

A highly decorative border surrounds the text. At the top center is a large triangle containing a compass and square. The sides of the triangle are adorned with various Masonic symbols, including a plumb line, a square, and a compass. The corners and sides of the border feature intricate scrollwork and floral patterns. At the bottom center, there is a large, ornate flourish that resembles a stylized 'M' or a similar Masonic symbol.

Coeur d'Alene Lodge 20

Murray, Idaho EST 1886

Monthly Trestleboard
Seat of Knowledge

March

Issue III

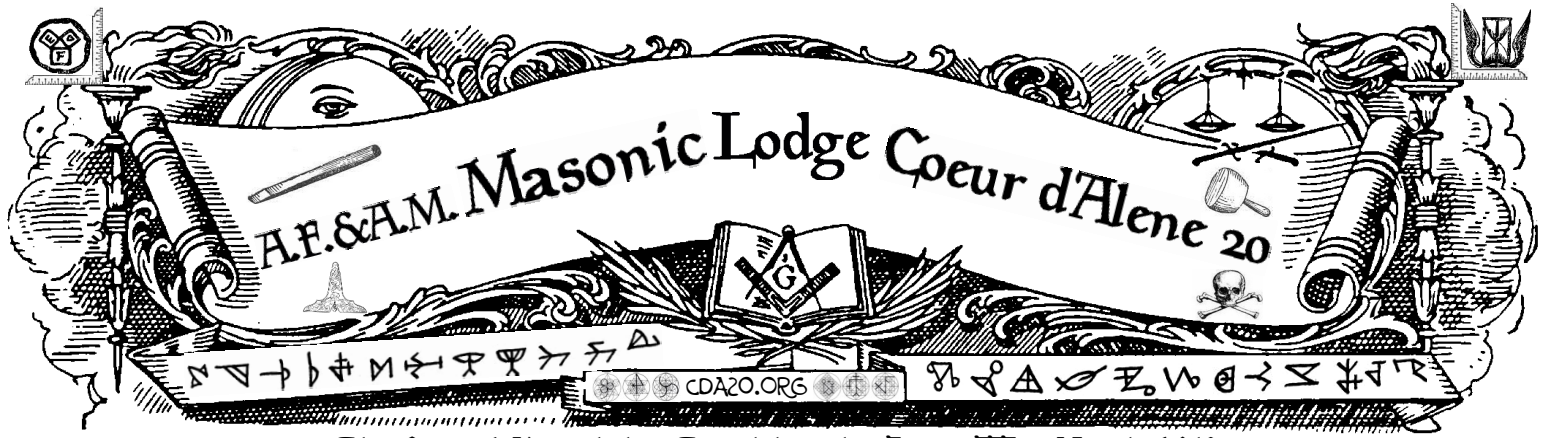
2019

Publisher & Editor

Bro. DB Jordan

CDA20.org





The Seat of Knowledge Trestleboard - Issue III - March 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-Dark Jan & Feb**

**CDA Valley Scottish Rite Reunion
June 15 2019 — 8 am sharp**

Table of Contents

Pg. 2- NEWS

Pg. 3- Joan d'Arc

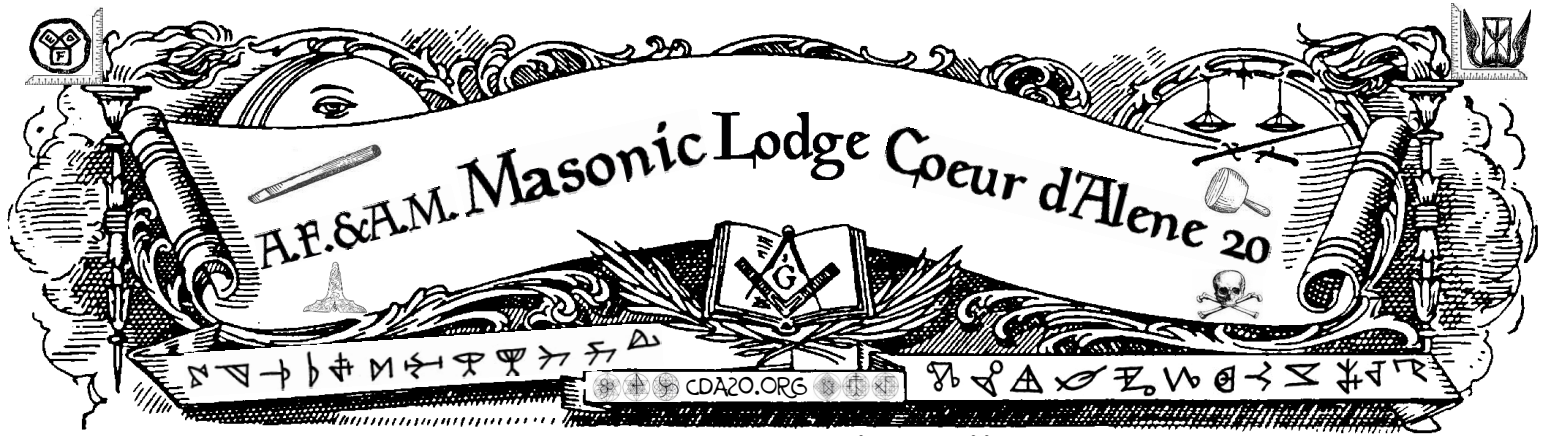
For advertising requests and quotes, please email us at CDA20.org@gmail.com



THE APPRENTICE

Before all things, it was necessary for admittance into the Worshipful Craft of Stonemasons that the apprentice should be presented by his master to the Guild, and entered upon the Guild books and, on this occasion, he was bound to produce an official certificate that he was of legitimate birth. The term of apprenticeship was formerly five, later three years. After serving his time he was required, to achieve his fellowship, to neatly square and calculate the proportions of an ashlar. He was then declared free before the Assembled Craft. He thus became a fellow (journeyman), but was not yet entitled to the brotherhood, which he could only claim by travelling. On being admitted to the brotherhood, he was presented with his mark.





The Seat of Knowledge Trestleboard - Issue XII - December 6018

NEWS



17 Jan 2019 Brother R. Mathis receives his Master Masons Diploma from Grand Lodge presented by WM Marlow. Left Bro. B. Needham – Right DB Jordan

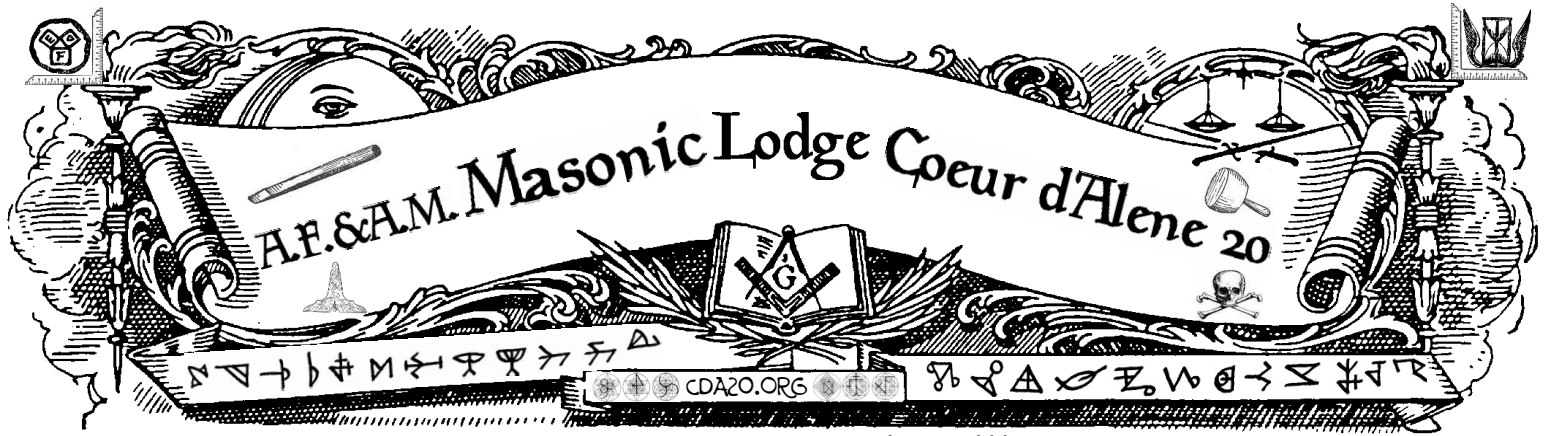
DEC. 19. Installation of new officers for CDA are as follows:

WM—Taylor Marlow, SW—John Hull

JW—B. Becker—Treasurer—Bill Needham

Sec.—DB Jordan



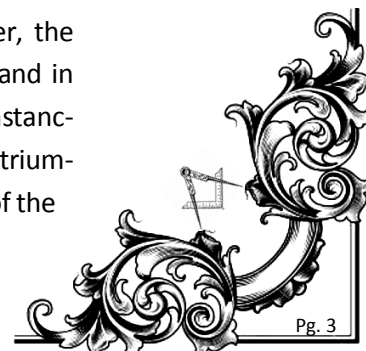
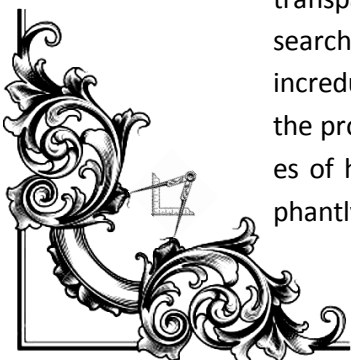
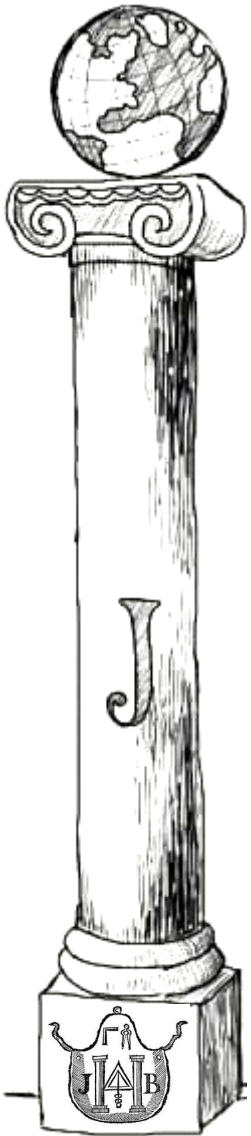


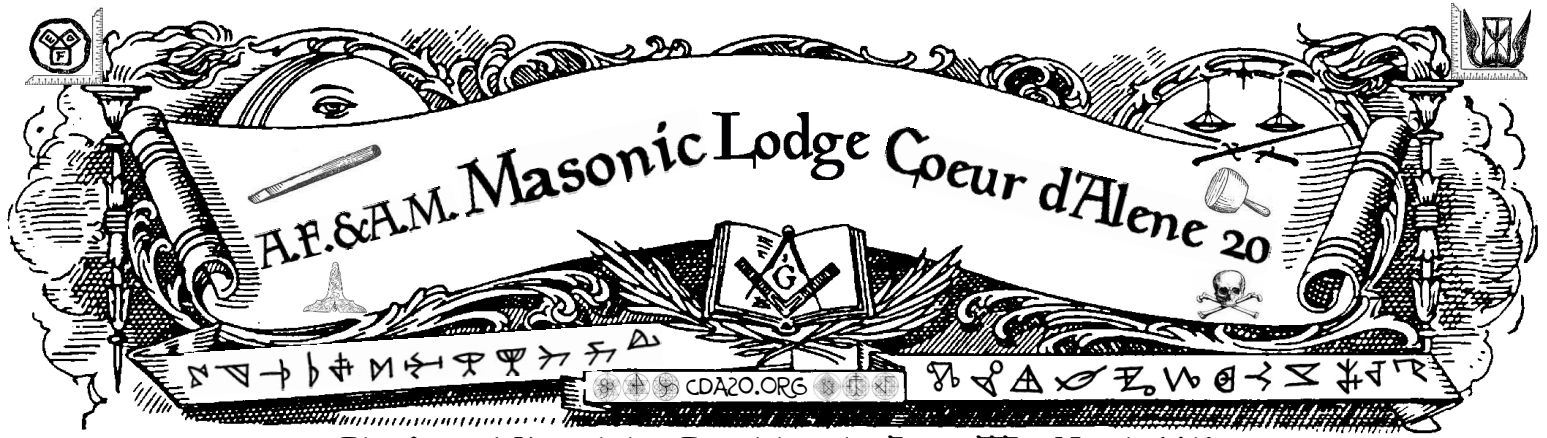
The Seat of Knowledge Crestleboard - Issue III - March 6018

Joan d'Arc

THE recent canonization of Jeanne d'Arc is an important event for Spiritualists. Jeanette, as she was called at home, though she was skilled with the needle and so expert in all such housewifery mysteries that she protested she feared no rival in all Rouen, could neither read nor write, and was a true child of the peasantry of Lorraine. Yet she was called to play a great part in the world, and her short career is marked with most unmistakable evidences of the inspiration and guidance of very high intelligences. Dunois, the bastard son of Orleans, one of the leading captains of the age, said: "I think Jeanne was sent by God, and that her behavior in war was a fact divine rather than human. Putting herself at the head of the army, she executed many marvelous maneuvers that had not been thought of by two or three accomplished generals working together." The Duke d'Alencon testified at the trial for rehabilitation: "In war-like things, assembling an army, ordering military operations, directing artillery, she was most skillful. Every one wondered that she could act with as much wisdom and foresight as a Captain who had fought for twenty or thirty years. It was above all in making use of artillery that she was so wonderful." Thibault d'Armagnac and others who had been present with Jeanne on the field were no less emphatic in praising her military genius. Whence Jeanne received guidance is well seen in Dunois' evidence. In a moment of special difficulty and perplexity, he says, "She mounted her horse, retired to a vineyard, all alone by herself, remained in prayer about half an hour; then returning and seizing her banner by both hands, she placed herself on the edge of the trench. At sight of her, the English trembled and were seized with sudden fear."

The voices and apparitions which came unbidden to this country girl show her to have been, in modern language, a very powerful clairvoyant, clairaudient and materializing medium, and the character and quality of the spirits who communicated with her from her thirteenth year onwards are an additional proof, if one were needed, of the transparent purity, sincerity, and piety of her soul. Jeanne's enemies made the most searching inquiry into her past life, with the object of blackening her character, the incredulous and cautious Dauphin instituted inquiries at her first appearance, and in the process of Rehabilitation a third minute search was made into all the circumstances of her short life. The result of all these investigations was completely and triumphantly in favor of her blameless and beautiful soul. In spite of all, the enemies of the

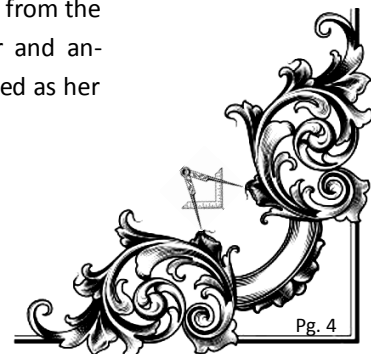
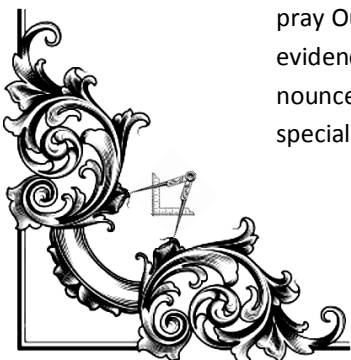
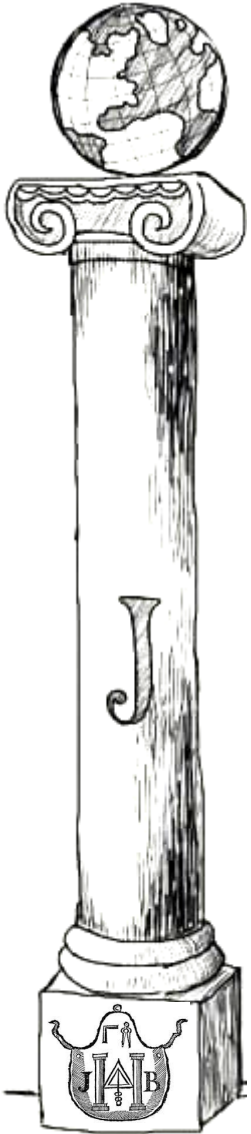


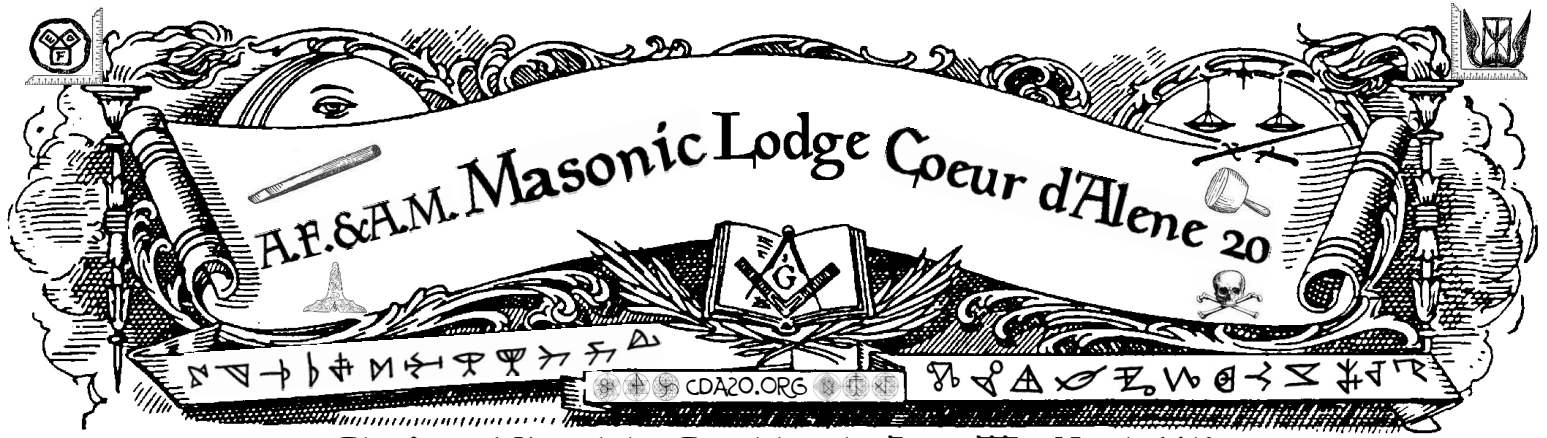


The Seat of Knowledge Crestleboard - Issue III - March 6018

Maid, to please the dreaded English and in accordance with benighted mediaeval prejudices, set themselves resolutely and unscrupulously to bring about her death. And in all history, since Christ stood in the early morning before Pilate, no more pathetic figure has been seen than that of the brave girl of nineteen sitting among a throng of subtle churchmen to defend herself against their deceitful and harassing accusations. But if there is plain evidence of inspiration in Jeanne's activities in the field, it is no less conspicuous in her answers and demeanor before her judges. "I will give you a mouth, and wisdom which all your adversaries shall not be able to withstand or to gainsay" (St. Luke xxi. 15) was a promise clearly fulfilled in her case. "You say you are a devout Christian," said the inquisitors in effect, "and that your voices came from God; will you then, for you are only an unlearned country girl, submit the facts to the mature and competent judgment of the Church?" What could have been more reasonable, and yet what would have been more certainly fatal to her whole contention? "Take me then before the Pope, the head of the Church," said Jeanne, "and I will address myself to him, or before the General Council of Bale." "Hold your tongue, in the devil's name!" exclaimed the Bishop of Beauvais, seeing his victim likely to escape him altogether. Indeed, a wary and experienced ecclesiastical lawyer could not have extricated himself more skillfully. "Such difficult, subtle and crafty questions were asked of and propounded to poor Jeanne," says a Dominican friar who was there, "that the great clerics and learned people present would have found it hard to reply." G. Mauchon, the Registrar who was present at the trial, confesses, "She could not have defended herself before such great doctors, had she not been inspired."

The martyr was refused the aid of Counsel before the court, but in her prison cell it was clear and unailing. The spirits whom she confidently recognized as St. Catherine and St. Margaret appeared to her there, and advised her day by day as to what she should answer her enemies. "Do you call them, or do they come without being called?" she was asked. "They often come without being called," she replied, "and other times if they do not come soon, I pray Our Lord to send them." The intimacy and vivid reality of these apparitions is clear from the evidence of Jeanne herself taken under oath. St. Michael had first appeared to her and announced the coming of St. Catherine and St. Margaret, who, he said, had been appointed as her special guides and helpers in her great work.

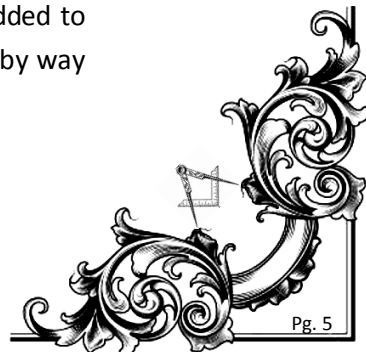
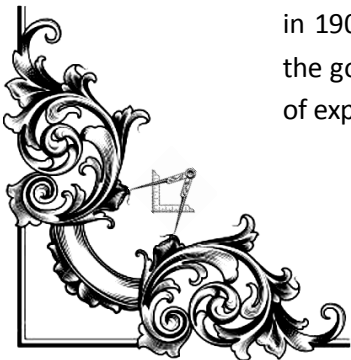
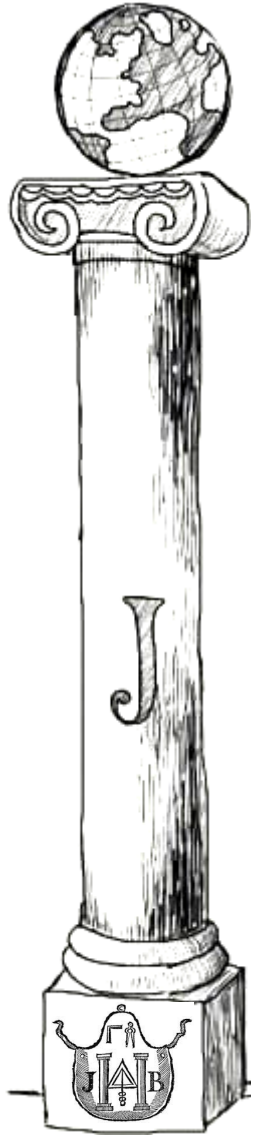


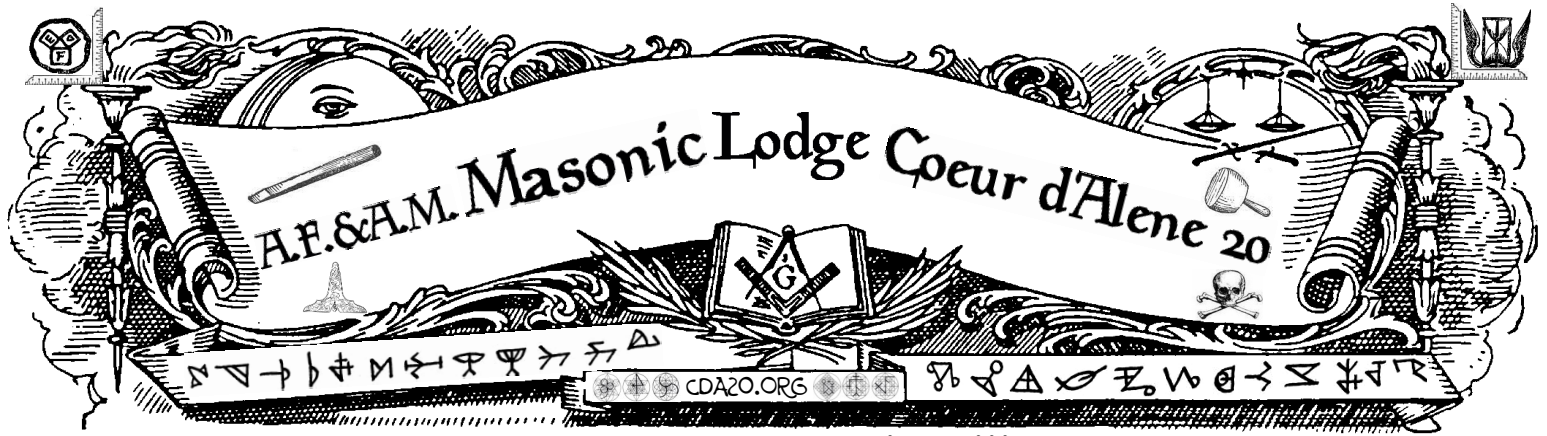


The Seat of Knowledge Crestleboard - Issue III - March 6018

These two saints she had often, during a course of years, both heard and seen; they had given her their names and she had no difficulty in recognizing and distinguishing them. She speaks of their beauty and of their crowns of glory "very rich and precious," and asserts that she has embraced their materialized forms. She knows they are good spirits by the "good counsel, comfort and good doctrine" which they had given her. They had been "pleased from time to time to receive her confession, each in turn." "Did you ever kiss or embrace St. Catherine or St. Margaret?" asked her judges. "I have embraced them both," Jeanne replied. "In embracing them, did you feel any heat or anything else?" "I could not have embraced them without feeling and touching them." "What part did you kiss — face or feet?" "It is more proper and respectful to kiss their feet." It might have been thought that any heart would have been softened and touched by the sight of the young girl with her black short hair and her boy's jerkin and hose, defending herself so bravely and with so many appeals to God and all that is sweet and holy; but her judges, and especially the infamous Pierre Cauchon, Bishop of Beauvais, were determined to have her life and strained every nerve to entrap her to her undoing. We see her at last weeping bitterly and wringing her hands as they lead her to the stake — there, as they fasten the chain about her, she calls to St. Michael to aid her, and later, as the flames envelop her girlish form, the old market-place rings with her voice as she cries upon the name of the Savior.

"We are all lost, we have burned a saint!" says the executioner, as he turns from his horrid work; and his estimate of Jeanne the Maid has been solemnly confirmed at last by the Church which murdered her. It is easy to say it was not the Church, but a few misguided churchmen who were responsible, but it was an Ecclesiastical Court which condemned her, and for an ecclesiastical offence; and Jeanne's name must be placed with Gallileo's, Fra Bruno's, Savonarola's, and those of a host of others who have been the victims of the ignorance, prejudice and cruelty of the professed servants of Christ. Jeanne was burned on May 30, 1431; on July 7, 1456, the sentence was revoked. Pius X in 1904 declared her "Venerable," in 1908 she was "Beatified," and in 1920 added to the golden roll of Saints. Pierre Cauchon, it is said, repented and built a chapel by way of expiation.

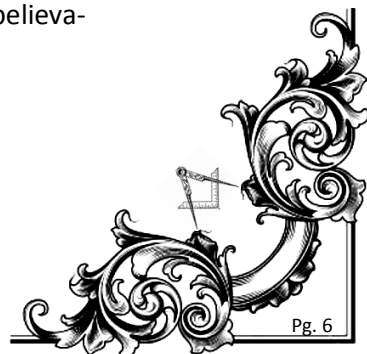
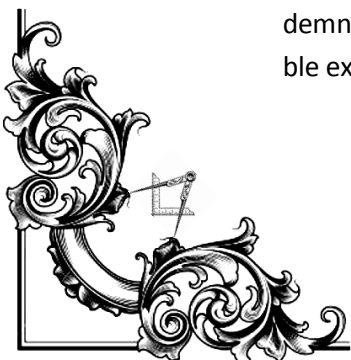
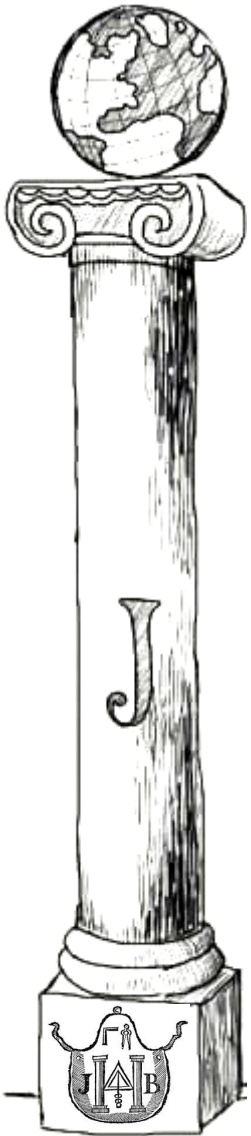


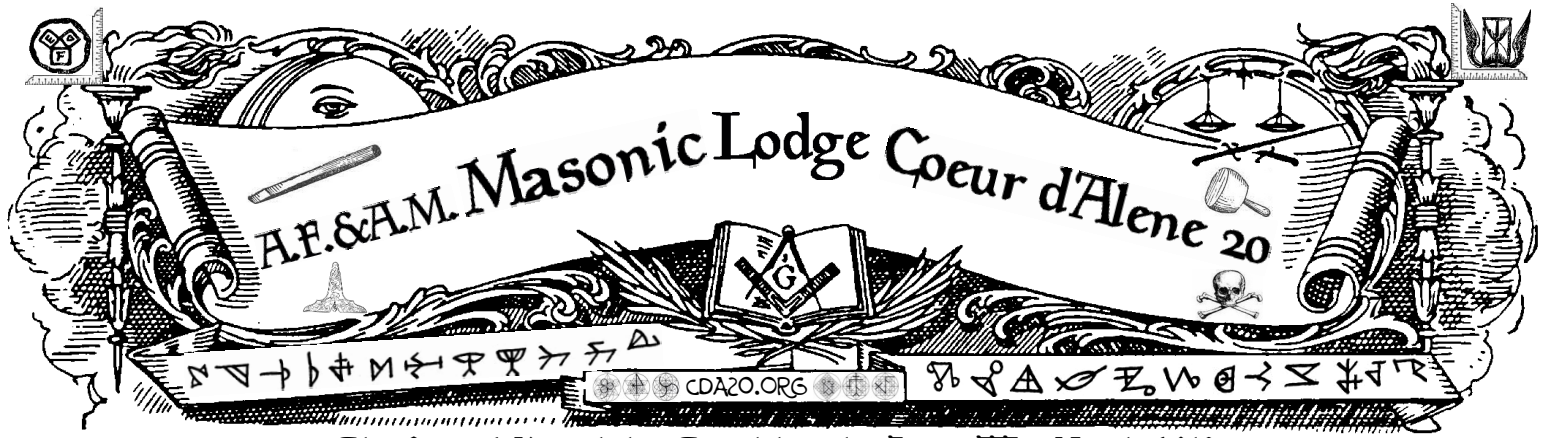


The Seat of Knowledge Crestleboard - Issue III - March 6018

This, however, did not prevent his ecclesiastical disgrace, for after dying suddenly while being shaved on December 18, 1442, he was excommunicated posthumously by Calixtus IV and his body exhumed and cast into a sewer. One might have hoped that the story ended there, but there is a sequel in our own day, for though Jeanne has been "raised to the altars," there are mediums still, and there are still found occupants of Pierre Cauchon's chair of condemnation. Jeanne's "saints" were pronounced by the Chinch of her day to be devils. "She hath invoked demons and evil spirits, consulted them, associated with them, hath made and had with them compacts, treaties and conventions," so run the articles of condemnation. In the sentence of excommunication we read, "Thou hast been on the subject of thy pretended divine revelations and apparitions lying, seducing, pernicious, presumptuous, lightly believing, rash, superstitious, a divineness and blasphemer towards God and the Saints." There are to be found many ecclesiastics in our own day who are equally ready to incur the risk of blasphemy against the Holy Ghost — "Say we not well that Thou hast a devil?" From many pulpits modern spiritualism has been condemned as the work of evil spirits seeking to seduce the faithful from the following of Christ. When Master Guillaume Erard preached against her in the Square at Rouen, Jeanne heard her spirit friends say, "Answer this preacher boldly!" and all through her trial she was urged to take a positive and defiant attitude, to refuse to be intimidated and brow-beaten by the learned Doctors of a Church, from whose ignorance and prejudice she appealed to God Himself.

But the arrogant Roman Church, which has never dared on any subject to say "I do not know," and so has continually put itself in the wrong, has in the matter of Jeanne the Maid confessed that an error was committed and has sought to dissociate itself from the doings of Cauchon, the Abbot of Fecamp, the University of Paris, and the rest of them. But what is the value of a repentance without amendment? The lesson is still unlearned, and anyone who presumes to say he has had communications from good spirits sent by Christ Himself is met with the old chorus of scoffing incredulity and condemnation. Is then Jeanne the only genuine medium, and is her case the only believable example of God's working for man's welfare by such a method?





The Seat of Knowledge Crestleboard - Issue III - March 6018

Jeanne's test of the high origin of her "Voices," that they "gave her good counsel, comfort and good doctrine," is the only, but quite adequate, test we can apply in the case of the modern medium, and the impassioned addresses on the beauty of holiness, on the joy and privilege of obedience to God, and on the unmeasured love which lies at the root of all the Divine activities, which the present writer has himself heard from controlling spirits, proclaim unmistakably their exalted origin. Gauchon, who prided himself on his knowledge of the English tongue, wished beyond all else to ingratiate himself with that nation, and attain his ambition, so it is said, the Archbishopric of Rouen. "He loved the praise of men more than the praise of God," and to gratify the Earl of Warwick, closed his heart and conscience against the appeal of Jeanne's sincerity and innocence. Very dreadful was his crime. "Bishop, I die by you," exclaimed the Maid. "I summon you before God!" I would bid the opponents of the Higher Spiritualism beware lest perchance they should find themselves also to be fighting against God. He fulfils Himself in many ways, and we should confine ourselves to scrutinizing the quality of the revelation rather than presume to scoff at the method He sees fit to employ. He has been known, so it is said, to have once rebuked a prophet by the mouth of an ass. The reputation of the venerable Church is at the mercy of the handful who speak in her name in any generation, just as most people judge of her entirely by the conduct of their own parish priest. If Cauchon and his associates had but been able to perceive it, Jeanne was bringing honor to their Church and greatly strengthening her doctrine of the Communion of Saints and of the Divine favors conferred sometimes upon a holy life. It is an important thing to be able to recognize one's real friends and allies, and the Church to-day should show herself more ready to admit the great impulse which is being given to her own essential teaching by the more enlightened exponents of what is despised as Spiritualism. After all, it is not the Church, but Christ Whom we must seek to please, and the two things have not always gone together. There is a great deal which passes under the name of Spiritualism which is contemptible and mischievous, but at its best it is a mighty power to arouse the sluggish, worldly soul.

There are many who have as surely talked with the departed servants of God as did Jeanne d'Arc five hundred years ago, and who live renewed lives in the joy and hope of their consoling and uplifting inspiration, and it is earnestly to be hoped that the Church may not require another five hundred years to get the fact into her beautiful, and rather stupid, head.

F. FIELDING

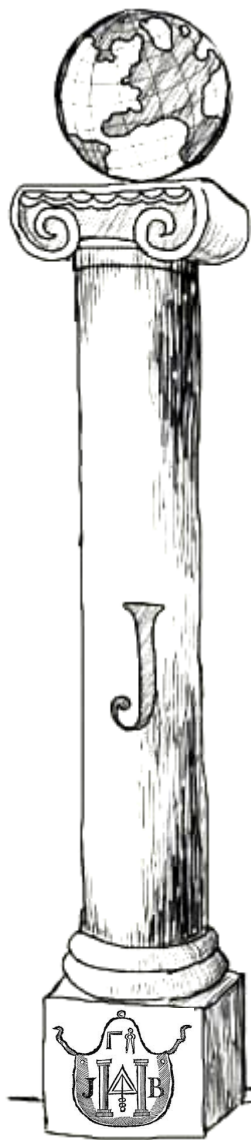




The Seat of Knowledge Trestleboard - Issue III - March 6018

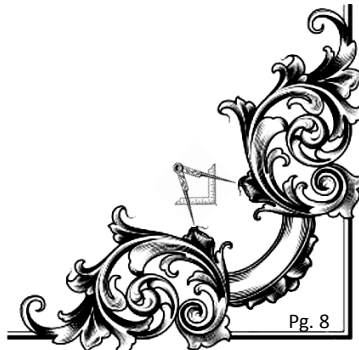
In Memorial

Brother Ben Benninghoff RIP



1946—2019

Raised 3/28/1998





The Seat of Knowledge Trestleboard - Issue III - March 6018

Advertisements

From our supporters

