



HAPPY HALLOWEEN 2017



The Seat of Knowledge Trestleboard - Issue IV - October 6017

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 related articles including pictures, from brothers of CDA 20. Please email submissions to: DB Jordan: CDA20.org@gmail.com

Sept 11, 2017 R. Mathis was initiated into the Craft at CDA Lodge 20. A sincere welcome to you sir and we look forward to your participation at the lodge.

IT has been truly remarked, that the first step taken by a candidate, on entering a Lodge of Freemasons, teaches him the pernicious tendency of infidelity, and shows him that the foundation on which Masonry rests is the belief and acknowledgment of a Supreme Being ; that to Him, alone, he can look for protection in all the dangers and difficulties he may be called to encounter, in his progress through life ; and it assures him, that, if his faith be well founded in that Being, he may confidently pursue his course, without fear and without danger. The first section of the degree also teaches him, that he is to take the Holy Bible as the rule and guide of his faith, that he's to Square his actions by the precepts therein contained, to circumscribe his desires and passions within the Compass of virtue and morality, and to relieve the necessities of others with the superfluities of his own substance.

"The archetypal image of the wise man, the saviour or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error" - C. G. Jung, *Modern Man in Search of a Soul*.

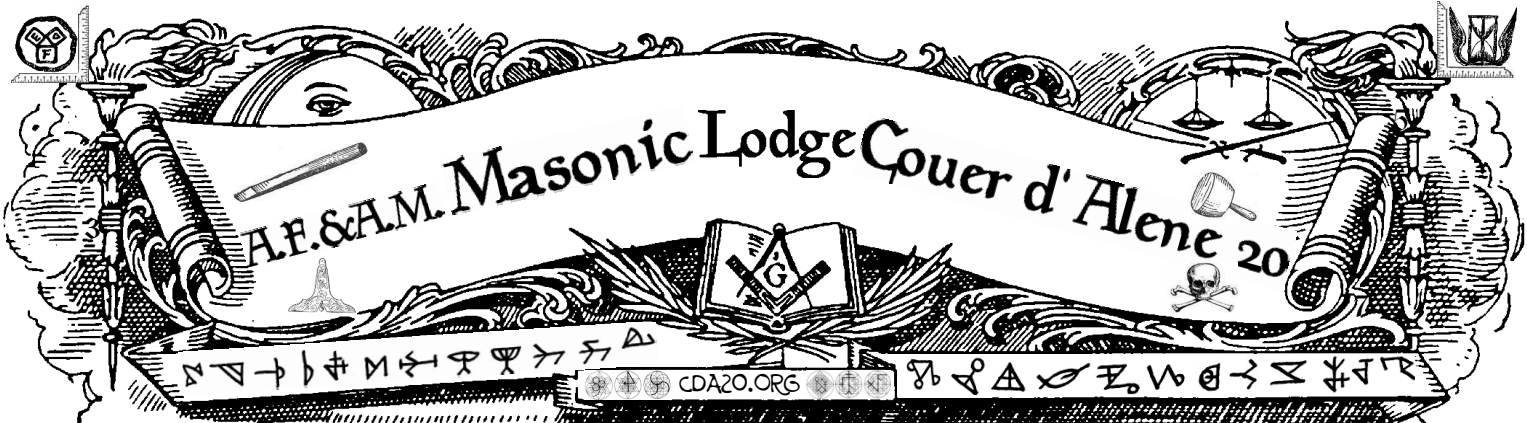
THE WORD

In the beginning was the word." Words are necessarily forms for the expression of ideas. There is vastly more meaning in them than the majority of people attach to words. A condition is made by the speaking of a word. The spoken words "I am glad," attract gladness. We can attract to us whatsoever we demand. Whenever we wish a thing, we should voice it — just as a master calls a dog. Every person and every thing answers to his, her, or its name. Putting power on the basis of immutable law, we may call for what we wish. Whatever we call upon in the universe answers the call. The statement "Wherever two or three are gathered together in My name [in the name of any good] there am I [the object sought] in the midst of them," is in accordance with the Law of Attraction. If gathered together in the name of Truth, there is Truth. We are responsible for every word we speak ; there is limitless power in the spoken word. Every word carries power and conviction with it. There is no chance, and there are no accidents.

-Every man is God's spoken word. -Fuller

-The human soul attains through effort. -Fuller

Bro. DB Jordan
Editor & Chief



The Seat of Knowledge Trestleboard - Issue IV - October 6017

A PURSUIT devoted to the philosophical study of Freemasonry, comprehending it in its speculative features and in its symbolical structure, is a labor to which but a very small number composing the vast host of its votaries have given any thing of a very general consideration or attention. And although its system comprehends a range embodying various subjects of interest, presenting to the mind of an investigating inquirer a field fertile in resources for intellectual acquisition and moral culture, yet it does not receive that consideration justly due to its importance, in respect to its requirements and the bearing its obligations have upon us.

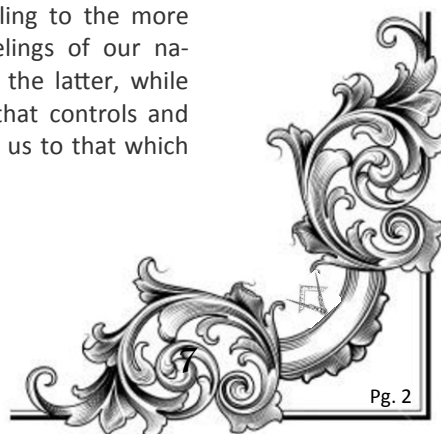
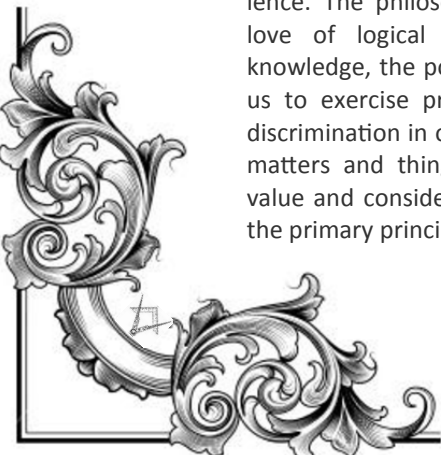
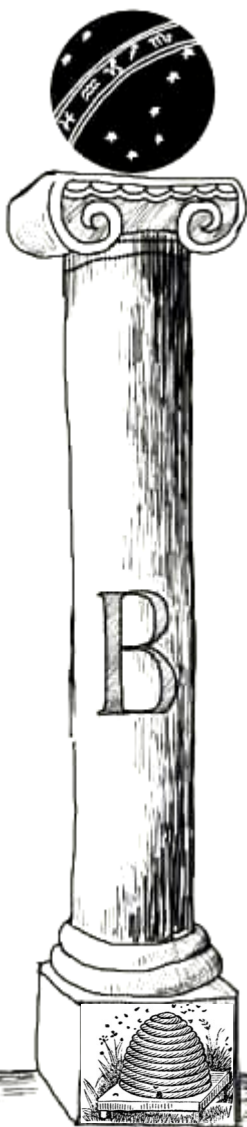
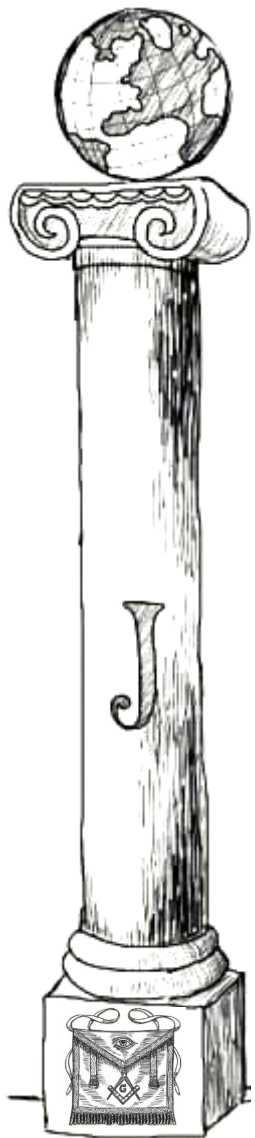
Within the range of its sphere is comprehended an area amply extensive for the employment of the most enlarged mind, and one wherein the Masonic student can cultivate and develop his capacities for usefulness, as applicable to the several pursuits and various stations of human life ; and one also wherein he ought to devote at least a reasonable share of his time, in order that he may have a just conception of the real purposes of the institution, and of its designs, to correctly understand the real principles of its organization, for its practical application, as well as for its theoretical illustrations.

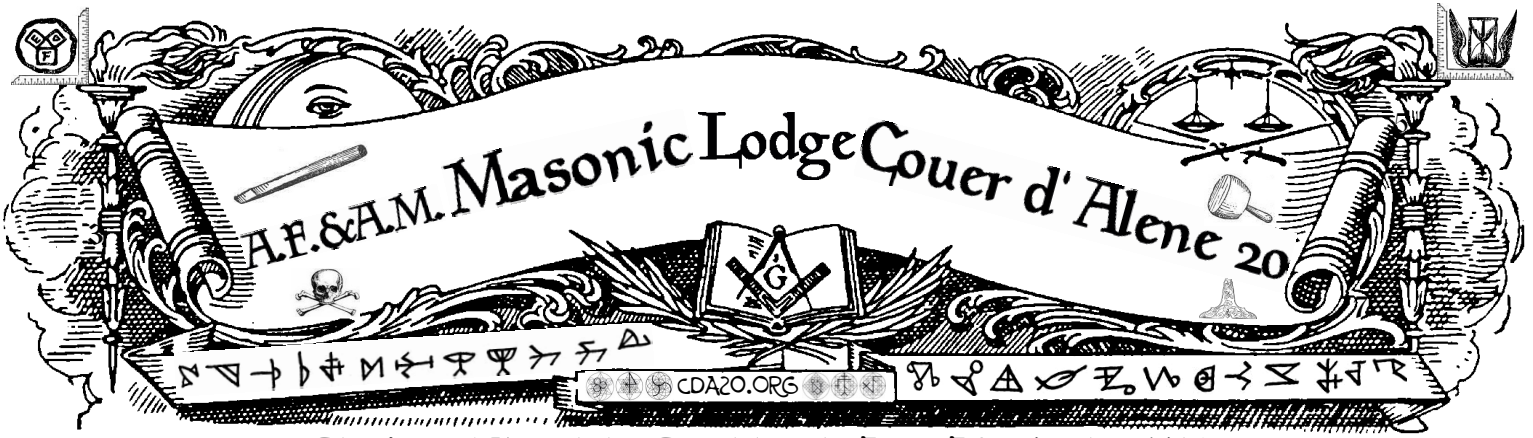
The theory of Freemasonry is based upon the practice of virtuous principles, inculcating the highest standard of moral excellence. The philosophy of its science is the love of logical reasoning, a desire for knowledge, the possession of which enables us to exercise prudence in our judgment, discrimination in our choice, and to estimate matters and things according to their just value and consideration. An investigation of the primary principles involved within the

theory of its organization, comprehended for the practical purposes to which it ought to be applied, requires application of the mind, and the exercise of our intellectual faculties, wherein our wisdom and discretion display themselves in the judgment we form, through the judicious reasoning our abilities afford us ; and this constitutes the philosophy of our speculative science.

Its system of imparting instruction is figurative in its manner, illustrating the precepts taught within its various apartments by symbolical representations, all of which are, when reduced in their practical operations, conducive to the best interests for man's happiness in the various relations of his social intercourse. For whatever his condition or circumstance may be, whether surrounded with affluence and ease, or toiling with daily labor for the sustenance of life, he still remains a being susceptible of improvement.

His nature is progressive, and he must either advance or retrograde. Such are the peculiarities of man's nature, inherent in his constitutional structure, that he is more or less the creature of controlling influences surrounding him ; and the more susceptible in yielding are the affections, swerved in their passions, through the manner in which they are operated upon. Place two objects before the mind, one arrayed in all that is pleasant and agreeable to the emotions of our senses, the other in that which is repelling to the more refined and sensitive feelings of our nature, and we recoil from the latter, while the power of attraction that controls and influences our will, draws us to that which is....





The Seat of Knowledge Crestleboard - Issue IV - October 6017

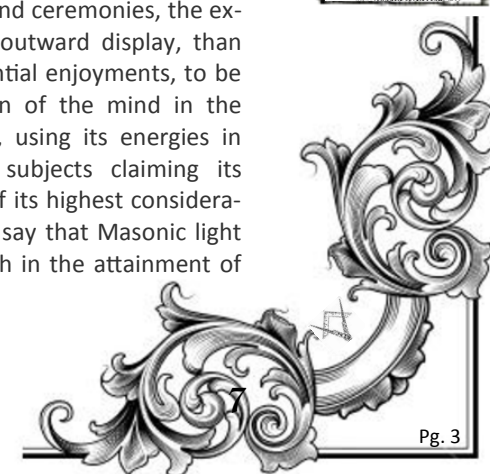
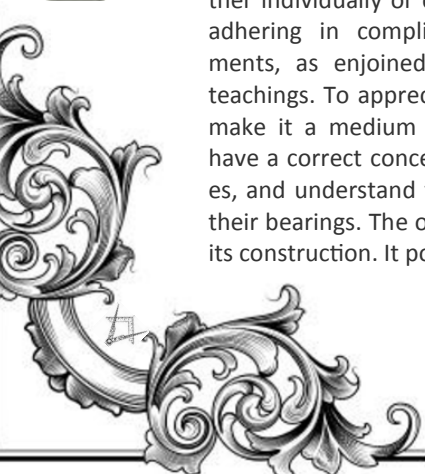
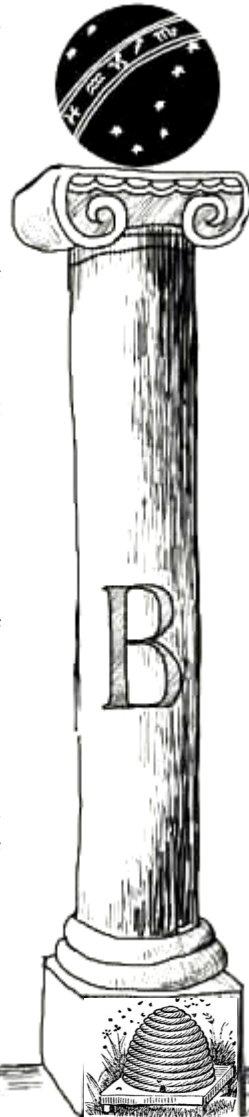
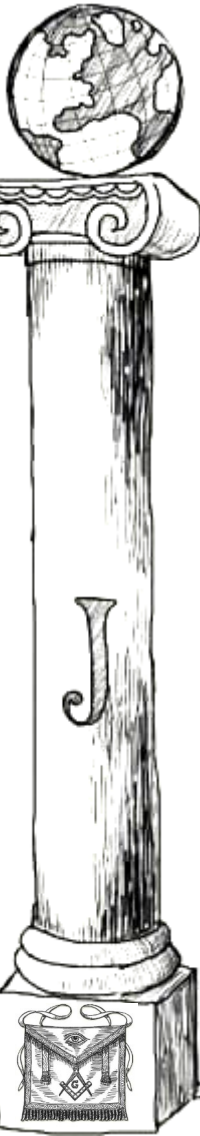
most agreeable to the sensations of our affections, or enlisting of our sympathies. Hence, the virtues, symbolized by figurative illustrations, become more or less attractive to the mind, winning upon the affections, powerful in impressions, and lasting in influence, through the manner of their presentation.

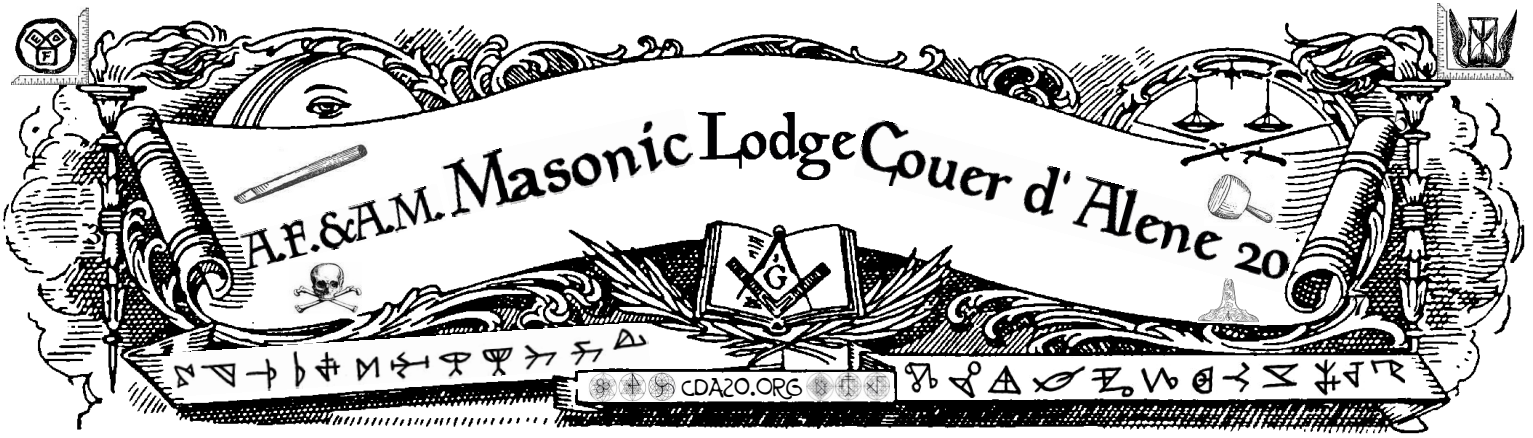
"We make allusions, referring to the esoteric and exoteric apartments of our system. Within them are comprehended the theoretical principles embodied within its speculative organization ; and as such they are but symbols, illustrative of the indwelling principles innate to our human natures, and that lie concealed within our own breasts, unobserved to mortal eye. The mind and conscience as the sanctuary is the esoteric apartment wherein virtuous principles and every good quality must fructify, if we expect the fruits of their acts to display them selves in the exoteric apartments of life. Hence, when our system, with its signs, with its symbols, and its figurative illustrations, is properly understood, it presents to the mind an epitome of man's present state — his life of probation ; allegorically representing his future one, the perfection of which is in proportion as he lives in obedience to the requirements of his present one.

To regard the institution merely for its forms and ceremonies is an idle waste of time, unproductive of any advantage or benefit, either individually or collectively, and it is not adhering in compliance with its requirements, as enjoined in the practice of its teachings. To appreciate its importance, and make it a medium of usefulness, we must have a correct conception of its real purposes, and understand the nature and intent of their bearings. The organization is peculiar in its construction. It possesses both positive

and negative points, embracing duties obligatory upon Masons, binding to either. Hence, a recognition of Masonic duties requires application of mind to fully understand the laws and regulations governing the Fraternity. As an organization of human structure, it has claimed minds and intellects of all capacities, and in all countries, wherever intelligence and enlightenment of reason and liberality of mind have existed, from the most enlarged to the less capacious in ability, from the highest to the more humble stations in life, regarding the moral worth of man, without reference to worldly distinctions and honors, as the considerations most worthy of acceptance — all who have knelt at its altars and worshiped at its shrine. And why? Because it is a brotherhood, recognizing all men as the offspring of one Common Parent, the source of creation ; governed by a spirit of good will for all His works, imbuing the affections with sentiments pure and holy, mingled in love of gratitude to Him, and flowing in undulating streams, genial with kindness and sympathetic feeling for each other, as inculcated in one of the sublime tenets of our Fraternity, Brotherly Love. And this is one of the esoteric workings of the affections.

We say, that a proper knowledge of speculative Freemasonry requires thought and application of the mental faculties. Yet, such is the frame of the human mind, such its construction, and such its varied elements, that the great masses are more generally content with the mere forms and ceremonies, the external show and the outward display, than with the more substantial enjoyments, to be secured by application of the mind in the pursuit of knowledge, using its energies in the investigation of subjects claiming its attention, as worthy of its highest consideration. For such we can say that Masonic light has not achieved much in the attainment of knowledge for their...





The Seat of Knowledge Trestleboard - Issue IV - October 6017

intellectual improvement, and for their usefulness in the advancement of the great purposes of our institution. They fall short of filling one of its most important and valued requirements, to constitute their "worth and merit" for eminence, a distinction at all times worthy of honorable attainment.

We, measurably, seem to live in this world, engage in its daily affairs, eagerly contending and striving for the possession of its temporal treasures, which too often proves more to our disadvantage than otherwise, producing more anxiety, and often unhappiness of mind, than enjoyments affording us contentment and happiness. Impelled onward by the turbid current of surrounding events, we seem to regard matters and things as though our whole existence was confined to this, our present short and limited state. So absorbed do we become in the busy cares surrounding us, that our higher and nobler qualities too often become overlooked, neglected, and remain unimproved; and the real uses and purposes of life thereby often become perverted. Our affections so engrossed with the cares surrounding them, as, in the process of time, they become so absorbed with selfishness as to make us indifferent in feelings of interest for others, and a benevolent disposition often degenerates into a selfish one.

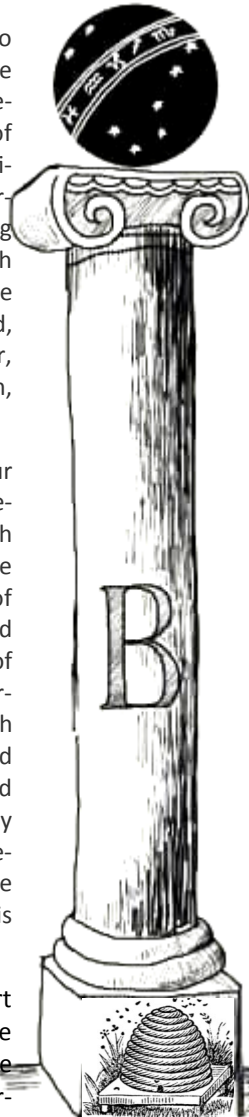
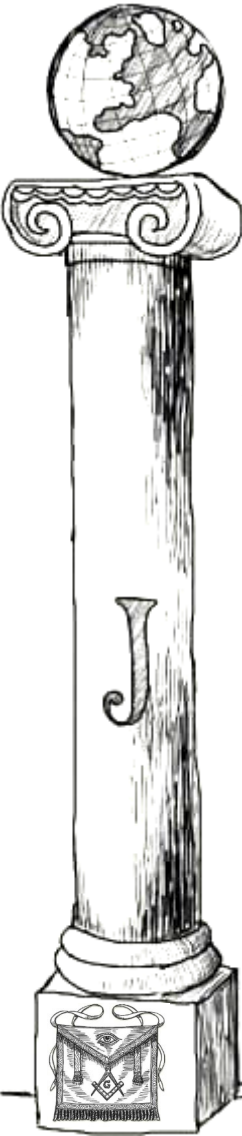
It is often the case, that an uninterrupted tide of prosperity hardens our natures, and leads us to treat with a feeling of hauteur those in more humble circumstances, yet, in many respects, far our superiors in the value of their worth for usefulness of service to their fellow-beings. We do not wish it to be inferred from this that we are to be indifferent as to our interests in the pursuits of life, to secure its comforts and such of its provisions as will enable us, through industry in our occupation, to increase our worldly means;

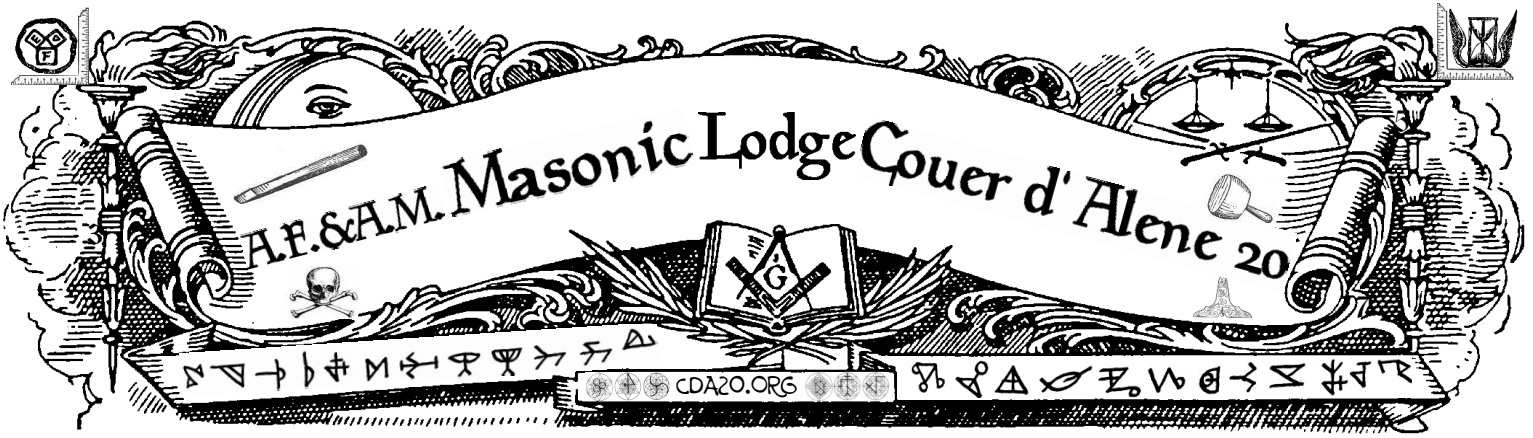
but that we ought so to apportion our time as to devote a share thereof for the mental culture and improvement of mind, that we may likewise have the benefit thereof, and partake of those rational enjoyments flowing from a cultivated mind, enriched with a store of information elevating to our natures, and enlarging within us a desire for usefulness. It is this which constitutes the superior bestowments of a wise Providence, conferred upon us for our good, and to His glory and honor; for, as our Creator, we honor Him, as we seek to understand Him, and live in the faithful observance of His will.

To understand the theoretical principles of our institution, its real objects and purposes, requires mental application and study. A thorough knowledge and a correct understanding of the latent principles which lie hid under the veil of its allegorical mysteries can only be attained through a diligent pursuit in the investigation of the several subjects presented for the consideration of the aspirant, who seeks truth through the light and knowledge revealed unto him; and it likewise can only afford us real enjoyment and privileges to be appreciated when it is properly understood and conformed to in all its requirements; and its utility enhances in value as we become familiar with its true mission. And this is the philosophy of speculative Masonry.

The enjoyment of a treasure exists in the effort we make to secure it, and the more laudable the enterprise, the higher the appreciation we bestow upon it. For whatever object we pursue, with a desire for attainment, we should always investigate it, understand its value, its advantages, and the benefits to be derived from its possession, and of its usefulness.

And according as it serves our purpose, so we estimate its value. Freemasonry is a science. It directs the inquiring mind to the most liberal and elevated pursuits of study; unveils to...





The Seat of Knowledge Trestleboard - Issue IV - October 6017

it a field for contemplation, and leads it into the channels of investigation and research. It causes us to reason upon and judge of the propriety of all things, and, through the exercise of our powers of discrimination, enables us to separate the gems from the dross, and garner treasures of worth.

It develops and illustrates truths and principles vital to man's interests and comforts in life. It elevates him in the scale of human intelligence, enlarges his affections with a generous liberality toward others, expands the mind, and invites him to drink at the fount of Divine and human knowledge, partake of life-giving principles, and fits him for the more social and rational enjoyments of happiness flowing from a virtuous and upright life.

Freemasonry is inexhaustible in its resources. In the apartments of its Arcanes are deposited treasures of jewels of inestimable worth. There is not a subject or principle within the reach of the human mind that does not come under the range of its teachings. It carries the mind from the most minute to the most exalted conceptions. Through its various subjects, every faculty of our nature is brought into requisition, and an ample opportunity afforded for the display of their several powers.

It infuses within us a glowing spirit of emulation, makes man realize his superiority of earthly creation, and inspires within him a feeling that he is but little lower than the angels, and that he is an heir destined for an inheritance of eternity.

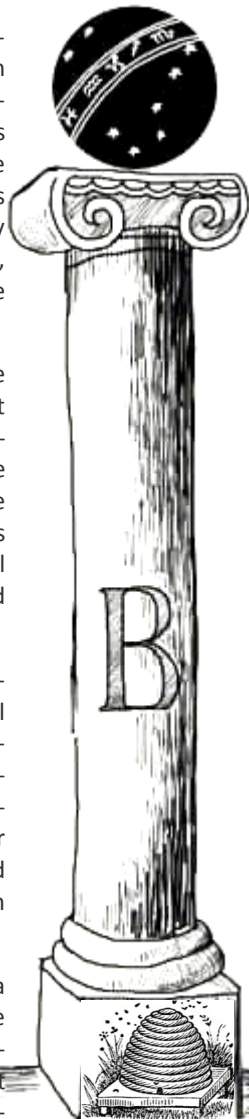
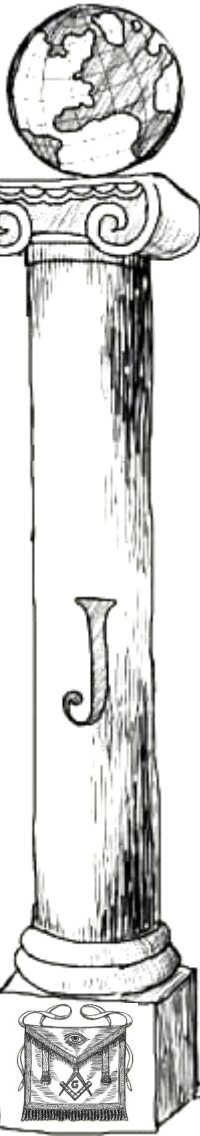
To us, in our philosophical or speculative character, it is the mine or quarry wherein we labor to bring forth virtues, purified from their external dross, to show forth as the jewels of excellence, that should distinguish

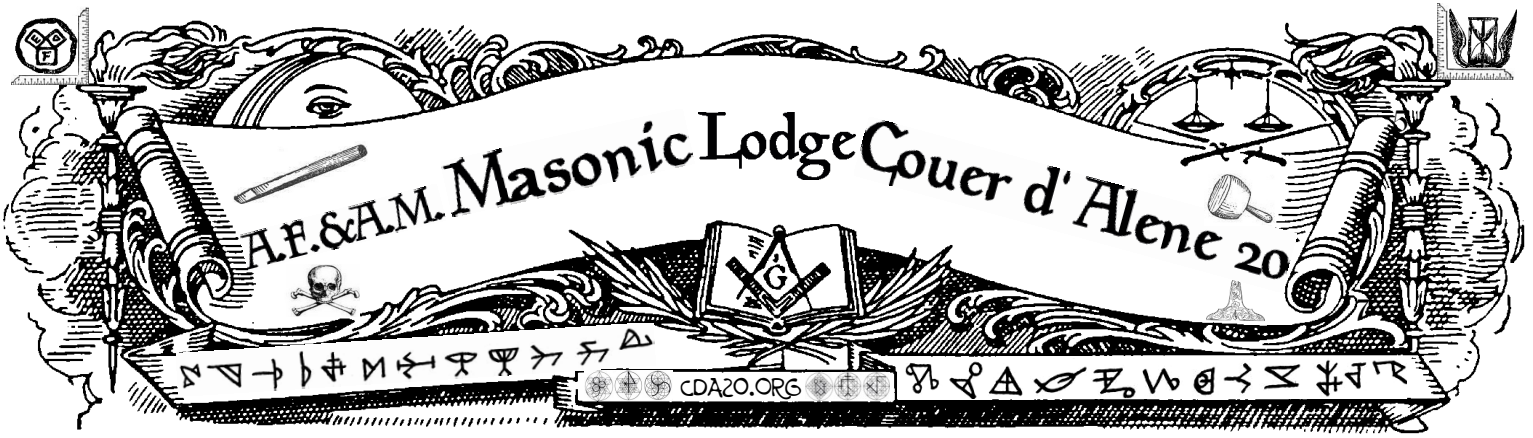
us for uprightness and the practice of the precepts they inculcate. If its labors consisted in nothing beyond the mere forms and ceremonies peculiar to its organization and its means of recognition, it would not be worth the time and attention bestowed upon it. Yet, painful as it may be, this is about the extent too many bestow upon it, content to enjoy the privilege, without the knowledge to understand the true value thereof.

If its mark is not set for the attainment of the highest standard of human happiness, its object of the most enlarged and liberal system of philanthropy, aiming to confer upon man the greatest amount of good that his present state of existence can afford, impresses him with his responsibilities, and that he has an immortal nature, then are we mistaken in its mission, and have misconceived its real purposes.

It comprehends all that is needful to man's desire for happiness, and repudiates all that is evil and conducive to his misery. Its system of instruction illustrates the affinities existing between virtuous actions, flowing from pure motives, and contrasts their good effects over their opposites. Such are the exemplifications and the teachings of our order, illustrated through figurative and symbolical representations.

He who conceives that the institution is of a mere alms-giving character, and that that is the sole object of its perpetuity, has but a very limited and contracted view of its mission, for that consists of but a part, constituting its benevolent feature, and, as such, is but a moiety in the field of its labors. Its operations are far more extensive. It is a drama, comprehending the whole sphere of man's life, and devoted to his greatest interests in the economy and range of his human nature; a brotherhood universal in its recognition and sympathetic in its fellowship; for it considers man's physical and intellectual endowments, regarding their...





The Seat of Knowledge Trestleboard - Issue IV - October 6017

advancement and proper development as being most conducive and subservient to his temporal happiness, and directing his thoughts to a more enduring life. And this latter consideration is constantly and vividly kept in view.

If Masons were to view these things in their true light, how much higher would be the appreciation they would bestow upon the privileges granted them through our association ! How much more deeply would they become impressed with the responsibilities assumed by them ! and with how much greater and more sincere interest would they regard the nature of their obligations and duties in every relation of life ! A Mason's confidence then would be what its purposes design, undoubting integrity in the sacredness enjoined by fidelity.

Man, in his present state, is a creature of time, subject to all the infirmities inherited through is fallen nature. His own unaided powers but feebly serve him to bear up under the trials he is called to endure ; hence, he needs a greater power, a stronger help ; and he is taught to seek that aid through a higher source. He feels an inward influence that prompts him, impels and impresses him; and, as a constant admonition, is warning him, through the various trials he endures in this his present state of probation, not to rely upon his own feeble and unaided strength, but, under all circumstances, as a matter of safety, to repose his trust in God, as his only reliable and permanent source of security. And this is allegorically illustrated in our speculative system. It is not in the shedding of the blood of "bulls and goats," nor in the mere observance of typical forms and ceremonies, that suffices our wants; but it is through the strength of the Lion of the tribe of Judah that man is to be raised from the temporal to the spiritual inheritance. Corruption rests in the grave; but immortality dwells on high. How often are we reminded of this when

we follow the remains of a departed brother to his last final resting-place! The Emblem of Innocence, the Badge of a Mason reminds us of that robe of purity with which the immortal part shall be enrobed, and the Evergreen that immortality no longer dwells within the tement of clay. Raised from corruption to incorruption ! The lost is found ; restored to life again.

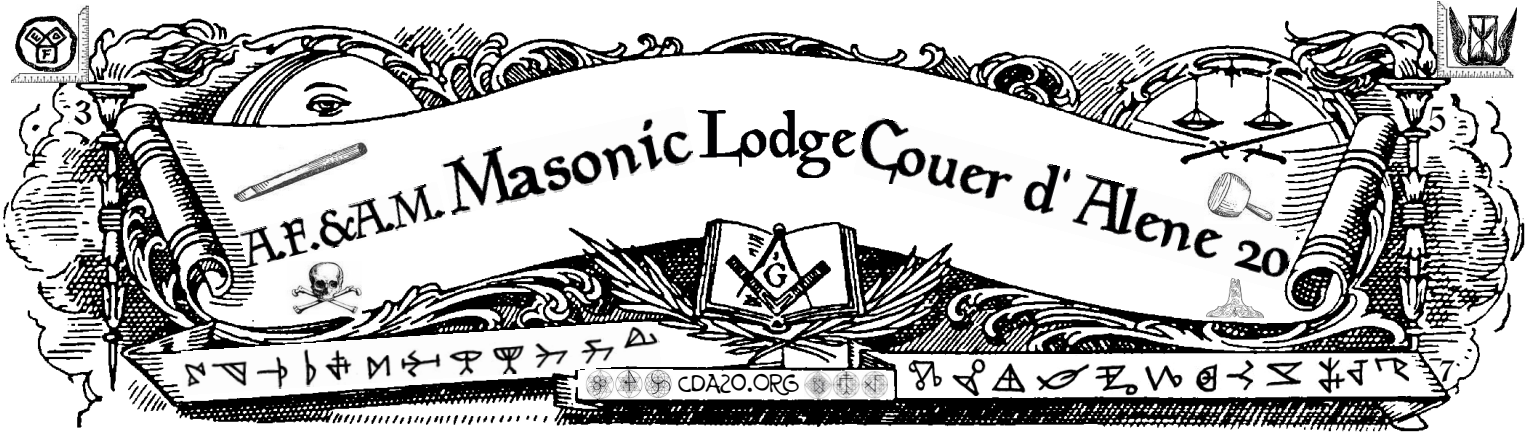
Forms and ceremonies must be observed, and are appropriate in their proper place; but it is in the pure essence and in the spirit of our teachings where lie the elements which constitute the most vital importance, both to our future, as well as our present state. Devoid of these, the forms and ceremonies are but a meaningless and pageant show, like a structure profusely decorated with gorgeous ornaments, dazzling only to the vision ; but resting on no foundation of permanent safety, secure from the danger of impending storms.

Hence, we should understand the purport and designs of the former, so as to distinguish between the shadow and the substance. While we are engaged in the one that partakes of the outward display, let us not be unmindful, but realize the necessity of becoming imbued with the more substantial and important requirements secured through the other,, for they constitute the life and spirit, while the former displays but the form and shadow.

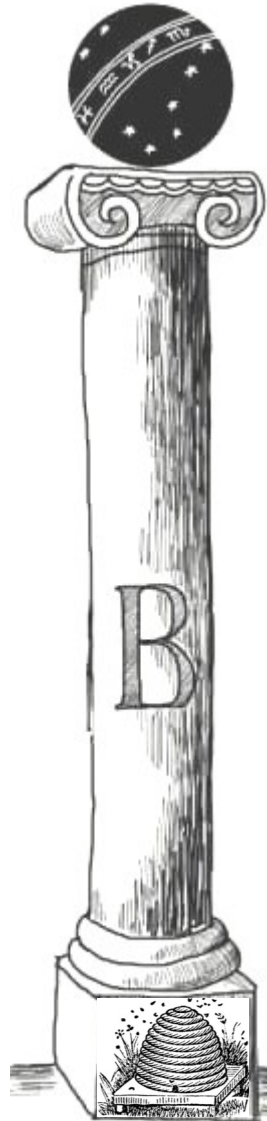
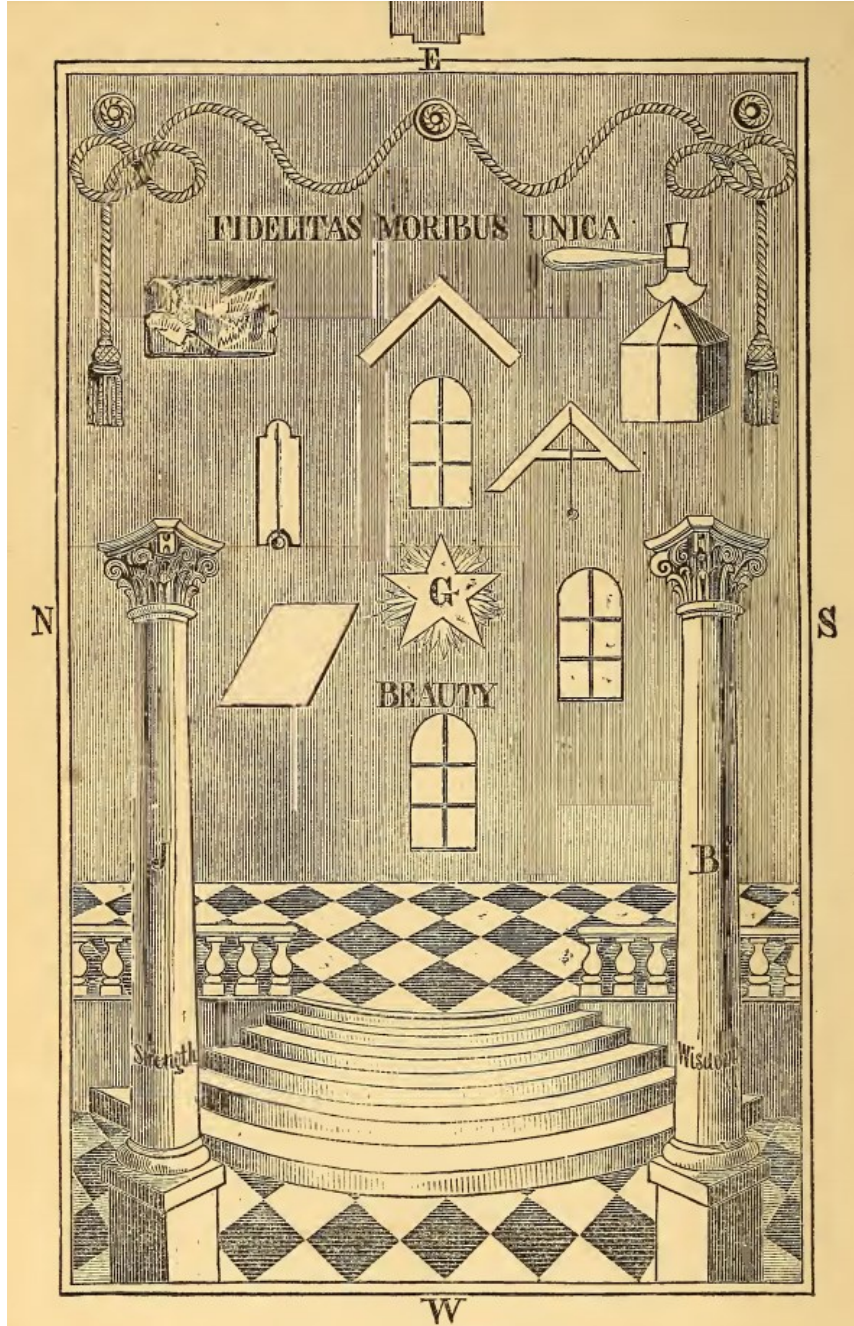
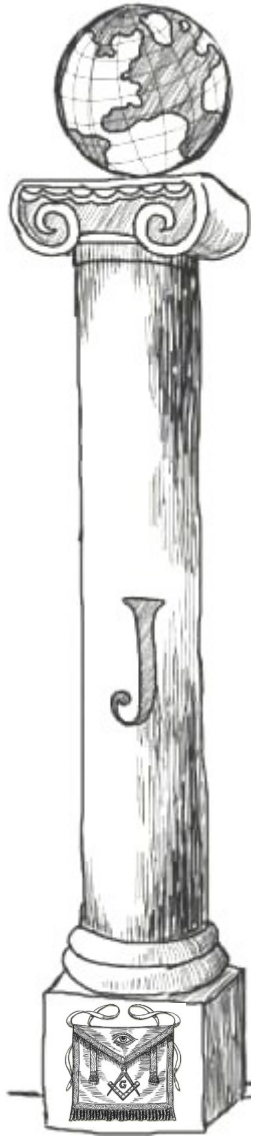
Freemasonry is universal in its nature. We say that it is universal because it is a brotherhood embracing within the extent of its folds men of all denominations and creeds, enjoying the free exercise of their faculties, mentally and physically, and who can worship at her shrine and offer up a united prayer to one Great Supreme Being, One God, One Common Father to all. By: Bro. JACOB ERNST, K. T. 1870

To be continued



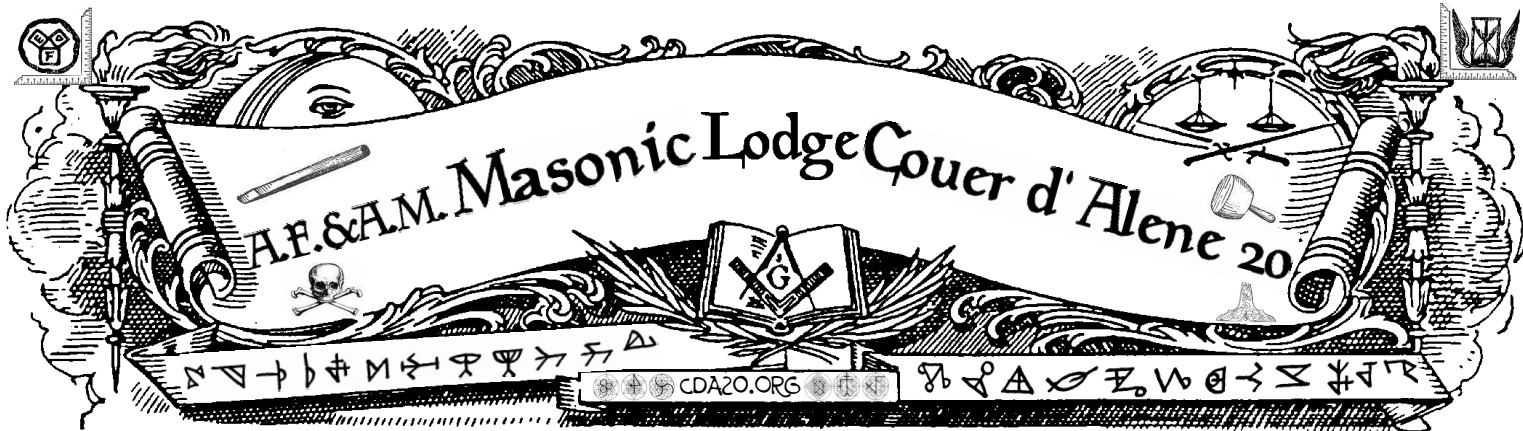


The Seat of Knowledge Crestleboard - Issue IV - October 6017

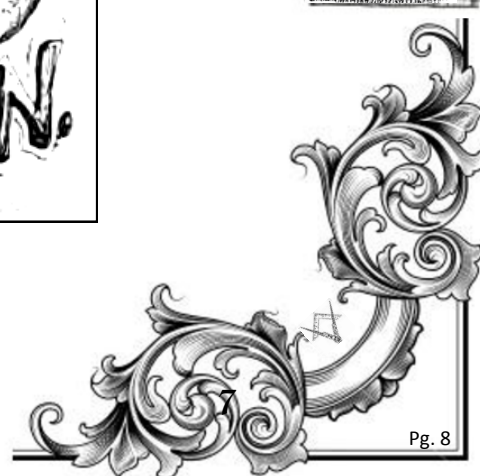
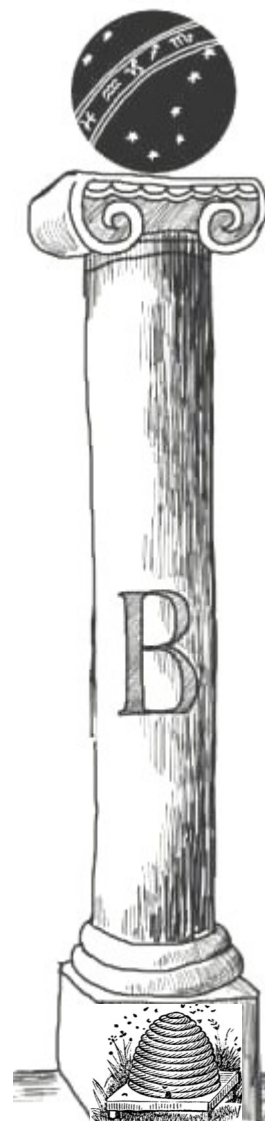
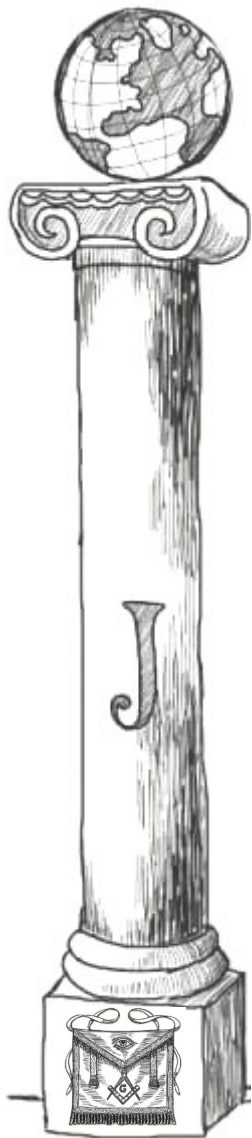


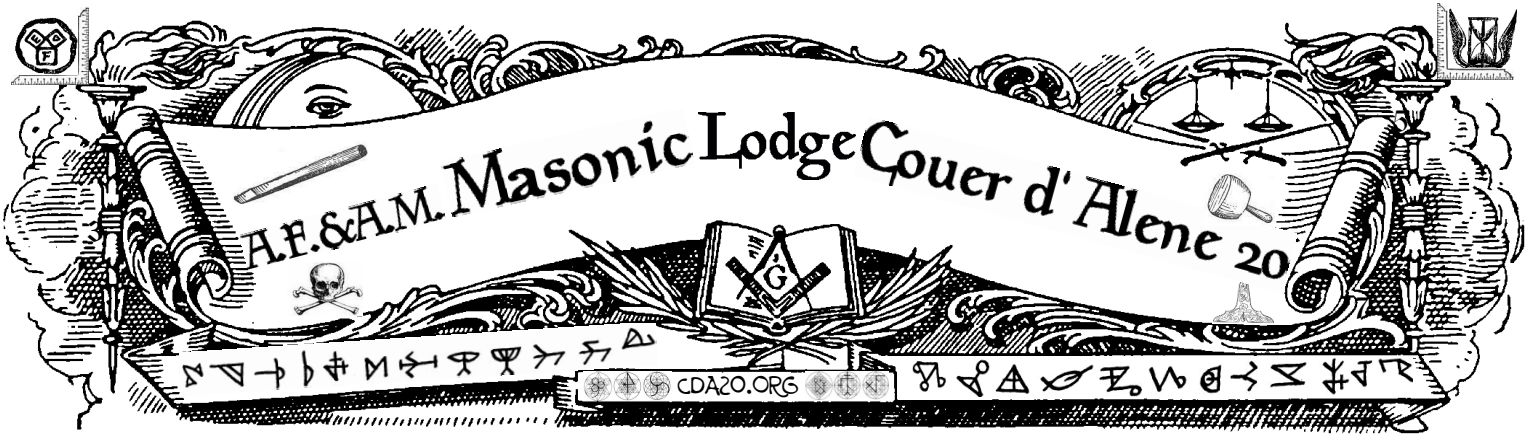
18th Century Tracing Board





The Seat of Knowledge Trestleboard - Issue IV - October 6017





The Seat of Knowledge Crestleboard - Issue IV - October 6017

GEORGE WASHINGTON'S APPOINTMENT

Published- 1861

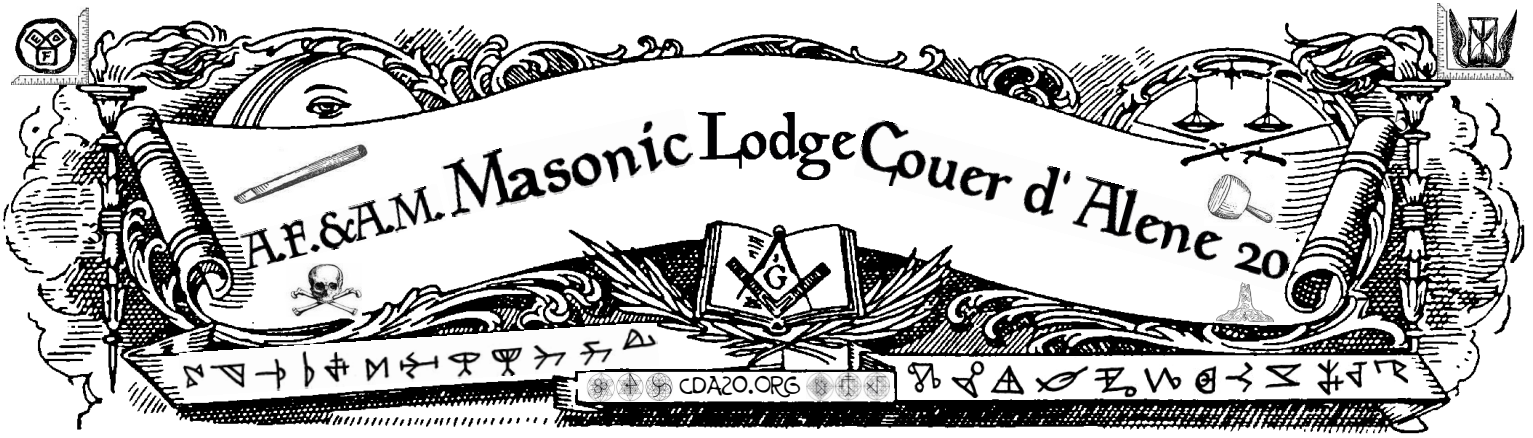
The army was assembled at Cambridge, Massachusetts, under General Ward, and Congress was sitting at Philadelphia. Every day new applications in behalf of the army arrived. The country were urgent that Congress should legalize the raising of the army, as they had what must be considered, and was in law considered, only a mob — a band of armed rebels. The country was placed in circumstances of a peculiar difficulty and danger.

The struggle had begun, and yet everything was without order. The great trial now seemed to be in this question. Who shall be the commander-in-chief? It was exceedingly important, and was felt to be the hinge on which the contest might turn for or against us. The southern and the middle States, warm and rapid in their zeal, were for the most part jealous of New England, because they felt that the real physical force was there. What then was to be done? All New England adored General Ward: he had been in the French war, and went out laden with laurels. He was a scholar and a statesman.

Every qualification seemed to cluster in him, and it was confidently believed that the army could not receive any appointment over him. What then was to be done? Difficulties thickened at every step. The struggle was to be long and bloody. Without union all was lost. The country, and the whole country, must come in. One pulsation must beat through all hearts. The cause was one and the army must be one. The members had talked, debated, considered and guessed, and yet the decisive step had not been taken.

At length Mr. Adams came to his conclusion. The means of resolving it were somewhat singular, and nearly as follows : He was walking one morning before Congress Hall, apparently in deep thought, when his cousin, Samuel Adams, came up to him and said — 'What is the topic with you this morning? 'Oh! the army, the army!' he replied. 'I'm determined to go into the Hall this morning, and enter



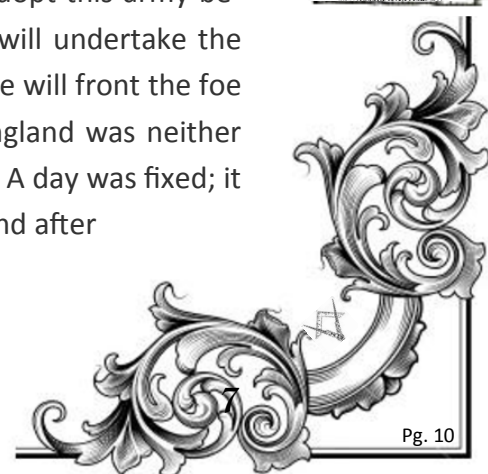
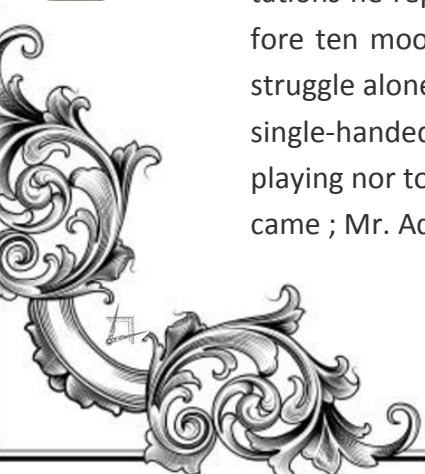
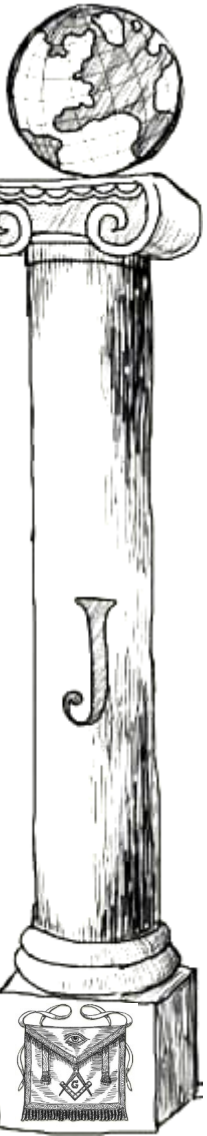


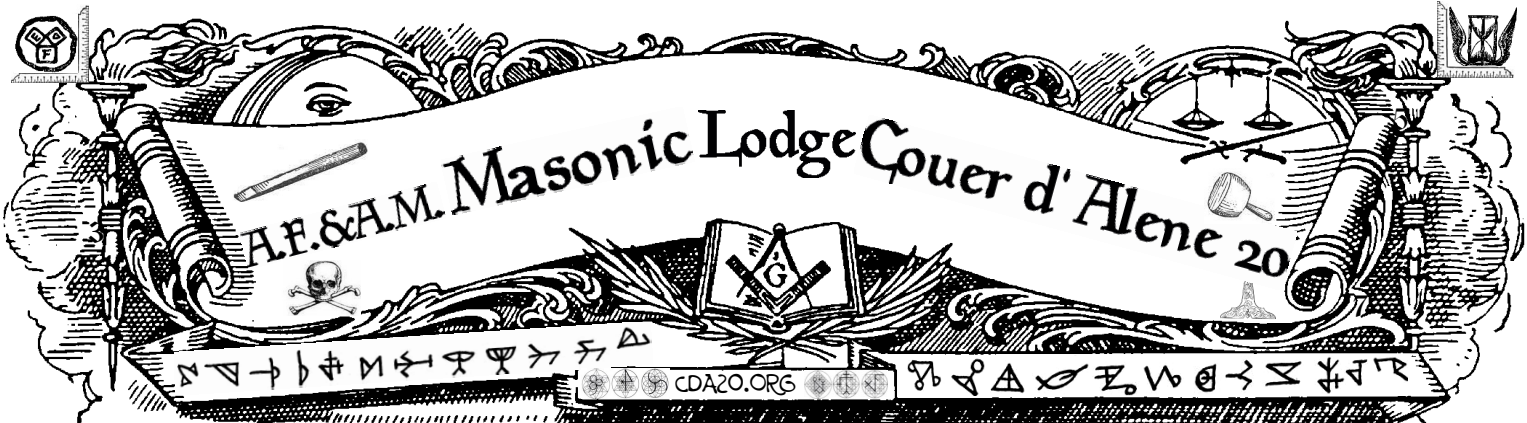
The Seat of Knowledge Trestleboard - Issue IV - October 6017

on a full detail of the state of the colonies, in order to show an absolute need of taking some decisive steps. My whole aim will be to induce Congress to appoint a day for adopting the army as the legal army of these united colonies of North America, and then to hint at my election of a commander-in-chief.' "Well," said Samuel Adams, 'I like that, Cousin John ; but on whom have you fixed as that commander ?' "I will tell you — George Washington, of Virginia, a member of this House.' "Oh!" replied Samuel Adams, quickly, that will never do — never." 'It must do — it shall do,' said John, and for these reasons: The southern and middle States are both to enter heartily in the cause, and their arguments are potent; they say that New England holds the physical power in her hands, and they fear the result.

A New England army, a New England commander, with New England perseverance, all united, appall them. For this cause they hang back. Now, the only course is to allay their fears, and give them nothing to complain of, and this can be done no other way but by appointing a southern chief over this force, and then all rush to the standard. The policy will blend us in one mass, and that mass will be resistless." At this Samuel Adams seemed to be greatly moved. They talked over the preliminary circumstances, and John asked his cousin to second the motion. Mr. Adams went in, took the floor, and put forth all his strength in the delineations he had prepared, all aiming at the adoption of the army.

He was ready to own the army, appoint a commander, vote supplies and proceed to business. After his speech had been finished, some objected and some feared. His warmth increased with the occasion, and to all these doubts and hesitations he replied thus: "Gentlemen, if this Congress will not adopt this army before ten moons have set, New England will adopt it, and she will undertake the struggle alone; yes, with a strong arm and a clean conscience she will front the foe single-handed.' "This had the desired effect. They saw New England was neither playing nor to be played with, and they agreed to appoint a day. A day was fixed; it came ; Mr. Adams went in, took the floor, urged the measure, and after



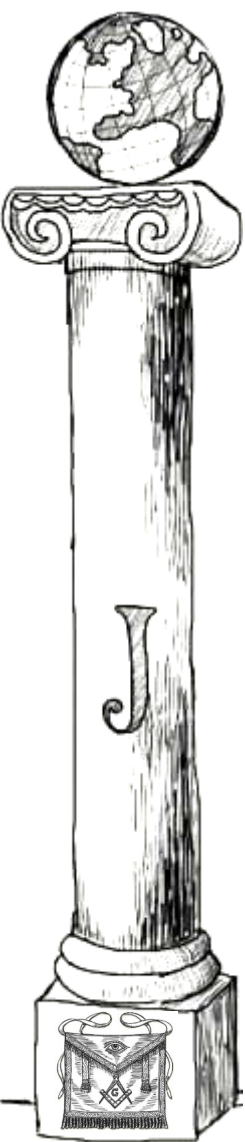


The Seat of Knowledge Crestleboard - Issue IV - October 6017

some debate it passed. "The next thing was to get a commander for this army, with supplies, etc. All looked to Mr. Adams on the occasion, and he was ready. He then took the floor, and went into a minute delineation of the character of General Ward, bestowing on him the encomiums which then belonged to no one else.

At the end of the eulogy, he said: 'But this is not the man I have chosen. 'He then went into the delineation of the character of a commander-in-chief, such as was required by the peculiar situation of the colonies at that juncture. And after he had presented the qualifications in his strongest language, and given the reasons for the nomination he was about to make, he said: "Gentlemen, I know these qualifications are high, but we all know they are needful at this crisis in this chief. Does any one say they are not to be obtained in this country?"

In reply, I have to say, they are; they reside in one of our own body, and he is the person whom I now nominate — George Washington, of Virginia.' "Washington, who sat on Mr. Adams' right hand, was looking him intently in the face, to watch the name he was about to announce, and, not expecting it would be his, sprang from his seat the minute he heard it, and rushed into an adjoining room. Mr. Adams had asked his cousin Samuel to ask for an adjournment as soon as the nomination was made, in order to give the members time to deliberate, and the result is before the world. "I asked Mr. Adams, among other questions, the following: "Did you ever doubt of the success of the conflict? 'No, no,' said he; 'not for a moment. I expected to be hung and quartered, if I was caught ; but no matter for that, my country would be free; I knew George the Third could not forge chains long enough and strong enough to reach round these United States."



TRUTH needs not, falsehood deserves not, a supporter.

Surely men, contrary to iron, are worst to be wrought upon when they are hot.

Many favours which God giveth us ravel

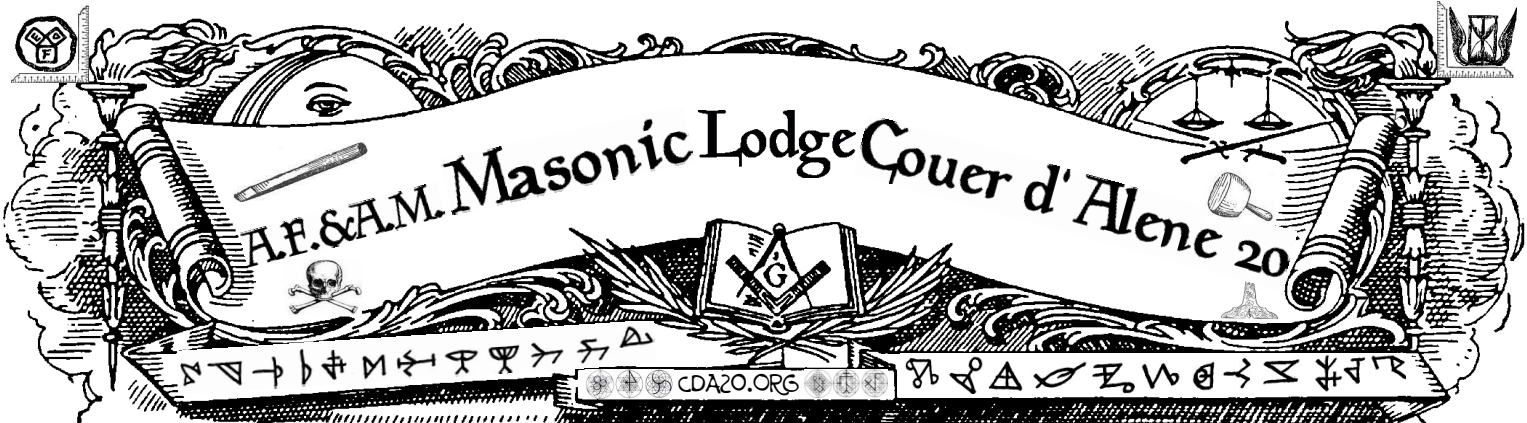
**Ravel -is an interesting verb, in that it can mean both "tangle" and "untangle."*

Haste and rashness are storms and tempests, breaking and wrecking business; but nimbleness is a fair, full wind, blowing it with speed to the haven.

Well may masters consider how easy a transposition it had been for God to have made him to mount into the saddle that holds the stirrup; and him to sit down at the table who stands by with a trencher.

**Trencher-a wooden plate or platter for food.*





The Seat of Knowledge Trestleboard - Issue IV - October 6017

PAUL JONES—FREEMASON.

27th June, 1826.

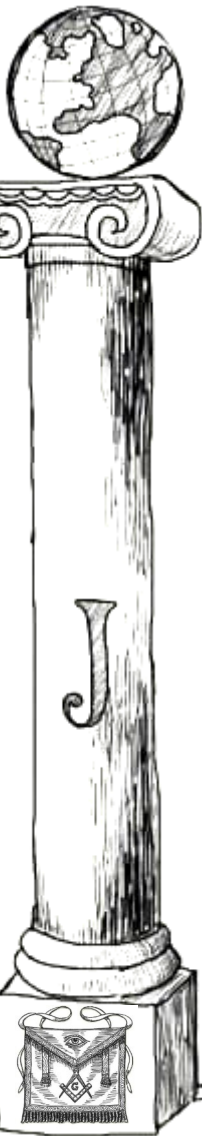
Bro. C. A. Brockaway.

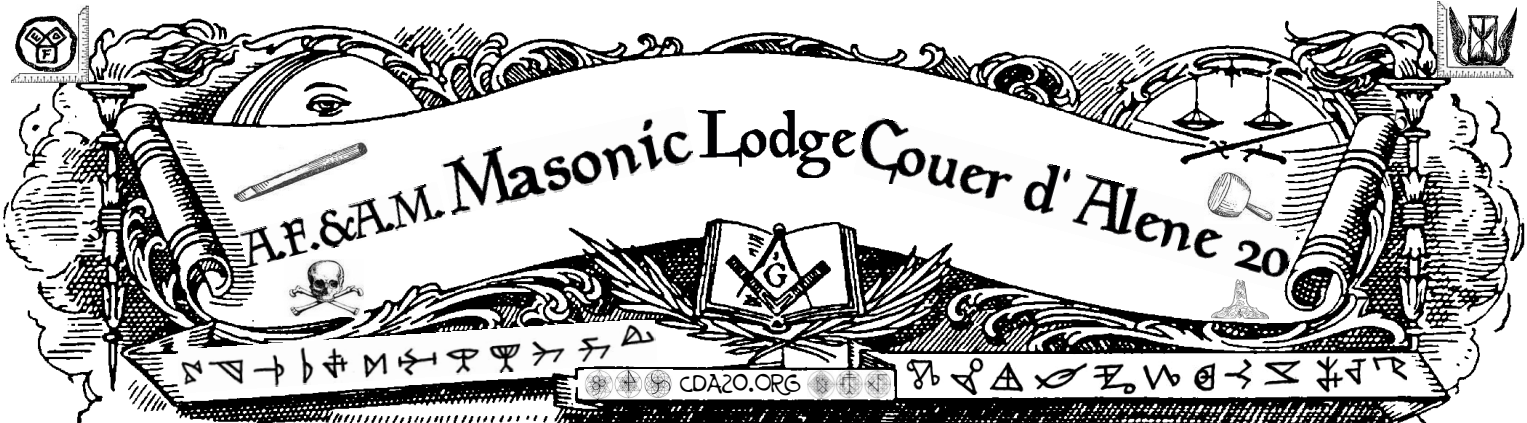
The reinterment of the remains of John Paul Jones at Annapolis, April 24th, is of more than ordinary Masonic interest. Not a biography of Jones, not a magazine or newspaper article telling of the discovery, identification and removal of the remains to this country mentions his Masonic affiliations—and yet had he not been a Mason the body could never have been brought to its most fitting resting place. But this is not a lone instance of such omissions from the “standard” lives of famous men who have been Masons, and even famous as Masons. How often are these biographies written by surface investigators, with an aim for recording accomplished results without any endeavor to explore the foundation upon which the superstructure was erected. There was no more active Freemason in his time than Benjamin Franklin, who was Grand Master of Masons in Pennsylvania as early as 1734, who edited and printed an American edition of Anderson’s Constitutions in the same year, and whose recorded Masonic activities extended over fifty years. Franklin affiliated with Freemasons in France, and became master of the Lodge Neuf Soeurs which numbered among its members the leading men of letters, philosophers, men of science, soldiers, etc., of France; and who can measure the influence which his frequent meeting with these men on the level had in obtaining not only the sympathy but the “aid and assistance” of the French people in our time of need? Yet no biography of Franklin even hints that he was a Mason.

John Paul Jones was brought to light in Scotland in 1770, and in the early spring of 1780 became a member of the Lodge Neuf Soeurs at Paris, when Franklin was in the East. Jones was then the idol of France and America and his naval achievements which had amazed the world were on the lips of everyone. On the first of May the Lodge gave a grand fete in his honor and ordered Houdon, the famous sculptor and a member of Neuf Soeurs, to make a bust of Jones for preservation among the lodge treasures. From the correspondence of Grimm and Diderot we learn that “the portrait is a new chef d’oeuvre, worthy of that same chisel which seems destined to give immortality to so many people.” How little could the Lodge know, how little did Houdon or Jones dream that this portrait would be the principal means of conveying to admiring ages the features of this wonderful fighter, and that this very bust would be the means of identifying the body and restoring to America the remains of its greatest naval hero.

Such was the calibre of the men forming the Lodge Neuf Soeurs that after a hundred and twenty five years biographies of no less than nineteen of the members at the time Franklin was master and John Paul Jones became one of them, may be found in the Encyclopedia Britannica. And in present day dictionaries of biography are to be found the names of as many more not included in the Britannica, which frequently excludes through sheer force of necessity men whose achievements entitle them to representation in such a work.

What a Lodge that was!





The Seat of Knowledge Trestleboard - Issue IV - October 6017

MASONRY. FOR NOVEMBER 1795.

BY Generosity, the Freemason should understand the most exalted feelings of the soul at the distress of another, and a benevolent readiness to relieve, without breaking in upon his own circumstances so much as to hurt the interest of his family, or deprive him of the power to confer an obligation upon any body else.

The virtue of a Freemason, amidst every distressing storm; and adverse gale, preserves its votaries to the end, and reigns triumphant over all. Infidelity may shoot its poisoned arrow, or immorality display its magnetic and attractive powers, yet even evils must gravitate to the centre, and solid virtue preponderate the whole.

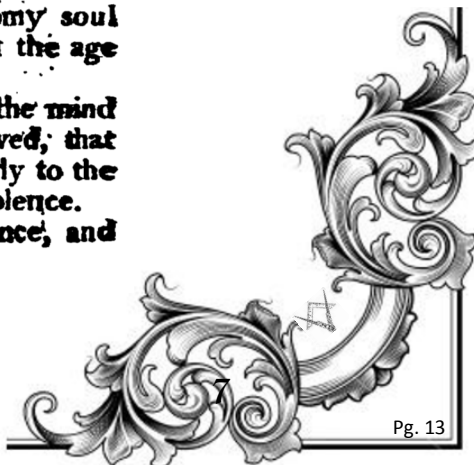
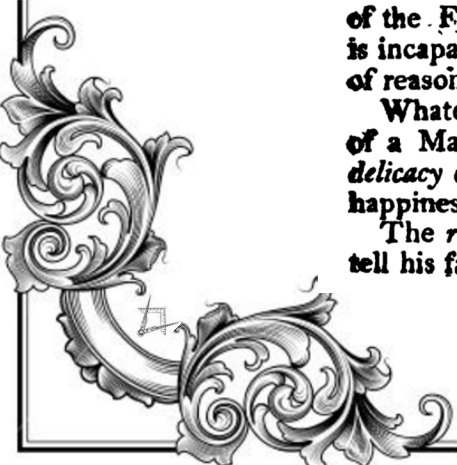
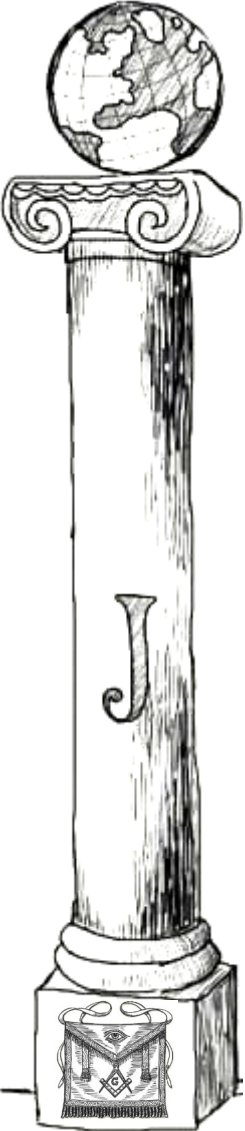
The real Freemason is eminently distinguished from the rest of mankind, by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of the punishments which the law might inflict: they are religious in expectation of being rewarded; or in dread of the devil, in the next world. A Freemason would be just, if there were no written laws, human or divine, except those that are written on his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the piety of good men of all religions. He disturbs not the religion of his country, because, the agitation of speculative opinions produces greater evils than the errors it is intended to remove.—He restrains his passions, because they cannot be indulged without injuring his neighbour or himself.—He gives no offence, because he does not chuse to be offended.—He contracts no debts which he is not certain that he can discharge, because he is honest upon principle.—He never utters a falsehood, because it is cowardly, and infinitely beneath the dignity of a real Free and Accepted Mason, which is the noblest and the highest character on earth.

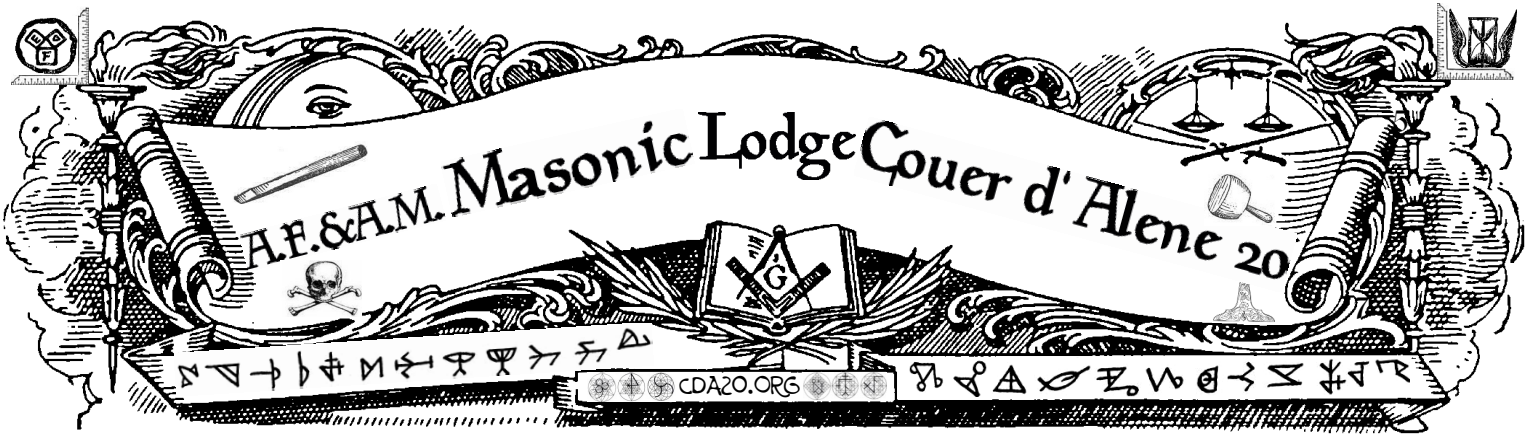
The Freemason is the enemy of hypotheses and systems,—but the friend of observation, experience, and sound reasoning.

Let not the unfeeling and unenlightened Stoic deride the pleasures of the Freemason, and despise a happiness which his gloomy soul is incapable of tasting; it presents many enjoyments, which the age of reason will always behold with approbation.

Whatever disposition tends to soften without weakening the mind of a Mason, ought to be cherished; and it must be allowed, that delicacy of sentiment, on this side the extreme, adds greatly to the happiness of every Mason, by diffusing an universal benevolence.

The real Freemason will vindicate his friend in his absence, and tell his failings to his face, Vol. IV. p. 161,





The Seat of Knowledge Trestleboard - Issue IV - October 6017

WISE WORDS AND QUOTES OF THOMAS FULLER 1608-1661

Anger

BE not mortally angry with any for a venial fault.—He will make a strange combustion in the state of his soul, who, at the landing of every cock-boat, sets the beacons on fire. To be angry for every toy, debases the worth of thy anger : for he who will be angry for any thing, will be angry for nothing.

Holy State, B. iii. C. viii. 2.

Catechising

READER, pardon an excursion caused by just grief and anger. Many, counting themselves Protestants in England, do slight and neglect that ordinance of God, by which their religion was set up, and gave credit to it in the first Reformation ; I mean, CATECHISING. Did not our Saviour say even to Saint Peter himself, 'Feed my lambs, feed my sheep.' And why *lambs* first ? 1. Because they were *lambs* before they were *sheep*. 2. Because, if they be not fed whilst *lambs*, they could never be *sheep*. 3. Because *sheep* can in some sort feed themselves ; but *lambs* (such their tenderness) must either be *fed* or *famished*.

Worthies : Sussex. Writers.

Mutual Charity

WE see other men's, other men see our mistakes ; so necessary is mutual candour and charity, because he who forgiveth to-day may have need to be forgiven to-morrow.

Worthies : Kent.

