



Coeur d'Alene Lodge 20

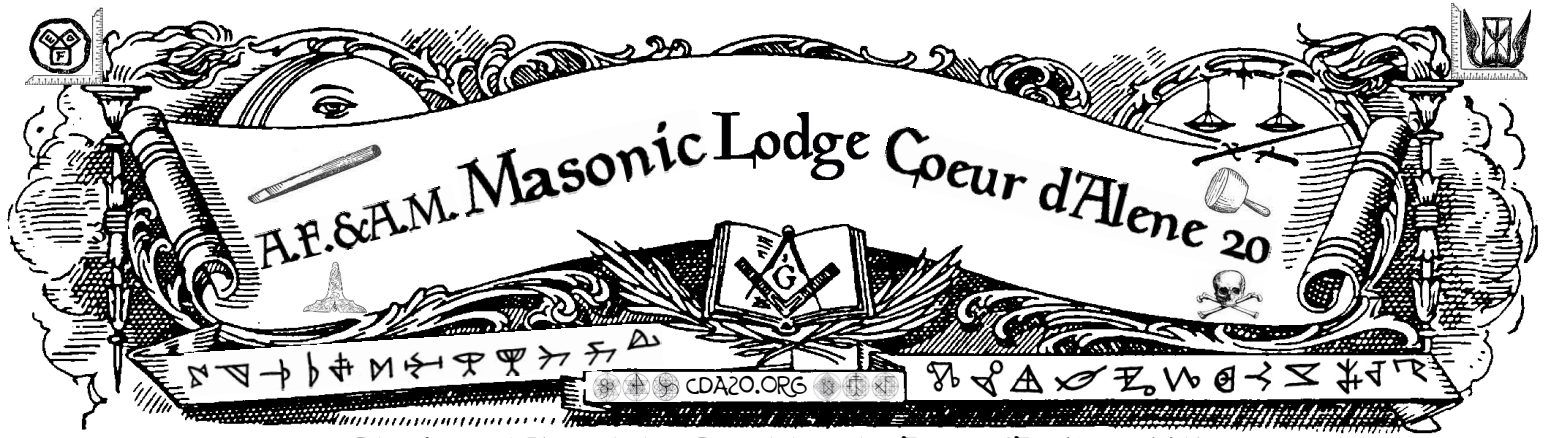
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Monthly Trestleboard  
Seat of Knowledge

Issue VI  
June 6018

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**The Seat of Knowledge Trestleboard - Issue VI - June 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](mailto:CDA20.org@gmail.com)

*“Employ your time in improving yourself by other men’s writings so that you shall come easily by what others have labored hard for.” – Socrates*



**CDA 20 Stated Communication  
Mon. 11 June @ 1900 Hrs**

**[FC Conferral—Bro. R.’. Mathis June 04 - @ 1700](#)**

**[Monthly Communication - June 11, 1930](#)**

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“3 TIMES 3” – In ancient times the Entered Apprentice Degree was alone prevalent amongst the generality of our Lodges; for no Brothers could be passed and raised except in the Grand Lodge, and few availed themselves of the privilege. Hence they had only one sign, one token, and one word, and these three constituted the honors. But the members of the Grand Lodge had three signs, three tokens, and three words, and therefore, three times three were appropriately termed the Grand Honors.” – from the September 1974 Bulletin of the Masonic Relief Association

There are one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors, who have no aim beyond their facts, are one-story men. Two-story men compare, reason generalize, using the labors of the fact collectors as well as their own. Three-story men idealize, imagine, predict, their best illumination comes from above, through the skylight. -Oliver Wendell Holmes

Ideals are like stars. You will not succeed in touching them with your hands, but, like the seafaring man, you choose them as your guides, and, following them, you will reach your destiny. -Carl Schurz





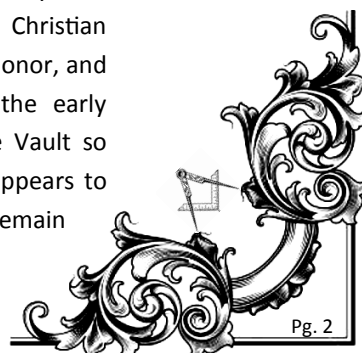
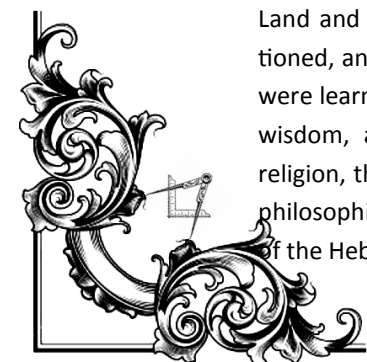
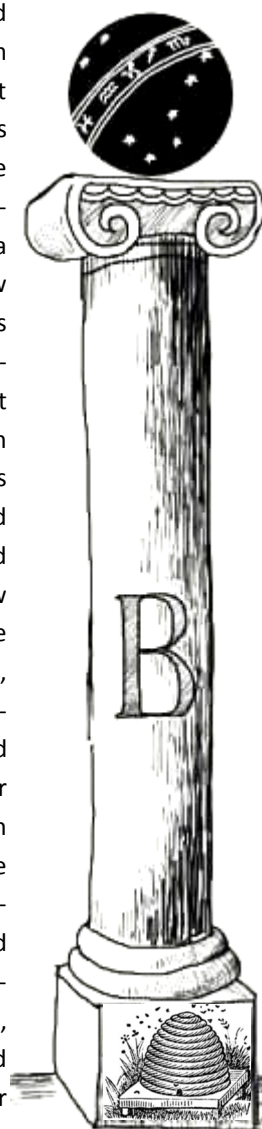
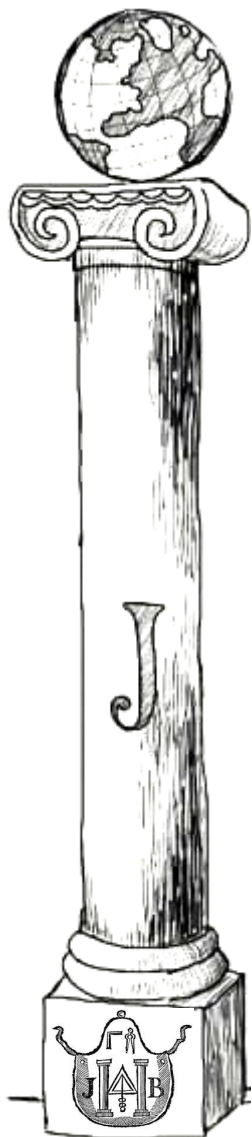
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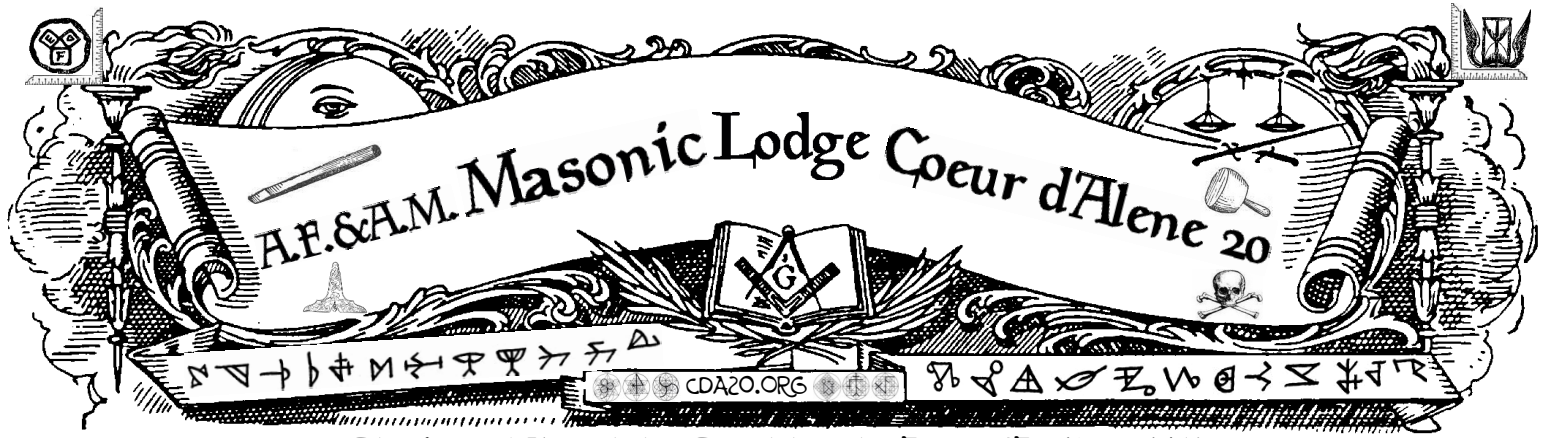
### THE HISTORY OF THE ROSICRUCIANS

*Continued from April....*

THE history of the Rosicrucian Fraternity, the date and manner of its origin, and the peculiar doctrines and pursuits of its members have always been subjects of the greatest interest to such literary men as find a charm in tracing the developments of genius along what are now considered somewhat erratic lines. The proceedings of those societies which are credited with the pursuit of a knowledge of the Occult world, of magic and of alchemy, in secret assemblies and with solemn ceremonials, have always attracted certain students who fail to find full satisfaction in the pursuits of common life, and the subjects of general literature. The Rosicrucian Fraternity was brought to public notice in Germany by means of two tractates, the "Fama Fraternitatis," and the "Confessio Fraternitatis," which were printed at Cassel in 1614 and 1615. The former work, the "Fama," narrates the history (or as some critics say—the myth) of the founding of the Fraternity by one Christian Rosenkreuz, who appears to have been born circa 1378, and who was educated in a monastery. He is said to have started upon a tour in the Holy Land as companion to a learned monk, his master and teacher. This brother died in Cyprus, but Christian Rosenkreuz continued his travels, visiting many countries, of which the Holy Land and Damascus, Egypt and Fez are mentioned, and sought out in every place "such as were learned." In this manner he gained great wisdom, and studied the ancient Chaldean religion, the theology and magic of Egypt, the philosophies of Alexandria, and the Kabalah of the Hebrew rabbis. From Africa

he returned by way of Spain to his native land — Germany, and there settled down to form a society of learned men, to which he might impart the results of his long and laborious researches in foreign lands. The narrative goes on to say that he first chose three fratres, in the year 1408, and with their aid a dwelling and temple for the home of the new Society was erected and named "Domus Sancti Spiritus." These fratres, under the tuition of C. R., wrote a Dictionary of his occult lore, and composed a ritual of instruction called the Book M. In 1410 four more fratres were admitted to the private studies and practical researches of the Society. Peace and prosperity appear to have blessed the new venture, and after a time of probation some fratres went away on travels of benevolence, using healing arts and' comforting the afflicted. In view of his approaching death, and when of great age, C. R. designed a Vault for the reception of his remains. He collected in it all manner of symbols representing the hidden truths of nature, and the occult relations of the planets and stars to man; and many marvelous devices. Above all, it is noted that "into this Vault the sun shineth not, yet was it illuminated by another light placed in the flat heptagonal ceiling." In the year 1459 was written by C. R. the extraordinary volume, entitled the Chymische Hochzeit, or "The Hermetic Romance of the Chymical Wedding." In 1484, the Founder, Christian Rosenkreuz died, full of years and honor, and was buried by the survivors of the early adepts in a private manner in the Vault so long prepared for his body. C. R. appears to have wished that this Vault should remain

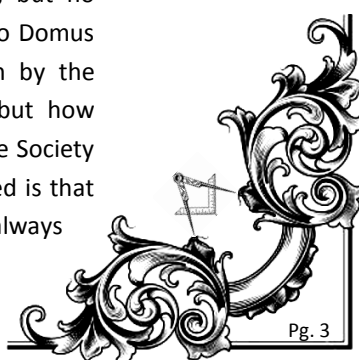
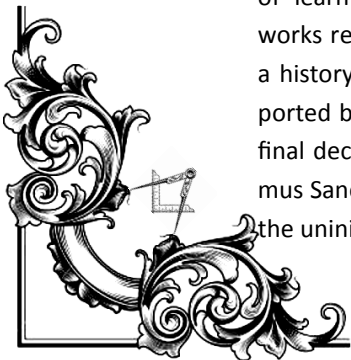
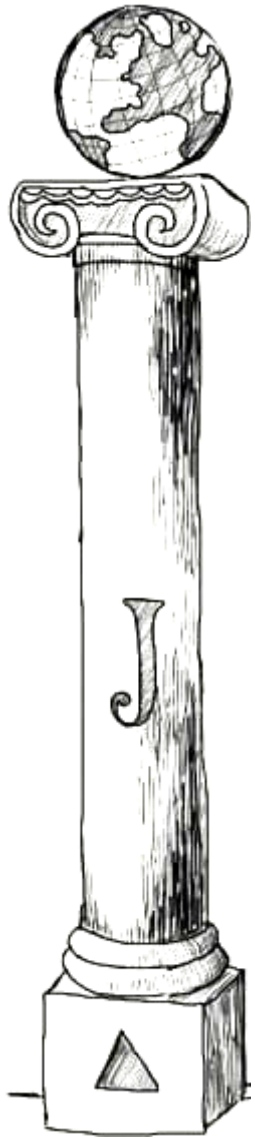




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closed for one hundred and twenty years, after the expiry of which time, if the Society survived, the Vault was to be opened, the existence of the Society declared, and a fuller admission of students to membership should be invited. This long period passed away; the universality of Catholicism had been wrecked, and the Reformed religion had become notable; the Vault was opened, and the embalmed body with its curious surroundings was displayed to view. The survivors, or their nominee, who is now generally thought to be Valentine Andrea, a German theologian and mystic, published the "Fama" to the world; and next year republished the "Fama" with the "Confessio." This latter tract explains the aims of the Society, many of its doctrines and its attitude to the outside world, and gives the primary rules. The "Fama" views Christianity as contrasted with Paganism and Mohammedanism, while the "Confessio;" adopts the views of the Reformed Lutheran religion. The publication of these two works caused a storm among the learned; intense interest was excited, and the land was flooded with pamphlets, some written against the possibility of the existence of the Fraternity and others loudly welcoming the foundation of such a home of learning and benevolence. Do these works refer to a myth, or do they narrate a history? Each alternative has been supported by men of great eminence, but no final decision has been arrived at; no Domus Sancti Spiritus has even been seen by the uninitiated; that much is

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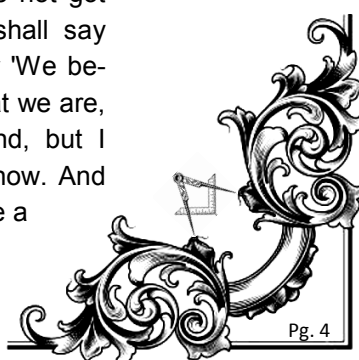
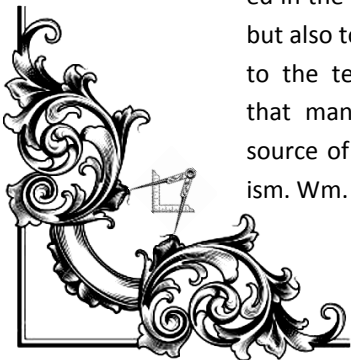
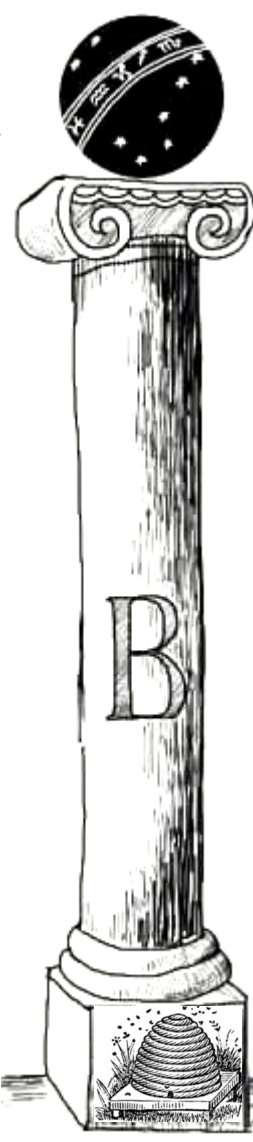
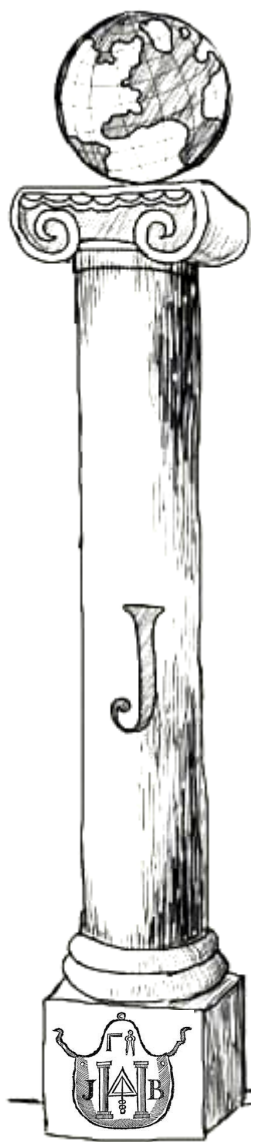
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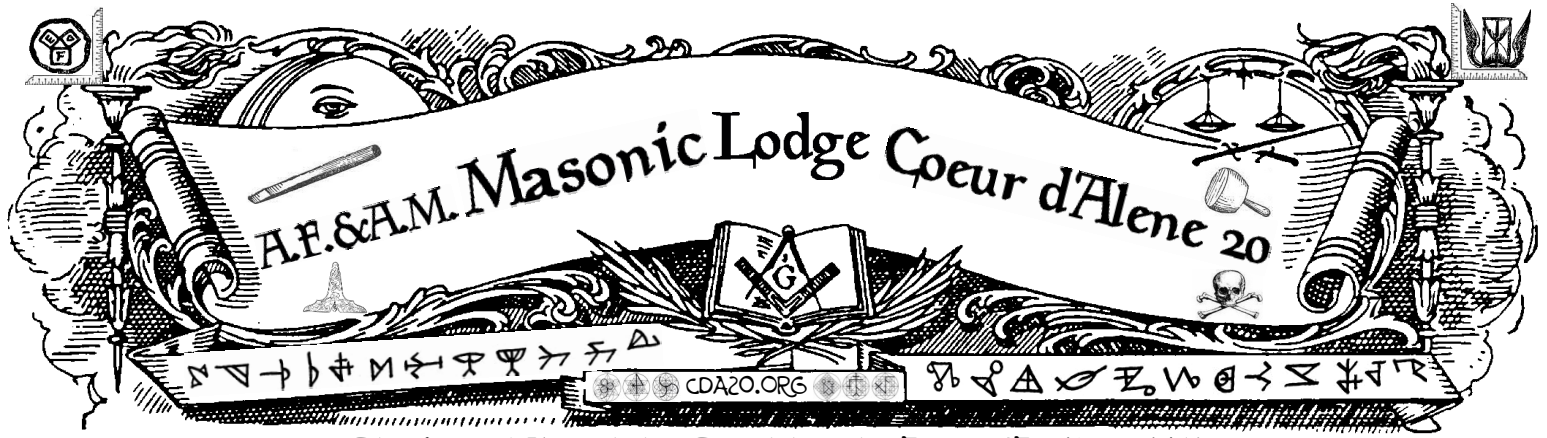
some persons who claimed to be Adepts of the Rosicrucian Fraternity. Some few of them have Issued printed works relating to Rosicrucian subjects; others have signed themselves with the official motto, R. C., and others appear to have written in defense of the Society anonymously, or under the guise of a Latin Motto. The Soc. Ros., in Anglia is composed of Freemasons alone, and derives its title from some descendants of the older Rosicrucians of Germany; it does not profess Magic, nor claim the possession of the Philosopher's Stone; but "The aim of the Society is to afford mutual aid and encouragement in working out the great problems of Life, and in searching out the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabbalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Frater Rosae Crucis, of Germany, a.d. 1450 and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world." It numbers about five hundred members, who carry out, so far as may be, the objects of the Society. On their behalf primarily, and for the assistance of literary men in general, my Frater Gardner has taken very great pains to make this Catalogue of Rosicrucian books, a most arduous task, but one after his own heart. The Catalogue will be of the greatest use, not only to those interested in the recondite studies of the Rosicrucians, but also to the student of Freemasonry, for it is to the tenets and dicta of the Rosicrucians, that many Masonic authorities look for the source of much of Masonic ritual and symbolism. Wm. WYNN WESTCOTT

SIX HUNDRED YEARS OF CRAFT RITUAL

BRETHREN, MANY Of YOU will know that I travel vast distances in the course of my lecture duties and the further I go the more astonished I am to see how many Brethren believe, quite genuinely, that our masonic ritual came down straight from heaven, directly into the hands of King Solomon. They are all quite certain that it was in English, of course, because that is the only language they speak up there. They are equally sure that it was all engraved on two tablets of stone, so that, heaven forbid, not one single word should ever be altered; and most of them believe that King Solomon, in his own lodge, practiced the same ritual as they do in theirs.

But, it was not like that at all, and tonight I am going to try to sketch for you the history of our ritual from its very beginnings up to the point when it was virtually standardized, in 1813; but you must remember, while I am talking about English ritual I am also giving you the history of your own ritual as well. One thing is going to be unusual about tonight's talk. Tonight you are not going to get any fairy-tales at all. Every word I utter will be based on documents which can be proved: and on the few rare occasions when, in spite of having the documents, we still have not got complete and perfect proof, I shall say loud and clear 'We think . . .' or 'We believe . ..'. Then you will know that we are, so-to-speak, on uncertain ground, but I will give you the best that we know. And since a talk of this kind must have a





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starting point, let me begin by saying that Freemasonry did not begin in Egypt, or Palestine, or Greece, or Rome.

### BEGINNINGS OF MASON TRADE ORGANISATION

It all started in London, England, in the year 1356, a very important date, and it started as the result of a good old-fashioned war going on in London between the mason hewers, the men who cut the stone, and the mason layers and setters, the men who actually built the walls. The exact details of the quarrel are not known, but, as a result of this war, 12 skilled master masons, with some famous men among them, came before the mayor and aldermen at Guildhall in London, and, with official permission, drew up a simple code of trade regulations.

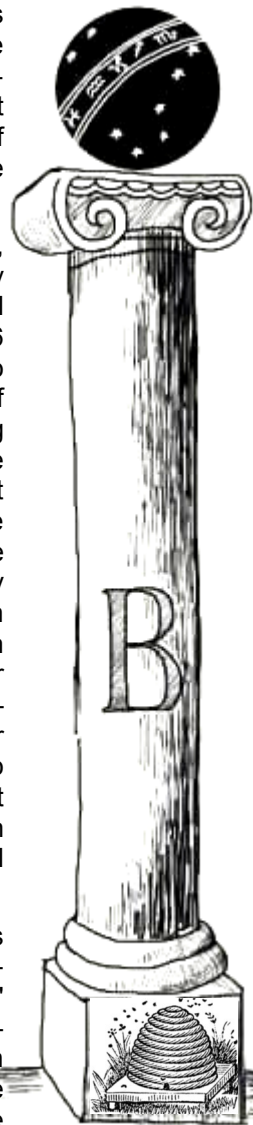
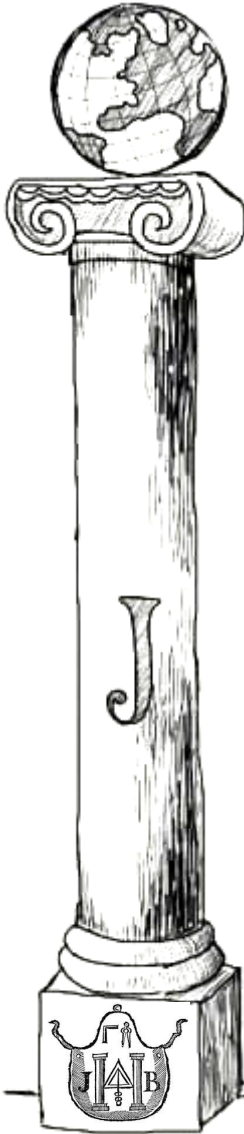
The opening words of that document, which still survives, say that these men had come together because their trade had never been regulated in such form as other trades were. So here, in this document, we have an official guarantee that this was the very first attempt at some sort of trade organization for the masons and, as we go through the document, the very first rule that they drew up gives a clue to the demarcation dispute that I was talking about. They ruled, 'That every man of the trade may work at any work touching the trade if he be perfectly skilled and knowing in the same.' Brethren, that was the wisdom of Solomon! If you knew the job, you could do the job, and nobody could stop you! If we only had that much common sense nowadays in England, how much better off we should be.

The organization that was set up at that time became, within 20 years, the London Masons Company, the first trade guild of the masons and one of the direct ancestors of our Freemasonry of today. This was the real beginning. Now the London Masons Company was

real beginning. Now the London Masons Company was not a lodge; it was a trade guild and I ought to spend a lot of time trying to explain how lodges began, a difficult problem because we have no records of the actual foundation of the early operative lodges.

Briefly, the guilds were town organizations, greatly favored by the towns because they helped in the management of municipal affairs. In London, for example, from 1376 onwards, each of the trades elected two representatives who became members of the Common Council, all together forming the city government. But the mason trade did not lend itself to town organization at all. Most of their main work was outside the towns - the castles, the abbeys, the monasteries, the defense works, the really big jobs of masonry were always far from the towns. And we believe that it was in those places, where there was no other kind of trade organization, that the masons, who were engaged on those jobs for years on end, formed themselves into lodges, in imitation of the guilds, so that they had some form of self-government on the job, while they were far away from all other forms of trade control.

The first actual information about lodges comes to us from a collection of documents which we know as the 'Old Charges' or the Manuscript Constitutions' of masonry, a marvelous collection. They begin with the Regius Manuscript c1390; the next, the Cooke Manuscript is dated c1410 and we have 130 versions of these documents running right through to the eighteenth century.





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The oldest version, the Regius Manuscript, is in rhyming verse and differs, in several respects, from the other texts, but, in their general shape and contents they are all very much alike. They begin with an Opening Prayer, Christian and Trinitarian, and then they go on with a history of the craft, starting in Bible times and in Bible lands, and tracing the rise of the craft and its spread right across Europe until it reached France and was then brought across the channel and finally established in England. Unbelievably bad history; any professor of history would drop dead if he were challenged to prove it; but the masons believed it. This was their guarantee of respectability as an ancient craft.

Then, after the history we find the regulations, the actual Charges, for masters, fellows and apprentices, including several rules of a purely moral character, and that is all. Occasionally, the name of one of the characters changes, or the wording of a regulation will be altered slightly, but all follow the same general pattern.

Apart from these three main sections, prayer, history and Charges, in most of them we find a few words which indicate the beginnings of masonic ceremony. I must add that we cannot find all the information in one single document; but when we study them as a collection, it is possible to reconstruct the outline of the admission ceremony of those days, the earliest ceremony of admission into the craft.

We know that the ceremony, such as it was, began with an opening prayer and then there was a 'reading' of the history. (Many later documents refer to this 'reading'.) In those days, 99 masons in 100 could not read, and we believe, therefore, that they selected particular sections of the history which they memorized and recited from memory. To read the whole text, even if they could read, would have taken much too long. So the second part of the ceremony was the 'reading'.

Then, we find an instruction, which appears regularly in practically every document, usually in Latin, and it says: 'Then one of the elders holds out a book [sometimes "the book", sometimes the "Bible", and sometimes the "Holy Bible"] and he or they that are to be admitted shall place their hand thereon, and the following Charges shall be read.' In that position the regulations were read out to the candidate and he took the oath, a simple oath of fidelity to the king, to the master and to the craft, that he would obey the regulations and never bring the craft to shame. This was a direct lift from the guild oath, which was probably the only form that they knew; no frills, no penalties, a simple oath of fidelity to the king, the employer (the master) and to the trade.

From this point onwards, the oath becomes the heart and marrow, the crucial center of every masonic ceremony. The Regius, which is the first of the versions to survive, emphasizes this and it is worth quoting here. After the reading of the Charges in the Regius Manuscript, we get these words:





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'And all the points hereinbefore To all of them he must be sworn, And all shall swear the same oath Of the masons, be they willing, be they loth'

Whether they liked it or not, there was only one key that would open the door into the craft and that was the mason's oath. The importance, which the Regius attaches to it, we find repeated over and over again, not in the same words, but the emphasis is still there. The oath or obligation is the key to the admission ceremony.

So there I have described for you the earliest ceremony and now I can justify the title of my paper, Six Hundred Years of Craft Ritual. We have 1356 as the date of the beginnings of mason trade organization, and around 1390 the earliest evidence which indicates a ceremony of admission. Split the difference. Somewhere between those two dates is when it all started. That is almost exactly 600 years of provable history and we can prove every stage of our development from then onwards.

Masonry, the art of building, began many thousands of years before this, but, for the antecedents of our own Freemasonry, we can only go back to the direct line of history that can be proved, and that is 1356, when it really began in Britain.

And now there is one other point that must be mentioned before I go any further. I have been speaking of a time when there was only one degree. The documents do not say that there is

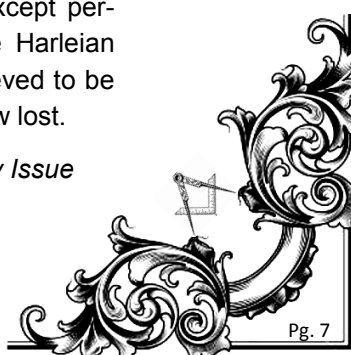
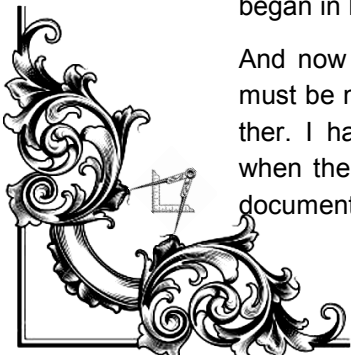
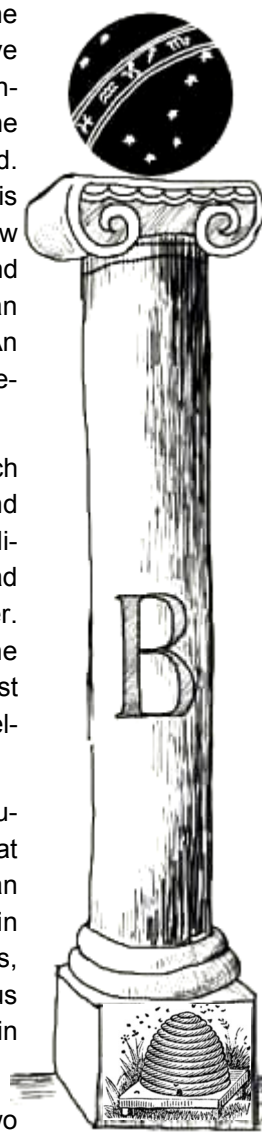
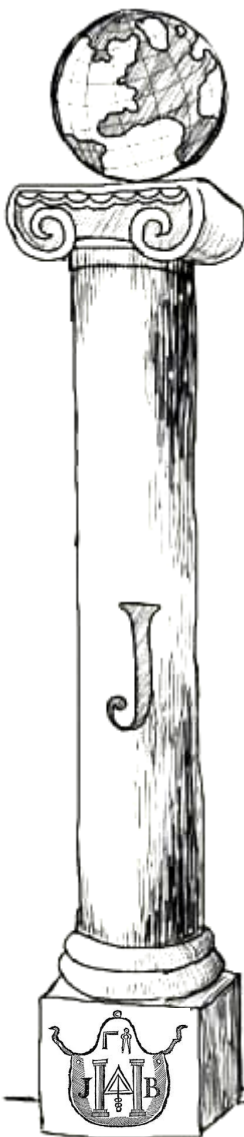
only one degree, they simply indicate only one ceremony, never more than one. But I believe it cannot have been for the apprentice, or entered apprentice; it must have been for the fellow of craft, the man who was fully trained. The Old Charges do not say this, but there is ample outside evidence from which we draw this conclusion. We have many law-suits and legal decisions that show that in the 1400s an apprentice was the chattel of his master. An apprentice was a piece of equipment, that belonged to his

master. He could be bought and sold in much the same way that the master would buy and sell a horse or a cow and, under such conditions, it is impossible that an apprentice had any status in the lodge. That came much later. So, if we can think ourselves back into the time when there was only one degree it must have been for the fully-trained mason, the fellow of craft.

Almost 150 years were to pass before the authorities and parliament began to realize that maybe an apprentice was actually a human being as well. In the early 1500s we have in England a whole collection of labor statutes, labor laws, which begin to recognize the status of apprentices, and around that time we begin to find evidence of more than one degree.

From 1598 onwards we have minutes of two Scottish Lodges that were practicing two degrees. I will come to that later. Before that date there is no evidence on degrees, except perhaps in one English document, the Harleian MS, No 2054, dated c1650, but believed to be a copy of a text of the late 1500s, now lost.

• - Harry Carr—*To be continued in July Issue*







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PROSPER THE ART

It seems desirable at the outset to present several basic definitions, especially one relating to Freemasonry itself.

Many brethren have indicated to me over the years that, when confronted with the question from non-Freemasons as to what our order represents, they have difficulty in providing a concise yet meaningful answer. And yet there is an eminently suitable and also quite short answer that can be given - one with which all Freemasons are familiar. This definition was first applied to Freemasonry many years ago and is quite appropriate today, namely, that our organization is a "peculiar system of morality, veiled in allegory and illustrated by symbols".

The three elements of this definition can be explained further simply by saying that:

Freemasonry provides a special (the sense in which the word "peculiar" is intended) code of general morality based on and derived from the lives of operative stonemasons of ancient times to guide us in our daily living;

the moral system is provided by the Masonic ritual in an allegorical format and is part fact, part legend, made necessary because of a lack of precise knowledge of the circumstances surrounding the erection of the great Temple of Solomon in Jerusalem some 3000 years ago. This edifice was selected as the historical "point of commencement" or datum point in connection with the development and presentation of the Masonic message, having particular regard for the fact that a large number of stonemasons were employed in the construction of the Temple; and iii. the guiding principles of life set out in the Masonic code are explained and exemplified by the use in a symbolic manner of the tools of the stonemason's craft, the square, plumb

rule, compasses, chisel, gavel, pencil, etc. This is further related to the fact that education and learning in the ancient world was undertaken principally by the use of symbols.

In addition to the foregoing, there are other short definitions which can be used singly or in combination to explain Freemasonry's aims and aspirations in a non-verbose manner. For example, we can say: Freemasonry's main principles are related to a love of mankind, a preparedness to assist others when relief is required and a truthful and thoroughly moral approach to life.

Freemasonry teaches its members to recognize that they have at all times a three-fold duty - to the Supreme Being, to other members of the human race, and to themselves.

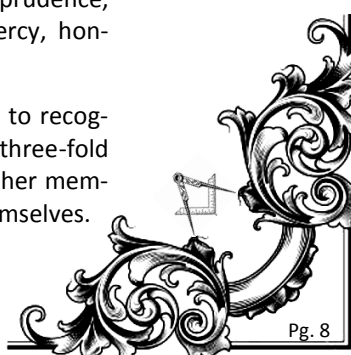
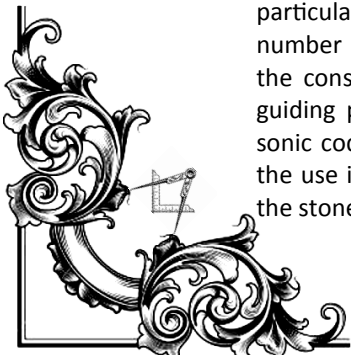
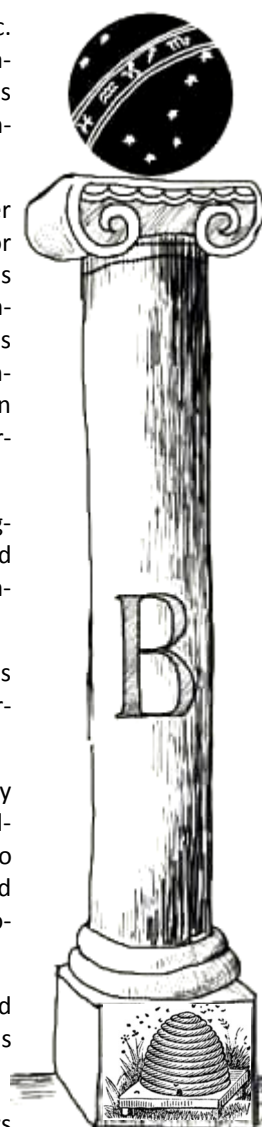
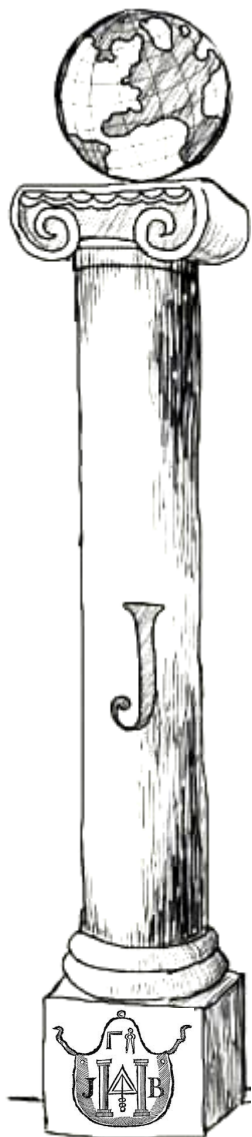
The foundation on which Freemasonry rests is the practice of every moral and social virtue.

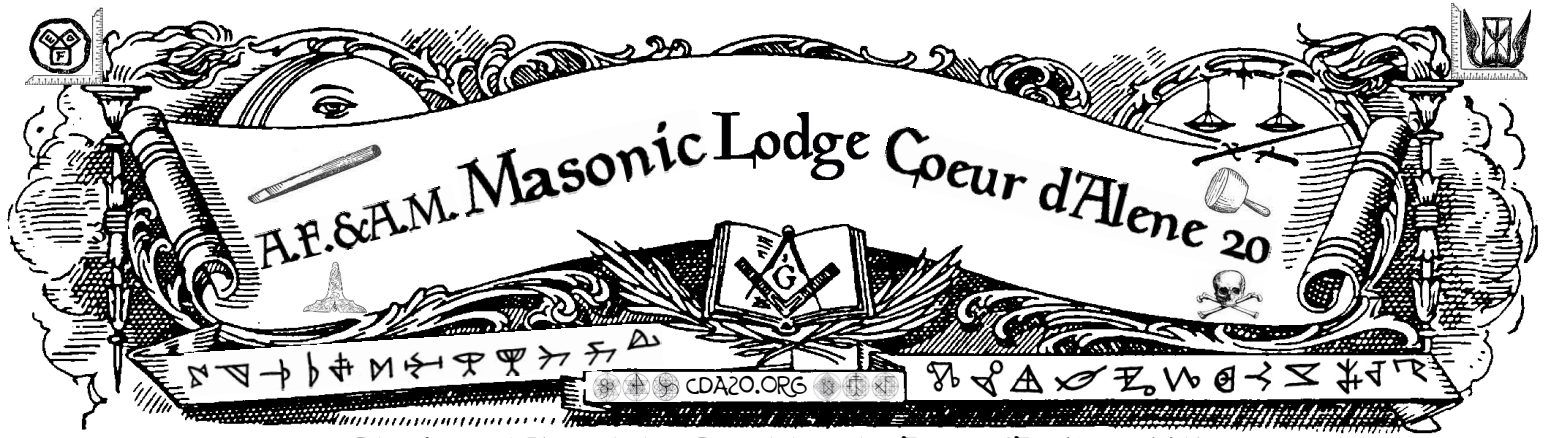
In relation to its members, Freemasonry aims to build character, to develop personality, to provide a stimulus for brethren to wish to attain the highest standards of good citizenship, indeed to promote a certain nobility of mind and thought.

Freemasonry encourages all that is good and kind and charitable, and opposes all that is sinful, cruel and oppressive.

The fundamental requirement of members of the Masonic order is that they aim to adhere absolutely to all virtuous principles, including benevolence, charity, prudence, temperance, fortitude, justice, mercy, honor, obedience and fidelity.

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Why are we called Freemasons? What is the origin of the word? Should it be written as one word, or as a hyphenated word, or as two separate words?

Freemasonry teaches its members to recognize that they have at all times a three-fold duty - to the Supreme Being, to other members of the human race, and to themselves.

The foundation on which Freemasonry rests is the practice of every moral and social virtue.

In relation to its members, Freemasonry aims to build character, to develop personality, to provide a stimulus for brethren to wish to attain the highest standards of good citizenship, indeed to promote a certain nobility of mind and thought.

Freemasonry encourages all that is good and kind and charitable, and opposes all that is sinful, cruel and oppressive.

The fundamental requirement of members of the Masonic order is that they aim to adhere absolutely to all virtuous principles, including benevolence, charity, prudence, temperance, fortitude, justice, mercy, honor, obedience and fidelity.

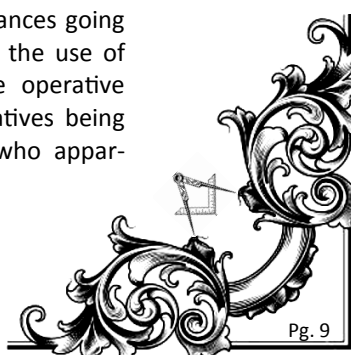
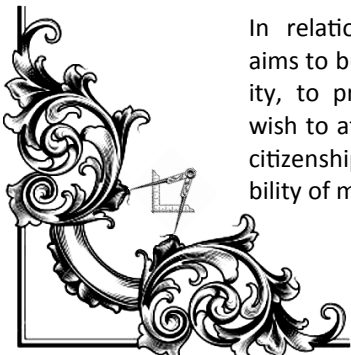
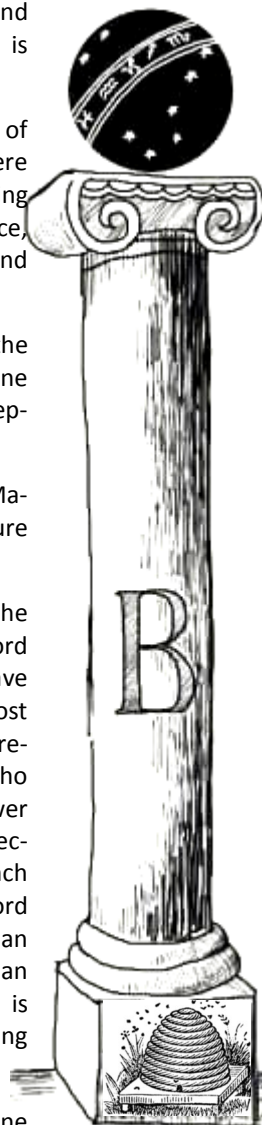
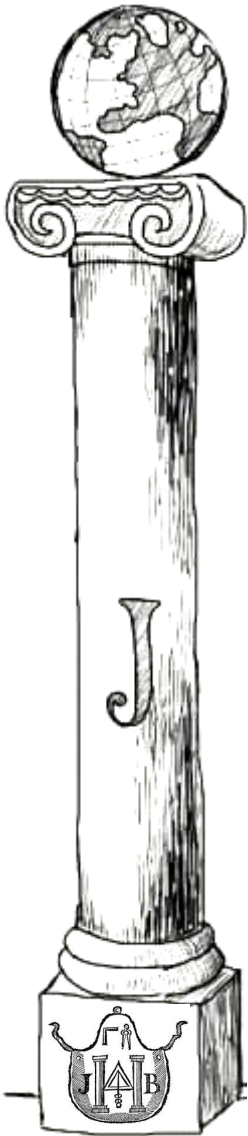
Why are we called Freemasons? What is the origin of the word? Should it be written as one word, or as a hyphenated word, or as two separate words?

Here, as happens so often in considering Masonic origins and the like, one cannot be sure or dogmatic.

Many attempts have been made over the years to suggest derivations of the word "mason", and a number of meanings have been put forward. To me, however, the most likely and satisfying meaning is the one presented by a noted philologist W W Skeat, who considers that the original mason was a hewer and cutter of stone. He establishes a connection in this context with a Norman French word "mason" coming from a Low Latin word which, itself, was derived from the German language; there is, so he tells us, a German word "mezzo" which means "to hew" and is associated with an older word meaning "chisel".

The speculative Craft uses "Freemason" as one word. How "free" became attached to "mason" is not clear.

There are numerous recorded instances going back to the 14th century showing the use of the word "freemason" to denote operative masons, some rather skilled operatives being called "freemasons", and others who apparently





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performed less responsible work being called simply "masons" or "rough masons". It should be noted, however, that the term was not always written as one word.

Why then did the more expert operatives have the syllable "free" placed before the basic title describing their employment? Why was "free" the particular word to be used?

A number of reasons for the introduction of the word "free" have been propounded by Masonic historians and scholars. The most popular and credible are:

Masons may have been "free" because membership of a mason's association (especially as an apprentice) could be given only to men who were free born, that is, not under bondage to a lord or other noble. Even though they may have become free from serfdom by escaping from their bondage, such action did not make them acceptable.

Because of their particular abilities and the resulting demand on their services, skilled masons may have been termed "free" in the sense that, unlike most in the community, they were exempted from restrictions on travel as they moved to and from building sites.

iii. Masons moving from town to town in their work may have been given freedom from the control of local trade organizations, or freed from the payment of tolls or taxes, particularly if they were men working under ecclesiastical control. In the latter regard, some masons under the protective authority of Papal Bulls.

iv. The word "free" may have been assigned to skilled masons because much of their work was carried out in freestone - a soft-cutting stone most suitable for use in special shaping processes.

Masons may have been regarded as "free" by the achievement of freedom, in other words

, membership, of a masons' company or guild.

The position is confusing from this distance and the real basis for the addition of "free" may have been a combination of several of the possibilities referred to above.

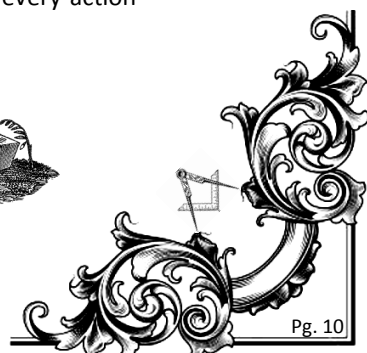
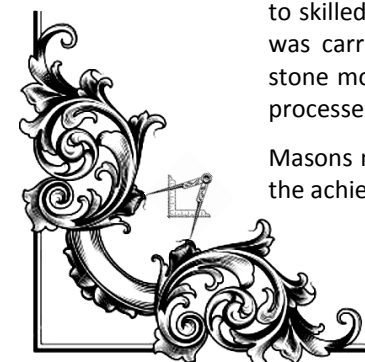
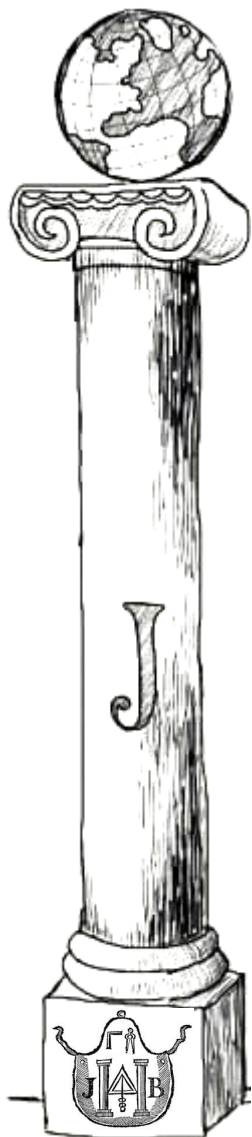
There is further complication in that, over a long period, "Freemason" appears to have several different meanings. Also, some associations of operative stonemasons functioning in different parts of England, were known as "Companies of Masons" and others as "Companies of Freemasons".

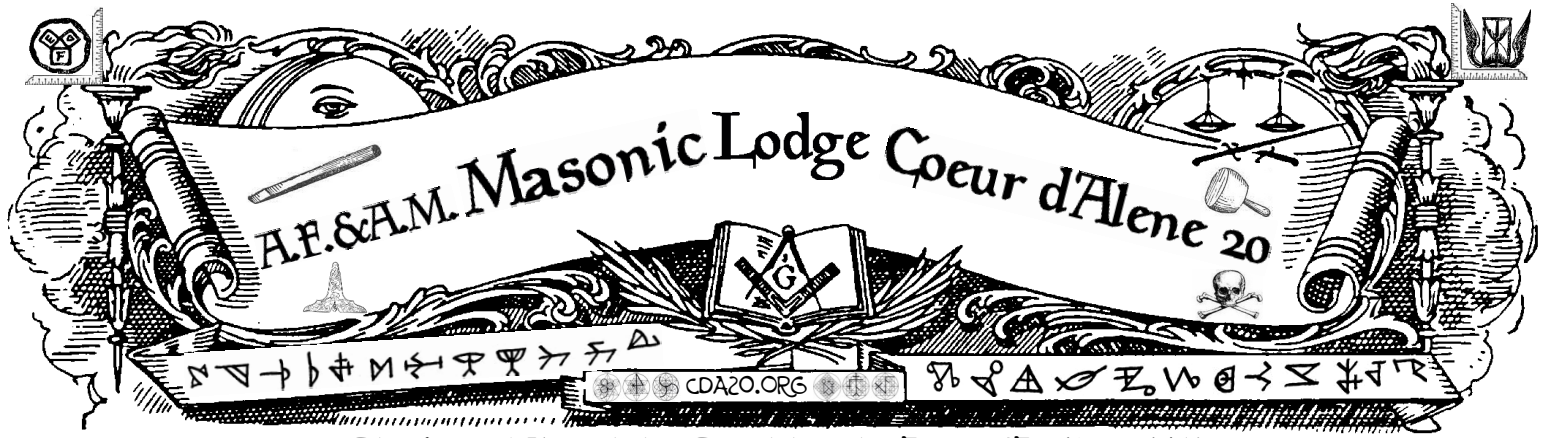
As for our early speculative brethren describing themselves as "Freemasons", there is nothing we can point to as evidencing exactly how or why this happened. All we can imagine is that our pioneers must have considered the question and decided that "Freemason" was the proper word to employ, having regard for the meaning of the word in those times vis-a-vis the aspirations of the Masonic fraternity.

One further basic definition seems necessary and that concerns the word "speculative" as applied to our order. The word "speculative" means "reflective", "meditative", or, more simply, "thinking" and is used to distinguish our philosophical body from the craft of operative stonemasonry.

Perhaps it can be said that the operative stonemason is a man who constructs edifices of material substances, whereas the speculative Freemason is involved in philosophical considerations associated with the building of a spiritual building - a temple within himself which will provide the necessary guidance in every action of his life.

- J. G Sullivan



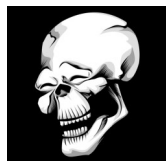


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HUMOR

A man had been convicted of murder and was about to be hanged. Just before the sentence was executed, the hangman asked the man if he had any last words. "Yes" came his reply, "I hate Masons!" "Why do you hate Masons?" asked the hangman. "The man I killed was a Mason," explained the murderer, "the sheriff who hunted me down was a Mason, the Prosecutor who tried my case was a Mason, the Judge who presided at the trial was a Mason, and all of the men on the jury who found me guilty and said I should be hanged were Masons!" "Is that all?" asked the hangman.

"Yes" replied the convicted murder. "Then you will advance one step with your left foot..."



A salesman walked into the post office in a small town and started to talk to the Post Master. In the course of their conversation the topic of Freemasonry came up. The man started to berate and criticize the Craft. He then asked the Post Master if he wanted to hear a very funny joke about Masons. The Post Master told him that he was a Mason, as was the man standing in line behind the salesman, as were three of the mail carriers at the front desk. Now in the company of five Freemasons did the man still want to tell the joke to which the salesman replied, "Not if I have to explain it five times!"

The creator aspect of Ra, symbolized by the sun at mid-noon, was in ancient times known as Aten. Aten was written as a dot enclosed by a circle in Egyptian hieroglyphics. The monument incorporates the Aten-hieroglyph by allowing the sun to shine through an aperture in the sky dome. Looking upwards at mid noon, the aperture is visible as a backlit dot inside the circular sky dome. At 12:00am on 16 December the sun is projected as a disc-dot onto the cenotaph stone. Looking down from the top dome, the floor aperture in the Hall of Heroes is once again seen to encircle the disc, as the sun's rays strike the cenotaph stone. Moerdijk's message as implied by the interior design is: through exodus out of the British Cape Colony, God has created a new African civilization inland.

The Mysteries

In every race and every clime. Since the earliest days of Time, Men have taught the Mystic Quest Shown the Way to Peace and rest.

Bacchus died, and rose again. On the golden Asian Plain; Osiris rose from out the grave. And thereby mankind did save: Adonis likewise shed his blood By the yellow Syrian flood, Zoroaster brought to birth Mithra from His Cave of Earth.

And today in Christian Lands We with them can join hands.—Ward



