



Coeur d'Alene Lodge 20

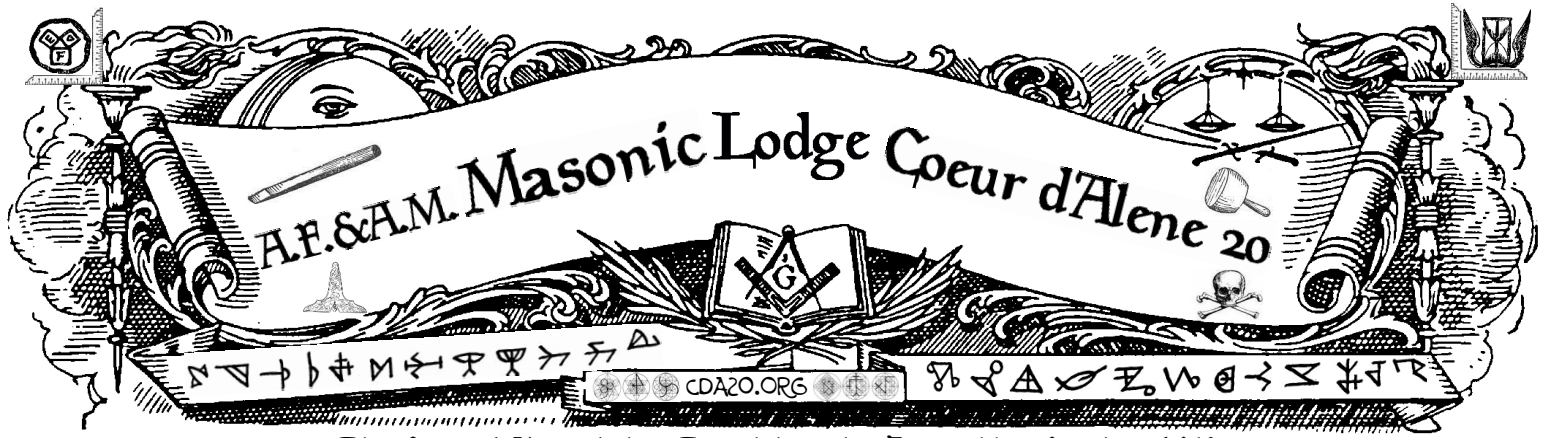
Murray, Idaho EST 1886

Monthly Trestleboard
Seat of Knowledge

October 6018
Issue X

Publisher & Editor
Bro. DB Jordan
CDA20.org





The Seat of Knowledge Trestleboard - Issue X - October 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

Table of Contents

- Pg. 2- **THE LOST WORD FOUND**
Continued from September
- Pg. 3 - **SONS OF LIGHT**
- Pg. 9 - **Good Rule for the Lodge Room**
- pg. 10 - **Humor**
- pg. 11 - **Masonic Anecdote**

For advertising requests and quotes, please email us at CDA20.org@gmail.com

It is true that Masonry is not a religion, still less a cult, but is has religiously preserved some things of highest importance to religion — among them the right of each individual soul to its own religious faith. Holding aloof from separate sects and creeds it has taught all of them to respect and tolerate each other; asserting a principal broader than any of them — the sanctity of the soul and the duty of every man to revere or at least to regard with charity, what is sacred to his fellows.

Our order is like the crypts underneath the old cathedrals — a place where men of every creed, who long for something deeper and truer, older and newer than they have hitherto known, meet and unite. Having put away childish things they find themselves made one by a profound and child-like faith each bringing down into that quiet crypt his own pearl of great price — JD Buck



DR. J. D. BUCK, 32°
 CINCINNATI, OHIO.





The Seat of Knowledge Trestleboard - Issue IX - September 6018

THE LOST WORD FOUND

Continued from Sept.

It comes to our Fraternity, with the hopeful assurance that here it will surely find some who are ready to receive it and pass it on from mouth to ear as they receive it, instead of crying—"away with it! Crucify it!"

In Galilee, there were "only a few fishermen" and the poor, who listened gladly.

In America today, there are said to be over two million "just and upright Masons." How will they listen? Will they recognize the designs on the trestleboard? Will they pass from darkness to light?

Will they still the confusion? Or will they, as did their Craftsmen of old, hide in the "caves" of ignorance, and be judged at last by "the imprecations from their own mouths?"

"O! that I had only known!" Will the listening ear and the faithful breast receive the instruction? Alas! who can tell? And this "Great Work" is only the beginning, the "first lesson." More is ready to follow.

Until the present time, the world had no nomenclature, no language in which the "things of the spirit" could be conveyed to the children of men.

Paul "saw things impossible to utter." No one would understand him. The world had to work up to it, and now THE TIME HAS COME.

It is not now the inability to apprehend as it was then. Today nothing could bar the way but the unwillingness to listen, the crass materialism that prejudices, scouts and denies without examination.

There will be today no fudging of the pay-roll. Each will get exactly what he has earned, for it all depends on himself.

An angel from heaven could not compel him to listen; and no real Master is likely to try, for he knows how useless it would be. He simply finds the listening ear and the faithful breast among other degrees of intelligence.

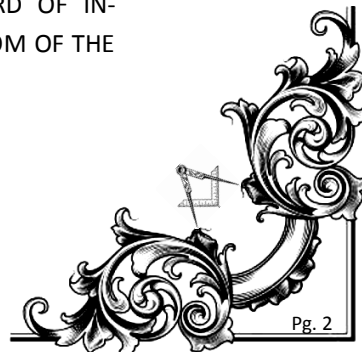
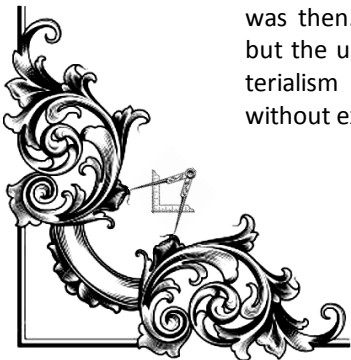
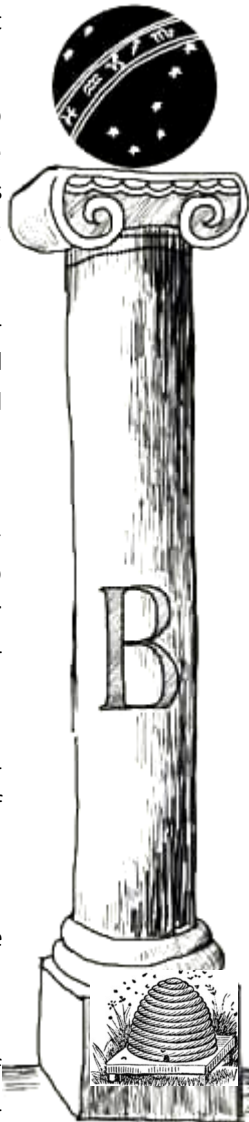
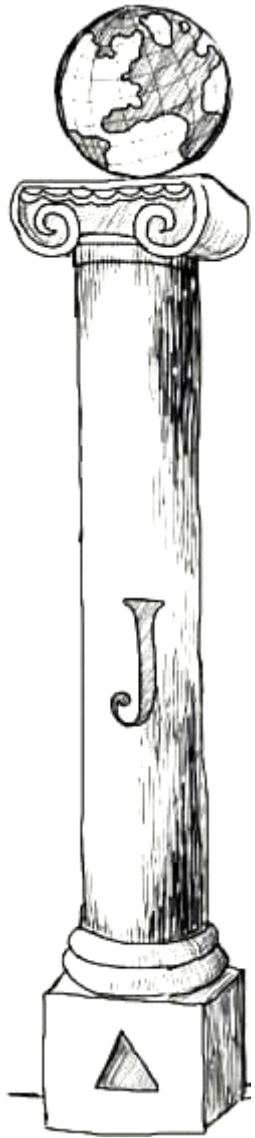
Reference is here made to the "School of Natural Science," which deals only with "cold, hard facts;" to "The Great Work" and to the real "Master" now among us. No one is asked to "believe."

All are invited to investigate, to examine carefully as the present writer has done, and then to reject or accept according to evidence and their own unbiased judgment. Otherwise, and without such examination, any conclusion to which they may arrive is utterly worthless, either to themselves or others, as it could be only prejudice, due to credulity or incredulity, neither of which has ever yet led men to Light and Knowledge.

There was, indeed, a Grand Masonic Word—the grandest Word, in truth, of which the Human Intelligence can conceive.

But it was not a mere syllabic word, capable of being given and received by men of inferior intelligence or impure lives.

It was the GRAND MASONIC WORD OF INSTRUCTION IN THE SPIRITUAL WISDOM OF THE MASTERS.





The Seat of Knowledge Crestleboard - Issue IX - September 6018

It could be given by none but a MASTER OF THE GREAT SCHOOL, and received by none but him who was duly and truly prepared, worthy and well qualified to become such a MASTER.

Many there are who have sought to unravel this great mystery. To this end great libraries have been written, only to bury the Lost Word more deeply beneath the rubbish of the Temple. - JD Buck, 1909

SONS OF LIGHT

I call this chapter "A Journey through the First Degree" because I intend to conduct the reader through the First Degree in the order of the ceremony, touching on its highlights and adding interpretations and explanation where necessary.

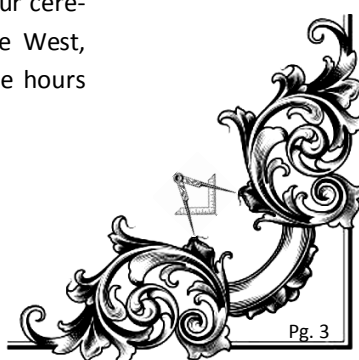
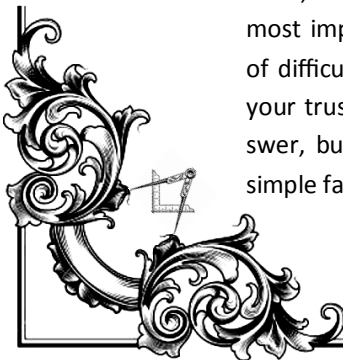
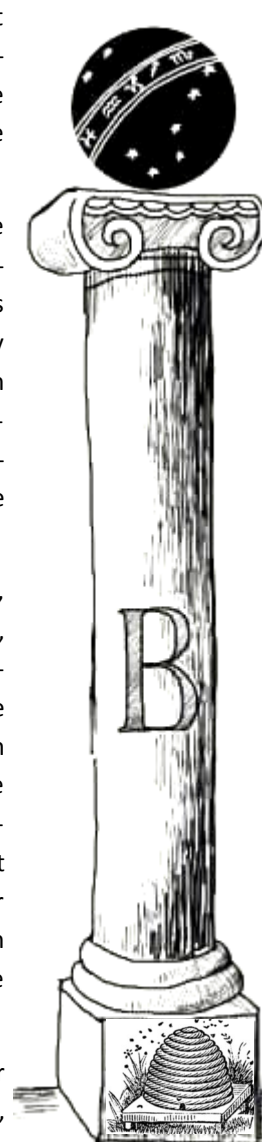
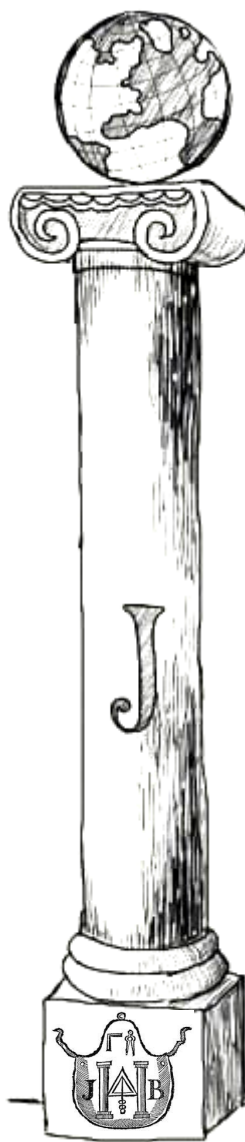
In our Journey through the First Degree we meet a series of challenges. No doubt we all remember that first challenge: "Do you feel anything?" That first incident was designed to intimate to us that we were about to engage in something serious and solemn. We were no sooner inside the Lodge than we were faced with the second challenge: "Are you free?" Then, when we vowed that we were unfettered, body, mind and soul, the blessings of the Almighty was invoked on the proceedings. Then, without a pause, came the third and most important challenge of all: "In all cases of difficulty and danger, in whom do you put your trust?" There is, of course, only one answer, but that answer is the confession of a simple faith - the simple faith of Masonry. We

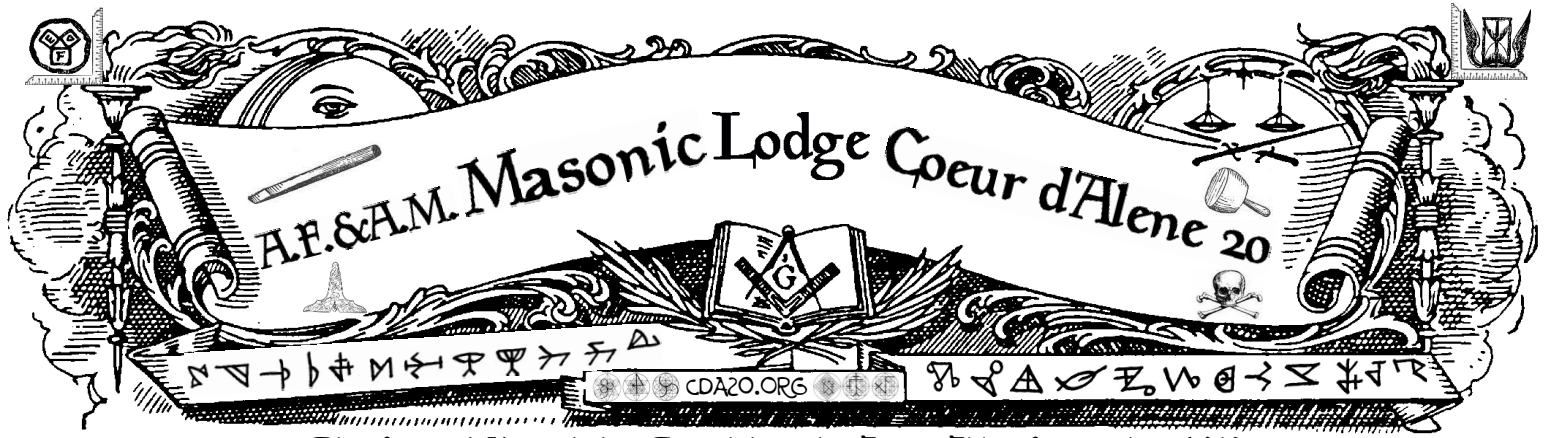
do not enquire a candidate's religion, but we do insist on a belief in a Supreme Being - faith in the Great Architect of the Universe is the rock foundation on which the whole Masonic edifice is built.

Of the three theological virtues, Faith, Hope and Charity, the last is, of course, the greatest - "chief among the blessed three", as we sing in our ode - but Faith is necessarily the first, the starting point in any approach to God. And so we find right at the beginning of our Masonic career a profound emphasis on a simple faith. But let us continue our journey.

We enter the Lodge room from the West, symbolizing the gateway of life, not birth, but the beginning of life. Being the gateway to life, it will also eventually be the gateway from life, but that comes much later in our story. We travel down the North side, the place of darkness, symbolizing the development of life - the time spent by the embryo in the mother's womb, or the seed in the darkness of the earth. Then we arrive in the East, where we receive the light, symbolizing birth.

In his circumambulation of the Lodge our candidate follows the path of the sun, which, of course, rises in the East, reaches its zenith in the South - at least it does in the Northern Hemisphere, where our ceremonies originate - then sets in the West, and returns to the East through the hours of darkness.





The Seat of Knowledge Crestleboard - Issue IX - September 6018

Our candidate knocks, three times at the Junior Wardens pedestal and three times at that of the Senior warden. These three knocks have a profound significance; they betoken the three degrees, which in turn represent man's approach to God in each of the three phases of nature: a physical approach, a mental or intellectual approach, and a spiritual approach. The candidate, of course, knows nothing of this at this stage, but the pattern of our three degrees is based on this fundamental principle.

We advance to the East by three irregular steps, symbolizing stepping into the unknown. The first is a timid step, full of caution; the second a little bolder, indicating rising confidence, and the third quite bold, because fear has now been dispelled. The first part of the sign of an Entered Apprentice has the same significance - reaching into the unknown.

The predominating number of this degree is three, just as five and seven are the numbers of the other two degrees, and so, as the candidate kneels he forms three squares: the first with his leg, the second with his foot, and the third with his arm. His hand in this position is an emblem of concealment - he takes a vow of concealment - and it is worthy to notice that the words used, "hele and conceal", have the same meaning: "hele: being derived from the Anglo-Saxon, the language in use before William the Conqueror arrived from Normandy, and "conceal" being derived from the Norman French that he brought with him, thus establishing a second language in England. Freemasonry here used a word from each language to make sure that it was not misunderstood. This might throw a little light on the age of our ritual.

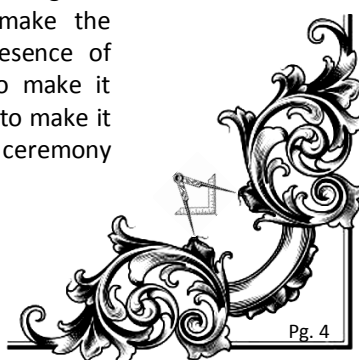
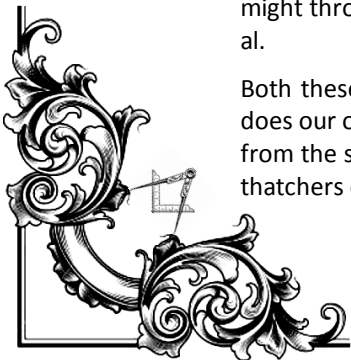
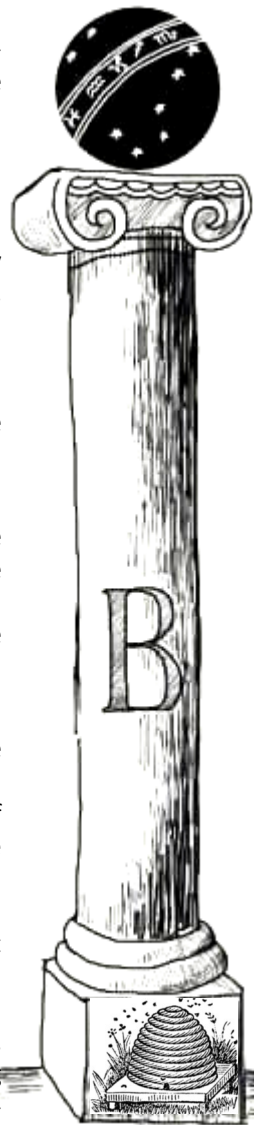
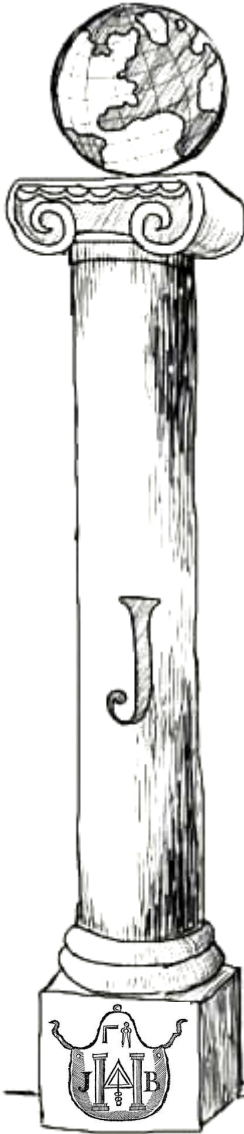
Both these words mean to "cover up", just as does our other word "heal", which was derived from the same Anglo-Saxon word "helan". The thatchers of roofs, particularly in Cornwall and

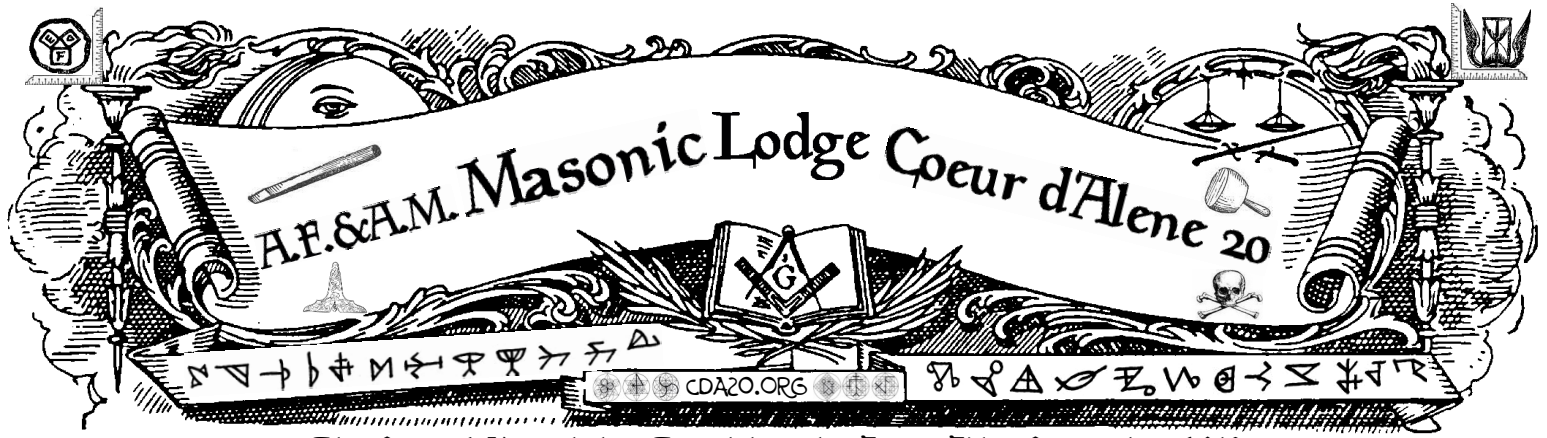
Devon, are called "heelers" to this day, and our nurseryman use that word when they cover the roots of a plant with earth, till they are ready to place it in the ground.

The obligation is obviously twofold, in as much as we may neither do certain things ourselves, nor permit them to be done by others; but the word "indite", which is not properly understood, makes the obligation threefold. Its meaning is "to direct or dictate what is to be uttered or written". If we may not permit a second person to direct or dictate what is to be uttered or written to a third person, the word has a profound significance on our obligation.

When God accused Cain of Abel's murder, he answered: "Am I my brother's keeper?" The word "indite" in our obligation shows that we are our brother's keeper. The mere passive witnessing a brother thus violating his obligation implies the violation of our own.

We are made a Mason in the body of a Lodge "just, perfect and regular". The word "just" in this instance has the archaic meaning of "correct". As it does in the investiture of the Treasurer when we use the words "just and regular accounts". What makes the Lodge "just", what makes it "perfect", and what makes it "regular"? The Sacred Volume open on the Master's pedestal makes it just, and complete. The number seven makes it perfect, as we learn in the words of the First Tracing Board, with a confirmation of that in the Second Tracing Board, as you, no doubt, remember. The warrant or charter of the United Grand Lodge of Victoria makes it regular. Without the Sacred Volume to make the Lodge just and complete, the presence of "seven regularly made Masons" to make it perfect, and the warrant or charter to make it regular, no Lodge can conduct the ceremony of initiation.





The Seat of Knowledge Crestleboard - Issue IX - September 6018

After the candidate has received the light, he takes his first regular step in Freemasonry, which he does in the form of a tau cross. When I was in India several years ago, I noticed that they used the same words as we do regarding the placing of the candidate's feet, but they added the words: "so as to form the letter T". This is quite right, as the English letter T is the equivalent of the Greek letter tau, and the three emblems in the form of an inverted letter T on the apron of an Installed Master are tau crosses. The letter tau is the nineteenth letter of the Greek alphabet.

In its original form of a cross, it is probably the most ancient of all sacred signs. It is depicted on the oldest monuments in Egypt, Assyria, Persia and Hindustan. According to Mackey, Moses marked this sign on the forehead of his brother, Aaron, when he anointed him as the first High Priest of Israel. It was this sign that Ezekiel caused to be marked on the foreheads of the righteous, who were thereby saved from death. In India it is the sign of the Brahma, the creator, the first of the Hindu Trinity, and used by Brahmins, the highest caste in that religion. It was highly revered by the ancient Druids, and is, of course, the most sacred sign of Christianity.

We form a tau cross in each of the three degrees, and when we are exalted in the Royal Arch - which it is claimed, is not another degree, but the completion of the third - we find the three crosses united in the "triple tau".

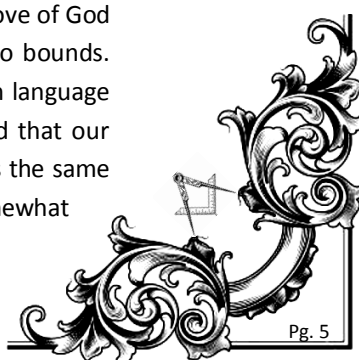
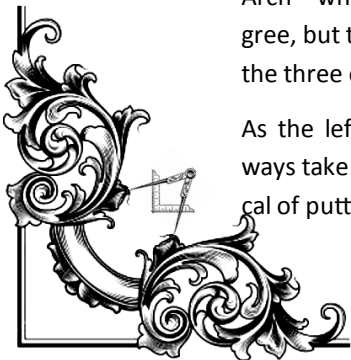
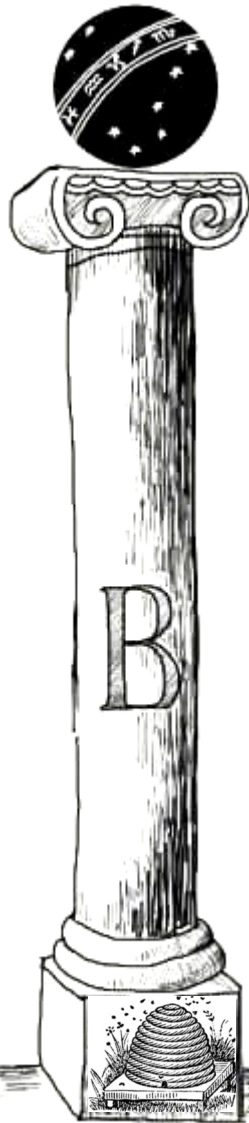
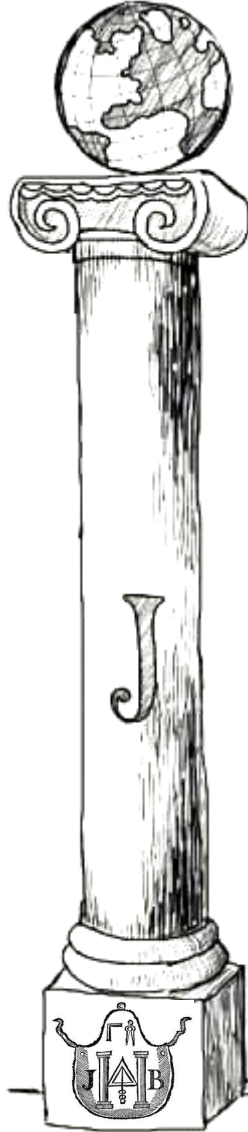
As the left-hand side symbolizes evil, we always take a step with the left foot, as symbolical of putting down evil, before we make this

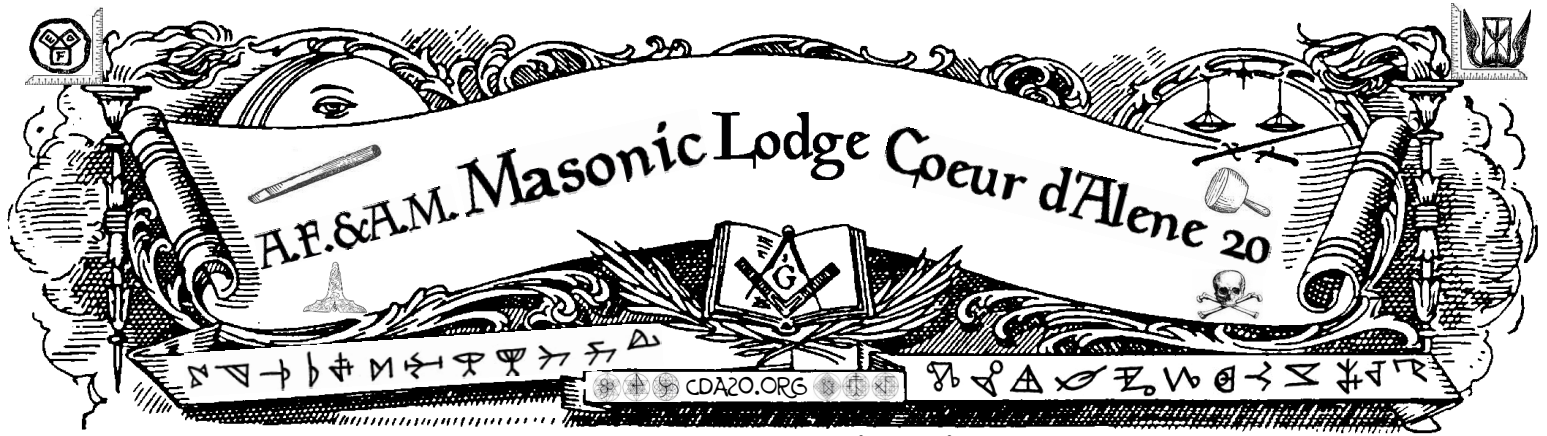
sign. The Latin word for "left" is sinister, which accounts for the ominous significance attributed to this English word.

The word of the degree is a Hebrew word, whose meaning gives us the key to God's covenant with Israel, of which the name of the pillar was intended to be a constant reminder, as we see from this paraphrasing of the covenant: "In the strength of Jehovah shall the king rejoice, for He will establish the throne of David and his kingdom to his seed forever". The pillar has nothing really to do with the great grandfather of David, only inasmuch as they both bore the same name, thus the name of one serves as a reminder of the other.

"Have you anything to give?" Here Brethren, is our fourth challenge, and, although at the time we were prevented from accepting that challenge, now that we are Freemasons, we are bound to accept, for we have so much to give - our time, our energy, our devotion. To disregard this challenge is to condemn ourselves to lack of interest, which so often becomes that fatal attitude of apathy.

The ancient Greeks had three words - eros, philia, and agape which are translated to the same English word "love", but to the Greeks they had three distinct meanings. Eros was the love between the sexes; philia the love of man for man - brotherly love; and the third, agape, something far greater - the love of God for man, which, of course, knows no bounds. The equivalent of agape in the Latin language was caritas, and it is from this word that our word "charity" is derived, and it has the same meaning. It seems to have been somewhat





The Seat of Knowledge Crestleboard - Issue IX - September 6018

degraded in the outside world, but in Freemasonry it still has that deeper meaning. We cannot hope to attain to such a love, but we can strive to emulate it to the best of our ability.

Faith, as I have already mentioned, is necessarily the first step in any approach to God, and the three degrees in Freemasonry represent our approach to God in the three phases of our nature. We belong to God, body, mind and soul. It is Hope that enables us to take the next step, but Charity, that sublime virtue derived from an emulation of God's love for man, must be the greatest, and so we depict it on our Tracing Board as the top rung of the ladder.

The North-east charge is a dramatization of this great virtue; it reminds us of our obligation to relieve the distress of our indigent brother, and this reminder is constantly repeated at the conclusion of every meeting in the Tyler's Toast. During my Masonic career I have heard several interpretations of the Tyler's Toast, but the following has so appealed to me that I have forgotten the others.

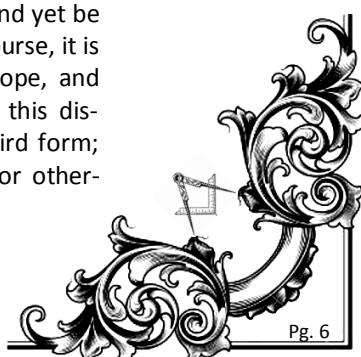
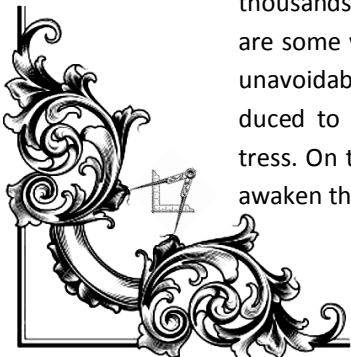
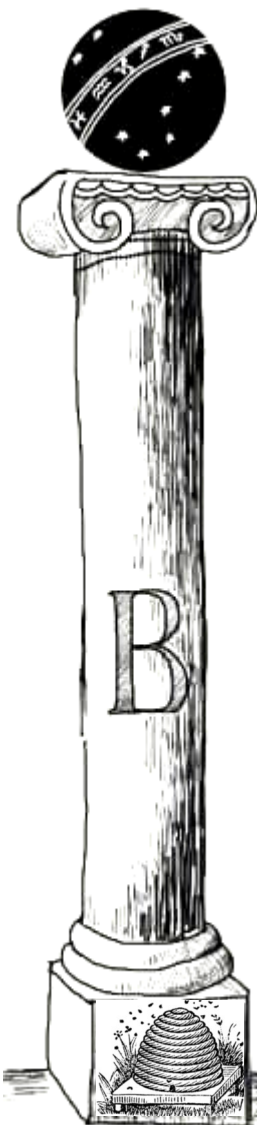
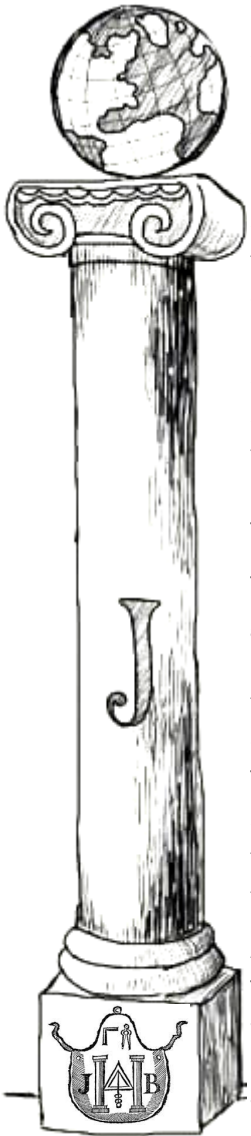
According to this interpretation the Tyler's Toast is meant to remind us of the time, when we stood on the North-east corner of the Lodge, and listened for the first time to these words "... it cannot be denied that we have many members of rank and opulence amongst us; neither can it be concealed that among the thousands who range under its banner, there are some who, perhaps from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. On their behalf it is our usual custom to awaken the sympathy of every newly initiated

Brother, by making such a claim, etc." The charge concludes with the words: "...should you, at any future time, meet a Brother in distress who might solicit your assistance, you will remember those peculiar moments when you were admitted into Freemasonry ... and cheerfully embrace to opportunity of practicing towards him that virtue that you now profess to admire."

When we honour this toast to our distressed Brethren we think of them as being dispersed to the four points of the compass over the surface of land and water, and so we point, but not to the South, for, symbolically speaking, we are standing in the South, but we point to the other three - straight ahead to the North, left to the West, and right to the East. We do this three times in allusion to the three degrees, which in turn allude to the triple nature of man - body, mind, and soul - for man must dedicate himself to God in each of the three phases of his nature, and in each of the three degrees to represent our approach to God in that particular phase of our being.

When we find ourselves face to face with the distressed Brother, what might we be called upon to do in order to carry out this obligation?

Well first of all, we may have to thrust our hands into our pockets where we keep our money. However, financial aid may not be his greatest need; perhaps he is depressed, downcast, discouraged, and our sympathy, counsel, or encouragement could give him renewed strength to fight life's battle. He may have all the money he needs, and yet be destitute of faith, of hope, and of course, it is our duty to share our faith, our hope, and our courage with him. Our aid to this distressed Brother could take yet a third form; perhaps he is aged, invalid, blind, or otherwise handicapped, and so unable to





The Seat of Knowledge Crestleboard - Issue IX - September 6018

something that we could do for him - some physical task that we could do for him with these hands.

Yes, our aid will come from our pockets, from our hearts, or from our hands, and so we indicate each in turn. And we do it three times for the same reason that we pointed three times: body, mind and soul; hand, head and heart; north, west and east. And in silence, because whatever aid we render to our distressed Brother will forever remain a secret between the giver and the receiver.

"To our next merry meeting" we say with the hands in this position. The hand in this position always symbolizes concealment, as it was thus that we took our obligation. This time it is a double concealment, representing concealment in two places. It is not only what occurred in the Lodge Room, but also what occurred here at the festive board, where we honour this toast, that is not to be divulged to the outside world.

We call our place of refreshment "the South", because the cathedral builders always erected their lodge on the sunny side of the construction, which in the Northern Hemisphere is the south. It was here that our ancient Brethren took their refreshment, and so the place of refreshment came to be called the "South".

It has been well said:

"Faith is lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of eternity".

This sounds like a riddle, but it is profound truth, because faith is the assurance of things not seen, and when we finally see, then we believe through sight, and no longer through faith - "Faith is lost in sight". As hope exists only in the expectation of possession it must

necessarily cease, when the thing desired is at last enjoyed:

"Hope ends in fruition; but Charity, exercised here on earth in acts of mutual kindness and forbearance, is still to be found in the world to come in its most sublime form as God's mercy to His erring creatures".

In the Reasons for Preparation we are told that our right arm was made bare in token of our sincerity, and to show that we are able and willing to work. This, Brethren, is yet another challenge, similar to "give", because unless we are prepared to work diligently in gaining knowledge and carrying out the teachings of the Craft, we are sentencing ourselves to the same fate as those who do not give. The important point is that both "give" and "work" imply involvement.

Again in the Reasons we are told: "There was not heard the sound of a hammer or any other implement of iron". To my knowledge there are four references to this in the Sacred Volume. The first is a warning, which is given in Exodus 20:25, where we read:

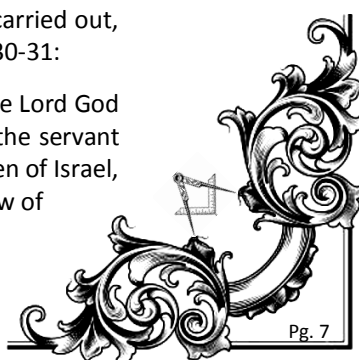
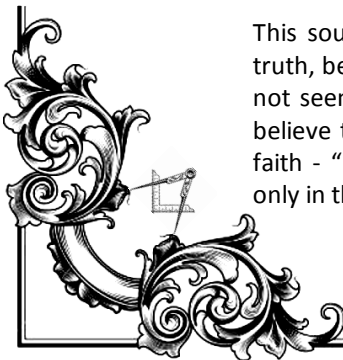
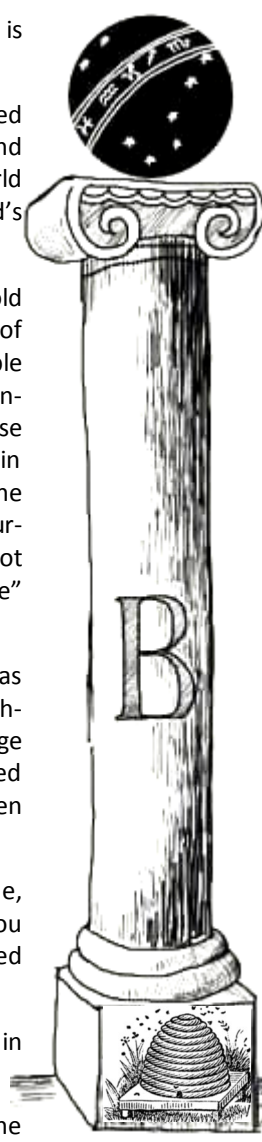
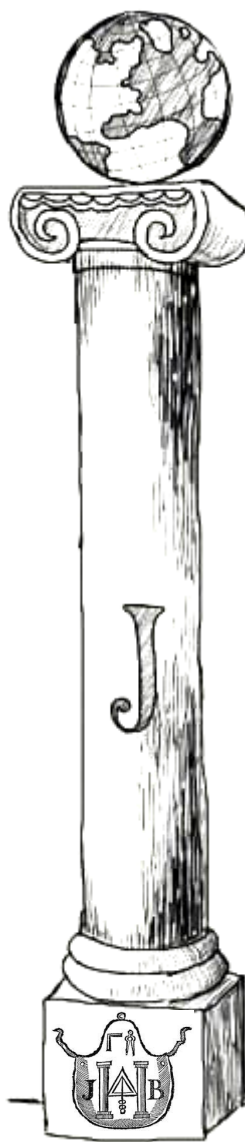
"And if thou wilt make me an altar of stone, thou shalt build it of hewn stone, for if thou lift up thine tool upon it, thou hast polluted it".

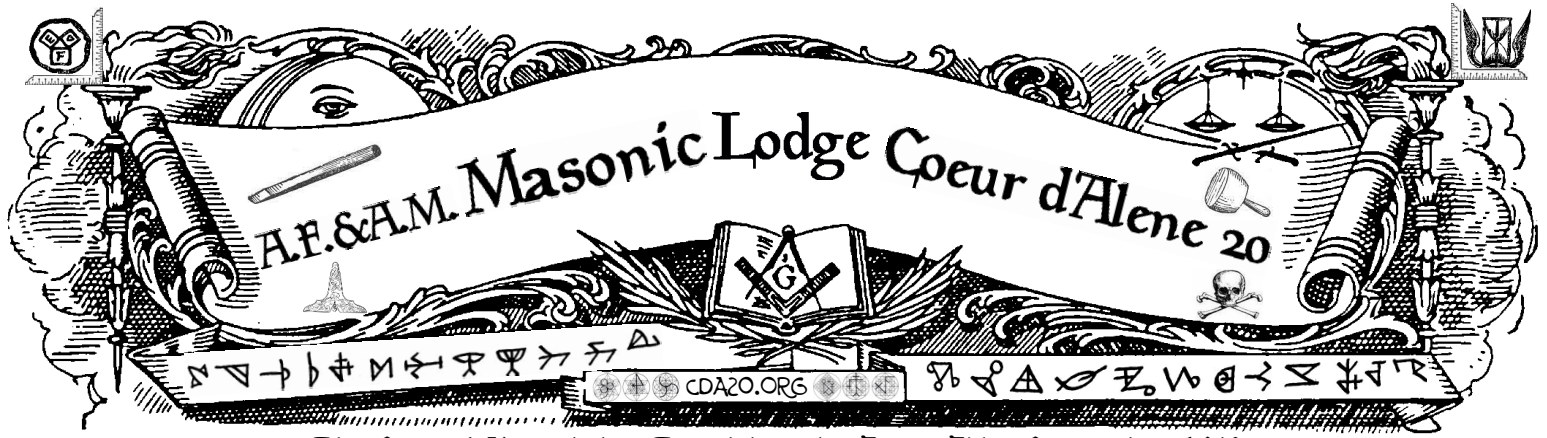
The second is an instruction, which is given in Deuteronomy 27:5, where we read:

"And there shalt thou build an altar unto the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them".

We know that the command was carried out, because it is recorded in Joshua 8:30-31:

"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of





The Seat of Knowledge Crestleboard - Issue IX - September 6018

Moses, an altar of whole stones, over which no man hath lift up any iron".

The fourth reference shows us that this law was observed in the erection of King Solomon's Temple, for in the First Book of Kings 6:7, we read:

"And the house, when it was in building, was built of stones made ready, before they were brought hither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building".

I will mention but two things in the Tracing Board, and the first of these is a pair of things, the Rough and Perfect Ashlars. Both of these ashlars are reminders of the necessity for moral behavior and the importance of developing the intellectual faculty. In the ritual we are told: "The Rough Ashlar is a stone, rough and unhewn as taken from the quarry until, by the industry and ingenuity of the workmen, it is modelled, wrought into due form, and rendered fit for the hands of the more expert craftsman; this represents man in his infant or primitive stage, rough and unpolished as that stone, until by the kind care and attention of his parents or guardians by giving a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilized society. The Perfect Ashlar is a stone of true die or square, fit to be tried by the S. and C.s; this represents man in the decline of years, after a regular well-spent life in acts of piety and virtue, which cannot otherwise be tried and approved than by the S. of God's word, and the C.s of his own self-convincing conscience.

Dr Mackey (Encyclopedia of Freemasonry and its kindred Sciences) presents the same idea in these words:

words:

"The Rough Ashlar, or stone in its rude and unpolished conditions, is emblematical of man in his natural state - ignorant, uncultivated, and vicious. But when education has exercised its wholesome influence in expanding his intellect, restraining his passions, and activating his mind, he is then represented by the Perfect Ashlar, which, under the skilful hand of the expert Craftsman, has been smoothed and squared and fitted for its place in the building".

Dr. Joseph Fort Newton (The Builders) clothes the idea in these beautiful words:

"Freemasonry insists that its members shall be men, free men of adult age and of good report; as the stones of King Solomon's Temple were hewn and chiseled and shaped and polished, far away, so that without the sound of axe or hammer, they might be softly, silently set in the place that awaited them; so in the Lodges of freemasonry the characters of its members are silently, secretly smoothed and shaped, until the rough stone becomes the Perfect Ashlar, the long pilgrimage is over, the working tools are laid down, and the finished stone finds its last resting place in the great temple of humanity, which the Great Architect has been building since the world began:

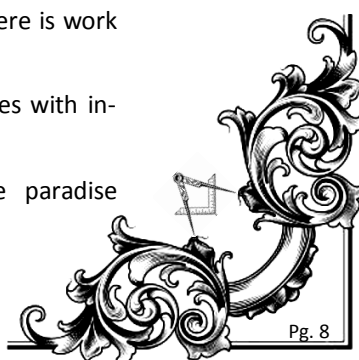
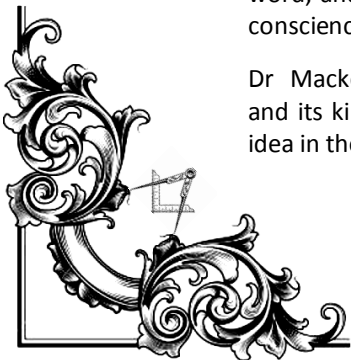
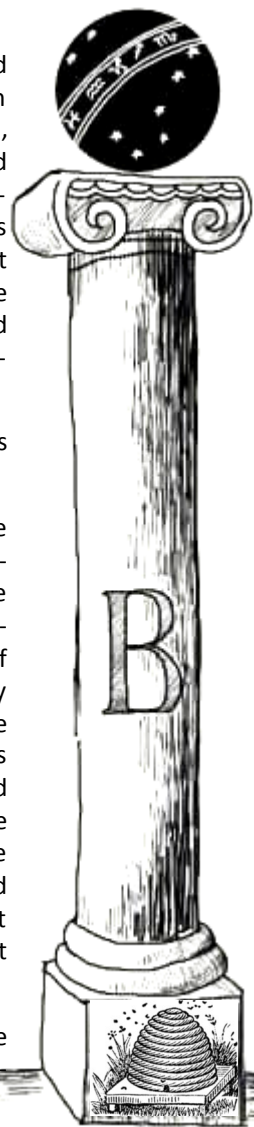
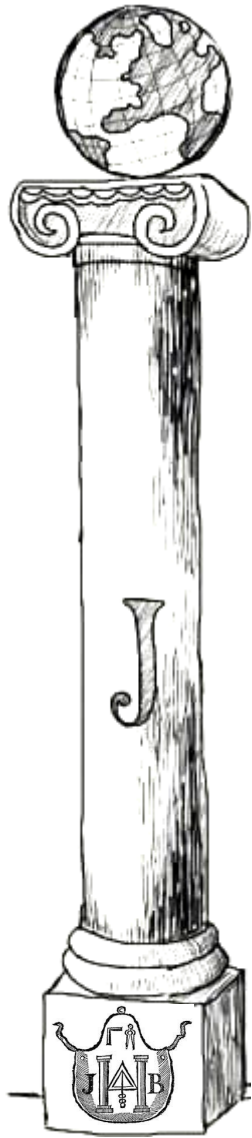
Now let me add the thought contained in the last verse of that poem by Lawrence Greenleaf, entitled "Temple of Living Stones":

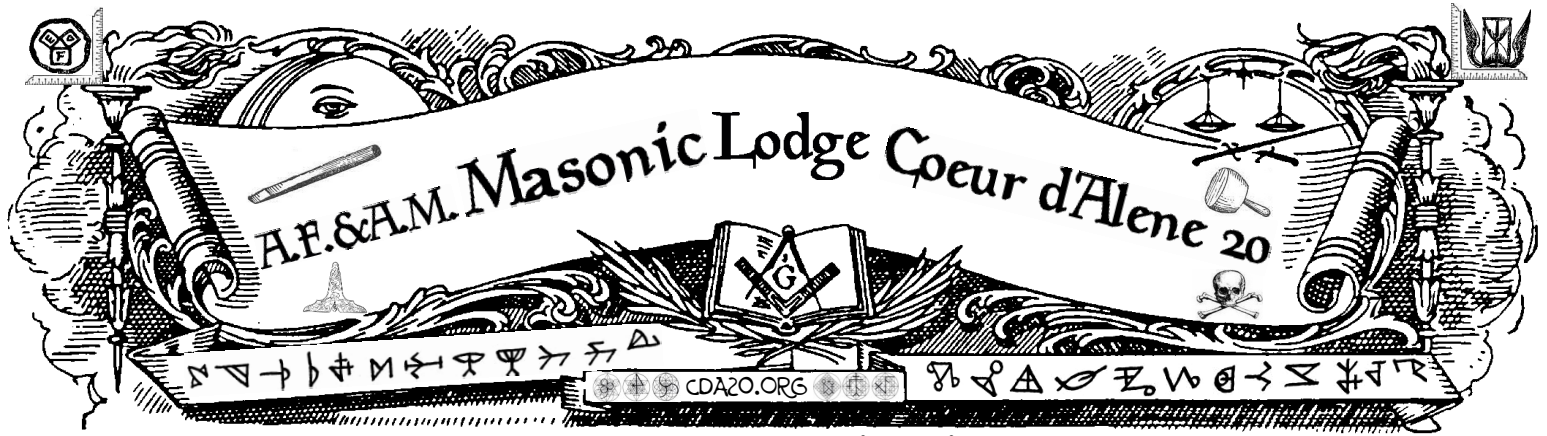
"Although our past achievements we with honest pride review,

As long as there's Rough Ashlars there is work for us to do;

We still must shape the living stones with instruments of love,

For that eternal mansion in the paradise above;





The Seat of Knowledge Crestleboard - Issue IX - September 6018

Toil as we've toiled in ages past to carry out the plan;

'Tis this: the Fatherhood of God, and the Brotherhood of man".

In ordinary everyday life, when we speak of a "rude or "Polished" mind, of an "upright" man, who is a "pillar" of society, of meeting on the "level", and acting on the "square", we are using words that found their origin in our Masonic Craft; and when we speak of putting someone through the Third Degree, we are thinking of an ordeal, and our Masonic ordeal teaches us that we cannot rely on our own worth, no matter how virtuous, nor yet on all the science and accumulated knowledge of mankind, but only on the sure grip of faith; all else will prove a slip and fail us in the hour of trial.

Which brings us back to the point where we stared our journey, and where we answered that most important challenge: "In all cases of difficulty and danger, in whom do you put your trust?" Our answer, "In God", is a confession of faith, the simple faith of Masonry is its very cornerstone, its first and greatest landmark, the basis of its plan, its purpose, its promise. There is no other foundation - upon faith in God, Freemasonry builds its temple of Brotherly love, Relief and Truth.

As he has for most things, Dr. Newton (The Builders) has something apt to say about the simple faith; and so I will conclude this chapter with his words:

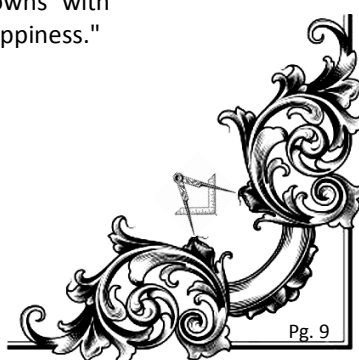
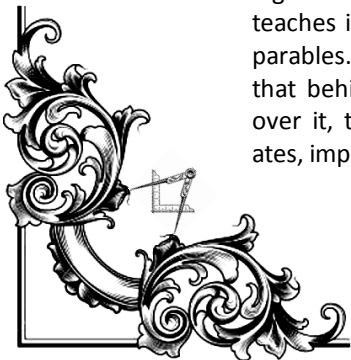
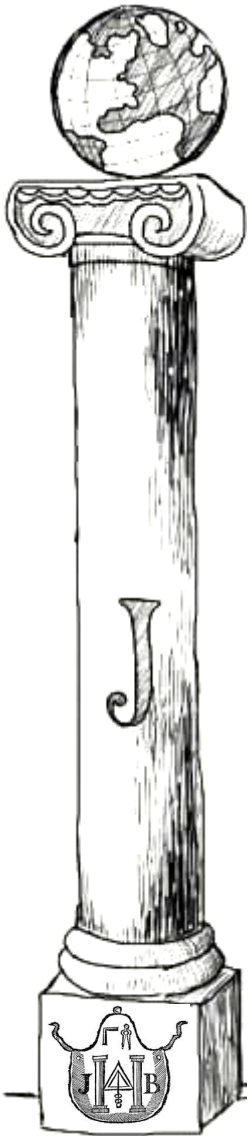
'Out of this simple faith grows by inevitable logic the philosophy which Freemasonry teaches in signs and symbols, in pictures and parables. Stated briefly, stated vividly, it is that behind the pageant of nature, in it and over it, there is a Supreme Being, who initiates, impels and controls all; that behind the

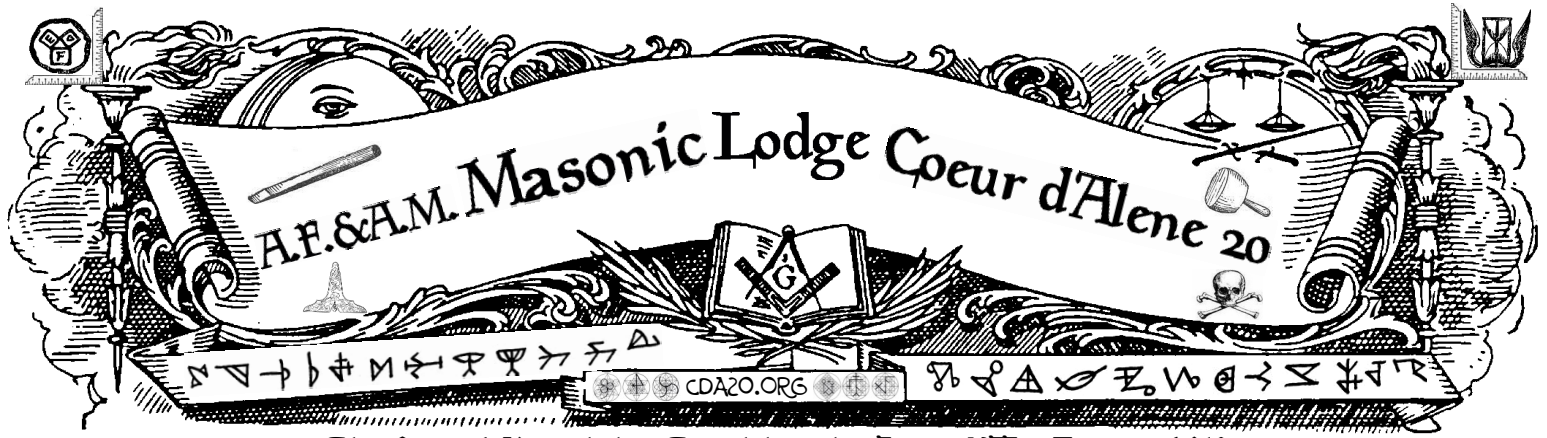
life of man and his pathetic story in history, there is a righteous will, the intelligent conscience of the Most High. In short, that the last thing in the universe is mind, that the highest and deepest thing is conscience, and that the final reality is the absoluteness of love; higher than his faith cannot fly, and deeper than his thought cannot dig".

The other reference I wish to make to the Tracing Board is not to two things like the Ashlars, but to three things, the pillars. They warrant a chapter on their own.

Good Rule for the Lodge Room

A company of professional men were gathered in a conference, and after the business was finished they began to swap wishes. As each one was asked what his particular wish would be if he could have it gratified, they all gave such answers as an ambitious professional man would be likely to give. Some wished for great success in their professions; one wished great skill as a surgeon, and so on around, until the last man was asked what his wish was. He was known as a man of great consideration of everybody's feelings and rights, and he arose from his chair and earnestly, impressively, said this : "If I could have one wish fulfilled today I should wish that I could recall every unkind word and look, every thoughtless and unkind action, and every impure thought, and heal all the wounds they made and erase the scars; replacing them with pure, noble thoughts, kind words, considerate deeds, and frowns with smiles. Then I should have perfect happiness."



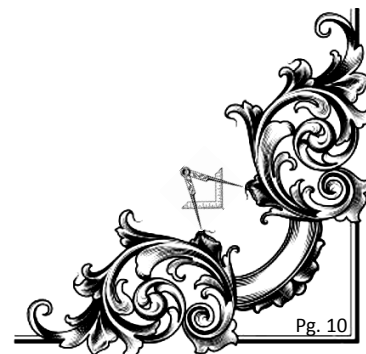
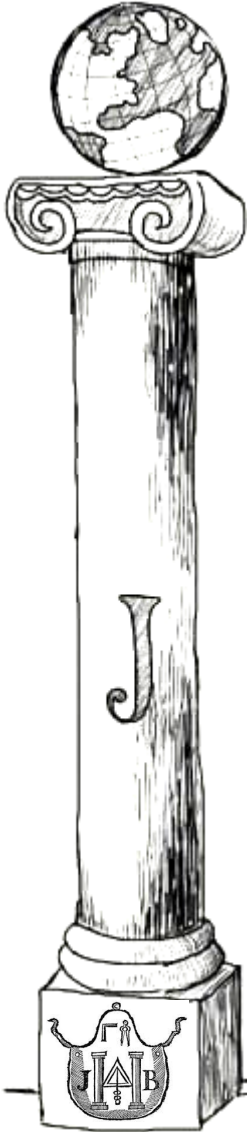


The Seat of Knowledge Crestleboard - Issue VII - August 6018

Humor



A Grand Master was traveling to an official visitation. He was late so he was driving a bit fast. A State Trooper stopped him, but recognizing the S&C on the trooper, the GM explained the situation. The trooper responded that he'd let him go this time, but he'd better slow down or he wouldn't live to become a PGM. Now the GM is even later so he went faster. Soon another trooper pulled him over. The GM again recognized him as a Brother so he explained the situation again, and again he only got a warning. Now the GM is really late so he drove even faster yet. A bit further along the way, again while speeding, a third Trooper pulls him over. Again, by his ring, the GM knows he is a Mason, and again explains his dilemma. This time, however, the Trooper writes him a speeding ticket for the full 20mph over the limit. Just prior to pulling away the GM ask edwhy he unlike the first two Masons, wrote the ticket? The trooper replied, " You have met my fellow Troopers, Officer J-BL-O, and Officer J-BL-AH, I am Officer J-BL-UM.





The Seat of Knowledge Crestleboard - Issue IX - September 6018

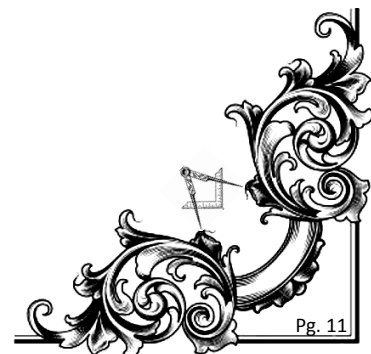
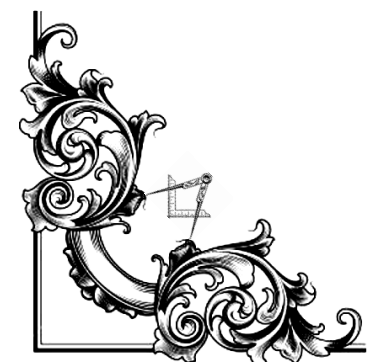
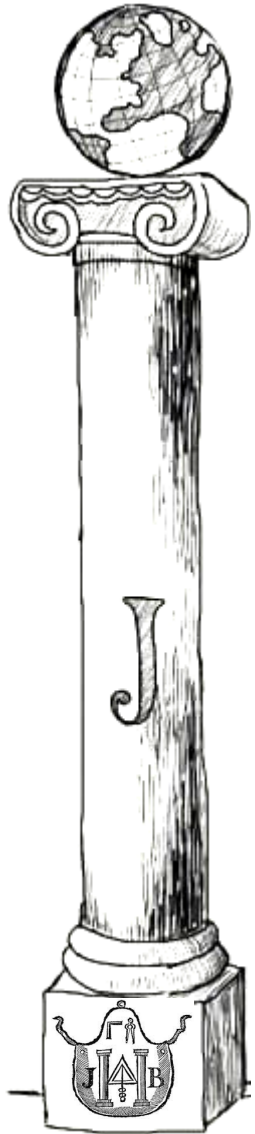
Masonic Anecdote

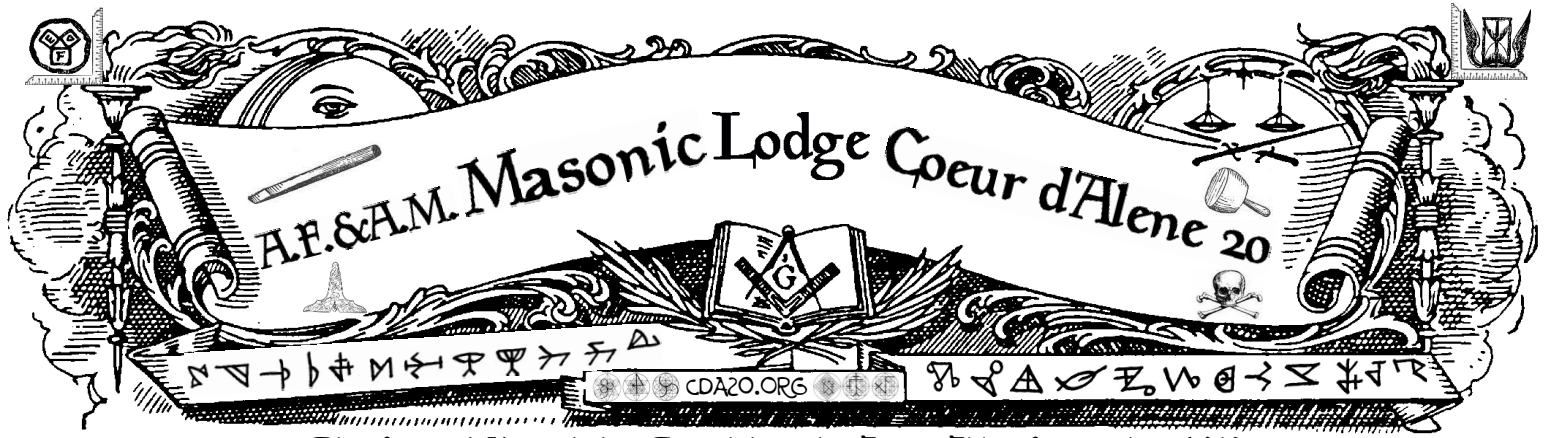
ANECDOTE OF LORD BROUGHAM

It is not, perhaps, generally known that the late Lord Chancellor of England is a Brother of the Craft. He Was originally initiated in the small town of Stornaway, in Scotland, and afterwards became a member of the Canongate Kilwinning Lodge, Edinburgh, of which many other men of celebrity were members. The circumstances of his initiation were these.

Being upon a pleasure-voyage along the north coast of Scotland in company with several other roving and congenial spirits, the party put in to the hyperborean port of Stornaway, where they landed, and, as was their wont, disembarked along with them their choice store of the jolly god. It happened one evening during their convivial enjoyments, that there was a meeting of a Lodge at the place, and one of the party, who was a Mason, being informed of the circumstance, immediately proposed that Henry Brougham and another of the party should go and get made without delay. No sooner said than done, and away they sallied forth to the Lodge of Stornaway, where the future Lord Chancellor was duly entered, passed, and raised a Master Mason of the Ancient Fraternity of the Craft. As may be imagined on such an occasion — "In such a place as that, at such an hour," great, glorious, and generous was "The feast of reason and the flow of soul and many a *bona fide* bumper of Glenlivet was quaffed to many a Masonic and convivial toast.

Such were the circumstances of the initiation of the present Lord Brougham and Vaux, which He vouched for upon the authority of the respectable Brother, now living, who was then Secretary to the Lodge.





The Seat of Knowledge Crestleboard - Issue IX - September 6018

Advertisements

From our supporters

