



The Seat of Knowledge Trestleboard -Vol. II Issue II - february 6018

The Seat of Knowledge Trestleboard is an education based newsletter extracting articles and knowledge of interest from the past. Freemasonry is a rich and diversified field with world renown scholars who have contributed their knowledge to enhance ours, therein lies the reason for this particular Trestleboard. We are however happy to receive any articles or news including pictures from brothers of CDA 20 as well as recommendations and or suggestions. Please email submissions to: 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



Table of Contents

Pg.2 - ADAPTATION OF FREEMASONRY TO THE WANTS AND CIRCUMSTANCES OF YOUNG MEN - August C.L. Arnold - Past Grand Chaplain 1858

Pg. 04 - Whence Came You?
O. D. Street

Pg. 05 - The Basis of Brotherhood
Albert Pike

Pg. 05 - DR. BUCK -- A MILITANT MASON
JOSEPH FORT NEWTON, 1917

PG. 10 - THE BULLETIN COURSE OF MASONIC STUDY - R.I. CLEGG

HOW TO STUDY MASONRY

There are two ways of studying Masonry. One is to begin at the roots of all initiatory rites in the Men's House of primitive society, seeking out the reason for it, tracing it up through the Ancient Mysteries into the building orders of Asia Minor, Rome, and the cathedral-building period; and thence to the founding of modern Masonry, its growth, its organization, and the ramifications of its influence. Another way is to begin close by, in the Lodge, taking the initiate as he enters the Order, following each step as he moves on through the picture-gallery of symbol, drama, and parable, asking the meaning of each sign and symbol. Of course, such a method requires a tyled Lodge, or some private place of instruction, with due regard for the secrecy of the matters studied.

Now our thought is that the ideal way should combine these two methods, so that each may illumine the other. First learn the ritual - that is fundamental - not necessarily so as to be able to repeat it, but well enough to detect an error. That is, have a distinct and vivid picture of each degree in mind, and then make free use of the wise little word Why. Soon there will be a whole crop of questions asking for answer, and to find the answer it will be necessary to take up the other method - going back into the past to learn the why and wherefore of things and how they came to be. Research will thus be made to serve the ritual, and the ritual will at the same time be the basis and inspiration of our research.

Bro. DB Jordan
Publisher - Editor & Chief
Cover design: DB Jordan





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

Adaptation of Freemasonry to the Wants and Circumstances of Young Men - 1858

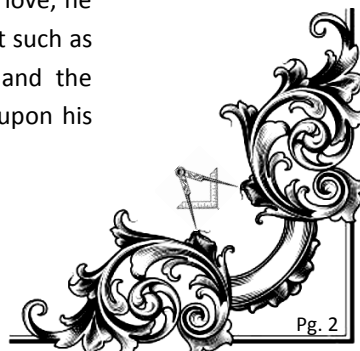
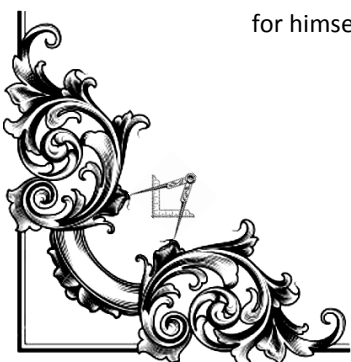
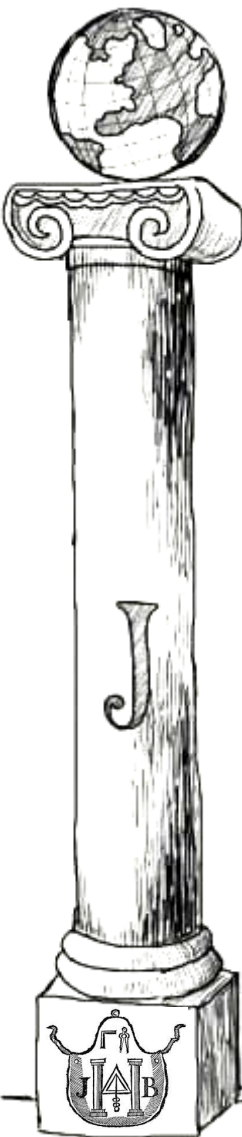
Among the almost endless variety of human wants, there is not one which makes itself so powerfully and keenly felt as the want of friendship— society — the intimate and constant communion of soul with soul. We all are conscious of it, the young especially. They have need of virtuous associates, whose conservative influence will always surround them; without these, their virtue has no security.

We know how powerful the family influence, judiciously directed, is to preserve one from the seductions of vice. In the bosom of a family, with brothers and sisters around him, the young man spends the first years of his life. Parental kindness, sisterly and brotherly affection, and the sympathy of the family acquaintances, gratify all his social wants, and leave him nothing in that direction to desire. When he is ill, the most tender and self-sacrificing love watches over him, anticipates every want, and, without weariness or complaint, seeks to tranquilize his sleeping, or amuse his waking hours. But this charming state cannot endure.

Life is inexorable in its claims; its duties, and responsibilities, and labors must be promptly met. A time must come when every youth must be thrown back upon himself— leave the tranquil security of his father's home, and seek for himself a position among strangers.

Now, when he is beyond the reach of this family influence — beyond the reach of that tender providence which had so carefully guarded him from vice, and soothed his griefs, and sympathized with all his youthful aspirations and pleasures — when this influence ceases to surround him, what will take its place? what power will continue its ministry of love? what will be to him father, mother, brother, sister — home? Will society? Alas society, to its deepest core, is selfish, corrupt, unnatural, unloving Society will not, and cannot! He is in the heart of the great world — seductions and temptations are rife around him — ever and ever do they sing to him, more and more do they gain upon him, and now he is drawn to the very edge of the abyss — troops of foul fiends are preparing to plunge him headlong; but where is the saving, helping arm, the rescuing power that can redeem him from his fearful peril? He stands on the brink of a precipice, fascinated by the Delilan songs of vice, dazzled by its golden splendor, entirely unconscious of that thunder-stream of ruin which foams and boils at his feet, as if impatient to engulf him in its burning tide!

He is also in distress, and must suffer alone, with none to console him with a word of hope, of sympathy, or of love; he falls sick, and has no attention but such as money may purchase; he dies, and the cold eyes of strangers only look upon his grave, if indeed a grave he has.





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

This is the picture of thousands of young men; and we wish to say that it is precisely here that we see the beauty and utility of our Order. We wish to present the institution of Freemasonry as a vast family circle, spread through the entire world; always powerful and efficient to preserve those who are brought within the sphere of its influence. The young man who is a member of this fraternity, may go where his father's counsel and his mother's care cannot reach him — cannot preserve him; but he cannot go beyond the reach of that larger family to which he belongs. Silently and invisibly, yet with unslumbering assiduity, it watches over him, and by its wise counsels, its tender sympathies, its judicial disciplines, and rational restraints, saves him from those ways of vice which ultimate in perdition.

Were we the father of sons, who had grown to maturity, and who were about to enter upon the duties and labors of life, to work out their own moral, and spiritual, and temporal destiny, it would be one of the first wishes of our heart that the protecting shield of this Order should overshadow them. For we should know, that when they were beyond the reach of our personal influence — where our counsels could not be heard, when temptations were luring them to their ruin; nor our paternal sympathy and love surround them when misfortunes crushed their brightest hopes, or sickness laid them low on the bed of suffering — they would still be protected and preserved in those same good principles in which they were cradled, and in those habits of virtue to which they had been reared; and receive those

same tender cares which our own paternal heart would have prompted, were they under our immediate inspection.

Were we the father of sons, who had grown to maturity, and who were about to enter upon the duties and labors of life, to work out their own moral, and spiritual, and temporal destiny, it would be one of the first wishes of our heart that the protecting shield of this Order should overshadow them. For we should know, that when they were beyond the reach of our personal influence — where our counsels could not be heard, when temptations were luring them to their ruin; nor our paternal sympathy and love surround them when misfortunes crushed their brightest hopes, or sickness laid them low on the bed of suffering — they would still be protected and preserved in those same good principles in which they were cradled, and in those habits of virtue to which they had been reared; and receive those same tender cares which our own paternal heart would have prompted, were they under our immediate inspection.

What we wish, then, particularly to say is, that our Order is the only substitute for that home influence, without which there can be but little or no - security for young men. And we would say most earnestly to all lovers of humanity, especially to you, fathers, who have sons, whom you wish to preserve in those virtuous principles to which they were trained in their youth — to you, mothers, whose sons are already





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

"WHENCE CAME YOU?"

thrown upon the world, to be buffeted by its storms and assailed by its temptations — to you, sisters, whose brothers, far from the celestial consolations of parental and sisterly love, and victims to disease, would give worlds for some sympathizing breast, upon which to repose their throbbing temples — you should be the very last to say a word or think a thought against an institution which is now nearly the only green spot in the dreary waste of life; which binds those sons and brothers to the practice of every virtue, guides them in prosperity and health, and, as a ministering angel, bends over them with tenderest pity, in their chamber of suffering. True, there are sorrows which our Order cannot reach; there are griefs which it cannot remove; but nevertheless it still pursues its way, imparts its healthful influence, accomplishes its beautiful ministry of charity. It breaks the blow, although it cannot heal all the wounds of misfortune.



Good Old Days?

Bothered by the frequent coffee breaks and other interruptions in the modern workday, the veteran plumber said, "Back in the days when I was taught my trade, we never did any of this goldbricking. After we'd install two lengths of pipe, our foreman would turn on the water and if we couldn't keep ahead of it, we'd get fired."

Daily this question is asked by Masons without the slightest thought as to its real meaning. It is fitting that the answer we make to it in the lodge is well nigh unintelligible, for it is about as intelligible as any ever given it or as probably ever will be given it. Who can answer the question "Whence came you?" Who has ever answered it? Who will ever answer it? Equally baffling and profound is that companion question, familiar in some jurisdictions, "Whither art thou bound?" Equally an enigma is the answer we give it. Simple as these questions appear, they search every nook and cranny and sound every depth of every philosophy, every mythology, every theology, and every religion that has ever been propounded anywhere by anybody at any time to explain human life. They allude to the problems of the origin and destiny of mankind; they lie at the foundation of all the thinking and of all the activities of man except such as are concerned with the purely utilitarian question "What shall we eat and where-withal shall we be clothed?" All our better impulses, all our loftier aspirations, all our faiths, all our longing for and striving after nobler state of existence, either in this or a future life, are but attempts to answer these two questions. They are the supreme questions which men have been asking themselves and each other ever since men were able to think and to talk,





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

DR. BUCK -- A MILITANT MASON

BY BRO. JOSEPH FORT NEWTON, 1917

and they are the questions which men will continue to ask oftenest and most anxiously until the time when we are promised that we shall know even as we are known. It is thus that study and reflection bring out the beauty and the profound significance of the simplest of Masonic formulae.

THE BASIS OF BROTHERHOOD

It is not possible to create a true and genuine Brotherhood upon any theory of the baseness of human nature. There can be no real Brotherhood without mutual regard, good opinion and esteem, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, and who look habitually for the good that is in each other, and who allow and overlook the evil, who can be Brethren one of the other, in any true sense. — Albert Pike.

MAKE THE VOYAGE ALONE

You must make the voyage with self alone
 Into the beautiful realms of God,
 Though it lead you afar and away from home
 Into haunts that are seldom trod.
 It is nature's plan, it is nature's call,
 It is nature's way so true,
 And you, the consciousness in it all
 Must find what is TRUTH to you. — L.B.M

TAPS are sounded all too often in our noble army of Builders, as one by one our veteran leaders and students pass into "the Eternal East." Few names are more widely known in our Fraternity, and none more highly honored, than that of Dr. J.D. Buck, whose death at the mellow age of seventy-eight takes from us a man distinguished alike in Medicine and in Masonry, as indefatigable in his studentship as he was tireless in his benevolence. He was a man of fine character, of forthright intellect, faithful and true in all the fellowships of life, respected as a citizen, beloved as a friend, honored as a Mason; and if we were asked to sum up his long life in a single phrase it would not be hard to find— the search for truth and the service of mankind.

Self-made and self-trained, he had an insatiable thirst for knowledge, and, his mind, far-ranging by nature, journeyed into many a replete field of research in quest of truth — passing through more than one phase betimes, as he advanced from system to system in his pilgrimage. Original without being creative, what it lacked in orderliness it made up in the vigor and daring with which it dealt with first principles and ultimate issues in science, philosophy, economics and religion—as witness the names and number of his published works. What his final conclusions were may be found, no doubt, in





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

the book which he left unfinished, and we are sure it was written in that style virile and direct, touched at times with beauty and fire, which is familiar to all who have followed his pen.

Truly it was a great privilege to have carried an open mind and a kind heart over so long a span of years, watching the revolutionary changes of thought and life between 1838 and 1916. Better still, our Brother filled his years to the brim with fruitful labors as a citizen, a scientist, a teacher, and a friend of his race, leaving the world better than he found it, helping forward every good cause.

Here follows a brief sketch of his life wherein the leading facts are recited, which his Brethren will want to know: Dr. J.D. Buck was born in Fredonia, N. Y., Nov. 20, 1838. His early education was obtained at Belvidere Academy, Belvidere, 111., to which place his parents had removed. Later he attended the Janesville, Wis., Academy. The early death of his father made it necessary for him to quit school and assume the responsibility of the bread winner for the family, at an age when most boys are in high school.

His work at bookkeeping was stopped at the age of seventeen, because of failing health; and fearing lung trouble he took to the pine woods of Michigan. He worked at lumbering and swung an ax during the summer. In the winter he taught school, and studied along those fundamental scientific lines which later served to distinguish his work as original in medicine as well as in the field of general literature. At the age of 23 he enlisted,

at the first call for Civil War' Volunteers, in Merrill's Horse, Company H., a regiment recruited at Battle Creek, Mich. Later his health failed, and for three months he lay in the hospital at Camp Benton, Mo., from which point he was honorably discharged and sent home. On return of his health, he again taught school in the winter, and worked as a master carpenter during the summer, in this way not only aiding the support of his mother and in the discharge of her responsibilities but he began the study of medicine with Dr. Smith Rogers at Battle Creek, Mich., later attending Hahnemann Medical College at Chicago, and graduated in 1864 from the Cleveland Medical College.

In October, 1865, he was married to Melissa Clough at his old home and place of birth, in Fredonia, N.Y. In 1866 Dr. Buck was made instructor in Physiology and Histology in his Alma Mater at Cleveland, receiving no remuneration at that time nor at any time during forty years of teaching medicine in Cleveland and later in Cincinnati, as this was before the days of endowed medical schools and state medical departments connected with the universities.

Notwithstanding the call to duty in teaching medicine, the demands upon him ever increased, and the rare judgment he brought to bear upon his cases, slowly and surely, made of him the reliable physician and that rare jewel, a sympathetic consultant, to whom the profession long





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

continued to turn in times of doubt and difficulty.

In August, 1870, Dr. Buck removed to Cincinnati. In 1872 he called the meeting of physicians which, at Dr. Pulte's office in Cincinnati, resulted in the founding of Pulte Medical College of which Dr. Buck was the Registrar and Professor of Physiology from its organization to 1880. He was then made Dean and Professor of the Theory and Practice of Medicine which position he held almost up to the time, a few years ago, when the Pulte Medical College was absorbed by the Ohio State University.

Some twenty years ago he took up the study of psychology as a basis for his work in medicine in the department of nervous and mental diseases, to which department he was made Professor in Pulte Medical College. As a part of his study he made a thorough and exhaustive investigation of hypnotism and spiritualism, and from a purely scientific standpoint concluded that they were both destructive in their very nature and tendency, and therefore not to be made the basis of either the teaching or the cure of nervous or mental troubles.

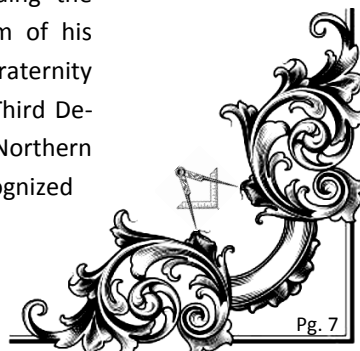
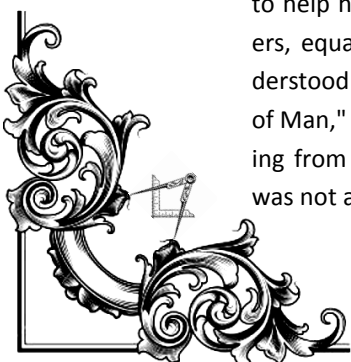
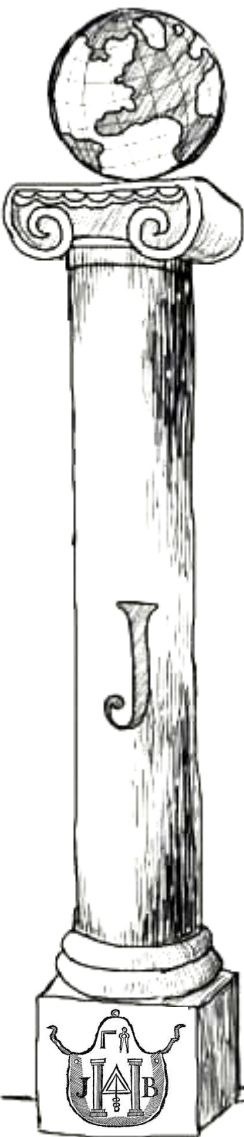
Pursuing his search, but ever mindful of his duty to his profession, he went from the philosophy of DesCarte and of Schopenhauer to the Vedas of Old India, in the search for the kind of knowledge which would best aid man to help himself. That he found something others, equally earnest, have missed may be understood by reading his first book, "The Study of Man," or any one of the other volumes coming from his pen. While for the past year he was not actively in the practice of

medicine, he has been putting in some spare time on another book dealing with that ever present problem of economics, but the shadow of death has dimmed the light which would have been thrown upon the topic by his handling of the material.

"To be a good man and true" is the first great lesson a man should learn, and over 40 years of being just that in example, Dr. Buck won the right to lay down the precept. This he has done in the kindest manner possible in the ethical teachings which abound in all his books, and his frequent essays on ethics, economics and other timely topics attest the vigor of his mind, the kindness of his heart and the bigness of his soul.

Dr. Buck was an Ex-President and has been a member of the Cincinnati Literary Club for 44 years, and was devoted to its work and its traditions. He was President of the Am. Section of the Theosophical Society during that period in his career when investigating the theosophical teachings. He was repeatedly honored by his local and State and National Medical Societies, and was an Ex-President of the Am. Institute of Medicine.

There is no need to add that Dr. Buck was an active and influential member of every Rite of our historic Order, holding the highest rank both in the esteem of his Brethren and in the gift of the fraternity—including the honorary Thirty-Third Degree of the Scottish Rite in its Northern Jurisdiction. Indeed, he was a recognized





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

leader of a definite school of Masonic thought and propaganda; and while we have never been able to agree with all the conclusions of the school which he represented, we are none the less appreciative of its services to the Craft—knowing that Truth is larger than the formula of any one school or of all schools put together. Surely, by this time we ought to be able to hold differing views without marring our unity of spirit, never forgetting that without charity no truth is of any real worth.

Dr. Buck was a militant Mason. There are certain fundamental, farshining principles which he held it to be "The Genius of Freemasonry" to defend and its mission to expound, exemplify and make prevail—such principles as lighted the way of the Pilgrims of the Mayflower who, defiant alike of arbitrary civil power and insolent ecclesiastical authority, set sail on a wintry sea to found "a church without a bishop and a state without a king." Those principles, as he knew, are one with the creative spirit and prophecy of our Republic, and it was therefore that his Masonry, on one side, was a spiritual patriotism in the exposition of which he was truly and impressively eloquent. In behalf of free thought, free conscience, and the sovereign right of man to worship in the way his heart loves best, he was a crusader—as every Mason must be, albeit some of us may use a harp instead of a hammer for a weapon.

By the same token, he was sleeplessly alert lest these principles, so vital to human welfare, be compromised or undermined by subtle, sinister influences always seeking their overthrow. Like many others, he felt the danger

in our midst of a venerable Hierarchy alien to the genius of the republic and foreign to its ideal, and tirelessly active with a cunning learned through long ages, taking advantage of the liberty of our land to undo, slowly and imperceptibly, its institutions. Such a disaster is possible, but hardly probable; and if others do not share his fear in the same degree, it nevertheless behooves us to be awake, knowing that eternal vigilance is the price of liberty, and that government without tyranny—like religion without superstition—is a hard-won, precious inheritance of our humanity. Not all may be able to adopt the method of Dr. Buck, but he is a poor patriot, and a poorer

Mason, who does not honor his motive, his courage, and his earnestness. Not a few felt that Dr. Buck was in some degree antagonistic to the Christian religion. Not so. He was profoundly religious, but his insight went deeper than dogmas, down to the primitive fires of faith that are forever burning, and to the permanent fountains of hope that forever flow. He knew that if all temples were swept away, all creeds lost, and all rites forgotten, the heroic, creative soul of man would rise radiant and new-born, uplifting new temples and dictating new sacred books. He saw that if the Christian records were destroyed, the spirit of Christ and his basic truths would abide, because they are a part of the order of the world. As we may read, in the introduction to his "Mystic Masonry," perhaps his most widely read





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

"What, then, shall we conclude regarding the real genius of Christianity? Is it all a fable, put forth and kept alive by designing men, to support their pretensions to authority? Are historical facts and personal biography alone entitled to credit? While everlasting principles, Divine 'Beneficence, and the laying down of one's life for another are of no account? Is that which has inspired the hopes and brightened the lives of the downtrodden and despairing for ages a mere fancy, a designing lie? Tear every shred of history from the life of Christ today, and prove beyond all controversy that he never existed, and Humanity from its heart-of-hearts, would create him again tomorrow and justify the creation by every intuition of the human soul and by every need of the daily life of man. The historical contention might be given up, ignored, and the whole character genius, and mission of Jesus, the Christ, be none the less real beneficent, and eternal, with all of its human and dramatic episodes. Explain it as you will, it can never be explained away the character remains; and whether Historical or Ideal, it is real and eternal."

This, greatly said, shows us that the real religion of the man rested upon that profound faith which underlies all creeds, and that inextinguishable hope which overarches all sects. It is the universal religion. Its ideal is character; its revelation, wisdom; its heaven, hope; its worship, love. Because Freemasonry is founded upon this universal faith, because it holds aloft the torch-light of Tolerance, Equity and Fraternity, treating all religions with respect, while recognizing certain basic truths common to all—the existence of God,

the Brotherhood of Man, and the immortality of the Soul— Dr. Buck loved it, served it faithfully and fruitfully, and found his home in its temple. With details of his service to Masonry, his studies in its symbolism and philosophy, and his activity in its behalf, we hope to deal more at length at another time, wishing now only to lay a tribute on his new-made grave.

Often we have thought that the best thing he ever wrote was his little book entitled "The Lost Word Found," not only for its style, but for the glimpse which it gives of the innermost nature of the man and his quest of truth and the ideal. Whether or not he found the Lost Word—whether any one can find it upon this earth— we need not stop to debate; but we may be sure that our Brother has found it in the Great White Lodge whither he has gone. A noble and true man, kindly and brotherly, he will be missed in the gracious circle which he adorned, and his name will be spoken with reverence and gratitude wherever Masons meet upon the Level and part upon the Square.



THE MISSION OF MASONRY

Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating farther back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banner and to war against evil, ignorance and wrong. - Albert Pike.





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

THE BULLETIN COURSE OF MASONIC STUDY

MASONS who have made a study at any length of Freemasonry and then have tried to interest others in a like pursuit soon arrive at certain definite conclusions. There should be a handy and concise arrangement of material and of topics. The research must be lessened of tedium or trifling. Short and pithy papers attract more than long and sometimes prosy chapters.

Even as these lines are written there comes from a scholarly American Mason a letter saying "I have felt the need of an elementary textbook suitable for recommendation to beginners."

First of all then let us prepare a chart of operations. We will adopt a simple but I trust a sufficient classification of our subject, Masonry, into these leading topics: Ceremonial Masonry, Symbolical Masonry, Philosophic Masonry, Legislative Masonry, and Historical Masonry.

For our purpose let us roughly define the scope of these main topics, remembering of course that they cannot but overlap here and there.

1. Ceremonial Masonry pertains to the vocal and visual presentation of monitor and ritual.
2. Symbolical Masonry employs memory aids to impress the Masonic instruction.
3. Philosophic Masonry is the science of Masonic fundamental teaching.
4. Legislative Masonry comprises the legal practice of the fraternity.

5. Divisions of the subject have not been arranged at random. Well aware am I that everybody seems in treating the subject to prefer a historical start. Chronologically there is merit in doing so as a matter of recording the order of events.

But I much prefer to present the order of discussion to relate directly to the individual Masonic experience; first the Lodge, then the instruction given therein, next the ethics, afterwards the laws, and finally the history.

Historical Masonry appraises Masonic events and events. These divisions may be again subdivided. For purposes of publicity we cannot be too detailed in references to the "work." Division 1, Therefore, can only be very roughly grouped. Division 2 is for like reasons similarly restricted in treatment. Divisions 3, 4 and 5 are more flexible of adaptation.

For a working analysis of Masonic material a superior textbook is necessary. It is perplexing to refer students to sources they cannot easily tap. Completeness and authority are also as essential as that the textbook be readily available and readable. I have chosen the very latest edition of Mackey's Encyclopedia as the textbook.

Additional references will be provided throughout the entire outline. Readers will note that this system permits any one to go ahead as far as he likes, with or without Study Club organization. But, Obviously, the discussion and co-operation of the many are most advantageous. By all means get the Study Club habit.





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

References are select. Very many more could be cited. Every student will hunt up others for himself. For instance, mention of "Chaplain" in connection with the Lodge suggests the names of other officers to be sought under their appropriate headings in the Encyclopedia as "Wardens," etc.



GEOMETRY

Geometry, that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of the scales of a fircone, as in the arrangement of a spider's living web; we find it in the spiral of a snail shell, in the chaplet of a spider's thread, and in the orbit of a planet; it is everywhere, as perfect in the world of atoms as in the world of immensities.

Henri Fabre. The Cufic of the Spider.

THE ETERNAL RELIGION

I offer this book to the sight, not of philosophers and wise men of the world, nor of great theologians wrapped in endless questionings; but to the simple and untaught, those who seek to love God rather than to know many things. For not by disputing, but by doing will He be known, and by loving. - Richard Rolle, 1316.

THE WISDOM OF WAITE

The keynote of creation is modesty, and its spirit is that of concealment. There are depths of the universe which give up strange forms, as the sea gives up monsters.

The light of the true world is darkness unto this. The universe exists for its intelligences; and for man—in so far as he can use it. Morality is not the end of life, but rather its beginning. Covetousness is a cardinal virtue when it is directed to imperishable things. The secret of eternal life is that of love, and the secret of love is to live in the lives of others, with and for them. All great books are sacraments, but all readers do not communicate worthily. Human life is the story of a great secret, but we are slowly unravelling the plot.

—A. E. Waite. Steps to the Crown.

MORAL IDEALISM

Masonry is moral idealism, by which is meant no vague and filmy dream, but a life-like portrait seen in advance of what men and society should be. Ideals, so far from being mere visions, are the most accurate results reached by means of the most painstaking calculation. It stands much in their favor that they come not from the brains of the evil, but from the intellects that are greatest. The greatest minds of each age have pleaded for Liberty because only the great minds can paint in advance the portrait of a free people. Many nations are now in the mire, lacking mind great enough to grasp a lofty ideal. Instead of being a mere romance, an ideal is the long mathematical calculation of a mind as logical as Euclid. Idealism is not the musings of a visionary; it is the calm geometry of life.





The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

THE LEADER OF THE PEOPLE

"I SAT IN LODGE WITH YOU"

Earth listens for the coming of his feet; The hushed Fates lean expectant from their seat. He will be calm and reverent and strong, And, carrying in his words the fire of song, Will send a hope upon these weary men, A hope to make the heart grow young again, A cry to comrades scattered and afar: Be constellated, star by circling star; Give to all mortals justice and forgive: License must die that liberty may live. Let Love shine through the fabric of the State-Love deathless, Love whose other name is Fate. Fear not: we cannot fail - The Vision will prevail. Truth is the Oath of God, and, sure and fast, Through Death and Hell holds onward to the last. - Edwin Markham.

*Edwin Markham (born Charles Edward Anson Markham April 23, 1852 – March 7, 1940) was an American poet. From 1923 to 1931 he was Poet Laureate of Oregon.

When those words are spoken the ice is broken, two men, strangers till then, become friends, and the fire of fellowship burns. It was a true stroke, a tender touch, a fine flash of insight when Wilbur Nesbit wrote those lines, which will surely become a classic of the Craft. What a world of difference it makes to hear those words! Somebody can vouch for you. Doors open. Hands are outstretched.

The old loneliness melts into a mist, like a bad dream. What more can we do in this world than vouch for one another, anyway? The richest man is a pauper if nobody will vouch for him. What is the matter with the criminal? Chiefly, that no one will vouch for him. God of dreams, what, a text for a thousand sermons! But it is not preaching we need, but just to take the text to heart and live up to it.

"Those words hold all of brotherhood
And help me face the world anew,
There's something deep and rich and good
In this: 'I sat in lodge with You.'"



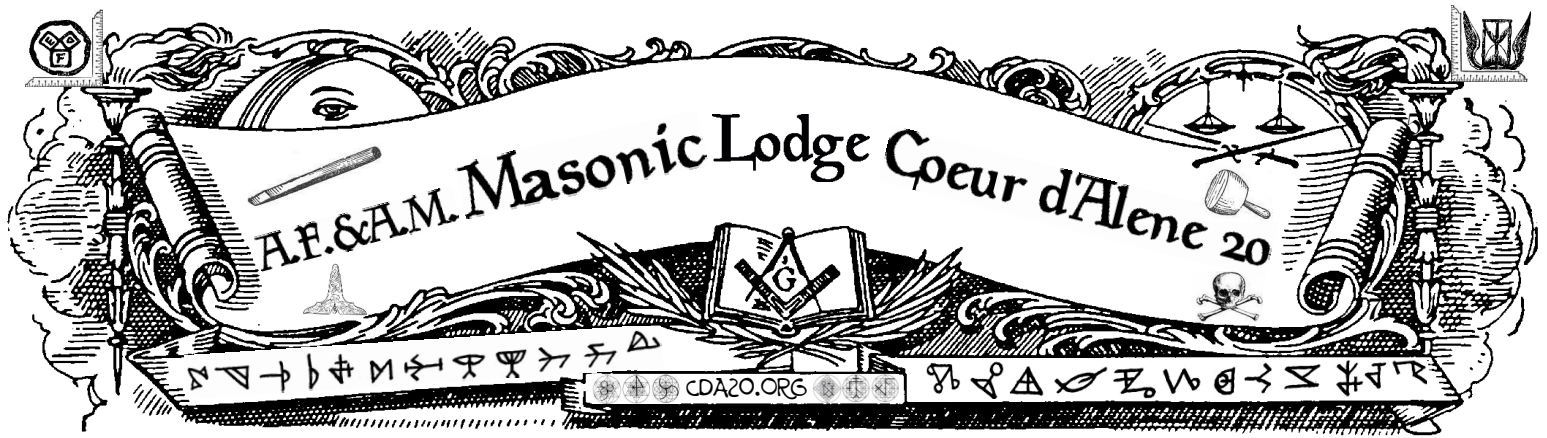
The Hour Glass

"The hour glass," emblem of life's swiftly running sands, Gives all a timely warning of an approaching end, Moments, swiftly passing, soon will end life's idle dream; Soon we all must cross Death's cold and silent stream.

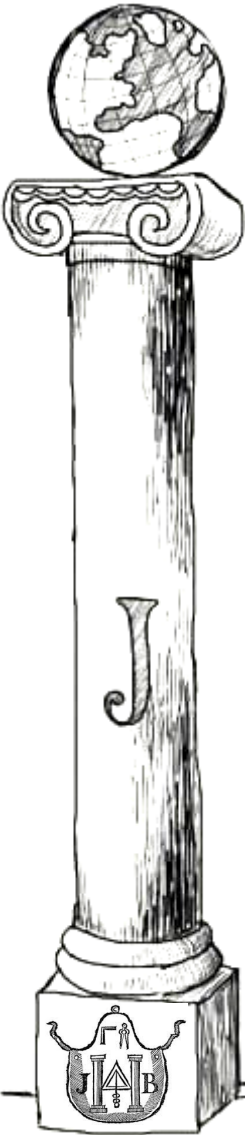


IV CC MUS

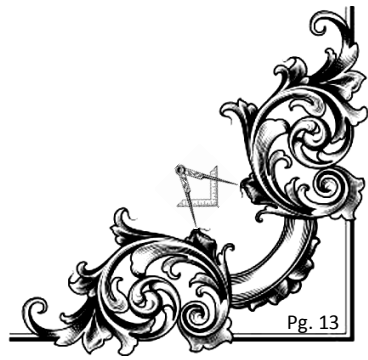
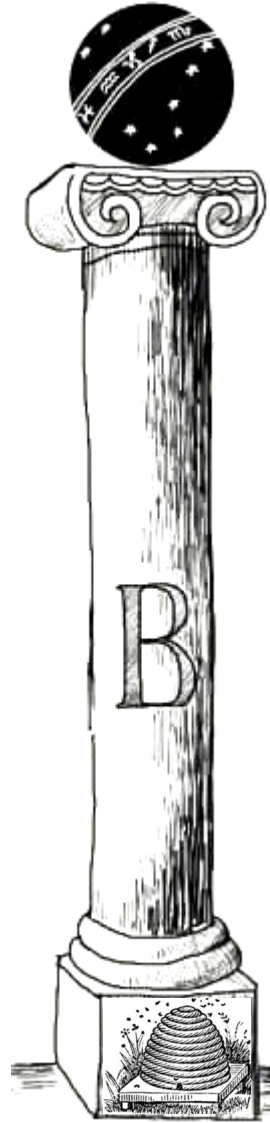




The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018



A knights Templar being tortured

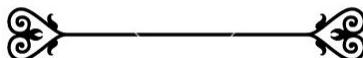




The Seat of Knowledge Trestleboard - Vol. II Issue II - february 2018

HUMOR

Here's one from our lodge: A past master of ours likes to tell the story of one of the first times he had ever sat as the senior deacon in lodge. It was back in the early 90s. The PM was sitting in the SD's chair during a regularly stated communication when he spotted one of our older brothers (who I believe held the gold fidelity medal within the district) slowly get up from his seat near the secretary's table and shuffle towards the exit. The older brother had some trouble walking and had brought a cane. So he starts shuffling along towards the door. Everyone in the room thought that he was leaving to go to the bathroom or something. He finally made his way past the JW and then abruptly turns and starts heading towards the north side of the lodge. People start to wonder what's going on. He passes the altar/Senior Warden and eventually makes it to the north side, he then makes another turn, now facing the senior deacon. By this time, normal business in the lodge had stopped as the WM and the rest of the lodge are just watching, wondering where the hell he's going. As he turns to face the Treasurer and SD, the older brother starts to pick up speed and shuffles towards the PM. He shuffles right in front of the PM, smacks his leg with this aluminium cane, and exclaims "OFFICERS DON'T CROSS THEIR LEGS!". He then makes a full 180, shuffles his way back across the lodge room, and sits right back in his seat near the secretary as if nothing had happened. The lodge room erupts in laughter while the PM just sits in his chair wondering what the hell just happened. Bruised ego with a slightly sore leg.



A Mason was having trouble with his ritual, and was telling a fellow Mason about his difficulty in a pub one day, and his friend said, "I know a man down the road who sells parrots who know the ritual and can prompt you when you have any trouble." So the next day, off he went to the shop, where the owner told him he had three such parrots. He pulled back a curtain and there they were sitting in their cages, one with a Master Mason apron on, one with a Worshipful Master's apron on and the last one wearing the apron of Grand Lodge. The wee Mason asked the owner how much was the parrot wearing the Master's apron. "£2000" said the owner, "but he knows all the Ritual, including the inner workings, and will always prompt you when you get stuck." "No, No." says the wee Mason, "too expensive. What about the one with the MM apron on?" "Well" says the owner, "that's £1000, but he knows all the Ritual, but not the inner workings, and will always prompt you when you get stuck." "No" says the wee mason, "Still too expensive, "what about the one with the Grand Lodge apron on?" "You can have him for £10." says the owner?. "£10." says the wee Mason, "Why so cheap? He must know all the ritual and the inner workings?" "Oh Yes" says the owner, "he knows it all, but when you make a mistake, all he does is sit there, shake his head and goes tut! tut! tut!"

