



# Coeur d'Alene Lodge 20

Murray, Idaho EST 1886

## Monthly Trestleboard Seat of Knowledge

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## How Do You Know A Mason?

No one completes the degrees of Freemasonry without being required to ponder on how he or any brother knows himself to be a Mason. Possibly it would be better if no answer were put into his mouth. Possibly in many instances we might get a better answer if the candidate were left to his own resources — if he were required to form his own answer. Certainly we should not get the answer we do get, as proper as that answer may be.

The one big question might answer; "Because I have been obligated as a Freemason and I have been accepted as such of those whom I know to be Freemasons." However, that might not be a satisfactory response. There are those who seem to have a point when they contend that receiving Masonic obligations and being accepted as a Freemason does not make one a Freemason.

Another might answer "Because my attitudes toward others have been changed by the lessons I have received; because I know now the real meaning of charity because I now know that charity, as taught by Freemasonry, goes far beyond material aid and comfort; because I know the real meaning of brotherly love; because I have been strengthened in my belief in a Grand Architect of the Universe and in some form of immortality; because I have been given strength to support me in many endeavors which I formerly attacked only feebly; because of the glorious feeling that comes from being associated with men dedicated to the same things to which, thank God, I am also dedicated; because I have been brought to light in many ways."

— Ohio Mason

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](mailto: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**

**CDA Valley Scottish Rite**

**Dark July & August**

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NEWS



**In Memory of Brother Ben Benninghoff**

2019 officers for CDA 20 are as follows:

WM — Taylor Marlow, SW — John Hull 32°

JW — B. Becker 33° — Treas. — Bill Needham

Sec. — DB Jordan 32°



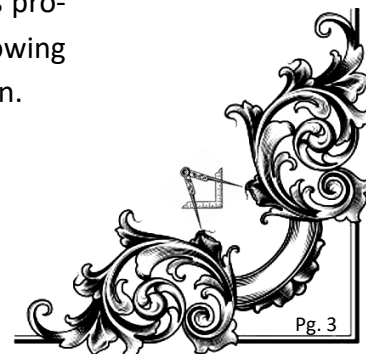
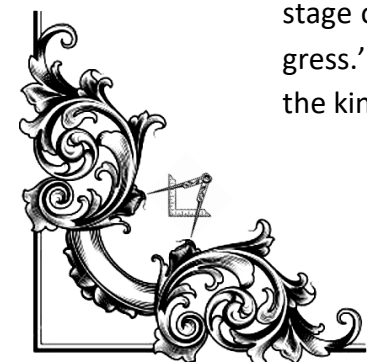
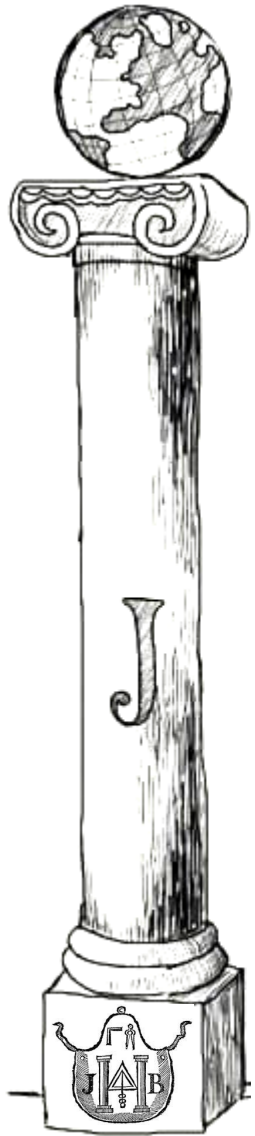


## THE MASONIC INITIATION

P. S. Wellby

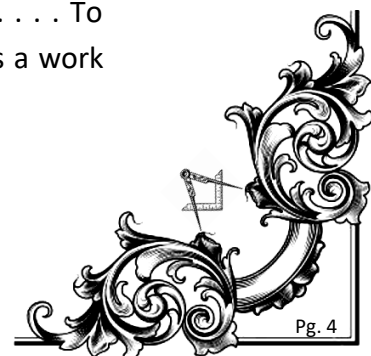
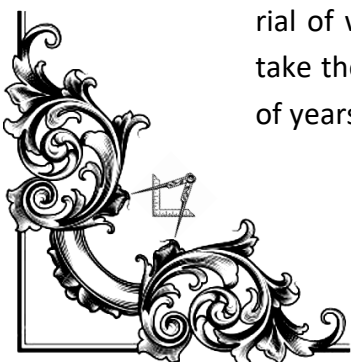
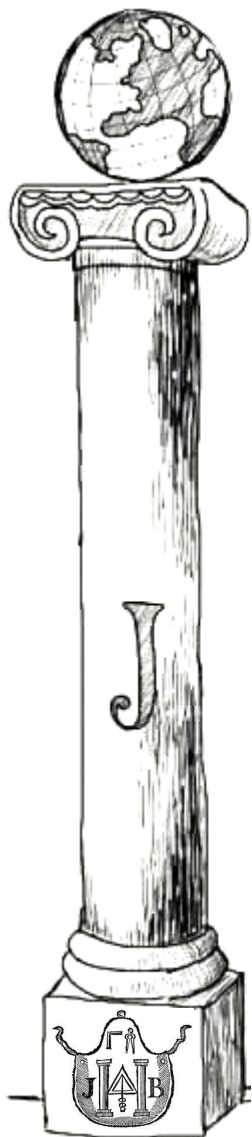
IF amongst Freemasons there are any who have hitherto failed to appreciate what are termed in masonic phrase "the great and invaluable Privileges" secured to them on their reception as members of the Fraternity, this work from the pen of Mr. Wilmshurst should satisfy them that the Privileges they possess cannot easily be over-estimated. The Masonic Initiation, as the author views it, for those who are not content with vanities and unrealities, who desire not a formal husk but the living spirit, may fulfil for them the ancient prayer of the Eastern initiates: From the unreal, lead me to the real; From darkness, lead me to light; From the mortal, bring me to immortality.

To this consummation devoutly to be wished, Mr. Wilmshurst has already labored diligently in his former work, *The Meaning of Masonry*, which is highly prized by English-speaking brethren in all parts of the world, and in the present volume he brings his labors to an inspiring and successful conclusion. In his exposition of the symbolic aspects of the Masonic ceremonial and appointments, he outlines, as nearly and systematically as may be, the due sequence and progressive stages of the work of spiritual craftsmanship or self-building. He traces that work from its inception in the heart's desire to pass from darkness to light to the attainment of a higher order of life and mode of being. "For what," he asks, "is life itself, but a slow, gradual initiation process, with the world as a temple in which it is conferred?" Initiation in its real sense effects in him who undergoes it a permanent enlargement and exaltation of consciousness to a level and of a quality never previously known to him. "Nature indeed," to quote further, "exhibits nothing but consciousness in process of expansion through her fourfold series of kingdoms from the mineral upwards, and at each stage of this process the Life-essence is given a new body as a mark of its progress.' . . . To one awaiting initiation there opens the prospect of outgrowing the kingdom of animal man, and of entering the higher one of spiritual man.



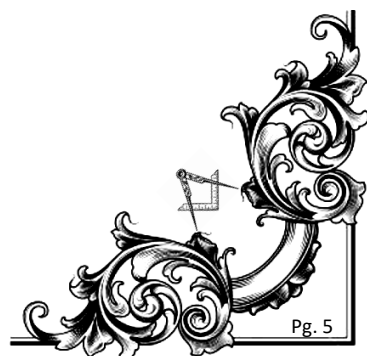
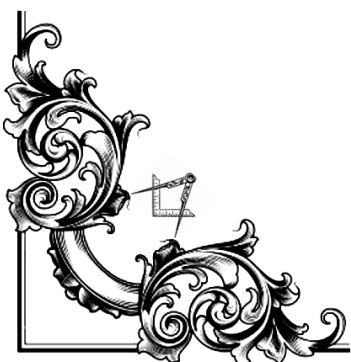
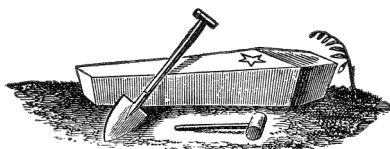
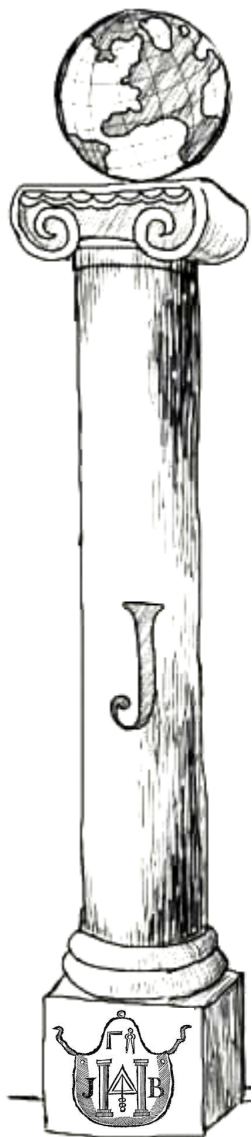


Four kingdoms—mineral, vegetable, animal, human—he has known and built into his organism. He has now to rise to a fifth kingdom, that of spirit, of which already he is a member potentially, but without having yet developed and realized his potencies. The secret Science therefore shows him a five-pointed star as an emblem of himself.” As Eliphas Levi has pointed out: “The allegorical Star of the Magi is no other than the mysterious Pentagram; and those three kings, sons of Zoroaster, conducted by the blazing star to the cradle of the micro-cosmic God, are themselves a full demonstration of the kabalistic and magical beginnings of a Christian doctrine. . . . As will be seen, all mysteries of magic, all Symbols of the Gnosis, all figures of occultism, all kabalistic keys of prophecy, are summed up in the Sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all signs.” Not only has our author absorbed most of the known writings of the ancients on the Divine Science, but he is gifted with a singular measure of genius for Interpretation. On the foundation of the ceremonial of initiation as practiced in the three degrees of Craft Masonry, he has “raised a superstructure perfect in all its parts.” Such an eulogy may seem to savor of extravagance, but it is difficult to praise this book too highly. The work is dedicated “to all builders in the spirit,” and the point to which it leads up throughout all its pages must be stated in the author’s own words: “It is that before the true spirit and inward content of Masonry could be appreciated upon a scale sufficiently wide to constitute the Order a real spiritual force in the social body (as one hopes and sees indications that it will become), it has been necessary in the first instance to build up a great, vigorous, and elaborate physical Organization as a vehicle in which spirit may eventually and efficaciously manifest. In view of the importance of the ultimate objective aimed at, it matters nothing that from two to three centuries have been needed to develop that Organization, to build up that requisite physical framework, or that the material of which it has been constructed has not been so far of ideal quality. . . . To take the most appropriate analogy, the erection of Solomon’s Temple was a work of years, of diversely collected material and engaging numerous interests;





but not until it was completed, dedicated, and consecrated as a tabernacle worthy of the Shekinah, did that Presence descend upon it, illuminating and flooding the whole house and enabling the earthly vehicle to fulfil a spiritual purpose. . . . Operative Masonry preceded and became spiritualized into Speculative, and the gross beginnings of the latter are now becoming sublimated into a more subtle conception and tending to a scientific mysticism at once theoretical and practical. We may look forward to the gradual increasing spiritualization of the craft, and to its becoming—in a future the nemeses or distance of which no one can presume to indicate—the portal to a still more advanced expression of the Sacred Mysteries.” Within recent years many writers of eminence have thrown new light upon the wider issues of initiation, notably Madame Blavatsky, A. P. Sinnett, Dr. Encausse, Edouard Schure, Dr. Rudolf Steiner and Annie Besant, whilst for Freemasons in particular a wealth of information and instruction has been supplied by A. E. Waite, John Yarker, Dr. Wynn Westcott, Dr. Fort Newton, and a score of other well known brethren. The gates of knowledge stand open for all who will to pass through, but in whatever direction our researches into the mysteries of Nature and Science are pursued, there will still remain the penalties of our obligations. We are ever reminded by these that the way of the transgressor is hard. On the other hand, to the just and upright there ariseth a light in the darkness, and the path of such an one is as the shining light, the light of dawn, that shineth more and more unto the perfect day. The deep sincerity and profound insight of Mr. Wilmshurst s work will recommend it to all who have the highest interests of the Fraternity at heart.





### MASONIC TRIVIA

Brother "Buzz" Aldrin, a member of Clear Lake Lodge #1417 in Texas, when he stepped onto the surface of the moon, carried a special deputation from his Grand Master to claim the moon as being in the territorial jurisdiction of the Grand Lodge of Texas. And so it is.

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