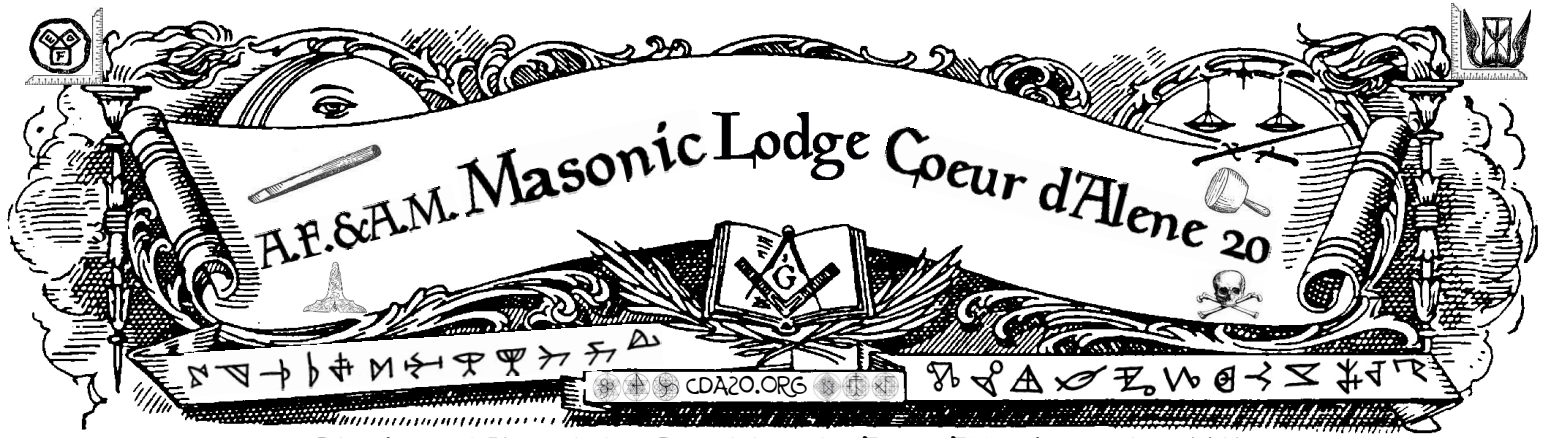
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His words for the EA and FC were in reverse order (and this became common practice in Europe) but he said practically nothing about the second degree. He described the Masonic drinking and toasting at great length, with a marvellous description of 'Masonic Fire'. He mentioned that the Master's degree was 'a great ceremonial lamentation over the death of Hiram' but he knew nothing about the third degree and said that Master Masons got only a new sign and that was all. Our next work is *Le Catechisme des Francs-Ma(ons)* (The Freemasons' Catechism) published in 1744, by Louis Travenol, a famous French journalist. He dedicates his book 'To the Fair Sex', which he adores, saying that he is deliberately publishing this exposure for their benefit, because the Masons have excluded them, and his tone is mildly anti-Masonic.

He continues with a note 'To the Reader', criticizing several items in Perau's work, but agreeing that *Le Secret* is generally correct. For that reason (and Perau was hopelessly ignorant of the third degree) he confines his exposure to the MM degree. But that is followed by a catechism which is a composite for all three degrees, undivided, though it is easy to see which questions belong to the Master Mason. *Le Catechisme* also contains two excellent engravings of the Tracing Boards, or Floor-drawings, one called 'Plan of the Lodge for the Apprentice-Fellow' combined, and the other for 'The Master's Lodge'. Travenol begins his third degree with 'The History of Adoniram, Architect of the Temple of Solomon'. The French texts usually say Adoniram instead of Hiram, and the story is a splendid version of

the Hiramic Legend. In the best French versions, the Master's word (Jehova) was not lost; the nine Masters who were sent by Solomon to search for him, decided to adopt a substitute word out of fear that the three assassins had compelled Adoniram to divulge it. This is followed by a separate chapter which describes the layout of a Master's Lodge, including the 'Floor-drawing', and the earliest ceremony of opening a Master's Lodge. That contains a curious 'Master's sign' that begins with a hand at the side of the forehead (demonstrate) and ends with the thumb in the pit of the stomach. And now, Brethren, we get a magnificent description of the floor work of the third degree, the whole ceremony, so beautifully described and in such fine detail, that any Preceptor could reconstruct it from beginning to end - and every word of this whole chapter is new material that had never appeared before.* Of course there are many items that differ from the practices we know, but now you can see why I am excited about these French documents. They give marvelous details, at a time when we have no corresponding material in England. But before I leave *Le Catechisme*, I must say a few words about its picture of the third degree Tracing Board or Floor-drawing which contains, as its central theme, a coffin design, surrounded by tear drops, the tears which our ancient brethren shed over the death of our Master Adoniram. On the coffin is a sprig of acacia and the word 'JEHOVA', 'ancien mot du Maitre, (the former word of a Master), but in the French degree it was not lost.



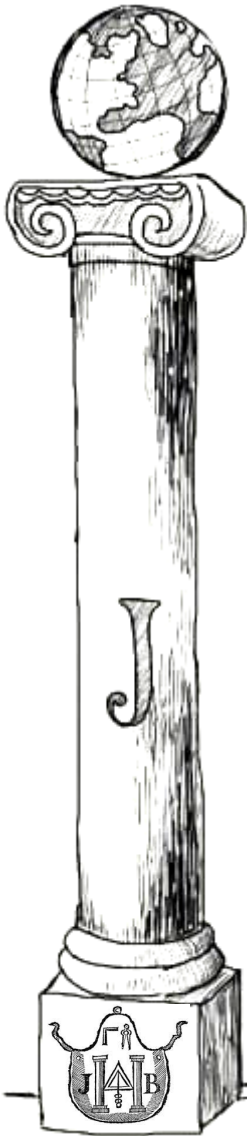


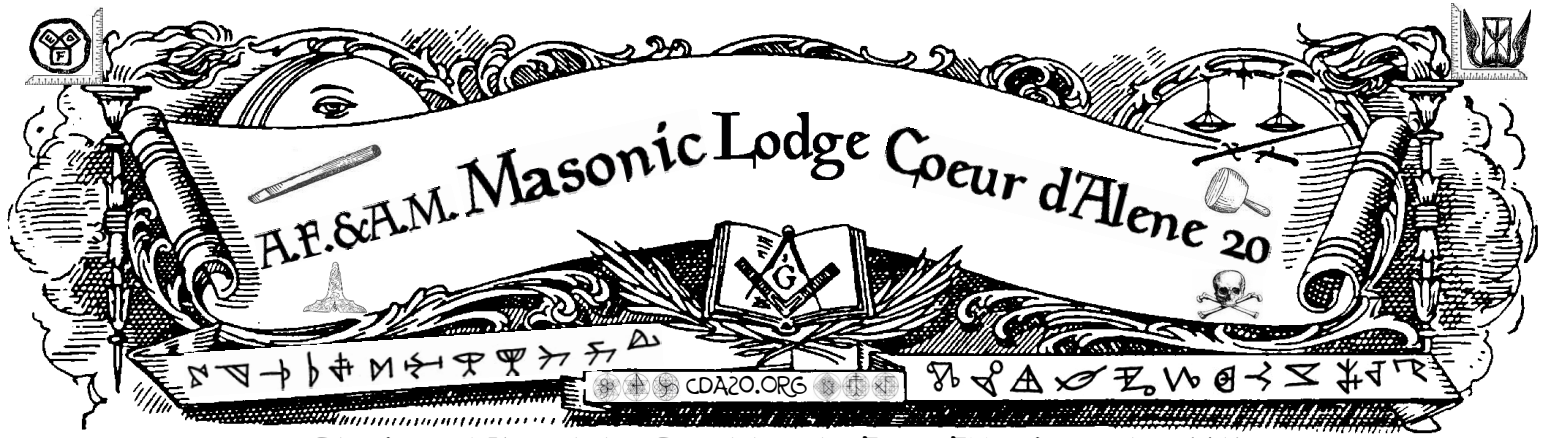
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It was the Ineffable Name, never to be uttered, and here, for the first time, the word Jehova is on the coffin. The diagram, in dots, shows how three zig-zag steps over the coffin are to be made by the candidate in advancing from West to East, and many other interesting details too numerous to mention. The catechism, which is the last main item in the book, is based (like all the early French catechisms) directly on Prichard's *Masonry Dissected*, but it contains a number of symbolic expansions and explanations, the result of speculative influence. And so we come to the last of the French exposures that I must deal with today *L'Ordre des Francs-Maçons Trahi* (The Order of Freemasons Betrayed) published in 1745 by an anonymous writer, a thief! There was no law of copyright in those days and this man knew a good thing when he saw it. He took the best material he could find, collected it into one book, and added a few notes of his own. So, he stole Perau's book, 102 pages, the lot, and printed it as his own first degree. He said very little about the second degree (the second degree was always a bit of an orphan). He stole Travenol's lovely third degree and added a few notes including a few lines saying that before the Candidate's admission, the most junior MM in the Lodge lies down on the coffin, his face covered with a blood-stained cloth, so that the Candidate will see him raised by the Master before he advances for his own part in the ceremony. Of his own material, there is not very much; chapters on the Masonic Cipher, on the Signs, Grips and Words, and on Masonic customs.

He also included two improved designs of the Floor drawings and two charming engravings illustrating the first and third degrees in progress. His catechism followed Travenol's version very closely but he did add four questions and answers (seemingly a minor contribution) but they are of high importance in our study of the ritual: Q. When a Mason finds himself in danger, what must he say and do to call the brethren to his aid?

A. He must put his joined hands to his forehead, the fingers interlaced, and say 'Help, ye Children (or Sons) of the Widow'. Brethren, I do not know if the 'interlaced fingers' were used in the USA or Canada; I will only say that they were well known in several European jurisdictions, and the 'Sons of the Widow' appear in most versions of the Hiram legend. Three more new questions ran: Q. What is the Password of an Apprentice? Ans: T Q. That of a Fellow? Ans: S Q. And that of a Master? Ans: G This was the first appearance of Passwords in print, but the author added an explanatory note: These three Passwords are scarcely used except in France and at Frankfurt on Main. They are in the nature of Watchwords, introduced as a surer safeguard (when dealing) with brethren whom they do not know. Passwords had never been heard of before this date, 1745, and they appear for the first time, in France. You will have noticed, Brethren, that some of them appear to be in the wrong order, and, because of the 30-year gap, we do not know whether they were being used in England at that time or if they were a French invention. On this puzzle we have a curious piece of indirect evidence, and I must digress for a moment. In the year 1730, the Grand Lodge of England was greatly troubled by the exposures that were being published, especially Prichard's *Masonry Dissected*, which was officially condemned in Grand Lodge. Later, as a precautionary measure, certain words in the first two degrees were interchanged, a move which gave grounds in due course for the rise of a rival Grand Lodge. *Le Secret*, 1742, *Le Catechisme*, 1744 and the *Trahi*, 1745, all give those words in the new order, and in 1745, when the Passwords made their first appearance in France, they also appear in reverse order. Knowing how regularly France had adopted - and improved - on English ritual practices, there seems to be a strong probability that Passwords were already in use in England (perhaps in reverse order), but there is not a single English document to support that theory.



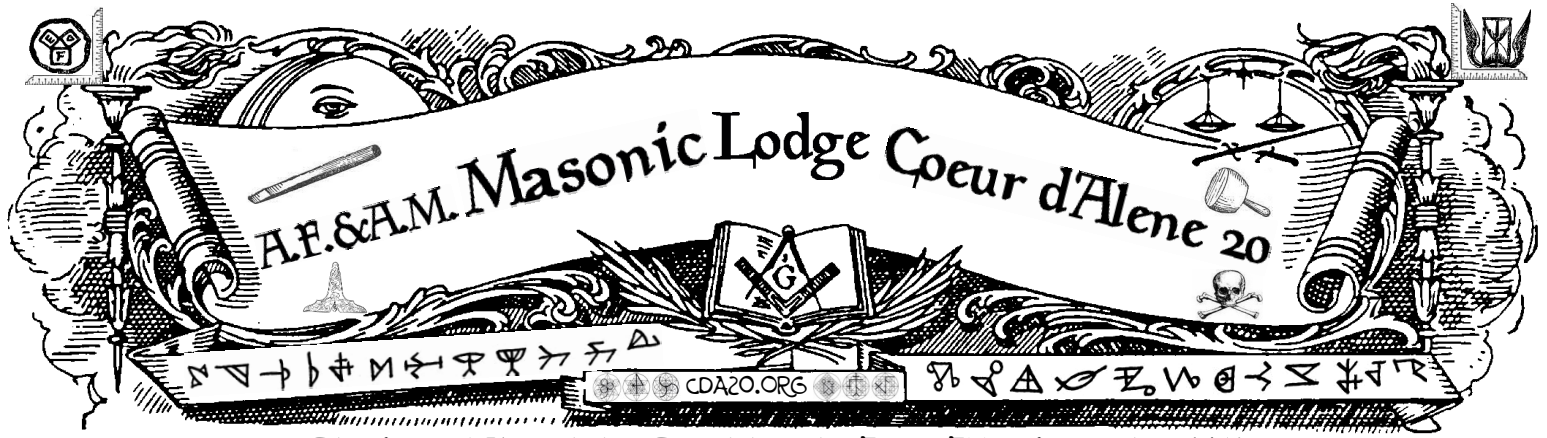


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Knowing how regularly France had adopted - and improved - on English ritual practices, there seems to be a strong probability that Passwords were already in use in England (perhaps in reverse order), but there is not a single English document to support that theory. So Brethren, by 1745 most of the principal elements in the Craft degrees were already in existence, and when the new stream of English rituals began to appear in the 1760s the best of that material had been embodied in our English practice. But it was still very crude and a great deal of polishing needed to be done. The polishing began in 1769 by three writers - Wellins Calcott and William Hutchinson, in 1769, and William Preston in 1772, but Preston towered over the others. He was the great expounder of Freemasonry and its symbolism, a born teacher, constantly writing and improving on his work. Around 1800, the ritual and the Lectures (which were the original catechisms, now expanded and explained in beautiful detail) were all at their shining best. And then with typical English carelessness, we spoiled it. You know, Brethren, that from 1751 up to 1813, we had two rival Grand Lodges in England (the original, founded in 1717, and the rival Grand Lodge, known as the 'Antients', founded in 1751) and they hated each other with truly Masonic zeal. Their differences were mainly in minor matters of ritual and in their views on Installation and the Royal Arch. The bitterness continued until 1809 when the first steps were taken towards a reconciliation and a much-desired union of the rivals. In 1809,

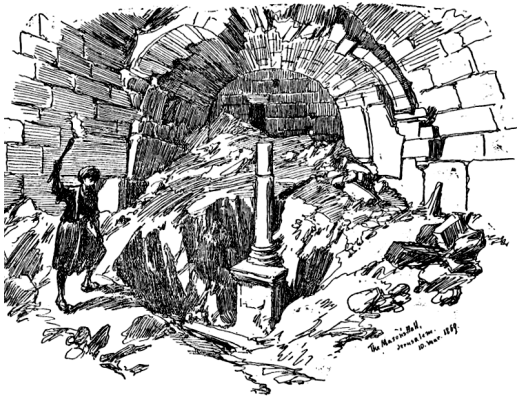
the original Grand Lodge, the 'Moderns', ordered the necessary revisions, and the Lodge of Promulgation was formed to vet the ritual and bring it to a form that would be satisfactory to both sides. That had to be done, or we would still have had two Grand Lodges to this day! They did an excellent job, and many changes were made in ritual and procedural matters; but a great deal of material was discarded, and it might be fair to say that they threw away the baby with the bath-water. The Beehive, the Hour-glass, the Scythe, the Pot of Incense etc, which were in our Tracing Boards in the early nineteenth century have disappeared. We have to be thankful indeed for the splendid material they left behind. A NOTE FOR BRETHREN IN THE USA I must add a note here for Brethren in the USA. You will realize that until the changes which I have just described, I have been talking about your ritual as well as ours in England. After the War of Independence the States rapidly began to set up their own Grand Lodges, but your ritual, mainly of English origin - whether Antients or Moderns - was still basically, English. Your big changes began in and around 1796, when Thomas Smith Webb, of Albany, NY, teamed up with an English Mason, John Hanmer, who was well versed in Preston's Lecture system. In 1797 Webb published his Freemason's Monitor or Illustrations of Masonry, largely based on Preston's Illustrations. Webb's Monitor, adapted from our ritual when, as I said, it was at its shining best, became so popular, that the American Grand Lodges, mainly in the Eastern states at that time, did everything they could to preserve it in its original form; eventually





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by the appointment of Grand Lecturers, whose duty it was (and is) to ensure that the officially adopted forms remain unchanged. I cannot go into details now, but from the Rituals and Monitors I have studied and the Ceremonies and Demonstrations I have seen, there is no doubt that your ritual is much fuller than ours, giving the candidate much more explanation, interpretation, and symbolism, than we normally give in England. In effect, because of the changes we made in our work between 1809 and 1813, it is fair to say that in many respects your ritual is older than ours and better than ours.—Harry Carr



THE MASONS' HALL, (SO-CALLED), JERUSALEM.
From a Sketch by Bro. W. Simpson, W.M.

THE LOST WORD FOUND

Cont. from Aug.

If Freemasonry working with only a "substitute" has achieved its present status and world-wide beneficence, what may justly be anticipated and confidently expected of it when it shall have been rehabilitated and restored to its ancient wisdom and grandeur?

The Fraternity is deliberately challenged to just this issue in "The Great Work." It has been shown that Masonry concerns itself with the Human Soul and the building of Individual Character by Personal Effort.

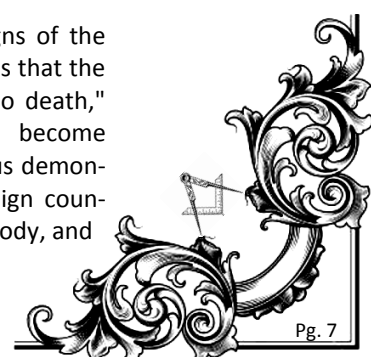
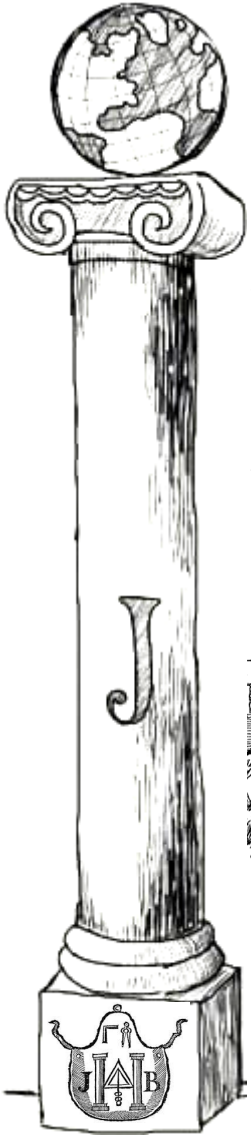
This constitutes the entire Genius of Initiation in Freemasonry. Modern Science is just at the threshold of real knowledge of Psychology, and now postulates the Human Soul as an empirical FACT.

So-called Psychological Science is still testing phenomena and gathering more data with no definite theorem in sight.

Spiritualism has demonstrated, the existence of a mass of verified phenomena outside of physics and kinetics and has extended the boundaries of Consciousness a plane above ("supraliminal") and a plane below ("subliminal") that previously recognized.

The various religions of the day reaffirm the old belief in the existence and immortality of the Soul, while among both "believers" and preachers are found many who disbelieve or deny altogether, or claim that definite knowledge is impossible.

Under all these conditions and signs of the times, here comes one who declares that the human Soul is a FACT. "There is no death," but transition only. Man may become "Master" of Life and Death and thus demonstrate his power to "travel in foreign countries," that is, outside the physical body, and





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so demonstrate the persistence of the Soul after the change called death.

Meantime it is shown that the method of accomplishing this Great Work of all the ages, is but the fruition, the reward, the legitimate consummation of the "Building of Character by Personal Effort," as illustrated and exemplified in Initiation into the Masonic Lodge. It is the legitimate reward of real Mastership and but the normal, higher evolution of man under natural law.

Fortunately for man, the historic enemy of Freemasonry and Individual Liberty cannot "suppress" the book — "The Great Work;" and persecution of its author, or condemnation and "expurgation" of the book itself would only sustain the writer and advertise his work and impel thousands of the otherwise indifferent to read it. The modern historic enemy of Freemasonry and Human Liberty is not "that kind of a fool."

It is therefore a question which Freemasons alone can determine, whether they have interest enough to examine the intrinsic evidence in favor of the Claims of "The Great Work," as hundreds of the most intelligent men and women outside the Craft are already doing with the most satisfactory results and the most unqualified appreciation and approval.

The message and appeal are peculiarly to Freemasons for reasons already shown, and it remains to be determined whether it shall again be recorded—"He came to his own and his own received him not."

One thing is certain.—The message is out for all time, and nothing short of a cataclysm can now suppress it.

The active enemy of Human Liberty may destroy our Free Schools and unite with Mammon

to oppress the poor, but it will never be able to sophisticate "The Great Work," nor deprive the intelligent seeker for truth of his Natural and Divine Birthright, nor compel him to do penance for daring to exercise his Freedom and learn his immortal destiny as a Man.

"They are Slaves! who will not speak For the fallen and the weak.

They are Slaves! who dare not be In the right with two or three."

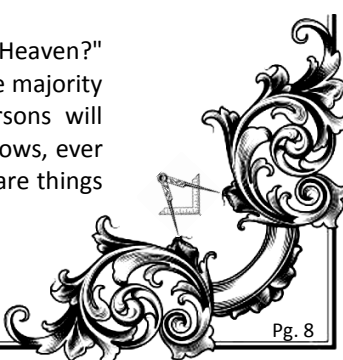
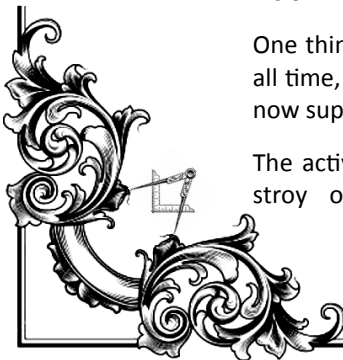
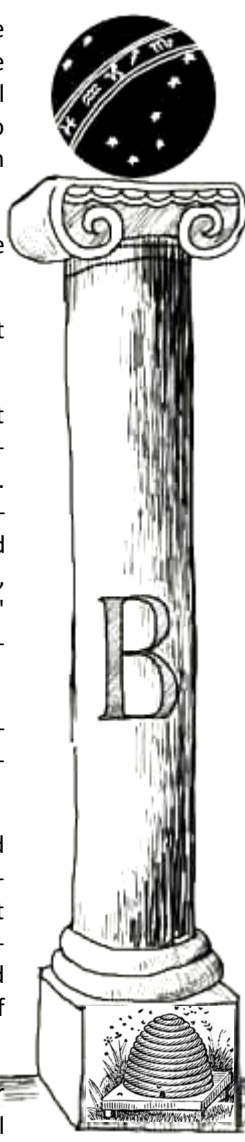
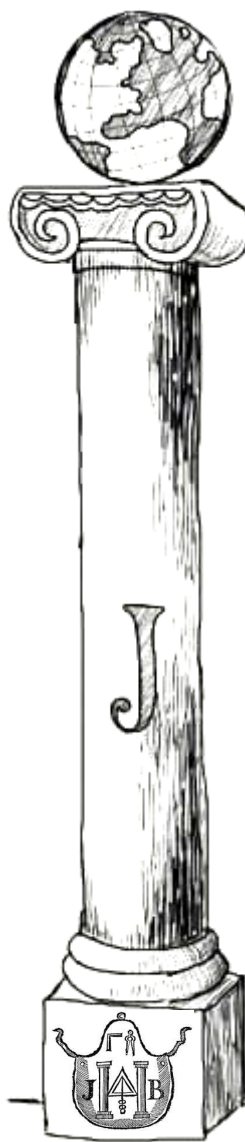
The warfare of the ages has focalized at last on a tremendous scale in this twentieth century and in these United States of America. Poverty and Wealth, Labor and Capital, Socialism and Despotism, Co-operation and Competition, Freemasonry and Clericalism, these are but the "battalions" the "divisions," the "corps" of seemingly hostile legions arrayed against each other.

Back of and beyond all these surface struggles and these warring armies lies the essential problem of human life.

Other armies fight for temporal power and earthly dominion, but the issue between Materialism and Spiritism goes to the very heart of things. All other warfare is waged to determine how man shall live here; the ways and the means; the comfort and the welfare of the many, the whole, or only the few.

But in the real issue, the question is, whether man shall live AT ALL. Is he an ephemeral phenomenon, a passing show? Or is his life real and enduring? Does he survive the cataclysms of time?

Does he inherit the " Kingdom of Heaven?" May he achieve Immortality? A large majority of reputedly in the intelligent persons will answer unhesitatingly—"Nobody knows, ever did know, or ever can know. Those are things which belong to the unknowable."





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It is this "agnostic" gnosticism, this dogmatic nihilism, against which Sir Oliver Lodge, the great physical scientist, in the name of science protests.

Modern thought and the more advanced Scientists have worked up to this point and found an open door, though aside from subjective phenomena (mediumship) they have no exact theorem. They know not how to proceed.

This exact and definite theorem challenges them in "The Great Work."

Think for a moment what it would mean to the toiling, sorrowing, hoping and aspiring children of men, could an exact, definite, demonstrable and affirmative answer be given to the question of the ages—"If a man die, shall he live again?" Think what it would also mean if that affirmative answer could tell us where, and how, and under what conditions life persists beyond the grave, and exactly how conditions and the life lived here, determine the conditions of life there?

Is it not worth while?

This is precisely the question treated in "The Great Work." We sorely need genuine spiritual knowledge to illumine the dark places of the present life, to give the real meaning of life. Not from the vicissitudes of "three score years and ten"—which is even now far beyond the average—but with the vistas of a thousand years, "plane after plane revealed, with plane after plane beyond." And this knowledge comes in the present age peculiarly to Free masonry, because the Craft is duly and truly prepared to nourish the tradition, preserve the landmarks, and ready to receive it, and not scout it and turn it away when the world sorely needs it, and the times seem propitious for its revelation.

Continued in October issue....

BLUE LODGE MASONRY

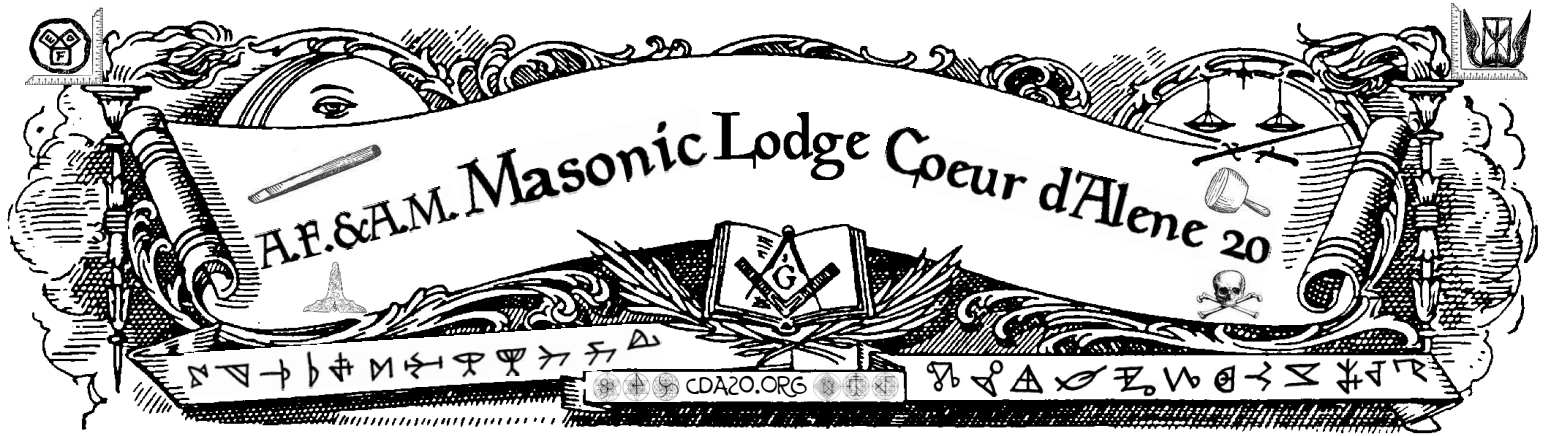
Blue-lodge Masonry is an improper term for Symbolic Freemasonry, which consists of the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, and is the *pure* Freemasonry that was developed from the system of Ancient Craft Masonry which existed prior to 1717 — during that year the transition of the Fraternity took place from an operative and speculative character to a speculative alone, and then it was first termed Modern Freemasonry. The degrees of this body are the foundation and root of all the rites that exist in this country and Europe. Chapters, councils, commanderies, consistories, etc., are but branches of this noble tree) hence the tie of a Mason to his blue lodge should be more closely guarded than any link with which he may afterwards connect himself. Generally speaking, the members of the Fraternity understand this, but a few imagine that the higher degrees have the prior claim. This is a mistake. True, many of the other degrees are very solemn and impressive — we readily admit their beauty, but we assert that our first allegiance is due to our mother lodge, or rather to the blue lodge to which we at the time belong.

The E. A. degree is the degree of Freemasonry; two hundred years ago the mass of the Fraternity were satisfied with the simple framework or skeleton of the present ritual of this degree; a few were passed to that of F. C., and the presiding officers alone knew the tradition as exemplified in the ceremonial of the M.M/s degree. At the present time few neophytes stop till they have been raised, and it is well that it is so, as a thorough acquaintance with these degrees unveils mysteries



In the Cabinet de Numismatique of the Public Library, Brussels.





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of the most interesting character, and teaches lessons of the greatest importance. These three degrees, we repeat, are inexpressibly beautiful and sublime; gradually leading the mind of the candidate from the dark, rough ways of the outer world, to the joys and happiness of the Masonic home. The profane grope in darkness for that light which Freemasonry sheds upon her children; it is a divine light that illumines his path when abroad, and cheers his family at the evening fireside. Let us then cherish this pure and simple rite, taught two thousand years before the Christian era, and handed down to us through a chain of godly, moral, honorable men.

Blue-lodge Masonry inculcates first, faith — not only in the Supreme Being, but faith in the honor and unselfishness of man; faith in the victory of truth over falsehood, a faith in the justness of her cause; a faith in the probity of her principles; a faith in the final triumph of liberality and fraternity over her enemies, bigotry and ignorance.

Symbolic Masonry teaches secondly, the propriety of a well founded hope in the goodness of the Supreme Grand Master; she impresses upon the neophyte that by leading an upright, honorable life, by obeying the laws of God, and observing his duties towards his fellow-man, he may hope at the last to be rewarded by a seat in the Grand Lodge above. This lesson is one of vast and deep interest to every brother, as all should strive to so live here, that when called away to that "undiscovered country from whence no traveler returns," they may hope to enjoy the reward of a well-spent life.

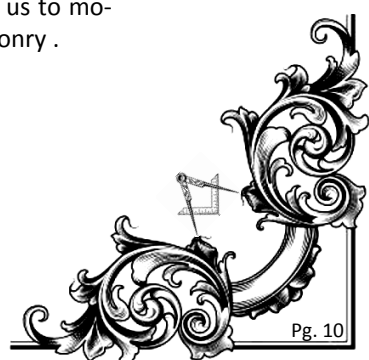
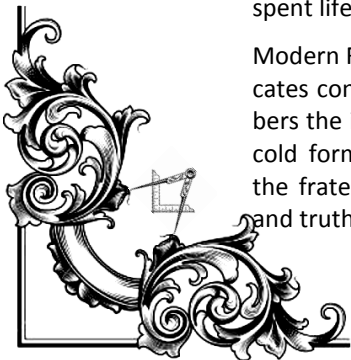
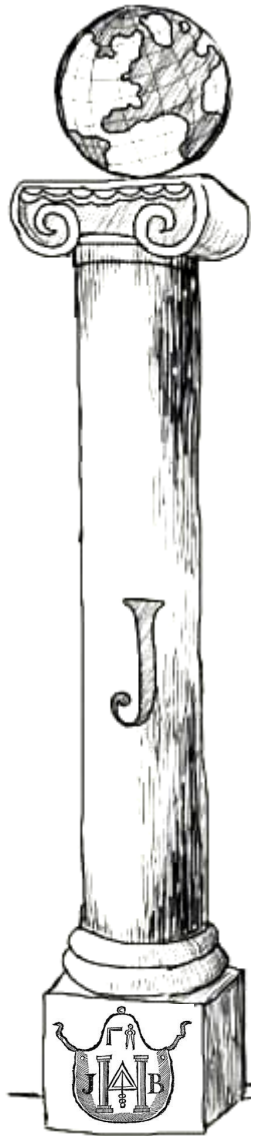
Modern Freemasonry, in the third place, inculcates constantly upon the minds of her members the importance of charity — not only the cold formal charity of dollars and cents, but the fraternal charity of brotherly love, relief, and truth. Masonic charity throws her mantle

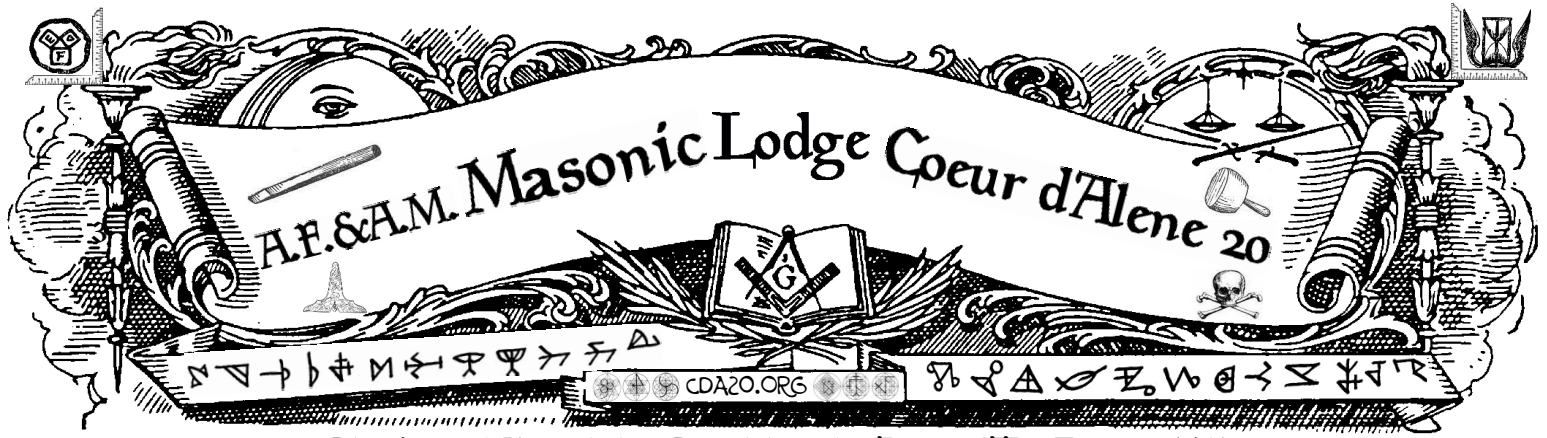
over the backslidings of a brother, the errors of a friend, the vindictiveness of an enemy.

These are some of the few lessons taught in the first three degrees. Now, let us ask ourselves, are we as true to those three great principles as we should be? We think not. The mission of Masonry has not yet been half fulfilled. In this country our numbers are counted by hundreds of thousands, but we fear our deeds of charity and brotherly love are hardly in proportion. Let us then put our shoulders to the wheel, and yet more earnestly perform our duties to God and to our fellow-man. There is much that we can daily and hourly accomplished if we only are true to our obligations. Then, in the name of Freemasonry, we should urge our brethren to more practical labors; the day for theoretical charity has passed, and if we listen not to the cry of the widow and the orphan, the distress of an unfortunate brother, then we are false to our Fraternity.

In conclusion, we would remind our readers that the very badge of a Master Mason signifies purity. The lambskin is emblematic of the gentle, loving innocence of childhood, and is a type of the simplicity of truth; when edged with blue, it reminds us of that friendship that should ever unite brother to brother. This badge has been worn by many of the greatest men in America, and by the kings and princes of the old world. We are assured that it is an honorable badge; its unassuming plainness may be viewed as a characteristic feature of Modern Freemasonry. Our cause is a noble one, far more than the world gives us credit for and we must not allow ourselves to forget the first great, strong tie that unites us to modern, or symbolic, or blue-lodge Masonry .

— Keystone.





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Humor



There is this lodge located in the backwoods of a small southern town where the brethren are faithful masons but lack knowledge of receiving brothers from other jurisdictions. During one of the meetings, the JD informs the WM that there was an alarm at the door where upon the WM replied "Attend the alarm and report your findings ". The JD opens the door and see's to his amazement, a brother impeccably dressed with an elaborate apron and jewels about his chest. The Tyler being somewhat slow to answer for the visiting brother, the visitor states; My name is John Smith, PM of my lodge, Past District Deputy of my district, Past Grand Master of my Grand Lodge, Past Sovereign Grand Commander of the Scottish Rite, York Rite Legion of Honor, Past Imperial Potentate of the Shrine of North America, who humbly requests an audience with the WM. The JD upon hearing these words from the visiting brother and the elaborate apron and jewels upon his chest, immediately closes the door, returns to his post and informs the WM: "Worshipful Master, The Grand Architect of the Universe is at the door"!!!

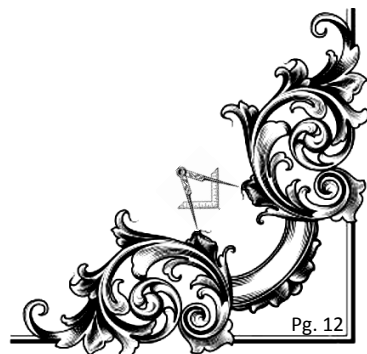
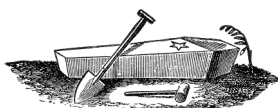
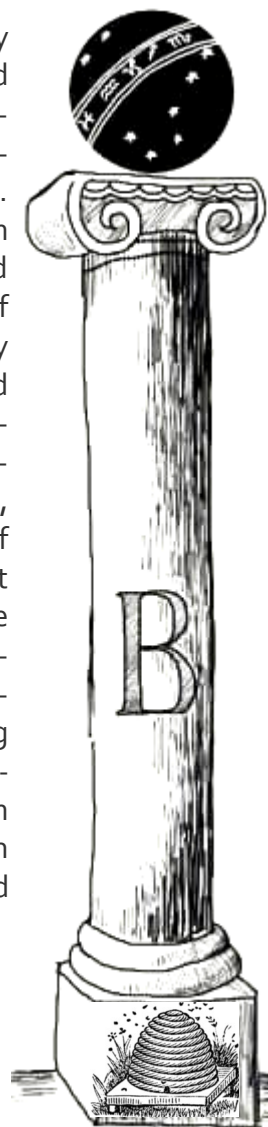
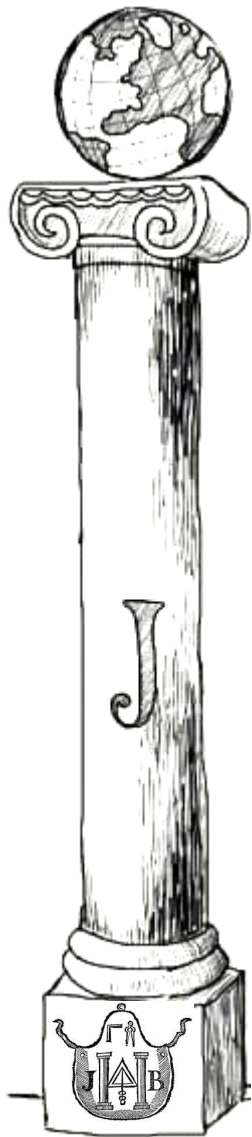


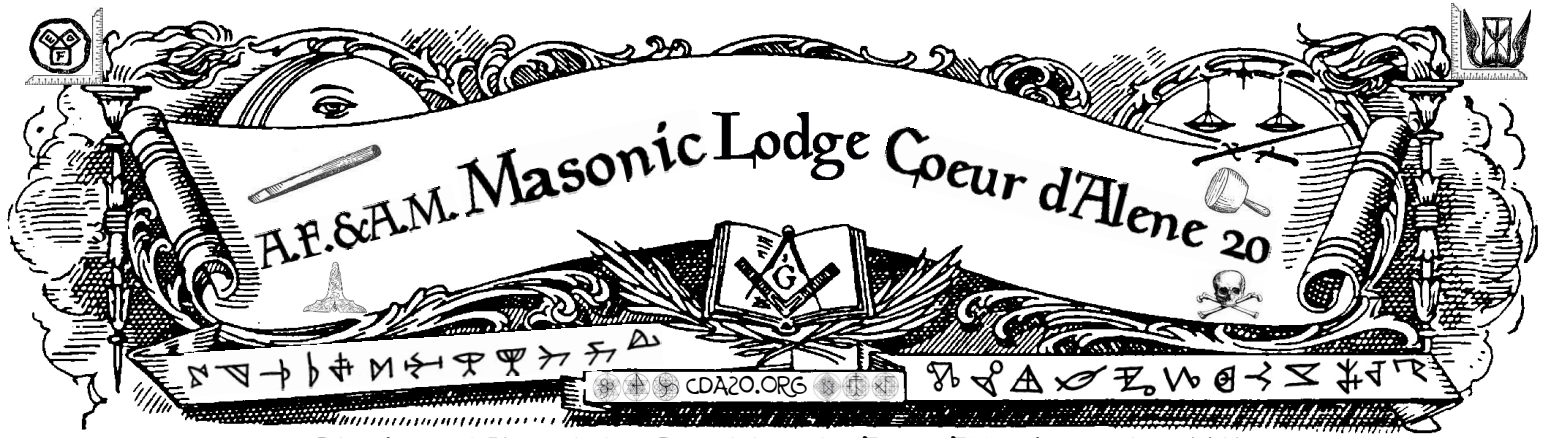


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Masonic Anecdote

About fourteen years since, the ship *Leven*, engaged on a survey, commanded by Captain Bartholomew, having arrived off Cape Bolador, she got over the Bar, and anchored in the river Ouro, on the N.W. coast of Africa, about 23 40 N.L. The captain and some of the officers, with two boats' crews proceeded to examine the river. The shore represented, as far as the eye could discover, one vast desert of sand. The boats proceeded, after rowing for about forty miles, to what appeared to be an island. They landed and slept there; but in the morning were awoke by the loud yells of savages, and suddenly surprised also by the appearance of a vast number of Arabs, who by experience they knew were not the most welcome of visitors. They were armed with long Spanish muskets, which were afterwards found to be loaded with balls and slugs; they had also long knives. Captain B., after making some arrangements, by causing our people to be prepared for an hostile attack, which appeared inevitable, advanced to meet their leader, and being himself a Freemason, had recourse to a Masonic Sign, which to his great astonishment, as well as that of all present, was answered by their leader, who immediately laid down his musket and embraced the captain; mutual exchanges took place, etc. Captain B. and the officers, however, kept on the alert. The Arabs expressed a desire to procure tobacco, snuff, and even the clothing of our people; but their chief checked their propensities, so common to their tribe. The captain and party left the island, exchanging tokens of friendship with their visitors, whose language they supposed to be Arabic. They were assisted to regain their ship; and their chief intimated an intention of coming on board the following day: however, Captain B. saw nothing of them afterwards. The savages were armed with bows and arrows and bone-headed spears; the chiefs with long Spanish muskets.





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