



Coeur d'Alene Lodge 20

Murray, Idaho EST 1886

Monthly Trestleboard

Seat of Knowledge

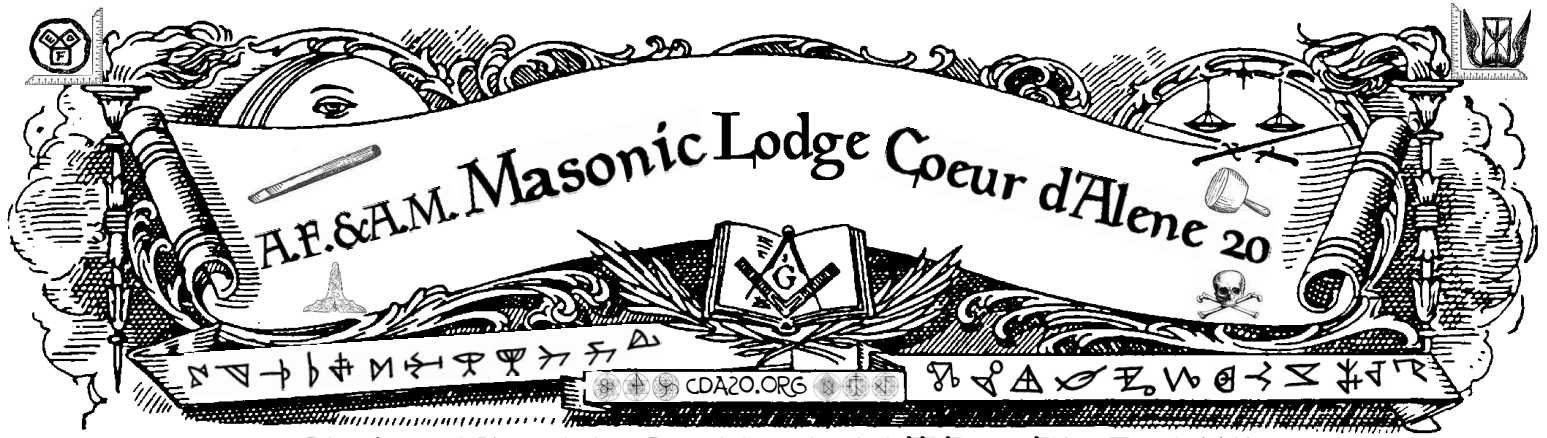
April 2018

Publisher & Editor

Bro. DB Jordan

CDA20.org





The Seat of Knowledge Trestleboard -Vol. II Issue IV - April 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



**CDA 20 Stated Communication
Mon. 09 April @ 1900**

Table of Contents

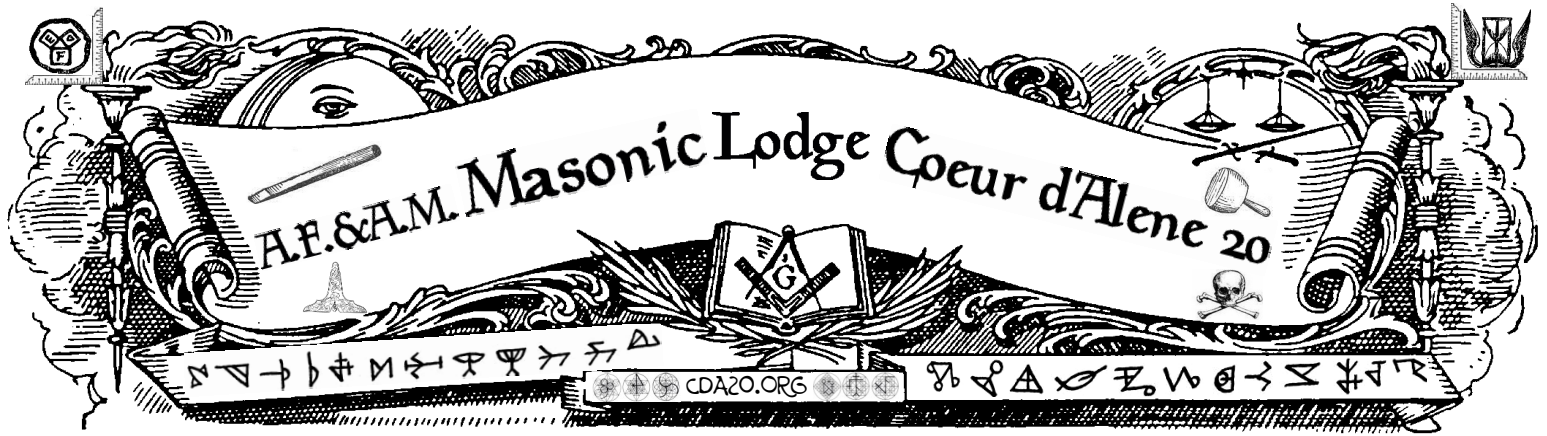
- Pg.2 - **SOFT WORDS**
- Pg. 4 - **The History of the Rosicrucian's**
- Pg. 7 – **How I Became A Freemason**
- Pg. 10- **Humor**

To the Grand Master of the Free & Accepted Masons, for the Commonwealth of Massachusetts.

Flattering as it may be to the human mind, & truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare; it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose liberal principles must be founded in the immediate laws of truth and justice. To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic Institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications which discover the principles which actuate them may tend to convince Mankind that the grand object of Masonry is to promote the happiness of the human race. While I beg your acceptance of my thanks for the "Book of Constitutions" you have sent me, and the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address & cordial wishes are calculated to inspire: and I sincerely pray that the Great Architect of the Universe may bless you and receive you hereafter into his immortal Temple.

—G. Washington





The Seat of Knowledge Crestleboard -Vol. II Issue IV - April 6018

SOFT WORDS

There is no more mistaken notion than the one which so extensively prevails that sharp denunciation and bitter words will crush out opposition, and bring men to coincide with our views in spite of themselves. Place a statue in the center of a large room, and literally spectators will surround and look upon it ; they will of course see it, but no two of them will see it alike. So in regard to opinions.

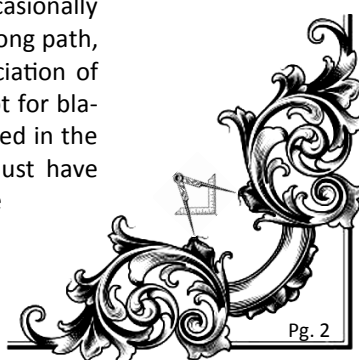
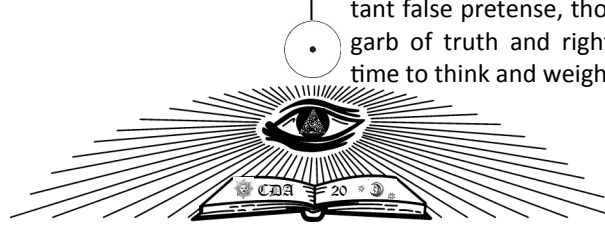
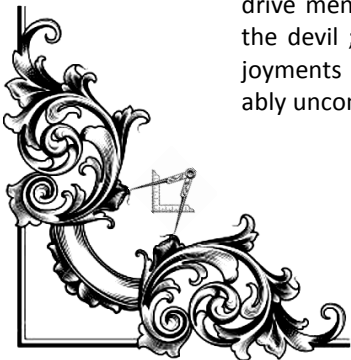
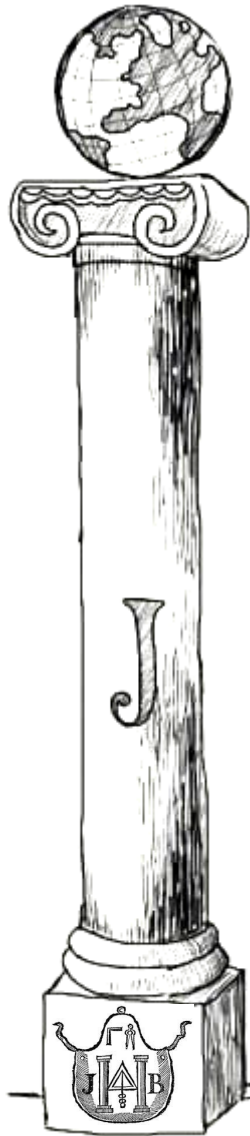
Men may agree in general about a subject, but differ widely in matters of detail when they come to compare notes ; and it generally happens that it is in regard to small matters that men are most tenacious, and that they hold opinions from which they may be persuaded but cannot be driven. This peculiarity is daily becoming more enlarged facilities for education, and thence to the spread of the opinion that no man has a monopoly of thought or wisdom, and that when one expects to imprint his ideas on others he must have some solid and reasonable argument to command their assent and appreciation ; for the simple reason that others will form their own opinions and conclusions in accordance with their own ideas, and set these of a speaker or writer at greater or less defiance, as the expression of his views may be more or less in accord with their own.

In our younger days the great weapon of religious teaching was flavored with brimstone, and fire, and torment, and the idea was to drive men into the service of God for fear of the devil ; to make them anxious for the enjoyments of Paradise because of the remarkably uncomfortable prospects of the other

place. But now-a-days we scarcely ever hear of these frantic appeals to merely physical apprehensions. And yet the text-book remains unchanged. We read it in the same words which were interpreted to our fathers as vials filled with fearful wrath ; but, nevertheless, men seem to be gradually adopting the idea that we are to be drawn toward religious duty rather in the spirit of love and gratitude than as quarry slaves scourged to their dungeons.

The Masons of to-day read more and better than did the brethren of the past generation ; and, as a consequence, they form opinions and have reasons for their faith, out of which mere denunciation will not drive them ; in which, on the contrary, it rather has tendency to confirm them. Journals which have undertaken to break up the old order of things, to denounce them as rotten to the core, and as among the existing errors which must be got rid of, have found their audiences decreasing with every issue, until at last they have been compelled to give up the ghost, and leave the work they expected to accomplish under whip and spur, about where they found it. The reason is that they have undertaken to drive, and have by that very fact sealed the ears of their auditors, and increased instead of diminishing the prejudices they sought to combat.

It has been said that the advocate, the statesman, or the orator, who habitually undervalues the intelligence and aptitude of the people, lays the foundation of inevitable failure ; for the people though they may be slow sometimes to comprehend, and occasionally allow themselves to be led in the wrong path, ultimately demonstrate their appreciation of the just and true, and their contempt for blatant false pretense, though it be robed in the garb of truth and right But they must have time to think and weigh the evidence





The Seat of Knowledge Crestleboard - Vol. II Issue IV - April 6018

submitted, and their teachers must have patience and faith in them ; and so by degrees the right is made to triumph, and the wrong is condemned and vanquished.

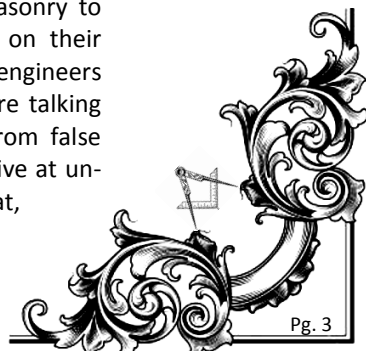
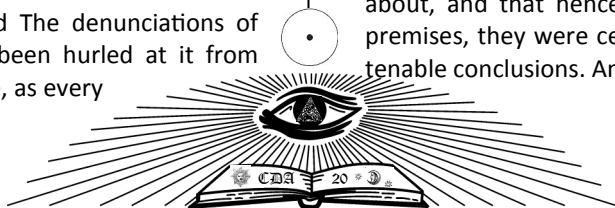
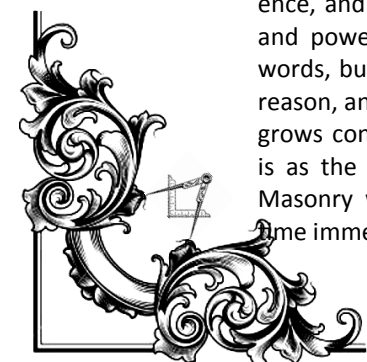
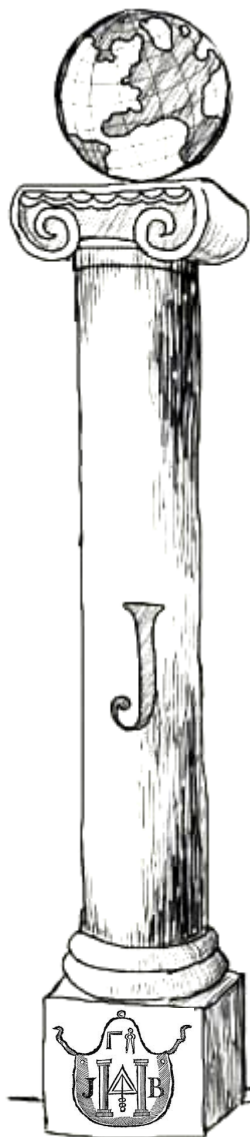
There is much of this work to be done among us, many errors of idea and of practice to be corrected, many truths to be taught and comprehended ; but none of these things can be done on the instant, or even hurriedly — certainly not by derisive and contemptuous words nor by emptying out the vials of unmeasured scorn, as though we would storm an outwork and carry its defenses by sheer force of arms.

We must on the contrary, point out these errors, and patiently set forth the reasons why these are errors, and why they should be corrected ; and, if we work with assiduity, and faint not by the way, we shall ultimately conquer, not by force of arms, but by winning our brethren to understand that it is for the interests of the Craft at large that the proposed change should be made.

We may see an exemplification of this idea in the occasional political upheavals that have taken place in this country. The party which at one time has commanded the suffrages of a vast majority of the people, and which has seemed to have secured a hold of their affections and support as to be able to work its will with impunity, even against the better sense of the community, has at last been torn from its base and cast down so low, that there was apparently no one so poor as to do it reverence, and again it has won its way to success and power, not by imperious and dictatorial words, but by the slower process of appeal to reason, and to that sober thought out of which grows conviction and comes that voice which is as the voice of God. The denunciations of Masonry which have been hurled at it from time immemorial, have, as every

one knows, failed of their effect because, instead of appealing to the calm reason of the people, they have been mere thunderbolts, making much noise, but accomplishing nothing effectual. They have had, too, the capital defect of being palpable misrepresentations, of including thousands of men known to their neighbors and to the community as utterly incapable of participation in any association like that which our defamers represent Masonry to be. They have, moreover, borne on their surface the evidence that their engineers did not understand what they were talking about, and that hence, arguing from false premises, they were certain to arrive at untenable conclusions. And so it is that, although the Church of Rome and her most inveterate enemies in ecclesiastical matters have joined hands in issuing bulls and denunciations fierce enough to put the rage of tigers to shame. Masonry has continued to flourish and to gather strength out of the very means devised to bring it to grief.

The denunciations of Masonry which have been hurled at it from time immemorial, have, as every one knows, failed of their effect because, instead of appealing to the calm reason of the people, they have been mere thunderbolts, making much noise, but accomplishing nothing effectual. They have had, too, the capital defect of being palpable misrepresentations, of including thousands of men known to their neighbors and to the community as utterly incapable of participation in any association like that which our defamers represent Masonry to be. They have, moreover, borne on their surface the evidence that their engineers did not understand what they were talking about, and that hence, arguing from false premises, they were certain to arrive at untenable conclusions. And so it is that,





The Seat of Knowledge Crestleboard -Vol. II Issue IV - April 6018

although the Church of Rome and her most inveterate enemies in ecclesiastical matters have joined hands in issuing bulls and denunciations fierce enough to put the rage of tigers to shame. Masonry has continued to flourish and to gather strength out of the very means devised to bring it to grief. We will not say how much greater might have been the success of milder means, but we can certainly affirm that it could not possibly have been less in degree than the attempt to drive us out of our opinions and into theirs.

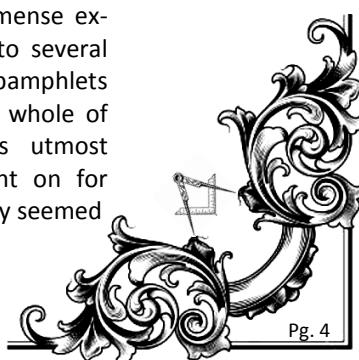
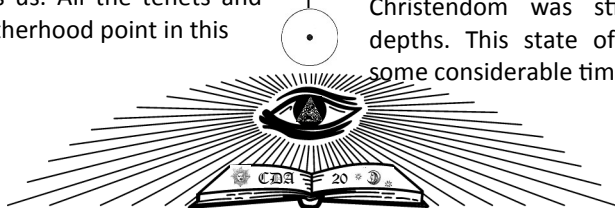
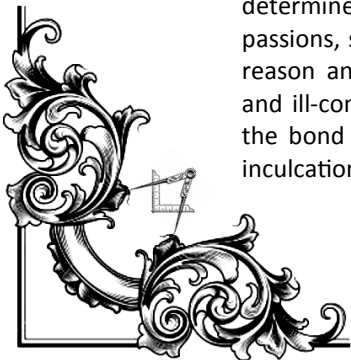
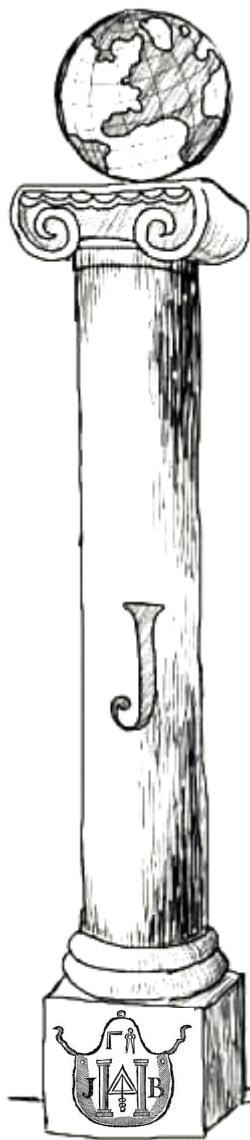
"A soft word turneth away wrath ; but greivous words stir up anger," is a monition which has come down to us from the wise Temple builder, but which men fail to appreciate, or to apply to the ordinary transactions of life ; and yet, when we think of it, we must see that we could not adopt a wiser code for the government of our intercourse with each other. Men will rarely refuse to listen to persuasion, or to reason with those who talk reasonably ; but something in our very nature rebels at the idea of dictation, and leads men to do that which they know is wrong out of the spirit of resistance to verbal as well as physical tyranny.

Brethren, there is a lesson in this for all of us, for not one of us but has at some time used harsh and bitter words — used storm and invective — and thus stirred up anger, and strife, and recrimination, when soft words would have saved us the bad blood and the repentance which, in a just mind, is sure to follow. We can entertain no doubt as to which is the more reasonable course, but we need a determined personal effort so to school our passions, so to guard our lips and tongue, that reason and judgment may prevail over hasty and ill-considered words, and thus strengthen the bond which unites us. All the tenets and inculcations of the brotherhood point in this

direction, and every craftsman who wishes to make Masonry profitable, cannot fail to know that in obeying these requirements he is not only doing good to himself, but demonstrating to the world, how Masons love one another. — N. T. Dispatch.

The History of the Rosicrucian's

IN bringing before the public a work of this description I feel it necessary to say a few words by way of Preface. The name of "Rosicrucian" does not appear to have been known until the commencement of the Seventeenth Century, when Europe was beginning to emerge from the depths of the intellectual darkness of the middle ages. The Reformers, notably Calvin and Luther, had to a great extent broken up the ground preparatory to a new era. This welcome change did not, however, prevent religious fanatics of many sorts from trading on the credulity of the masses, as is witnessed by the number of quacks who extorted money, under the pretense of being able to tell fortunes, and to perform transmutation, even by means of a compact with the evil one. It seemed as though a horde of sharpers was let loose, and they gulled people in a wholesale manner. Things were in this state when in the year 1614 two anonymous pamphlets appeared, the one called The Universal and General Reformation of the whole wide World, and the other The Famia Fraternitatis, or Brotherhood of the Praiseworthy order of the Rosicrucians, a message to the Governments, Nobles, and Scientists of Europe. These works caused an immense excitement, and were translated into several languages; a large number of pamphlets were circulated in reply, and the whole of Christendom was stirred to its utmost depths. This state of things went on for some considerable time, and finally seemed

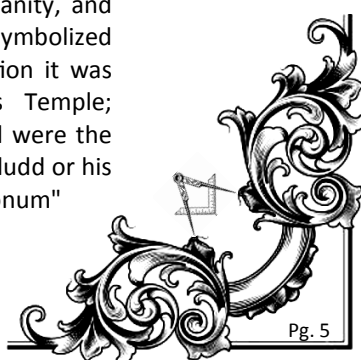
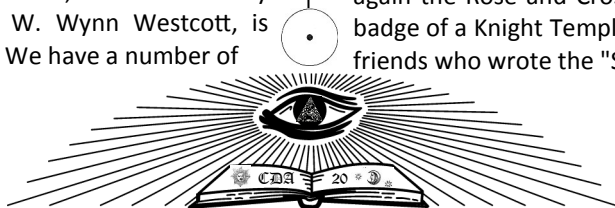
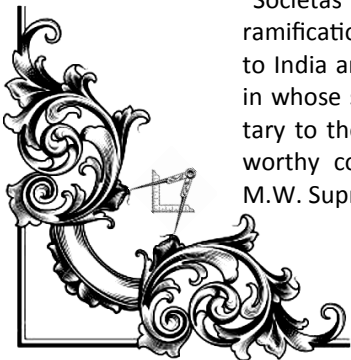
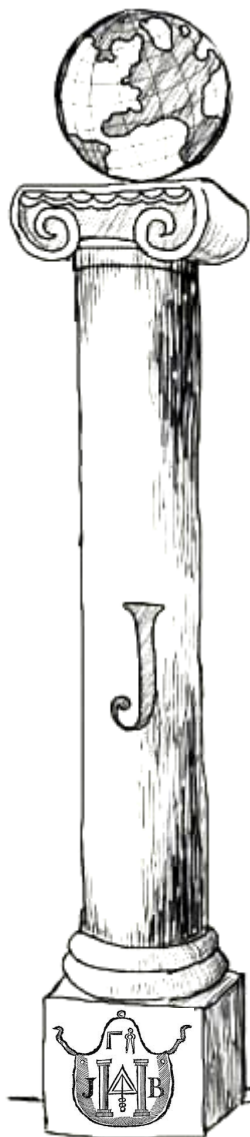




The Seat of Knowledge Crestleboard -Vol. II Issue IV - April 6018

to exhaust itself; but curiously enough fresh evidences of interest in Rosicrucianism crop out at intervals. In the Encyclopaedia Metropolitana it is stated definitely that in 1630 there was a London College of Rosicrucians. Another remarkable instance occurs in the work No. 132, by a Count Eckhoffen, who wrote under the Pseudonyms of Pianco and Phaebron; in this work a very important Folding Table appears; this was translated into English and published by Kenneth Mackenzie in his now scarce work The Royal Masonic Cyclopectia (p. 617), it contains the full details of an order based upon Rosicrucian design. The Places of Assembly, Consulates, Countries, Symbols, etc., are given, and the contents of the work reveal to my mind sufficient evidence that about 1750 such an Order undoubtedly existed, and was worked on Kabalistic lines. In further confirmation of this actual existence of the Order I must refer my readers to an article that appeared in a German publication called The Sphinx, published at Brunswick, and a translation of which appeared in the Theosophist, for April, 1886; it is written by a certain Karl Kisewette, who states that he found amongst his great grandfather's papers documents shewing that he was the then Emperor of a Rosicrucian Lodge (1769); he goes on to say that in 1792 it was decided to release the Brethren from their oath of secrecy, and to destroy the Library and the Archives. Whether this was done or not, there is no evidence forthcoming, but he dwells at length on the "innumerable secret arts with which the Rosicrucian's were acquainted." In the present day we have an organization of Masonic Students, who are joined together under the title of "Societas Rosicruciana in Anglia" and whose ramifications extend' to Germany, and abroad to India and the United States of America, and in whose service I have the honor to be Secretary to the Supreme Council, and of which my worthy colleague, Dr. W. Wynn Westcott, is M.W. Supreme Magus. We have a number of

earnest and thoughtful students and Literati in our ranks. Considering all of the collected evidence it is certainly a fact that the Rosicrucian's did exist. They did work Lodges, and were in possession of knowledge that was not accessible to the man in the street; neither did they adopt the modern scientific method of making every discovery public property, the propriety of which many even now question. They evidently adopted high ideals, as- they worked unselfishly for the good of the world and accepted no remuneration for so doing; they made no display from motives of vanity, and worked unknown and unostentatiously, leading quiet and secluded lives, secure in their own knowledge which was not to be obtained by any but worthy people. This knowledge was also not to be purchased for money, but descended from lovers of the Hermetic art to others who trod in the same footsteps. "We wrap ourselves in mystery," says one, "in order to avoid the censure and violent importunity of those who regard us as no philosophers but wanting in common prudence, except we employ our knowledge to some worthy use and profit." Whether as some writers suggest, this knowledge has descended from the Ancient Philosophers of Egypt, the Chaldaeans, the Persian Magi, or the gymnosophist of India, it, hardly falls within my province to discuss, but I may mention en passant that the Rose and Cross are Symbols of Great Antiquity—the former was dedicated to Venus as the Symbol of Secrecy and Immortality and is sacred both in Life and Religion; the latter according to the Christians is well known to typify Salvation; but it is of much greater antiquity than Christianity, and amongst the ancient Egyptians it symbolized "Life." According to Masonic Tradition it was foreshadowed in King Solomon's Temple; again the Rose and Cross combined were the badge of a Knight Templar. Robert Fludd or his friends who wrote the "Summum Bonum"



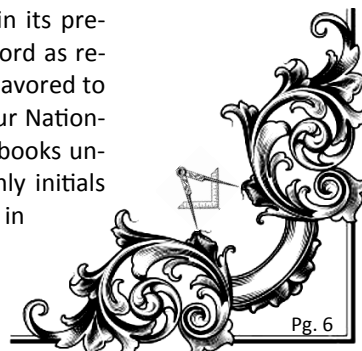
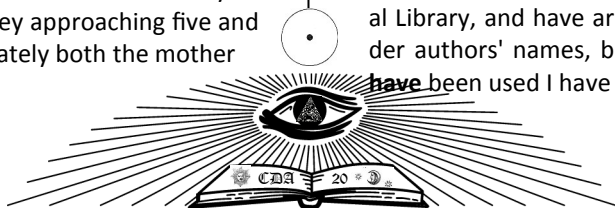
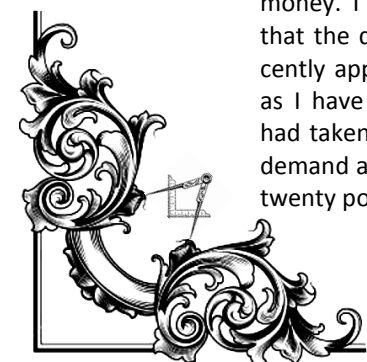
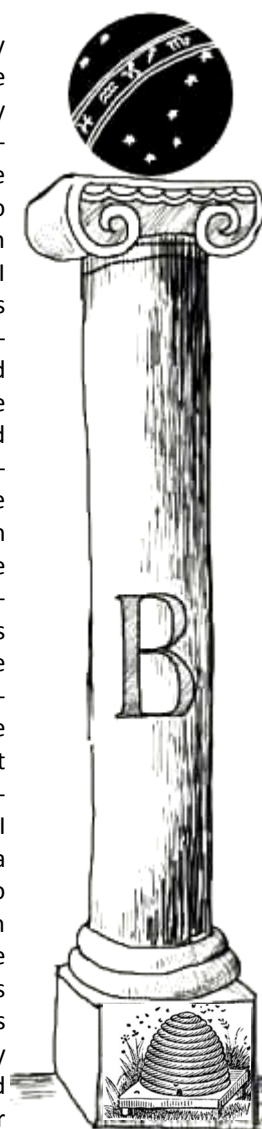
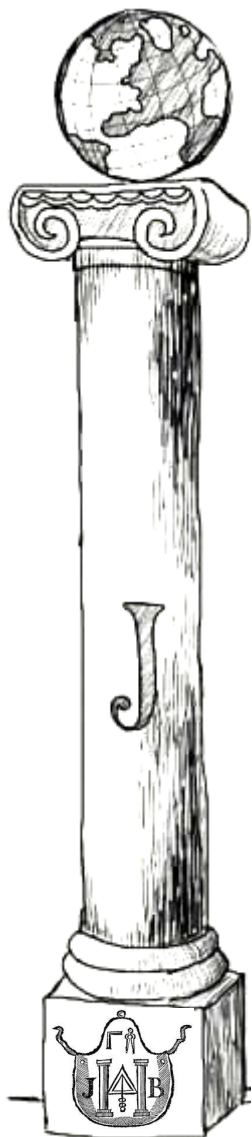


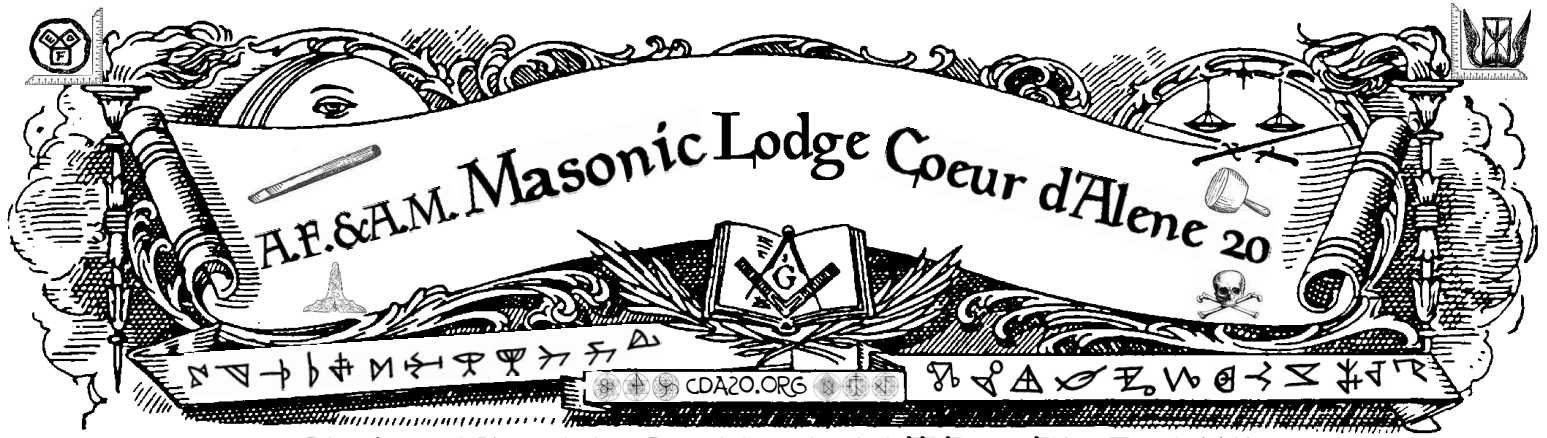
The Seat of Knowledge Crestleboard - Vol. II Issue IV - April 6018

state its meaning to be "the Cross sprinkled by the rosy blood of The Christ" which is a purely religious illustration.

Again there is the Rose of Sharon, and amongst the Indians, the Mystical Rose is continually met with in legends; so that we may have to look to the East for its origin. Lord Beaconsfield declared that the Secret Societies and the Papacy were the only two Institutions endowed with permanency; and this is possibly the reason why the latter has always been so persistent in its intense hatred of the former. In fact any Order that is possessed of real Occult knowledge is hated by the Church of Rome, which brooks no rivals; its history is one of unrelentless cruelty and spiritual despotism; its pathway is strewn with the human wrecks, whom it has used as its tools in the service of its restless ambition; power was its one goal, and achievement was desired irrespective of cost; the end alone justifying the means. As in the present day I have no desire to perpetuate the follies of the middle ages, nor to suggest to anyone the necessity of yielding up his freedom of thought and will to any Imperator, Magister, or to the Chief of any secret society, however high sounding and high saluting a title may be assumed, rightly or wrongly; so I think it advisable at this point to caution any would-be aspirant in mysticism against dangers which I know to be current at the present day. Certain quasi Secret Orders, which pretend to impart occult knowledge, and which possibly do possess some slight qualifications sufficient to justify their existence, are used simply as a means of obtaining money. I am informed on credible authority that the daughter of an English nobleman recently applied for admission to such a society as I have described, and after the ceremony had taken place the chief had the audacity to demand a sum of money approaching five and twenty pounds; fortunately both the mother

and daughter were not such pigeons as they were supposed to be, and I do not suppose they troubled the gentleman again. I merely mention this case to impress upon my readers the fact that true Rosicrucian's have always taught "That Divine wisdom is not to be bought nor sold for private gain" With regard to the compilation of this catalogue, I may say that I have been collecting books on Rosicrucianism and other mystical subjects for upwards of twenty five years, and consequently possess a library of some magnitude. The volumes here catalogued that I do not possess, and which I was unable to obtain at the British Museum, I have chiefly taken from that excellent though now exceedingly scarce work by Dr. George Kloss, "Bibliographie der Ereimaurei" published at Frankfurt am Maine, A.D. 1844; it is indeed a store-house of Masonic literature and it also contains a great number of Rosicrucian works. Owing to the rarity of the Kloss Catalogue, coupled with the fact that there were a large number of other Rosicrucian works scattered in various places, I thought it would be useful, and in fact a necessity for our descendants to be able to refer to a work such as this of mine, in which I have endeavored to collect in one volume the titles of all the literature of this subject. I do not pretend to say that it is complete and I shall be very grateful to any of my literary coadjutors for any hints and corrections they may think fit to make, for use in any future editions; but as hitherto no such work as this has been available, I thought I could not do better than set to work and present this Catalogue in its present form. I should like to say a word as regards its arrangement. I have endeavored to adopt the method employed by our National Library, and have arranged the books under authors' names, but where only initials have been used I have taken these in





The Seat of Knowledge Crestleboard -Vol. II Issue IV - April 6018

full and placed them under the first initial; where any book fails to fall under either of these categories I have taken the first word of the actual title, discarding all small articles; again where there have been a number of works written by some authors such as "Robert Fludd," "Michael Maier," "Thomas Vaughan," etc., I have arranged their particular works according to chronological order, because of the special interest attached to any particular controversy which these writers may have had with any opponent, such as was frequently the ease. Kloss has adopted this latter plan entirely in his work; but this renders reference to any particular author exceedingly difficult; whereas by following my method you can turn up any author or work at once without trouble. In conclusion I trust to merit the grateful memory of book lovers in the future, for having collected in a permanent form the hitherto scattered fragments of a literature that embodies the beliefs and ideals of the older Rosicrucian's which are cherished by a small but select group of thinkers on this most interesting subject in the present day. F. LEIGH GARDNER. *Continued in May 2018 issue....*

HOW I BECAME A FREEMASON.

BY AN OLD MASON.

It is now many years ago, and I was a young man. My father was not a Mason, nor my elder brothers, nor any of my intimate friends. The war of anti-Masons was raging violently, and political demagogues were availing themselves of the excitement to ride into power. Ministers of the Gospel were hurling their anathemas from the pulpit and the public press teemed with violent invectives against the Craft. I had no means of knowing anything about the truth or falsehood of these public and vehement charges, but suspected that much of it was manufactured by politicians, as political capital, for personal and party purposes. The whole country at a distance resounded with the agitation ; but as I did not live in the immediate vicinity, and being quite a young man, just assuming the responsibilities of life, I had hut little time or inclination (for I was not personally interested) to examine closely into the merits of the controversy. Just about that time, a new influence was brought to bear upon me, to induce me to prejudge the case and declare myself an anti Mason. I was a member of the church, and somewhat zealous in the religious activities of the day. My most intimate personal friend in the ministry, was a man somewhat advanced in life, very pious and very zealous. He was a man of ordinary mental abilities, but his education had been sadly neglected. His appearance and manners were a little





The Seat of Knowledge Crestleboard -

uncouth, his address quite awkward, and his preaching abilities' below mediocrity.

The consequence was, that though no one doubted his piety or sincerity, he did not succeed in making himself acceptable in the congregations to which he ministered.

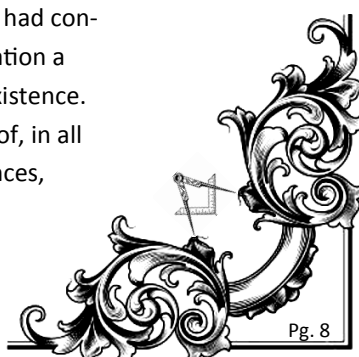
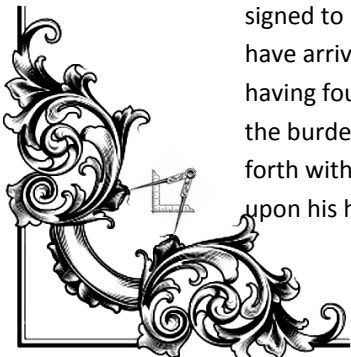
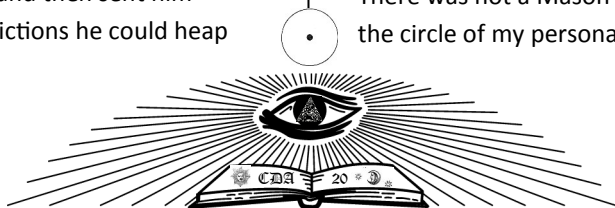
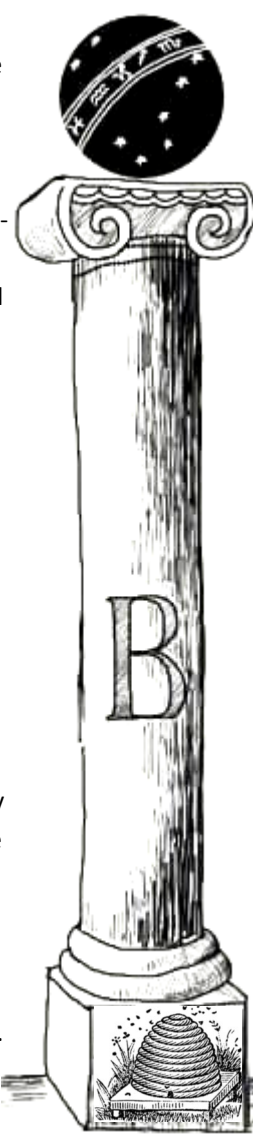
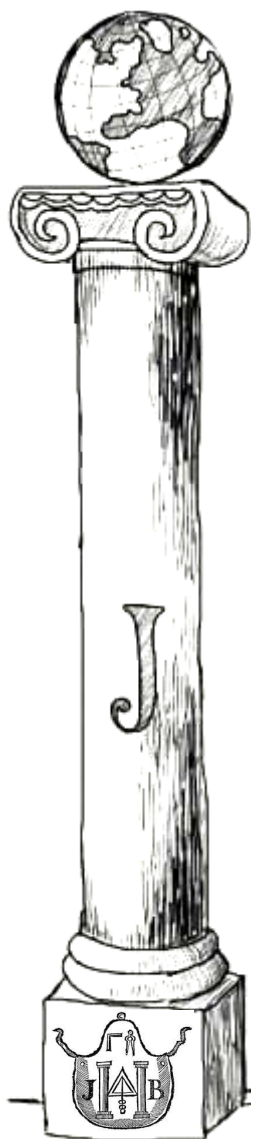
The field of his labors was frequently changed, and he was unfortunate in being assigned to poor and out of the way stations. His salary was in consequence quite limited, and often even the small amount was not all paid.

He felt all this keenly, for he was very sensitive, and looked around to discover the reason for his hard lot. He was not a Mason, and had an unfavorable opinion of the Order. He soon discovered that some whom he imagined were instrumental in having him assigned to poor stations were Masons. He at once put the two facts together, and felt assured that one was the sequence to the other. The conclusion was immediately reached that Masonry was the direct cause of his hard lot; from that moment every mishap and misfortune that befell him was attributed to the Freemasons.

He was doubtless sincere in this, and believed it most religiously. No wonder he was an anti-Mason. Had he paused to inquire, or looked nearer home for the reason why he was assigned to poor and obscure stations, he might have arrived at a different conclusion; but having found a scape-goat, he at once bound the burden upon him, and then sent him forth with all the valedictions he could heap upon his head.

I was very intimate with this mistaken good man. He was my pastor, and I being young, he took especial care to give me instruction in things pertaining to the Christian profession. Among other matters he was careful to warn me against the great evils and pernicious influence of Masonry. Viewing it from this standpoint, and through the medium which colored and clouded it to his eyes, it was a fearful and most dangerous organization. By its pretentious professions, it captivated the unsuspecting youth, and lured them in its toils. Once there, they were bound hand and foot, head and heart, and led away the helpless captives of an art that could only have originated with the Prince of Darkness. He set all this before me, related terrible stories of the wickedness of the Order, pictured its direful influences upon society, and faithfully, earnestly, and with tears in his eyes, warned me to have nothing to do with Masonry; it would blast my morals, destroy my religious enjoyment injure my reputation in life, and send me to perdition in the world to come! Such were my instructions, and such the solemn warnings I received from my spiritual adviser, in whose piety and sincerity I had unlimited confidence. It would not have been strange had I become as bitter an anti-Mason as himself. But I did not.

Young as I was, I thought I could see where the difficulty lay; that the good man had conjured up from his perturbed imagination a hideous monster that had no real existence. There was not a Mason that I knew of, in all the circle of my personal acquaintances,



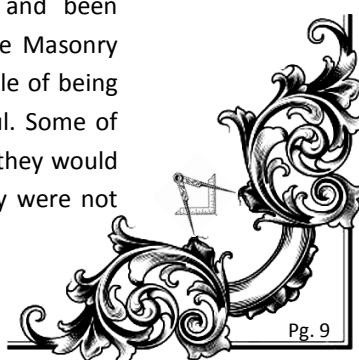
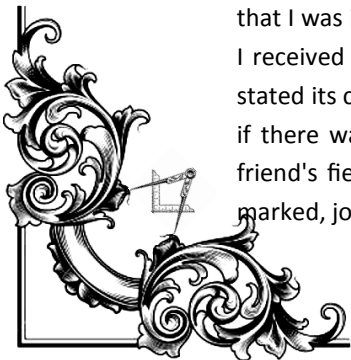
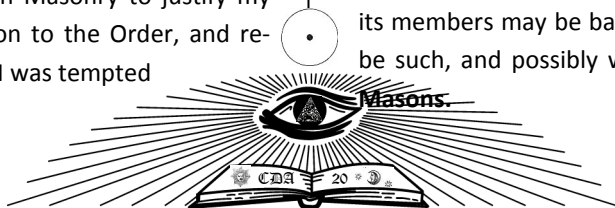
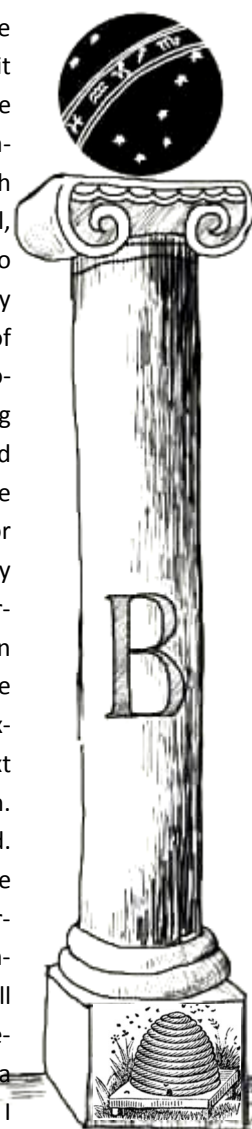
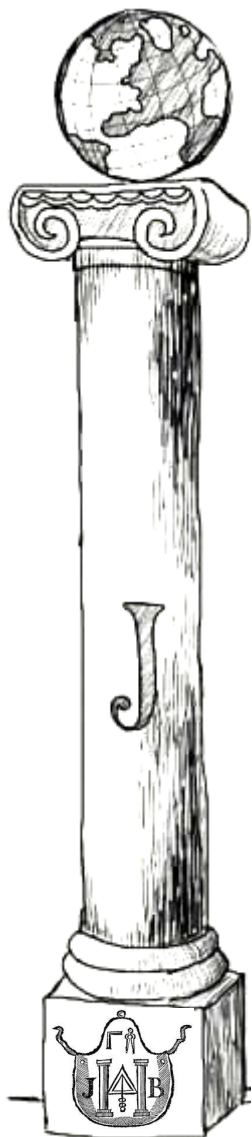


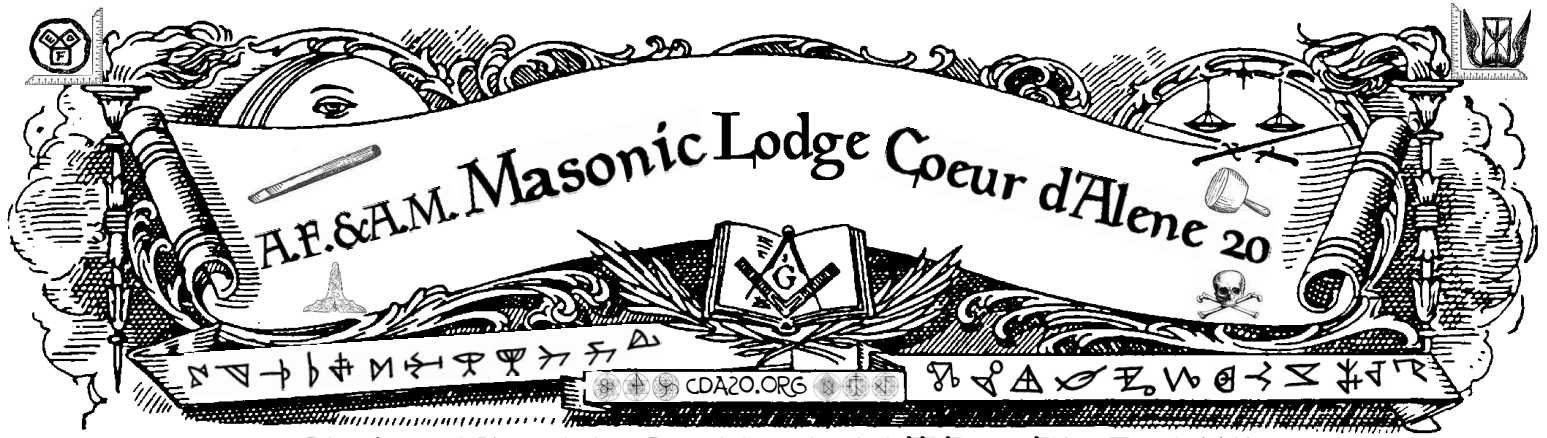
The Seat of Knowledge Crestleboard -Vol. II Issue IV - April 6018

yet I could not believe that the members were guilty of robbery, murder, treason, and all the fearful catalogue of crimes with which they were charged. So I patiently listened to the good man's fatherly warnings, without permitting them to have any influence in warping my judgment, or molding me into an opposer of what I knew nothing about.

In a year or two my venerable friend removed to the west, and I never saw him again. But in a few years I too concluded to transfer my residence to Ohio, and settled in a prosperous town where there were two Lodges. I thought not of Masonry, for my attention was given closely to business and the cares of a growing family. It chanced that among my acquaintances I discovered that two or three were Freemasons. They were men of standing in the community, honorable, honest, and highly respectable. I did not trouble myself about their Freemasonry, nor did one of them ever introduce the subject with a view to proselyting me, nor did I ever express to him any opinion on the subject of Masonry. I knew nothing about it with any certainty, and therefore had nothing to say either for or against it. One day I received a letter from my former friend. It was a mere letter of friendship, but the writer availed himself of the opportunity to renew his cautions against Freemasonry ; to which was added the usual philippic against the dreadful and dangerous institution. It happened that I was in company with a Mason, at the time I received and read the letter. Turning to him I stated its contents, and asked him in all sincerity if there was anything in Masonry to justify my friend's fierce opposition to the Order, and remarked, jocosely, that I was tempted

to join the Freemasons to see if it was the dreadful institution that some represented it to be. The gentleman assured me that there was not the slightest cause for this anti Masonic spirit, and the bitterness with which many pursued the Order; that it was a moral, charitable, social organization, designed to cultivate the social virtues and benefit society at large. I knew this gentleman to be a man of honor and truthfulness ; that he had no motive to mislead me, and was incapable of doing so, even if there were motives. After a full and free conversation on the subject, I came to the conclusion that I would make application for membership, and so expressed myself. My friend said that he would not advise or persuade me to do so, but if I had determined on it, he would present my application to the Lodge, and aid me in any way he could. I excepted his kindly offer, and at the next meeting my name was presented for initiation. In due time I was accepted, and initiated. Since that day I have taken, not only the three degrees of symbolic Masonry, but those pertaining to the Chapter, Council, and Commandery. In all I have ever seen or heard, in all the duties enjoined, in all the instructions received, I have yet to discover anything of a pernicious moral influence ; on the contrary, I have acquired much valuable knowledge, enjoyed many social advantages, formed many valuable personal acquaintances, and been benefited in various ways. I believe Masonry to be a good institution, and capable of being made much better and more useful. Some of its members may be bad men, but they would be such, and possibly worse if they were not

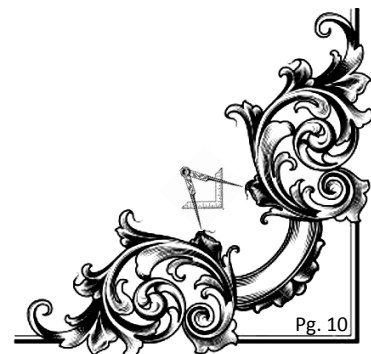
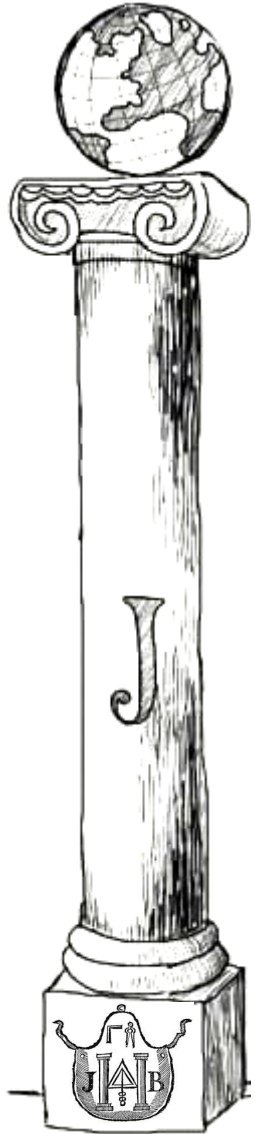


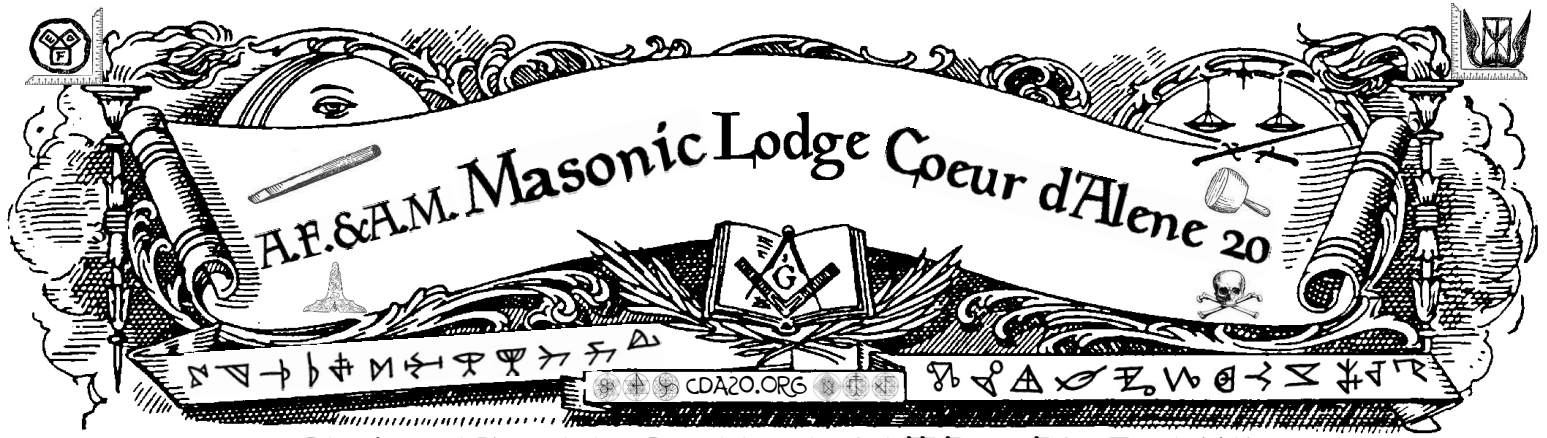


The Seat of Knowledge Crestleboard -Vol. II Issue IV - April 6018

Humor

One day a Doctor was asked to give a Jewish fellow a physical. The fellow informed the Doctor that "I will only allow myself to be examined by someone with Kosher hands". Realizing how much this meant to the fellow, the Doctor asked the staff if there were any Jewish Doctors on any of the floors of the hospital. He was told that there was a Jewish Doctor that worked on the 8th floor. The Doctor called him and explained his situation and asked if he could come to the 2nd floor and perform the examination for him. The Jewish Doctor exclaimed "I have my own problems here to take care of; I have 5 Catholics who won't pee in a mason jar!"



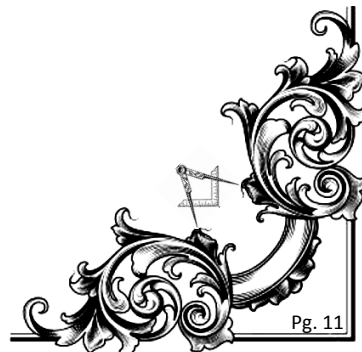
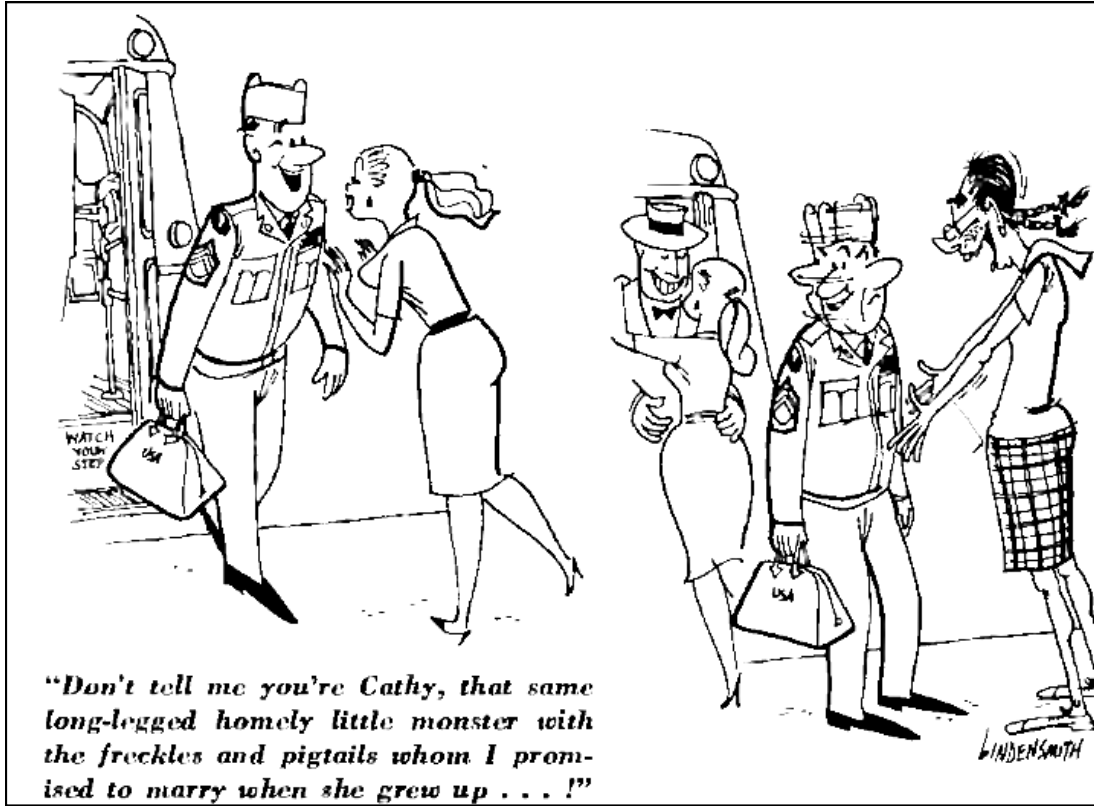


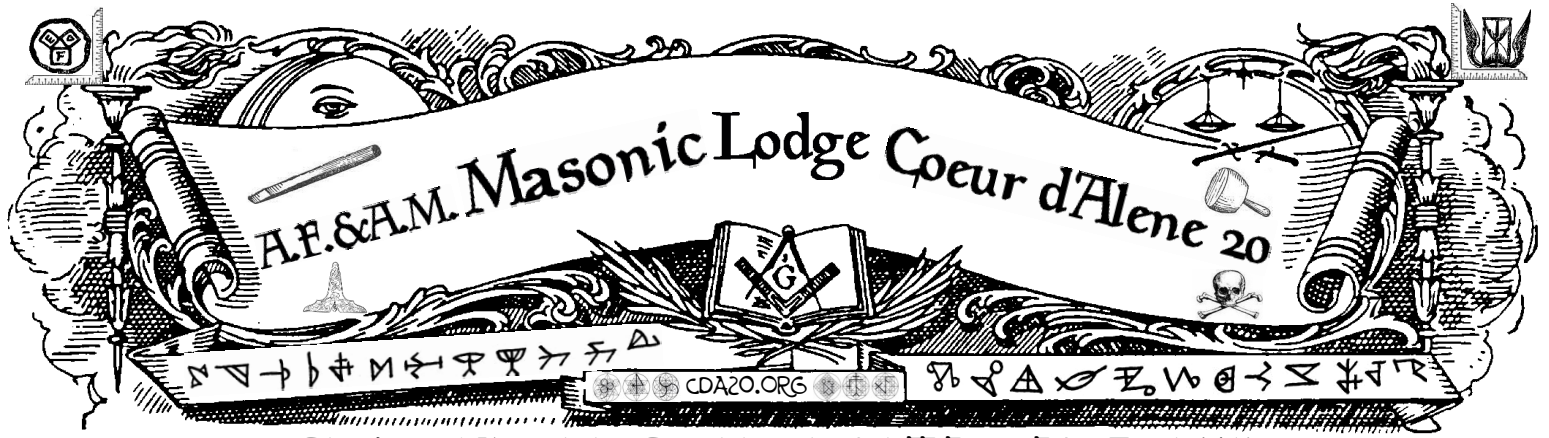
The Seat of Knowledge Crestleboard - Vol. II Issue IV - April 6018



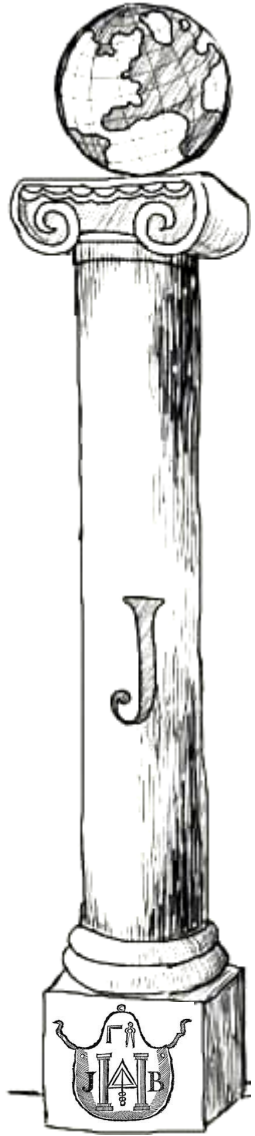
J

B





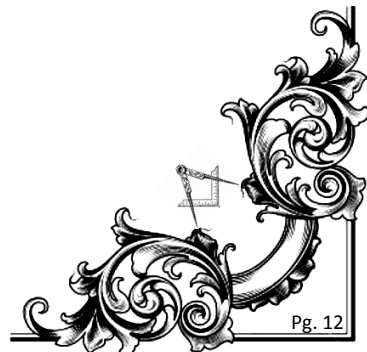
The Seat of Knowledge Crestleboard - Vol. II Issue IV - April 6018



SEAL
FRANKFORT EAGLE LODGE
founded 1832



Brass Bowl circa 1800





The Seat of Knowledge Trestleboard - Vol. II Issue IV - April 6018

