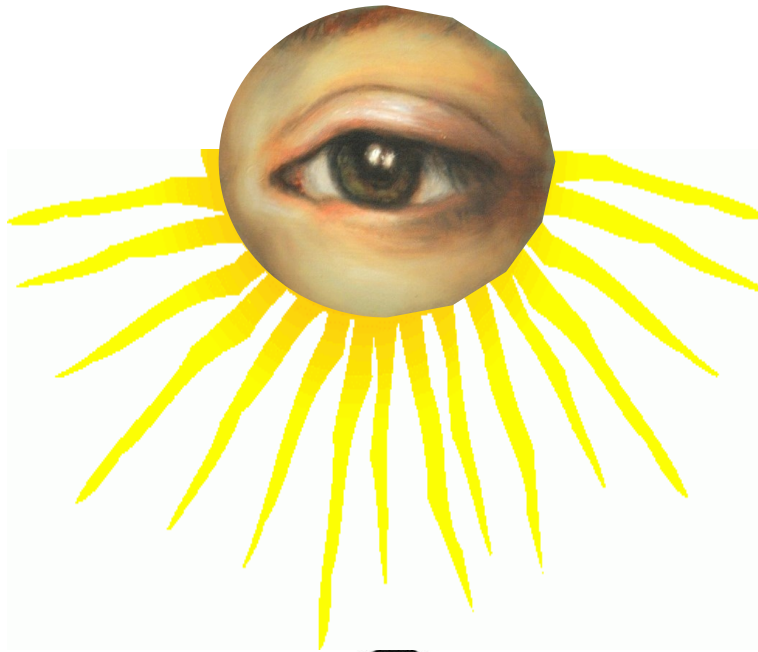


Happy 242nd Birthday

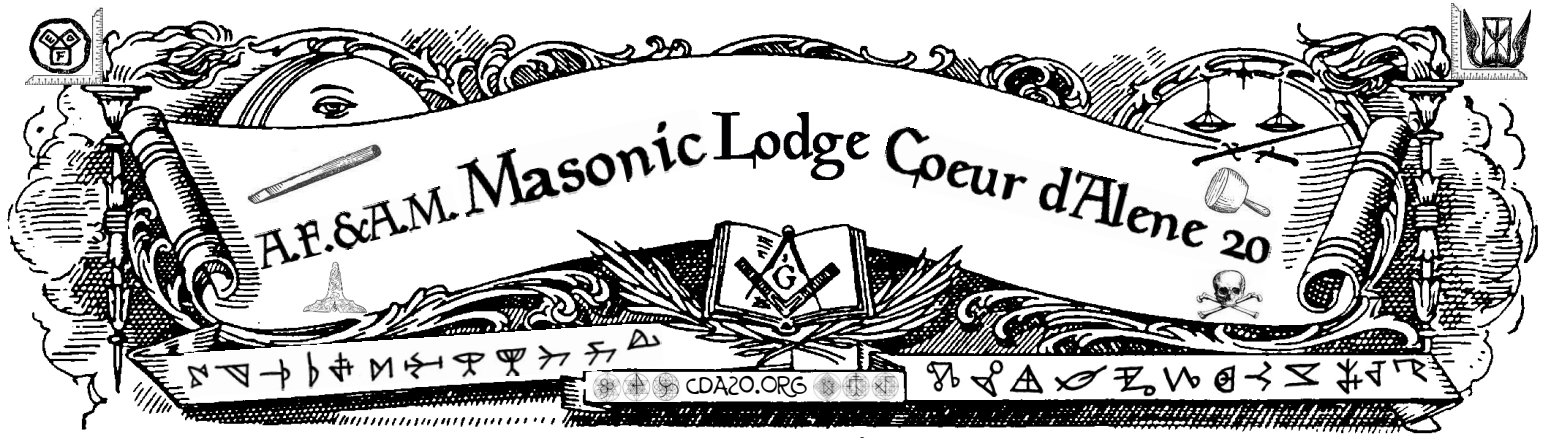
to all

Brother Marines



Happy Thanksgiving

2017



The Seat of Knowledge Trestleboard - Issue V - November 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 including pictures from brothers of CDA 20 as well as recommendations and or suggestions. Please email submissions to: 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



NEWS

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"TRUTH is the foundation of all Masonic virtues ; it is one of our grand principles ; for to be good men and true is a part of the first great lesson we are taught ; and at the commencement of our freedom we are exhorted to be fervent and zealous in the pursuit of truth and goodness. It is not sufficient that we walk in the light, unless we do so in the truth also. All hypocrisy and deceit must be banished from among us. Sincerity and plain dealing complete the harmony of a Lodge, and render us acceptable in the sight of Him unto whom 'all hearts are open, all desires known, and from whom no secrets are hid.' There is a charm in truth that draws and attracts the mind continually towards it. The more we discover, the more we desire ; and the great reward is wisdom, virtue, and happiness. This is an edifice founded on a rock, which malice cannot shake or time destroy."—DUNCKERLEY.

"If it were possible for the vain, the selfish and the mean, in the spirit of vanity, selfishness and meanness, to achieve Spiritual Independence and Mastership, that fact of itself would constitute a complete justification of vanity, selfishness and meanness in human life and conduct. If it were possible for the subtle trickster, the clever pretender, the vain boaster, and the morally degenerate to skulk past the Law of Compensation into the Kingdom of Spiritual Light, then would nature not only condone trickery, pretense, vanity and immorality, but would become a party to them. If this were possible, then also would there be no meaning in honesty, sincerity, humility and morality. For if nature made no distinction, why should man? "The School of Natural Science has demonstrated, through centuries of experiment, that there are no tricksters nor moral degenerates within the 'Temple of Spiritual Light,' that there is no subterranean rear entrance and that all who reach its sanctum sanctorum do so by way of the front door, and then only after having met and complied with every section and requirement of the Law of Light. Each individual admitted to its Sacred Precincts has come 'of his own free will and accord. He has given 'the right knock.' He has proved beyond all question that he is 'duly and truly prepared, worthy and well qualified.'

Bro. JD Buck MD—1908



Bro. DB Jordan
Editor & Chief - Publisher



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Continued from October Newsletter...By: Bro. JACOB ERNST, K. T. 1870

Although distinctions prevail among men in their worldly relations, in their capacities, and in their abilities for various stations, yet each has his sphere to occupy, adapted so by nature and constitution. And the conventional organizations and well-being of society require it to be so. Yet around our Altars, before One Common Parent we bow in humble acknowledgment of our dependence upon Him, and are taught to pay reverence to His holy name ; ever regard Him as the chief source of all happiness ; for before Him we come without worldly distinction or title, and the most humble are regarded with the same solicitude as the more exalted. Hand in hand, heart to heart, knee with knee, we send forth a united prayer and the ejaculations of a universal response of Amen — peace and good-will to all. Such are the oblations we offer upon our Altars.

The Philosophy of Freemasonry leads us into the investigation and research for truths. Symbolically illustrating the contrasts resulting through the actions of our lives, it imbues us with the necessity of being just and upright to all men and in all things, and forcibly impresses the mind, that true happiness consists in being obedient to Divine and moral law.

Such are the true principles illustrated and taught in our esoteric apartments, and to which we should faithfully live up to ; and he who regards these maxims of truth

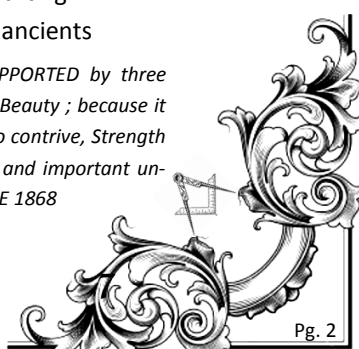
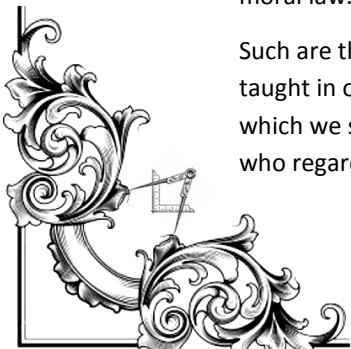
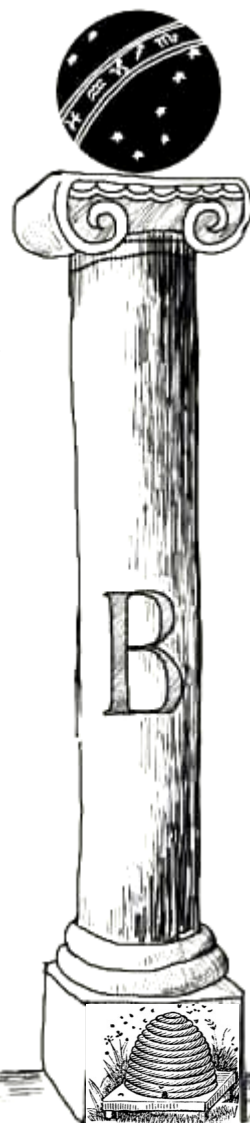
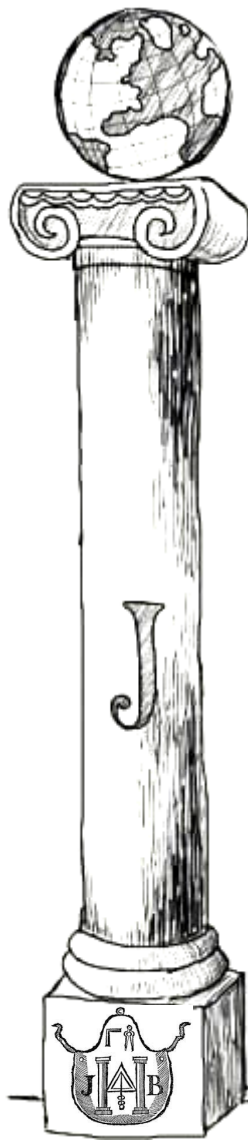
will ever do so. We have made the assertion that Freemasonry is a Science. It is also an Art; for it embraces both features; and the union exists in the symbolical application we make through the illustrations of the several implements used by the operative in the erection of a structure.

In our system, which is speculative in its nature, we demonstrate our art by the use of the operative's implements. By their application in a figurative or symbolical sense, we illustrate the several virtues, and thereby convey truths to the mind, as being the most impressive and forcible mode of imparting instruction. By their application, and the practice of the virtues illustrated thereby, we erect a moral edifice devoted to the service of God, our own happiness, and the well-being of our fellow-creatures, a duty meritorious in action and worthily claiming our highest consideration.

This system of communicating instruction, demonstrating principles and truths through the medium of symbols, has been practiced in all ages of the world. The schools of the ancient philosophers were conducted upon this plan, illustrating and communicating instruction through the means of figures and allegorical representations. Hence, there is a striking analogy existing between our mode of elucidating our system of imparting instruction and that practiced by the ancients

A Lodge is metaphorically said to be SUPPORTED by three great pillars, called Wisdom, Strength, and Beauty ; because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn, all great and important undertakings.

Bro. CHARLES W. MOORE 1868





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and it is also pretty conclusive evidence of the antiquity of our institution.

We stand, in that connection, in close proximity to those ancient systems; so much so, that we may justly claim a lineal descent. Their systems, however, were all more or less obscure, and veiled under a large share of superstitious mystery, intended, through their influence, to hold the great masses in awe and veneration of obedience to their behests. Yet, they taught the existence of a future life, one of bliss, where they would enjoy a felicity in the "Elysian Fields," and which happy state could only be attained through a virtuous life and the endurance of severe trials of probation, as the ordeals to arrive at their happy and blissful state.

And this is figuratively applicable to us in our present time. It is through a virtuous life and a patient resignation to the endurance of its trials that we are to secure the enjoyments of a heavenly felicity. Divine light and knowledge have revealed unto us a more perfect state, as the reward for our probation, our patient and faithful endurance.

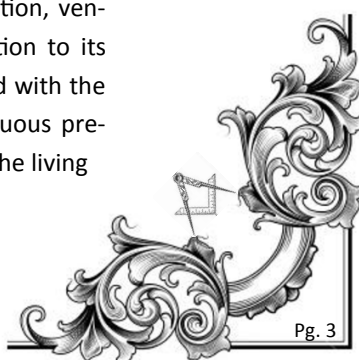
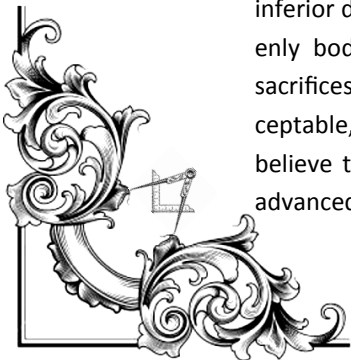
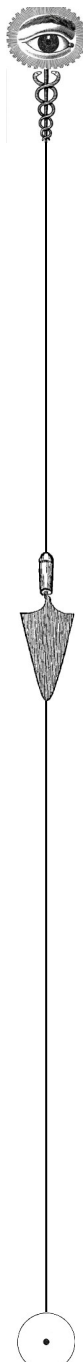
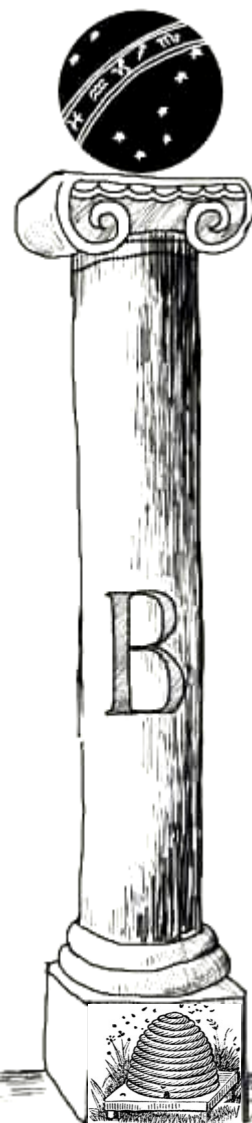
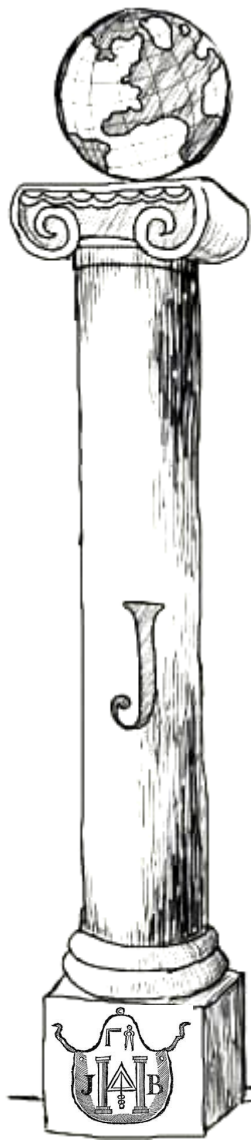
They promulgated the belief in a first Great Cause, one to which they paid divine honors, and sought to propitiate the favor of the same, through the agency of various inferior deities, the elements, and the heavenly bodies. And as they conceived their sacrifices and their supplications to be acceptable, so their imaginations led them to believe their happiness and interests were advanced.

They were influenced by the light and knowledge they possessed. No revelation gladdened their visions. Hence, they worshiped a being of whom they possessed very vague and imperfect conceptions, surrounded with all the superstition their hierophants were capable of inventing.

But we live in a new era. Light and revelation have been made manifest unto us. A Shekinah rests upon our altars — the great rule and guide of our faith and practice ; and our responsibilities are apportioned to the light and knowledge we possess. Whatever may be the claims we lay to antiquity, we are required to keep pace proportionately to the privileges favoring us; and the reward will be according to the labors performed.

Our ceremonies are not shrouded in darkness, nor veiled in superstitious mystery ; but they are founded upon reason and sound truths. They are the emanations of virtuous principles, to elevate our characters, and exalt us to eminence and worth ; for by our works are we to be judged ; and the greater our privileges, the greater are our responsibilities, and the more will be required of us. According to our light and knowledge, so we must walk.

When we look back through the misty ages of time, and take a retrospective view of the past, trace the origin of our institution, venerate its antiquity, and pay adoration to its sublime principles, let us be imbued with the spirit, and carry out in life the virtuous precepts it inculcates. Let our lives be the living





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exponents of what our profession inculcates. Then will we indeed practically exemplify its just and lawful requirements, and be as living witnesses, bearing a faithful testimony of its usefulness.

Then will our institution be a temple wherein purity dwells. " Holiness to the Lord " will be inscribed upon our banner, its standard planted upon the rock of truth, and its folds unfurled to a united brotherhood ; for where purity exists, holiness must dwell ; and we, figuratively, to represent the perfect Ashler, shall not only be fitted and adjusted for the enjoyment of the earthly temple, but be prepared for an inheritance in the spiritual sanctuary. A well-regulated life enables us to exercise a controlling influence over our passions, strengthens us with endurance of Fortitude, to sustain the trials and vicissitudes to which our human natures are constantly exposed, and prepares us to submit and bear them with patient resignation, which, as that portion of God's rational and intelligent creation, it becomes us to do; for while we are in this life, we have its trials to endure.

In the wise providence of our Creator, he deals with us according to our just deserts, regarding our present and future good. Our limited knowledge does not understand, nor does our short-sightedness see the hand, to us frail mortals mysterious in its movements, which oftentimes seemingly afflicts us.

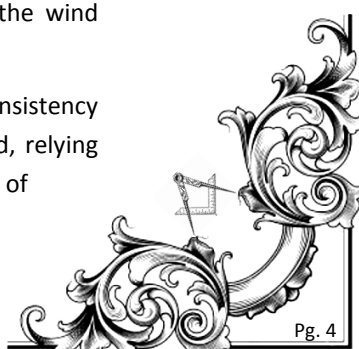
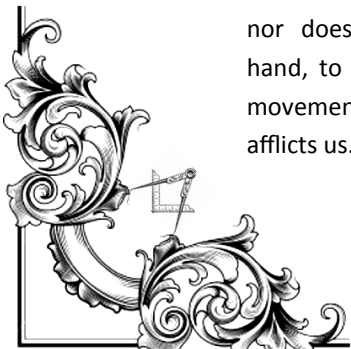
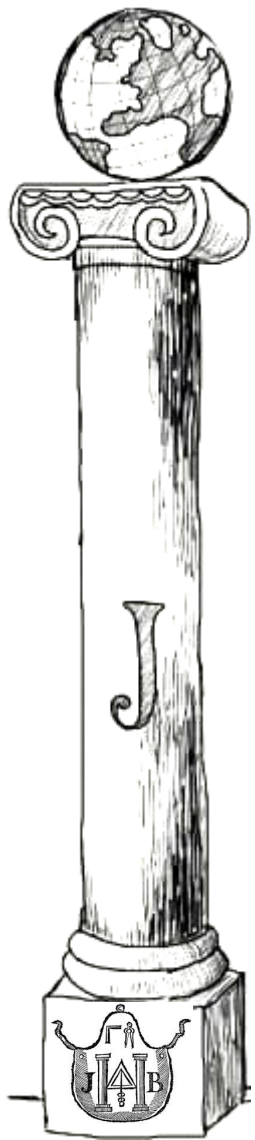
And it is well for us that it is so ; otherwise, our condition would be far more deplorable, and unendurable to bear up under.

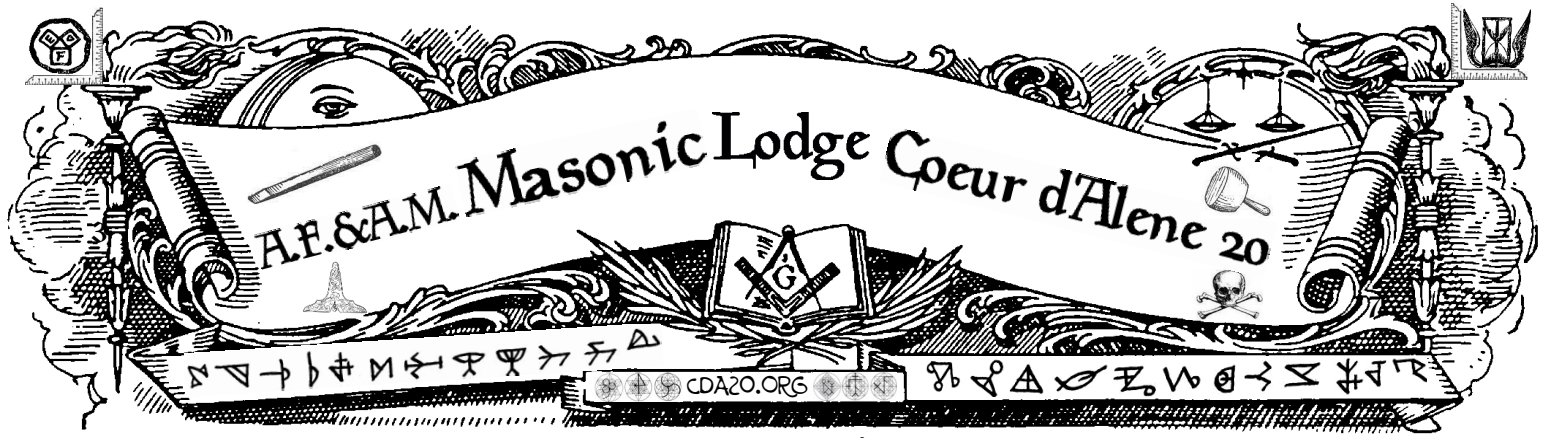
God's ways are inscrutable, and his dealings mysterious to the comprehension of man. Yet, they are intended, as the purifying elements of his nature, to purge it of surrounding dross, display its intrinsic worth, and illustrate its beauties through the display of a virtuous and upright life.

Our trials and afflictions are, in most instances, the result of our own imprudence, a digression from rectitude in some manner or other. So prone are we to violate either some divine or moral law, that it seems like an infatuation innate to our natures to do so. Yet, we invariably must pay the penalty for our digressions ; for to every thing there is a corresponding equivalent or counterpart. The gem must be divested of its surrounding dross ere the beauty of its luster shows forth its value.

One of the greatest trials we have to contend with in this life is our infidelity, our want of faith. We are constantly doubting and wavering. Our minds are vacillating and unstable. We have no fixed purpose, no safe moorage for a permanent anchor-age. Hence, we are like a vessel upon the ocean's bosom, without compass or rudder, drifted to and fro upon its billows, as the sports of the wind may carry us.

If we were governed more by consistency and an established purpose of mind, relying with steadfast purpose and firmness of





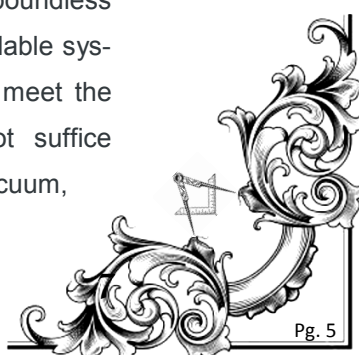
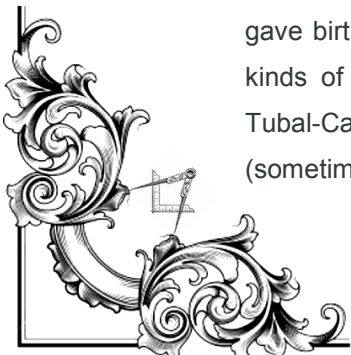
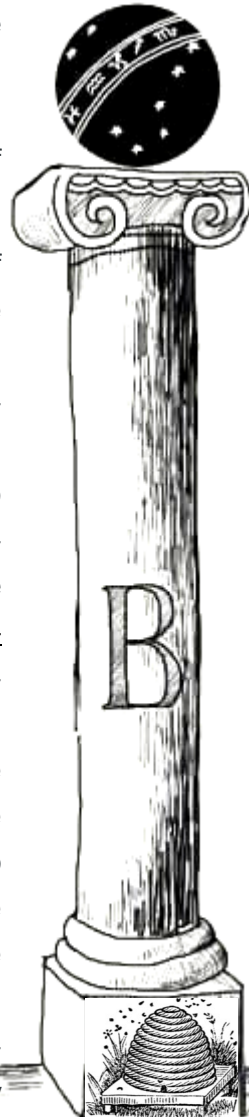
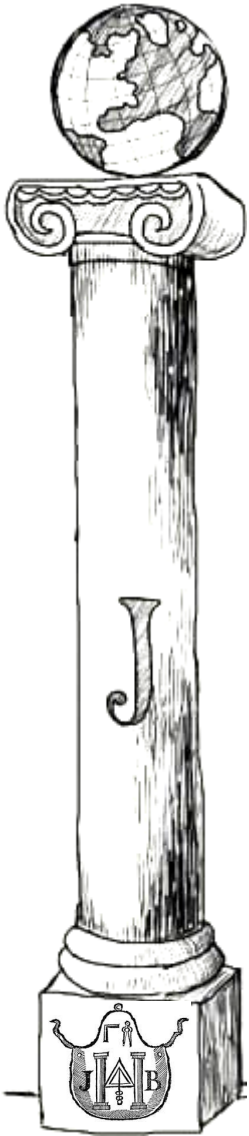
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including Enoch and Lamech, led virtuous lives. It should be noted that Cain had descendants also named Enoch and Lamech. The descendants of Seth are credited with developing astronomy, the division of time into weeks, months and years (both solar and lunar) and to have evolved Hebrew Characters. They were warned by a prophecy that the World would end. To protect the knowledge that they had developed they inscribed the knowledge on two pillars. Both had identical knowledge in the hopes that one or the other would survive the destruction of the World. The first was made of brick, the other of stone.

In the other version it is the descendants of Cain, the children of Lamech, who actually are the ones who develop the knowledge and inscribe that information on the pillars. Lamech married two women, the first was Adah. Adah gave birth to Jubal and Jabal. Jubal is said to have been the father of stringed instruments and pipes. Jabal was the father of "those who live in tents and raise livestock." Lamech's second wife was Zilla, she gave birth to Tubal-Cain who "forged all kinds of tools out of bronze and iron". Tubal-Cain also had a sister Naamah (sometimes Na'amah) who is believed

to have been the first person to undertake weaving. Again the information is inscribed on the brick and the stone pillars when there is a prophecy of the destruction of the World.

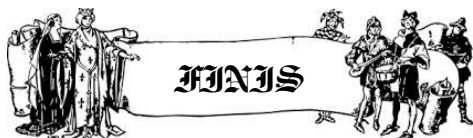
In both versions of the story, the method of the destruction that is is not clear in the prophecy. It is either inundation (flooding or a deluge) or conflagration (fire or burning). In both stories that is the motivation for inscribing the information on the two pillars to survive inundation and conflagration. The concept of preserving knowledge would later apply to the pillars of King Solomon's Temple. Regardless of which antediluvian (before the biblical flood) story is ascribed to, the original principle on the promises as made manifest to us, we would escape many of the dangers to which we are constantly exposed, and be less the sport of fortune's freak, glide more safely through the rugged trials of life, and avoid the breakers upon which we are otherwise likely to founder. Our faith, firmly established, would enable us to look forward to the goal of our Hope, in the confidence of enjoying a charity of boundless bliss. Morality is a very commendable system to live by ; but it does not meet the requirements. Morality does not suffice man's wants. There remains a vacuum,





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and untenanted space, an uncultivated field that must be occupied and improved ; and for the want of the material necessarily adapted to that improvement he must look to something of a higher nature. He must regard a God-like life ; and which he can only do by an obedience and conformity to the Divine will, attracted by the influence of love, springing from the affections, purified in sentiment and thought. He must behold in the Great Author ok' Created Universe a being of love and filial regard ; enjoy His beatitudes in unalloyed purity of the affections ; seek Him with a longing desire, and place himself under His special guidance. Surrounded by such influences, he is secure in the Ark of Safety, permanently held to its moorings by the Anchor of Hope.



The promises are, to those who seek shall find; those who ask shall receive ; and those who knock, it shall be opened unto them, and light shall be revealed within their hearts, to shine forth in resplendent luster. These are encouraging promises, and should stimulate us to persevere with diligence in the cause of good works.



"CHRISTIAN FREEMASONRY," PAGE

When, some time ago, I stated that the expression " Christian Freemasonry was a contradiction in terms," I had in view Christianity as generally understood. To be an orthodox Christian one must not only believe in God but also in Christ as God the Son. Seeing therefore that Freemasonry only asks belief in the former, and dispenses with belief in the latter, it follows that Freemasonry is more universal, as things are, than Christianity ; consequently, follow out the idea, and the contradiction in terms " will easily be understood. —W.P.B.

THE BANISHED.

The banished of a church are occasionally of its best blood.—PROGRESS.

The First Two Pillars.

Freemason's are familiar with the pillars of Solomon's temple, biblically these are not the first two pillars mentioned.

First some back story leading to the first two pillars. Genesis, in part, tells the story of Cain and Abel. Biblically they are the first sons of Adam and Eve after they leave the Garden of Eden. Cain slew Abel and Cain was cast out to never live in the sight of God again. After Cain's departure Adam and Eve have another son Seth. It is the offspring of Cain and Seth that leads us to the building of the first two pillars. Biblical scholars are somewhat undecided on this subject.

In the first version of the creation of the two pillars, Seth's descendants,





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pillars were meant to safeguard the knowledge that had been accumulated prior to the destruction of the World. Just as knowledge is believed to have been stored in the pillars of King Solomon's Temple.

Washington's Vision

The following narrative was related by Anthony Sherman, an octogenarian, who heard the account from Washington's own lips.

The darkest period of our Revolution was the year 1777, when Washington, after experiencing many reverses, went into winter quarters at Valley Forge. Often I observed tears course down the cheeks of our beloved commander when he was considering the sufferings of his brave soldiers. Washington was in the habit of praying in secret and calling upon God for assistance, and it was only by the help of God we passed safely through those days of adversity.

One day Washington spent the whole afternoon in his room alone. When he came out I observed that he was much paler than usual, when he related to me the following:

"Whilst I was sitting at my table this afternoon engaged in writing, and my mind heavy with sorrow, I suddenly observed directly opposite to me, a most beautiful female. I was so much surprised, for I had given strict orders not to be disturbed, that I could not find words at the moment to inquire the object of this unexpected visit. Two, three and even four times I repeated the question without receiving an answer, the only effect being that she raised her eyes a little.

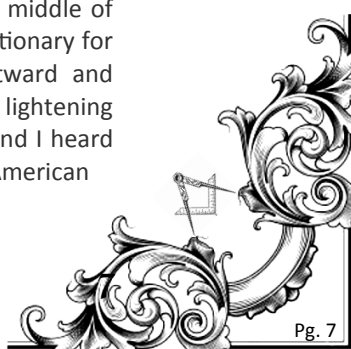
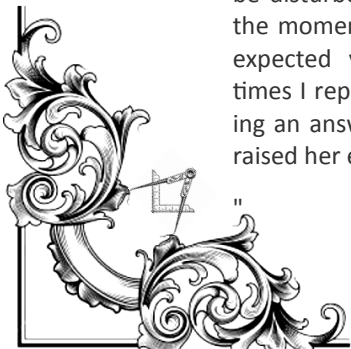
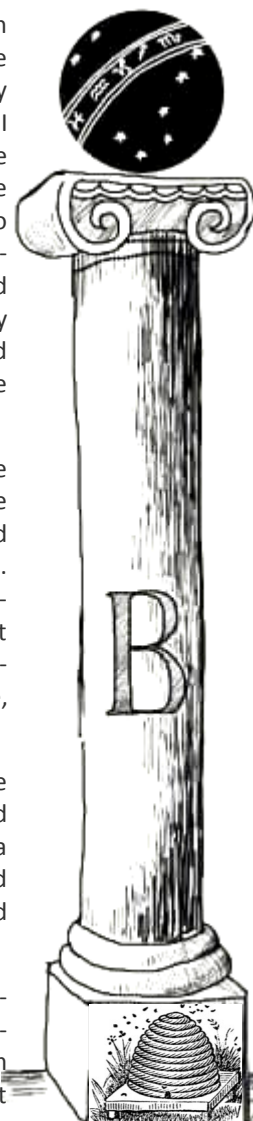
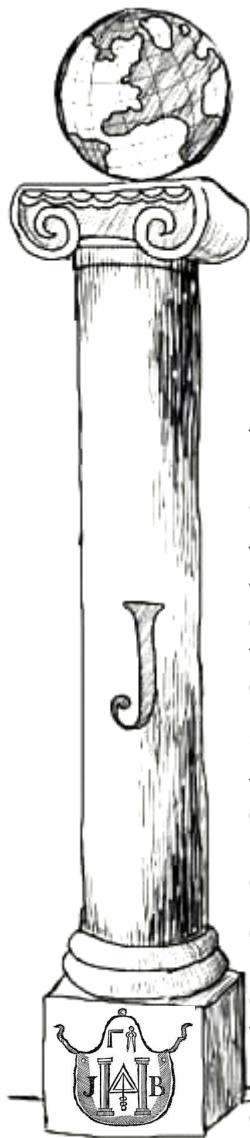
I now experienced a most curious sensation spread over my whole body. I wished to rise from my seat, but the steady gaze of my mysterious visitor kept me spellbound. I again tried to speak to her, but my tongue was tied. An unknown mysterious irresistible power had taken me prisoner. I could do nothing else but steadily gaze at the apparition. Gradually the room filled with light, and the form grew more clear and bright. My feelings were those of a dying man; could neither think nor act. My steady gaze at the figure was all I was aware of.

"I now heard a voice which said: 'Son of the Republic, be hold and learn!' At the same time the figure stretched out its arm and pointed with the finger toward the East. Light clouds rose in the distance, which dispersed and revealed to my eyes a most astonishing picture. Before me all the countries of the earth were spread out — Europe, Asia, Africa and America.

Between Europe and America I saw the waves of the Atlantic Ocean toss backward and forward, and between America and Asia the waves of the Pacific Ocean. Again I heard the voice, "Son of the Republic, behold and learn!"

Immediately a dark form, like that of an angel, appeared over the ocean between Europe and America. It then dipped water from the ocean with both hands, and with its right hand sprinkled it over America, and with its left hand over Europe.

Immediately dark clouds arose from both of these countries, which met in the middle of the ocean; here they remained stationary for a short while, then moved westward and wrapped America in darkness. lightning flashed through the dark clouds, and I heard the groaning and shrieking of the American





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people. Again the angel dipped water from the ocean, and sprinkled it as before. The black clouds withdrew and sunk into the sea.

For the third time I heard the voice: 'Son of the Republic, behold and learn' I looked toward America and saw populous villages and cities spread from the Atlantic coast to the Pacific ocean. Again I heard the mysterious voice: 'Son of the Republic, the end of the century is near at hand, behold and learn'

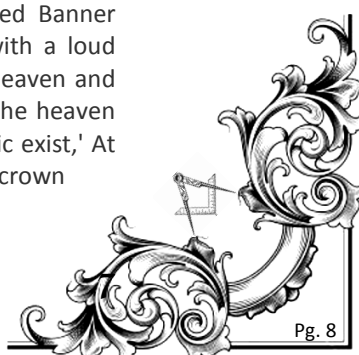
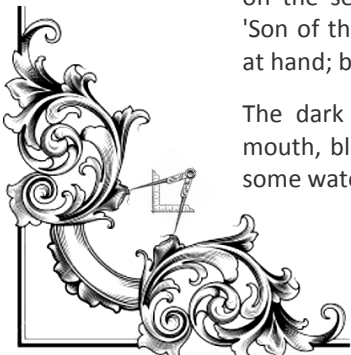
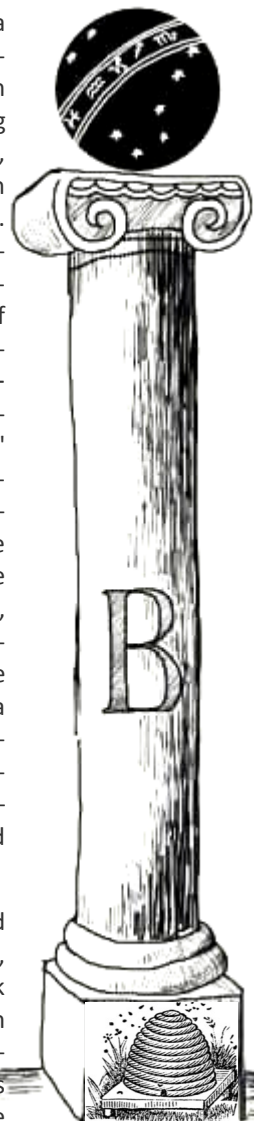
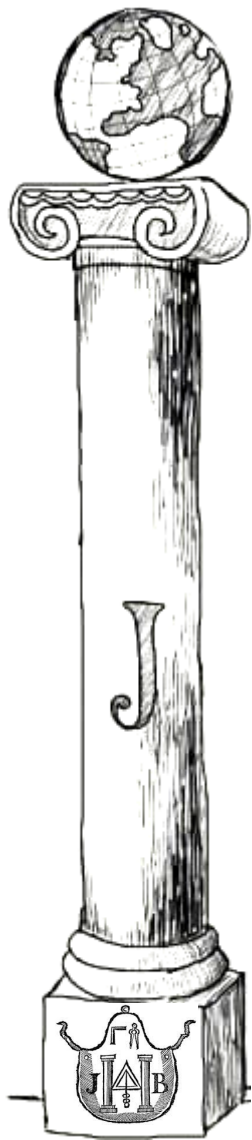
The dark form of the angel then turned toward the South, and coming from Africa I observed a horrible phantom make its way to our country. It floated slowly and heavily over our towns and the country; the inhabitants arose to make war on each other, and formed in battle array. As I looked at this scene, I observed an angel surrounded with light; on his head he wore a beautiful crown, on which was inscribed the word 'Union' in his hand he held the American Star-Spangled Banner; this he planted between the contending armies, crying out: "Remember you are brothers!"

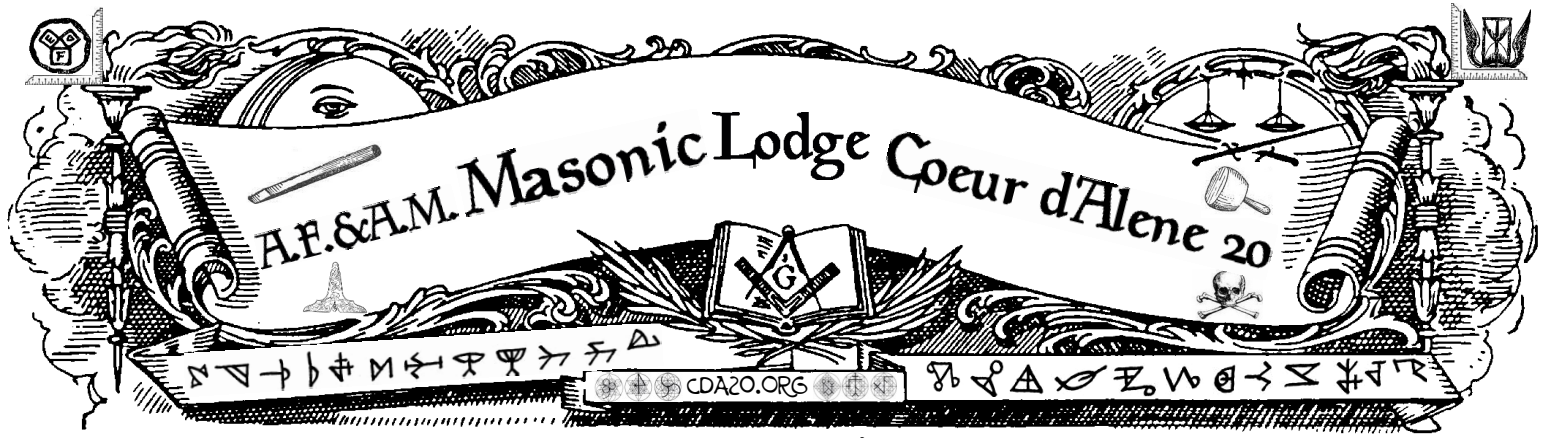
Immediately the nations threw away their arms, became friends again and gathered around the Star-Spangled Banner. Again I heard the mysterious voice: 'Son of the Republic, the second danger is past; behold and learn!' 'And I saw villages and cities steadily increase in size and number, until the whole country was covered with them — the whole extent, from the Atlantic to the Pacific ocean, and the nation had multiplied in as countless numbers as the stars in Heaven or the sands on the sea shore. Again I heard the voice: 'Son of the Republic, the end of a century is at hand; behold and learn!'

The dark angel then put a trumpet to his mouth, blew it three times; then dipped out some water from the sea with his hand over

Europe, Asia and Africa. My eyes now beheld a most terrible scene. From each of these countries dark, heavy clouds arose and united in one mass; through this mass dark-red lightning played. I saw troops of armed men marching, and then sail across the sea to America) which was immediately covered by the black cloud. And I saw how these immense armies desolated the land, and laid towns and villages in ashes. I heard the roar of cannon, the clashing of swords, the cry of the victorious and vanquished millions engaged in deadly strife — when again I heard the mysterious voice proclaim: 'Son of the Republic, behold and learn,' "The dark angel then again took up the trumpet and gave one long and terrible blow. Suddenly, a light burst forth and drove away the dark cloud hovering over America. At the same time, I saw the angel with the beautiful crown, on which was inscribed the word 'union' descend from heaven, holding in one hand the Star-Spangled Banner and in the other a sword and accompanied by legions of heavenly spirits. These united with the American people, when the latter were almost overpowered, who took fresh courage and formed in battle array.

Again amid the horrible noise of war, I heard the mysterious voice, 'Son of the Republic, behold and learn I,' After this voice, the dark angel dipped out water for the last time from the sea and sprinkled it over America, and immediately the dark cloud retreated with its armies which it had brought along, leaving the victory to the Americans. I then again saw towns and villages rise in the same places where they had stood before, whilst the heavenly angel planted the Star-Spangled Banner among the people and cried out with a loud voice; "As long as the stars are in Heaven and as long as the dew descends from the heaven to earthy so long shall this Republic exist,' At the same time he took the beautiful crown





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from his head, on which was inscribed the word 'Union,' placed it on the Star-Spangled Banner, and kneeling down cried out 'Amen.'

"The apparition then began to dissolve, and at last the mysterious female was all that remained with me in my room, and again I heard the voice: 'Son of the Republic, what you have seen is explained as follows: three dangers will come over this Republic: the second is most to be dreaded ; 'when this one is passed the whole world cannot conquer her. Let every child of the Republic learn to serve his God his country and his Union' With these words the form vanished.

I arose from my chair with the conviction that the birth progress and fate of the Republic of the United States of America had been revealed to me." These words, says Mr. Sherman, I heard from General Washington's own lips.

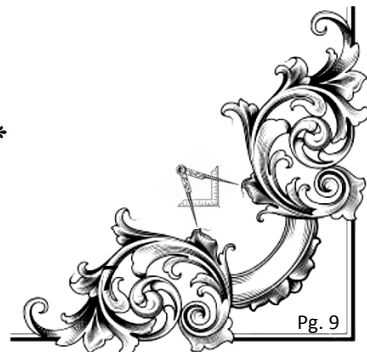
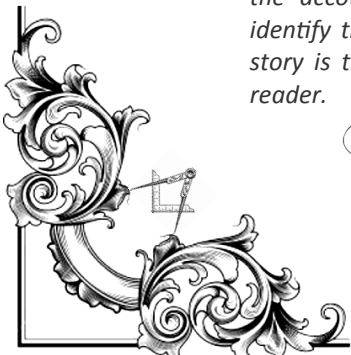
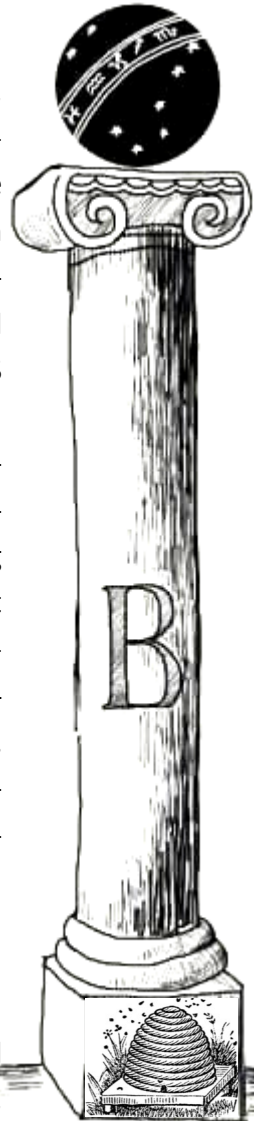
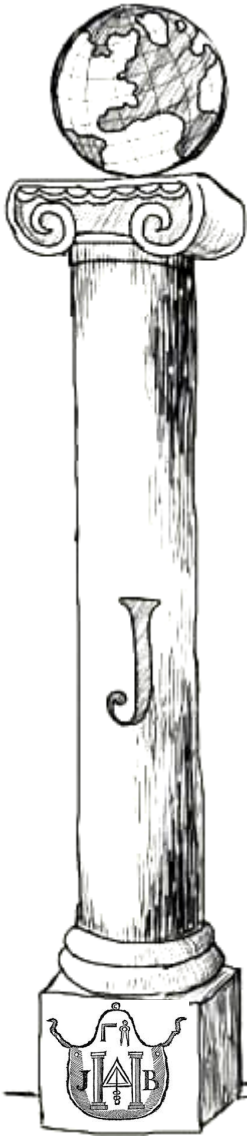
Note: A man named Anthony Sherman did serve in the Continental Army. He applied for and received a pension in the 1830s. However, his pension application said he wasn't at Valley Forge in the winter of 1777-78; he was with Gen. Benedict Arnold's (it figures) army instead. Furthermore, Anthony Sherman is not listed among Revolutionary veterans receiving a pension in 1840, meaning he had died by that year—well over a decade before he supposedly spoke to Wesley Bradshaw in Philadelphia who wrote the article. In Prominent American Ghosts, Susy Smith claimed, "Sherman told the story to several people," and, "A Mormon periodical carried the account in 1856," though she doesn't identify that periodical. Do we know if this story is true or not?...we leave it up to the reader.

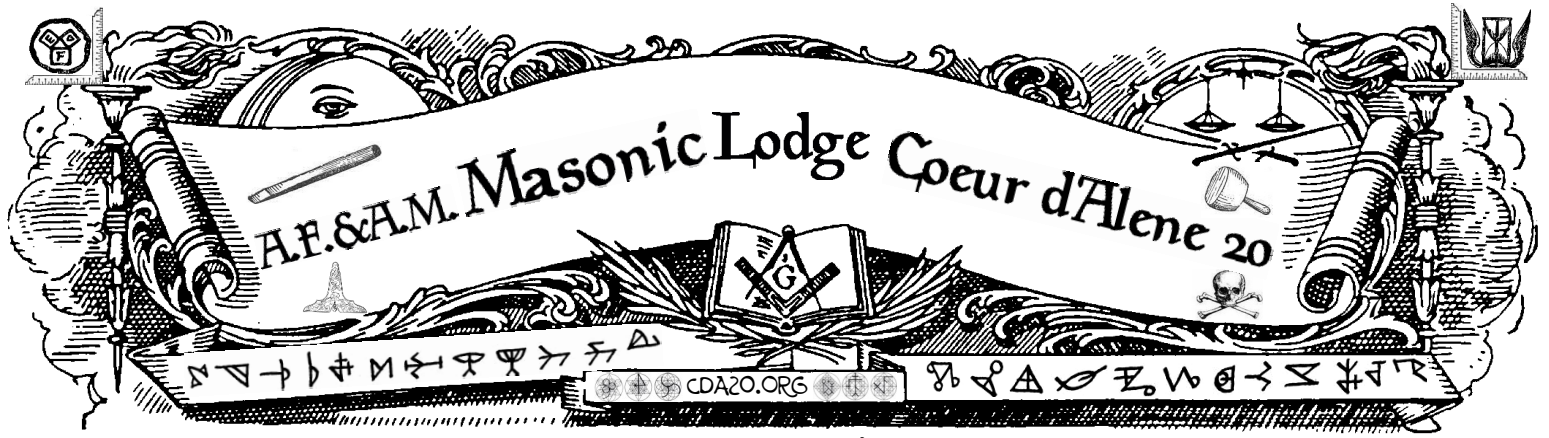
GENESIS-The beginnings.

The beginnings of what? When God, or the Uncaused Cause, begun to invest this infinitesimal part of space with a Solar System and people it with life. Life? 'What is it? "In the beginning was the WORD, and THE word was with God, and THE WORD WAS GOD." Life, then, is the uttered thought of the Uncaused Cause, animated by the active principle that sustains the fountain head, manifesting itself in multifarious forms. But what is this active principle? It is the UNKNOWN AND UNKNONVABLE. Self-sufficient, all-wise and indissoluble. 'We call it God, which we will be forever approaching but never approximating.

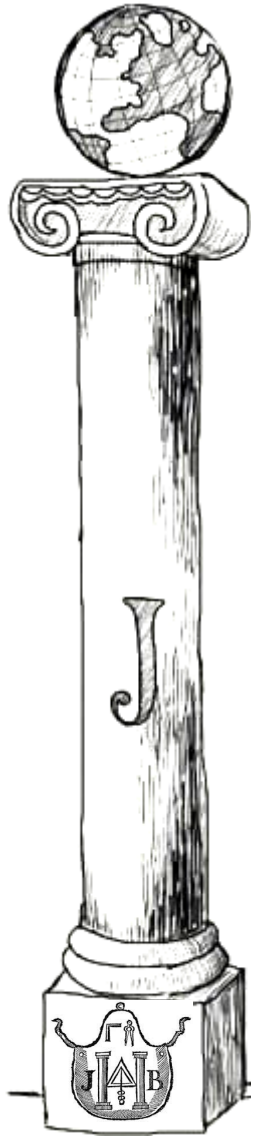
EXODUS-An expelling, a going out.

An expelling of what? All the animal propensities and inclinations carried over by man from the lower planes, from which, under the guidance of this All Wise Intelligence, he has evolved.

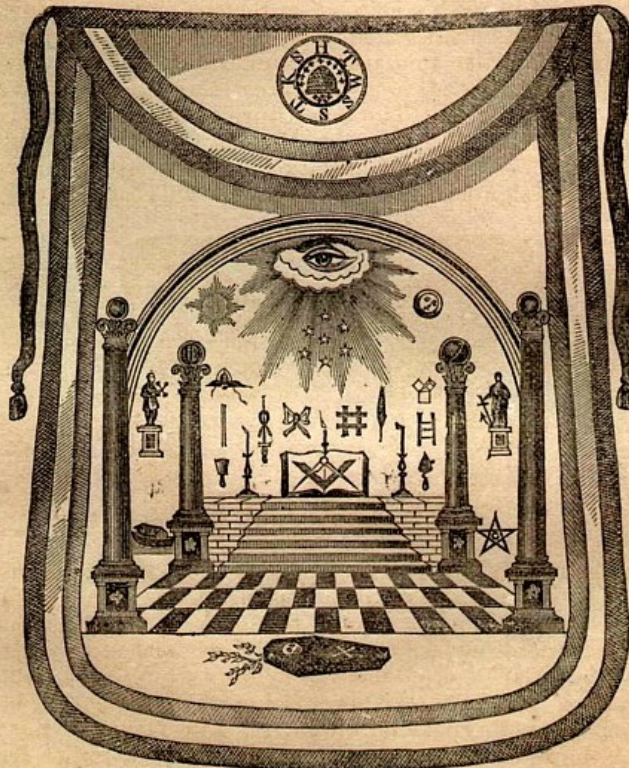




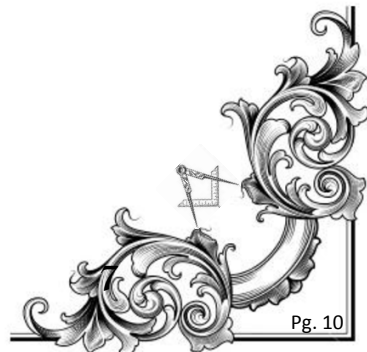
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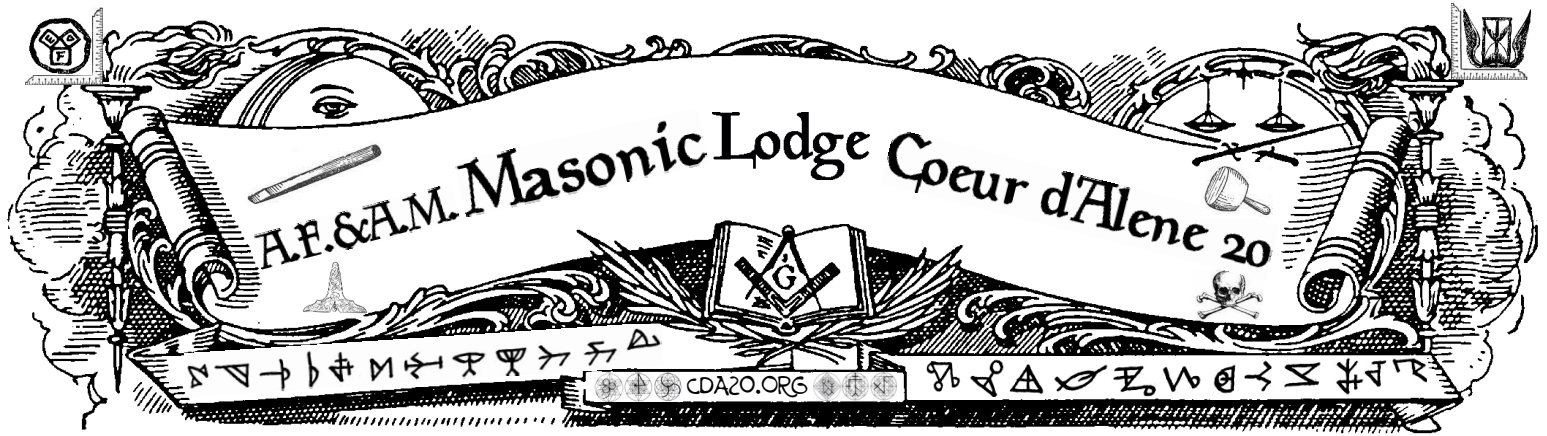


BROS. WASHINGTON AND LAFAYETTE.



MASONIC APRON PRESENTED TO GEN. WASHINGTON
BY MADAME LAFAYETTE.





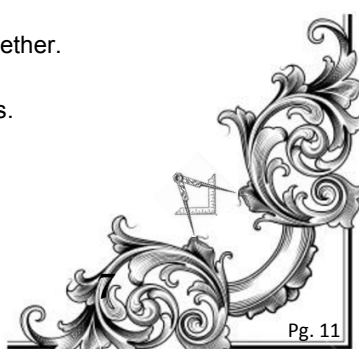
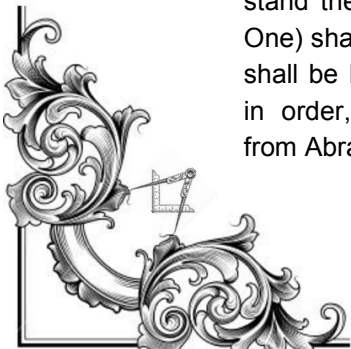
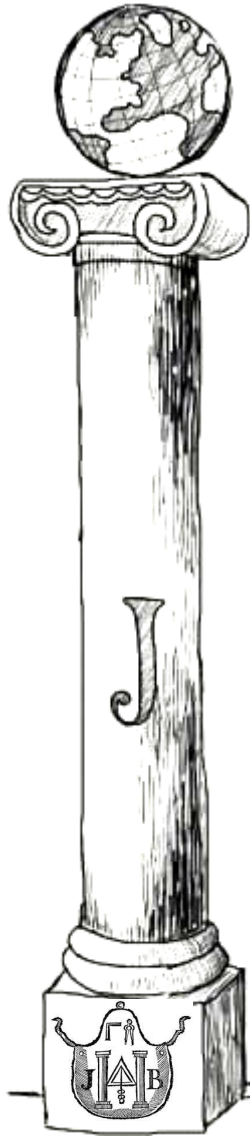
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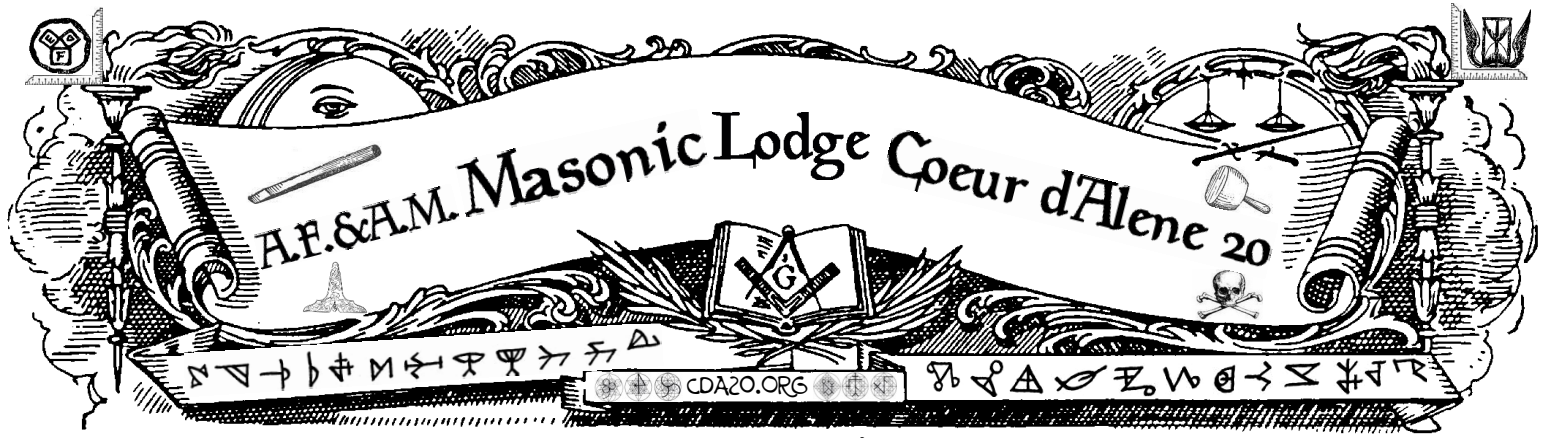
This Physical Universe;

is governed by physical law, and THIS law governs the physical man with the **He Phren** (*the cognate term for the lower mind*), the planets moving in one direction and the signs moving in the opposite.

This is "The upper and nether millstone." It has been said "That the mills of the Gods grind slowly. But they grind exceeding line." This is the law that Paul says he 'Found it to be unto (physical) death,' for, to the extent that man abuses his life force "With riotous living," to that extent does he shorten his days. Do not forget the law, "Honor thy Father (The Holy Breath) and thy mother (The Spirit,)" for these are the parents of the psychophysical germ; that it may be well with thee, and thou mayest LIVE LONG "upon the land which the Lord thy God giveth thee." It follows as a natural sequence that if a man honors these parents he cannot fail to honor his earthly parents; Now, as there is a law governing the physical man with the lower mind, so there is a law governing the spiritual man with the higher mind, and it is the discovery and faithful practice of this law that makes us "Free from the law of sin and death." So then, to quote the Isaac-Laughter. 'same author, "We are no longer under the (physical) law, but have become a law unto ourselves." Do you not better understand the words, "If Christ (the Christ(ed) One) shall make you free (from the law) ye shall be FREE INDEED?" I give you now, in order, the names and their meaning from Abraham to Jesus Christ:

- Abraham--Father of a multitude.
- Jacob-He supplants.
- Judah-Praise.
- Phares-Breach.
- Zara-Sunrising.
- Thamar--Palm Tree.
- Esrom-Fortified.
- Aram-Height.
- Axnmnadab-Bounteous people.
- Naason--Enchanter.
- Salmon-Clad.
- Booz--Agile.
- Rachab-Arrogance, pride, insolence.
- Obed-Worshipper, serving.
- Ruth-Friend.
- Jesse-Jah is.
- David-Beloved.
- Solomon-Light of the house.
- Urias- Jah is my light.
- Roboam-He increases the people.
- Abia-Jah his father.
- Asa-Physician.
- Josaphat-Jah is judge.
- Joram--Jah is exalted.
- Ozias-Jah is my strength.
- Joatham-Jah is upright.
- Achaz-Possessor.
- Ezekias-Becoming stronger.
- Manasses-Who makes to forget.
- Amon-Builder.
- Josias-Jah heals.
- Jechonias--Jah strengthens.
- Salathiel-I have .asked him of God.
- Zorobabel--Sown in Babylon.
- Abihud-Father of majesty.
- Eliakim-God raises.
- Azor--Helper.
- Sadoc-just; righteous.
- Achim-A cluster, gathering together.
- Eliud-God is majesty.
- Eleazar-Whom God helps.
- Matthan-Gift.
- Joseph-Added to.
- Mary-Water.
- Jesus Christ-Savior.





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Masonic Calenderer

Masons of the York and French Rites (i.e., Masons of England, Scotland, Ireland, France, Germany, and America) date from the creation of the world; calling it Anno Lucis, which is abbreviated A. L. signifying "in the Year of Light!" Thus, 1801 is A.L. 5801. This has a symbolic reference to the Light of Masonry.

In the Scottish Rite, (now known as the Ancient and Accepted Scottish Rite), the Era also begins from the date of the Creation; but Masons of that Rite, using the Jewish chronology, would call the year 1801, A. M. or Anno Mundi (in the year of the world), 5541. Sometimes the initials A.H. are used, signifying Anno Hebraico, or "in the Hebrew Year!" They have also adopted the Hebrew months, therefore the year ends with them on the 16th of September, and the new year begins on the 17th of the same month, which is the first of Tisri. The A. and P. Rite uses the Egyptian Calendar and the Era 00000,000 to denote an indefinite period of vast extent.

In the York Rite, the year begins on the 1st of January; but in the French Rite it begins on the 1st of March, and instead of the months receiving their usual names they are designated numerically, as first, second, &c. In a French Masonic document the 1st of January, 1801, would thus be called the first day of the eleventh Masonic month, Anno Lucis, 5801. The French sometimes use L'an de la V. L. Vraie Lumdre, Signifying "Year of True Light!"

Royal Arch Masons date from the commencement of the Second Temple,

which was 530 years before the Christian Era; hence A.D. 1801 would be represented by Anno Inventionis (A.. INV'.), 2331 in Capitular Freemasonry.

Knights Templar have also their mode of chronology, taking their year one from the organisation of the Order, A.D. 1118; so that Anno Ordinis would be A.O. 683, instead of A.D. 1801.

Other Degrees have their fanciful chronology, but the foregoing are the only styles of consequence.



HAPPY is the man Who knows neither his own weight, strength Nor destiny. But whose emotions awoken At every turn of the road. Who enjoys a life-long time of appreciation, With every aspiration guarded. Who spends his interest on inheritance, And at death's door finds his capital Of soul untouched. That man is a man Who follows in the shadow of the Master.



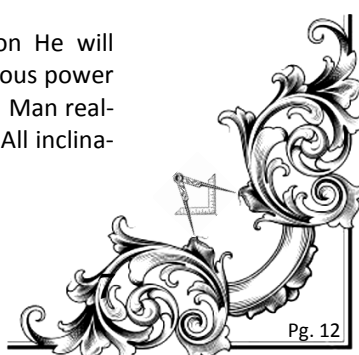
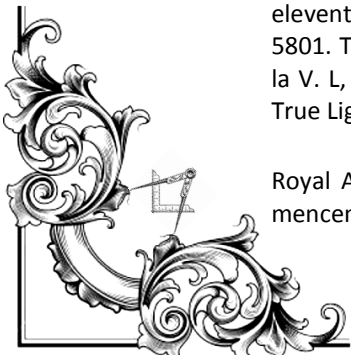
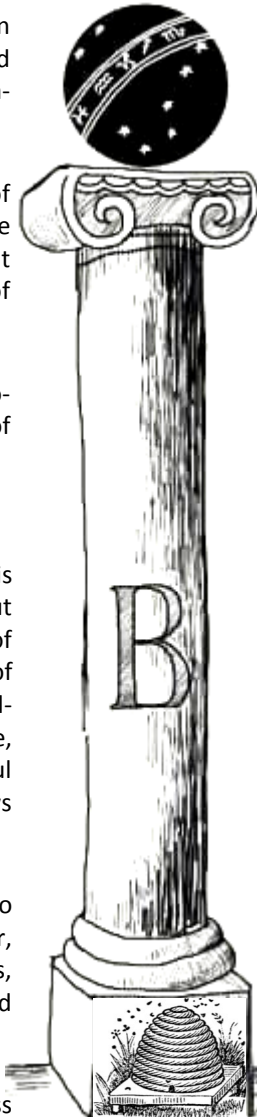
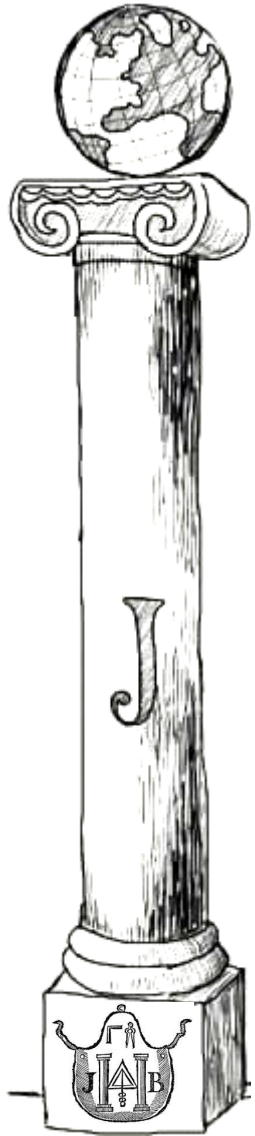
The man who has a purpose in life, Who lives in silence, Who visualizes no other, Will surely attain it. He is poised on his toes, He is ever ready to spring, His patience and silence in waiting are his greatest activity.

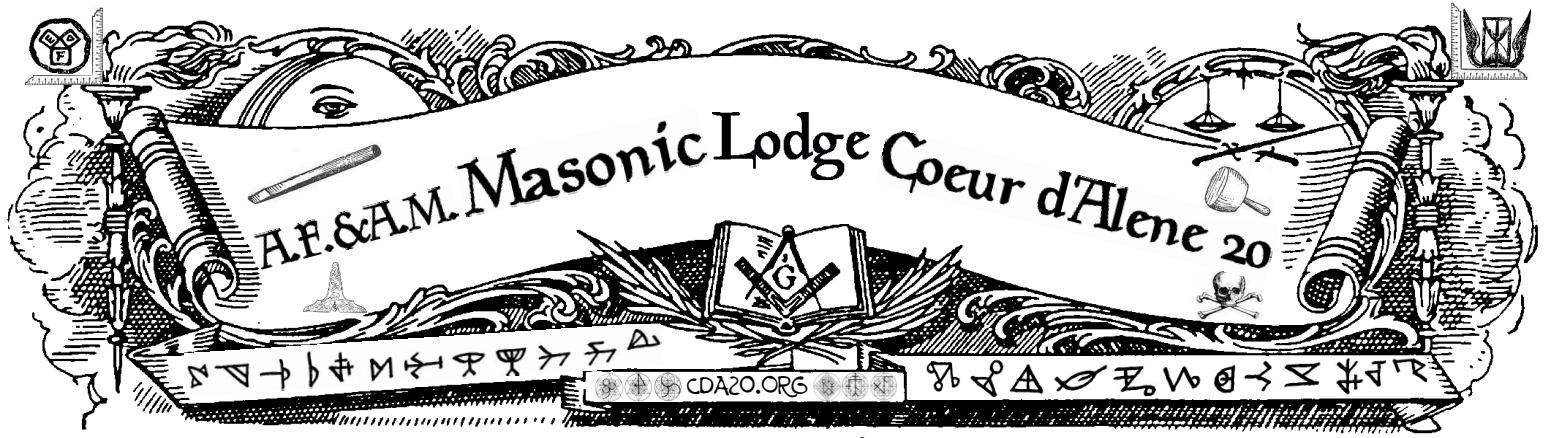


The man who labors in silence and darkness Possesses more power Than he who holds high his hand in broad daylight And proclaims his intentions.

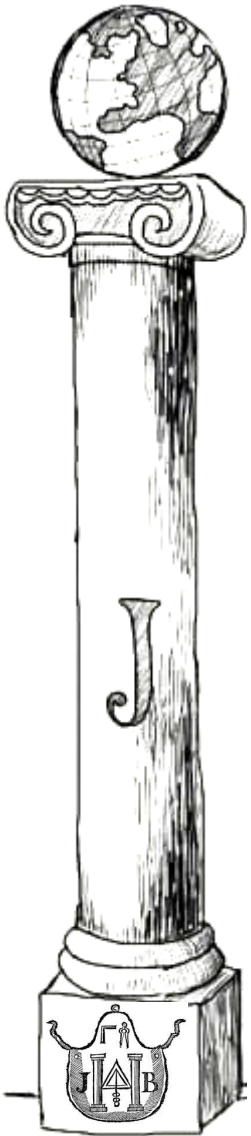


When God can trust His creation He will place in Man's hand A most precious power To create what he will. And when Man realizes this He will have burned out All inclination to do wrong.





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A salesman breaks down in a remote country lane, a farmer in the adjacent field comes over and they discover that they are "Brothers". The salesman is concerned as he has an important appointment in the local town: "Don't worry says the farmer you can use my car, I will call a friend and get the car repaired while you go to the appointment" Off goes the salesman and a couple of hours later he returns but unfortunately the car is awaiting a part which won't arrive until the next morning. "It's not a problem," says the Farmer, "use my telephone and re-schedule your first appointment tomorrow, stay with us tonight and I'll see that the car is done first thing!" The farmers' wife prepares a wonderful meal and they share a glass of fine single malt during an excellent evening, the salesman sleeps soundly and when he awakes there is his car, repaired and ready to go. After a full English breakfast the salesman thanks them both for the hospitality. As he and the farmer walk to his car he turns and asks "my brother, thank you so much but I have to ask, did you help me because I am a Mason?" "No" was the reply, "I helped you because I am a Mason" Travel well my Brothers.

"I wanted to wish all my brother Masons a very Happy Thanksgiving and to my beloved Marines, Happy Birthday! Semper Fi—So Mote It Be."

Bro. DB Jordan—Editor & Chief 2017

