

A highly decorative border surrounds the text. At the top center is a large Masonic triangle with a square and compass. The sides of the triangle are adorned with various Masonic symbols, including a square, compass, and other tools. The corners and sides of the border are filled with intricate scrollwork and floral patterns. At the bottom center, there is a large, ornate scrollwork element.

Coeur d'Alene Lodge 20

Murray, Idaho EST 1886

Monthly Trestleboard

Seat of Knowledge

Issue VII

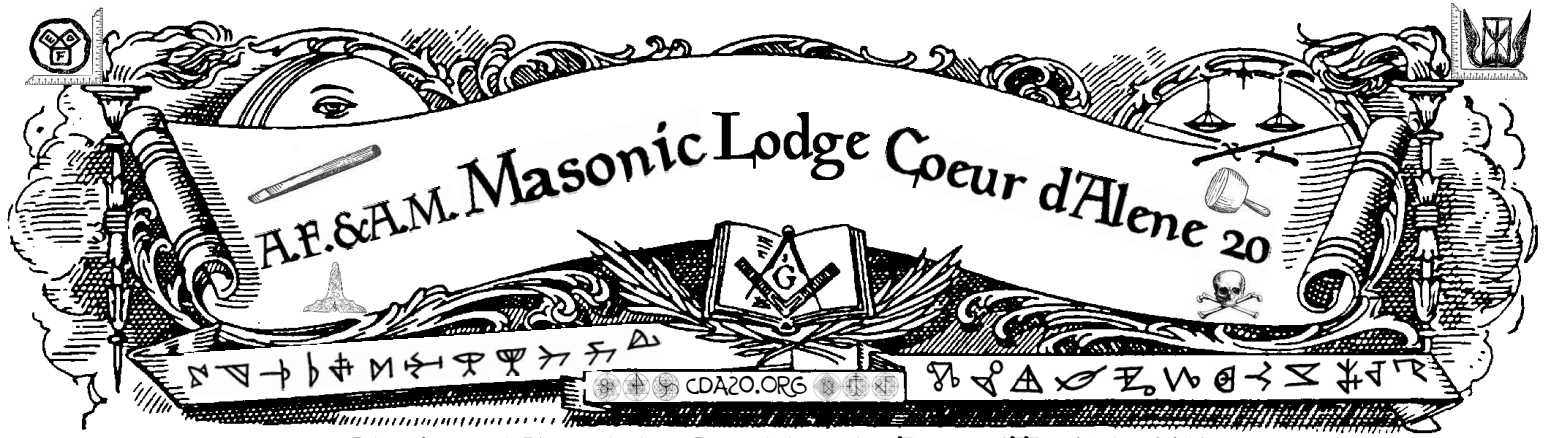
July 6018

Publisher & Editor

Bro. DB Jordan

CDA20.org





The Seat of Knowledge Trestleboard - Issue VII - July 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: Bro. 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
2nd Mon. 09 July @ 1900 Hrs**

Table of Contents

Pg. 4 - 600 Years of Craft Ritual
Continued from June

Pg. 8 - Silence, Symbols And Secrets Of
Freemasonry

Pg. 13 - Humor

pg. 14 - Masonic Anecdote

When a number of Freemasons worked together on one of the great buildings of the Middle Ages they organized themselves into a Lodge to enable them to properly control and organize the work to be accomplished. This lodge was governed by an expert mason, called the Master Mason. On larger structures, he would be assisted by others, called Wardens.

To those who are not coming with sincere questions but with defamatory allegations, Freemasonry has traditionally responded only with silence and disdain. Not worth, spending any time ...But when these attacks have been part of a wider scheme to crush all liberties, for example under the Nazi and the Communist regimes, and when Freemasons have been hunted down, jailed and sometimes murdered along with other groups persecuted for various reasons, they are known to have readily joined in opposing and fighting the oppressors to regain their lost freedom.

In such tragic circumstances, masonic secrets, mutual trust and brotherly love take a noble signification - which we should be proud of. For indeed, in Freemasonry, we are enjoined to follow the example of that truly distinguished man, who choose rather to lie down his life than forfeit his integrity.

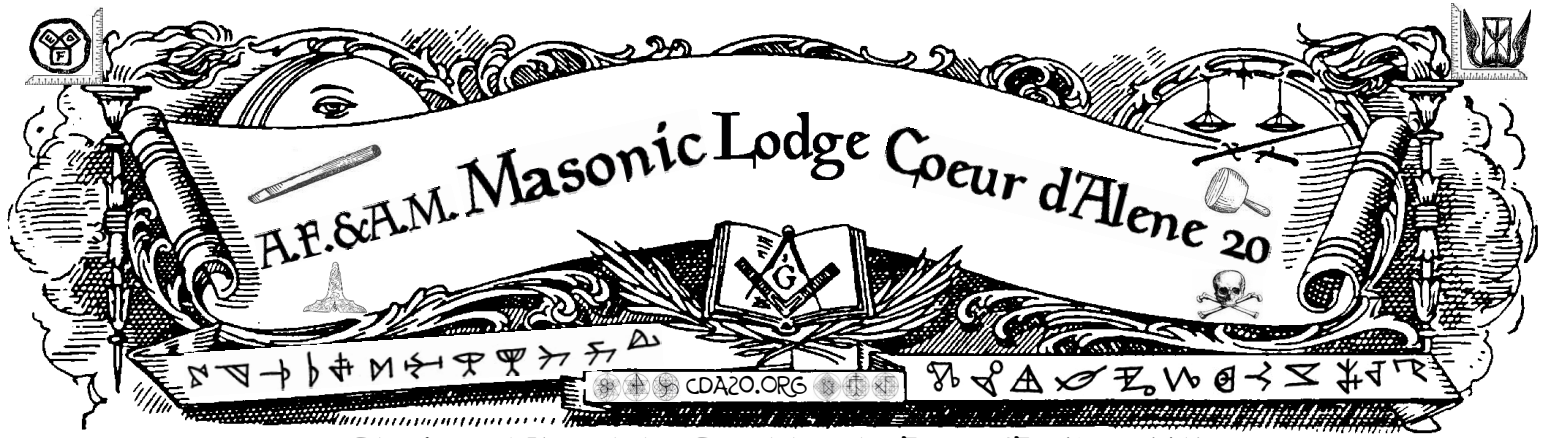


**HAPPY
FOURTH
OF JULY**



Bro. DB Jordan 32°
Publisher - Editor & Chief





The Seat of Knowledge Crestleboard - Issue VI - June 6018

NEWS



Brother, DB Jordan received the ineffable Sublime 32° Degree, Master of the Royal Secret on June 16th 2018 at the Coeur d'Alene Valley of the Scottish Rite in Hayden, ID. Sublime because their principal purpose is the investigation and contemplation of the ineffable name of Deity. The lessons of this degree are that "genuine brotherhood requires mutual regard, opinion, esteem and charity". We always look for the good in all, make allowances for other's short comings. We trust the Supreme Architect to lead us to friendship, morality and brotherly love. The apron is white, lined in black, with a double-headed eagle and a plan of the Camp of the Princes. The jewel is a golden Teutonic cross, with a double-headed white and black eagle in the center.



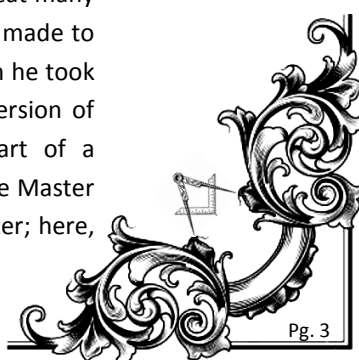
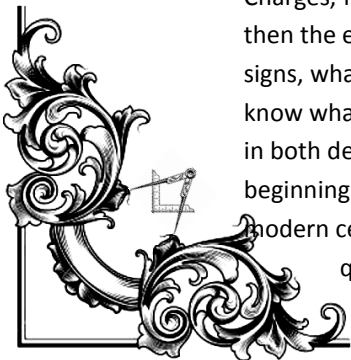
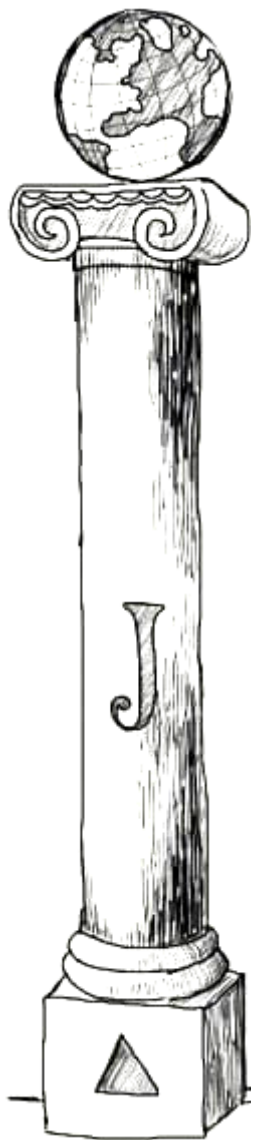


The Seat of Knowledge Crestleboard - Issue VI - June 6018

FIRST HINT OF TWO DEGREES

The Harleian MS is a perfectly normal version of the Old Charges, but bound up with it is a note in the same handwriting containing a new version of the mason's oath, of particular importance because it shows a major change from all earlier forms of the oath. Here it is: There is seu'all words & signs of a free Mason to be revalied to yu wch yu will answ: before God at the Great & terrible day of Judgmt yu keep secret & not to revalie the same in the heares of any pson but to the M's & fellows of the said Society of free Masons so helpe me God xc. Brethren, I know that I recited it too fast, but now I am going to read the first line again: There is several words and signs of a free mason to be revealed to you . . . 'Several words and signs . . . plural, more than one degree. And here in a document that should have been dated 1550, we have the first hint of the expansion of the ceremonies into more than one degree. A few years later we have actual minutes that prove two degrees in practice. But notice, Brethren, that the ceremonies must also have been taking something of their modern shape. They probably began with a prayer, a recital of part of the 'history', the hand-on-book posture for the reading of the Charges, followed by an obligation and then the entrusting with secret words and signs, whatever they were. We do not know what they were, but we know that in both degrees the ceremonies were beginning to take the shape of our modern ceremonies. We have to wait quite a long

while before we find the contents, the actual details, of those ceremonies, but we do find them at the end of the 1600s and that is my next theme. Remember, Brethren, we are still with only two degrees and I am going to deal now with the documents which actually describe those two ceremonies, as they first appeared on paper. EARLIEST RITUAL FOR TWO DEGREES The earliest evidence we have, is a document dated 1696, beautifully handwritten, and known as the Edinburgh Register House Manuscript, because it was found in the Public Record Office of Edinburgh. I deal first with that part of the text which describes the actual ceremonies. It is headed 'THE FORMS OF giving THE MASON WORD' which is one way of saying it is the manner of initiating a mason. It begins with the ceremony which made an apprentice into an 'entered- apprentice (usually about three years after the beginning of his indentures), followed by the ceremony for the admission of the ,master mason or fellow craft', the title of the second degree. The details are fascinating but I can only describe them very briefly, and wherever I can, I will use the original words, so that you can get the feel of the thing. We are told that the candidate 'was put to his knees' and 'after a great many ceremonies to frighten him' (rough stuff, horse-play it you like; apparently they tried to scare the wits out of him) 'after a great many ceremonies to frighten him', he was made to take up the book and in that position he took the oath, and here is the earliest version of the mason's oath described as part of a whole sign, he was brought up to the Master for the 'entrusting'. Here is the Master; here, nearby,

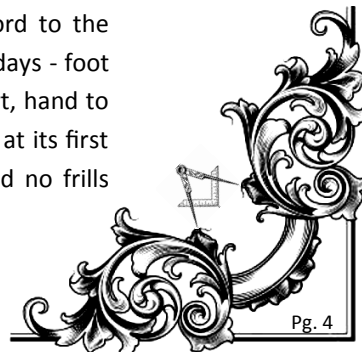
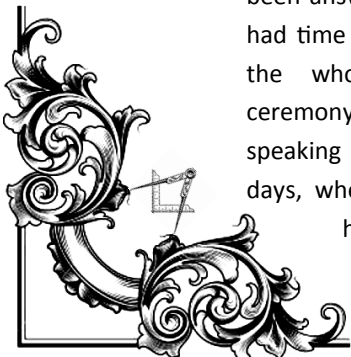
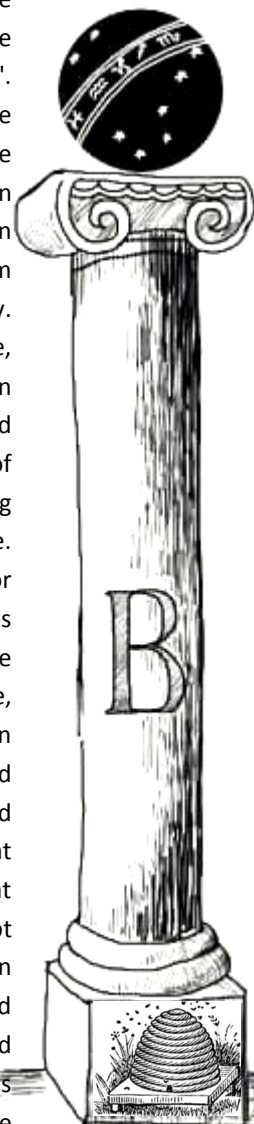
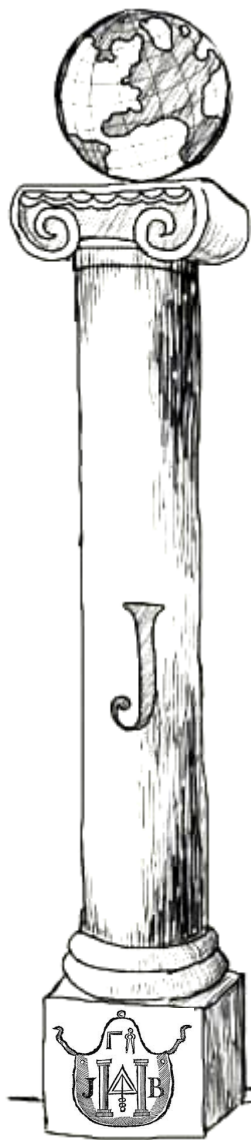




The Seat of Knowledge Crestleboard - Issue VI - June 6018

is the candidate; here is the 'instructor', and he, the instructor, whispers the word into the ear of his neighbor, who whispers the word to the next man and so on, all round the lodge, until it comes to the Master. and the Master gives the word to the candidate. In this case, there is a kind of biblical footnote, which shows, beyond all doubt, that the word was not one word but two. B and J, two pillar names, for the entered apprentice. This is very important later, when we begin to study the evolution of three degrees. In the two-degree system there were two pillars for the entered apprentice. That was really the whole of the floor work, but it was followed by a set of simple questions and answers headed 'SOME QUESTIONES THAT MASONS USE To PUT To THOSE WHO HAVE YE WORD BEFORE THEY WILL ACKNOWLEDGE THEM'. It included a few questions for testing a stranger outside the lodge, and this text gives us the first and oldest version of the masonic catechism. Here are some of the fifteen questions. 'Are you a mason? How shall I know it? Where were you entered? What makes a true and perfect lodge? Where was the first lodge? Are there any lights in your lodge? Are there any jewels in your lodge the first faint beginnings of masonic symbolism. It is amazing how little there was at the beginning. There, Brethren, 15 questions and answers, which must have been answered for the candidate; he had not had time to learn the answers. And that was the whole of the entered apprentice ceremony. Now remember, Brethren, we are speaking about operative masonry, in the days, when masons earned their living with hammer and

degree was taken about seven years after the date of initiation when the candidate came back to be made 'master or fellow craft'. Inside the lodge those two grades were equal, both fully trained masons. Outside the lodge, one was an employer, the other an employee. If he was the son of a Freeman Burgess of the city, he could take his Freedom and set up as a master immediately. Otherwise, he had to pay for the privilege, and until then, the fellow craft remained an employee. But inside the lodge they both had the same second degree. So, after the end of his indentures of apprenticeship, and serving another year or two for 'meat and fee', (i.e. board plus a wage) he came along then for the second degree. He was 'put to his knees and took the oath anew'. It was the same oath that he had taken as an apprentice, omitting only three words. Then he was taken out of the lodge by the youngest master, and there he was taught the signs, posture and words of entry (we still do not know what they were). He came back and he gave what is called the 'master sign', but it is not described, so I cannot tell you about it. Then he was brought up for the entrusting. And now, the youngest master, the chap who had taken him outside, whispered the word to his neighbor, each in turn passing it all round the lodge, until it came to the Master, and the Master, on the five points of fellowship - second degree, Brethren gave the word to the candidate. The five points in those days - foot to foot, knee to knee, heart to heart, hand to hand, ear to ear, that is how it was at its first appearance. No Hiram legend and no frills only

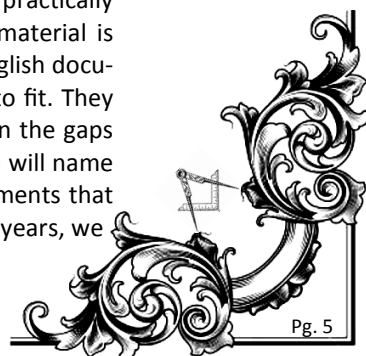
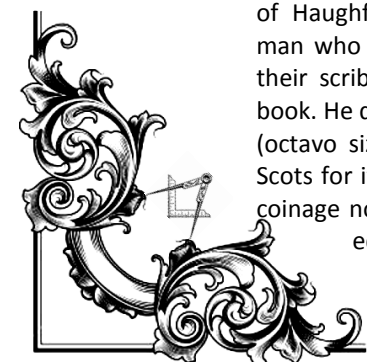
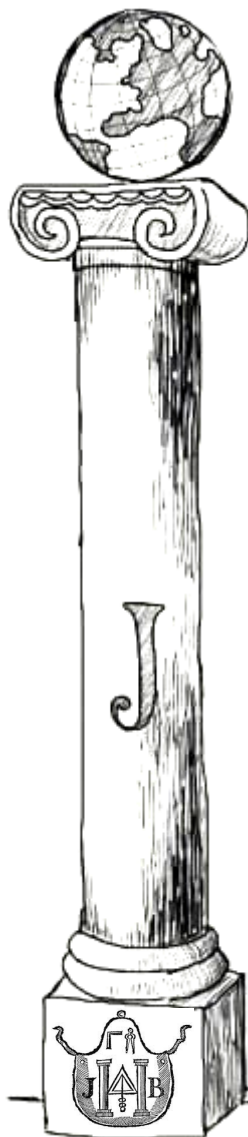


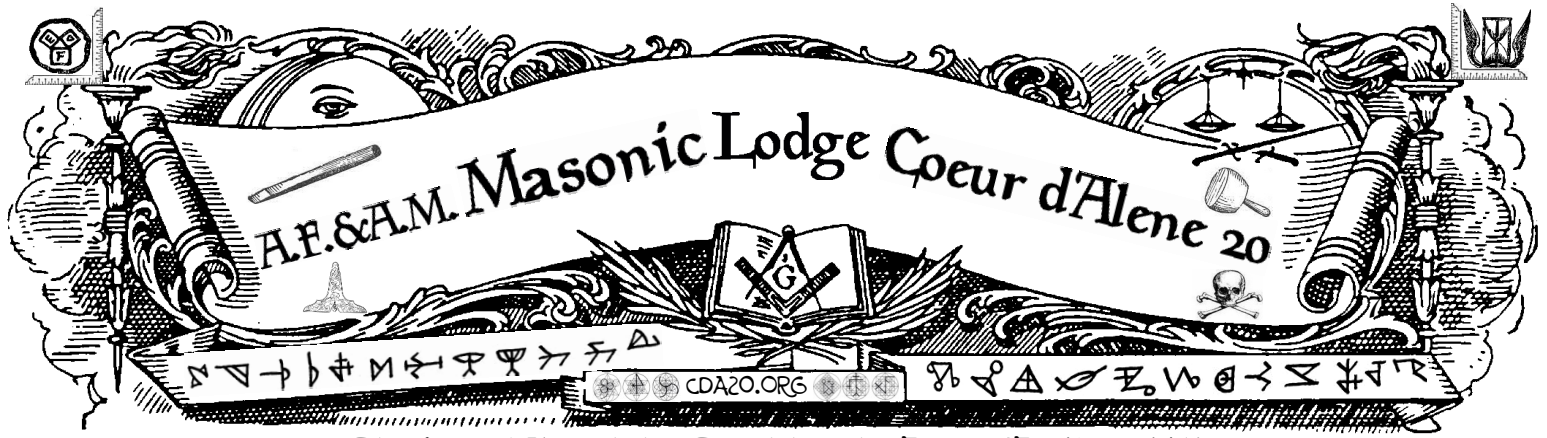


The Seat of Knowledge Crestleboard - Issue VI - June 6018

the FPOF and a word. But in this document the word is not mentioned. It appears very soon afterwards and I will deal with that later. There were only two test questions for a Fellowcraft degree, and that was the lot. Two degrees, beautifully described, not only in this document but in two other sister texts, the Chetwode Crawley MS, dated about 1700 and the Kevan MS, quite recently discovered, dated about 1714. Three marvelous documents, all from the south of Scotland, all telling exactly the same story - wonderful materials, if we dare to trust them. But, I am sorry to tell you Brethren that we, as scientists in masonry, dare not trust them, because they were written in violation of an oath. To put it at its simplest, the more they tell us the less they are to be trusted, unless, by some fluke or by some miracle, we can prove, as we must do, that these documents were actually used in a lodge; otherwise they are worthless. In this case, by a very happy fluke, we have got the proof and it makes a lovely story. That is what you are going to get now. Remember, Brethren, our three documents are from 1696 to 1714. Right in the middle of this period, in the year 1702, a little group of Scottish gentlemen decided that they wanted to have a lodge in their own backyard so to speak. These were gentlemen who lived in the south of Scotland around Galashiels, some 30 miles S.E. of Edinburgh. They were all notable landowners in that area - Sir John Pringle of Hoppringle, Sir James Pringle, his brother, Sir James Scott of Gala (Galashiels), their brother-in-law, plus another five neighbors came together and decided to form their own Lodge, in the village of Haughfoot near Galashiels. They chose a man who had a marvelous handwriting to be their scribe, and asked him to buy a minute book. He did. A lovely little leather-bound book (octavo size), and he paid 'fourteen shillings' Scots for it. I will not go into the difficulties of coinage now but today it would be about the equivalent of twenty-five cents.

Being a Scotsman, he took very careful note of the amount and entered it in his minute book, to be repaid out of the first money due to the society. Then, in readiness for the first meeting of the lodge, he started off at what would have been page one with some notes, we do not know the details. But he went on and copied out the whole of one of these Scottish rituals, complete from beginning to end. When he finished, he had filled ten pages, and h somebody, perhaps one of the later secretaries of the lodge, must have opened that minute book and caught sight of the opening pages and he must have had a fit! Ritual in a minute book! Out! And the first ten pages have disappeared; they are completely lost. That butcher would have taken page eleven as well but even he did not have the heart to destroy the minutes of the very first meeting of this wonderful lodge. So it was the minutes of the first meeting that saved those twenty-nine golden words at the top of page eleven, and the twenty-nine words are virtually identical with the corresponding portions of the Edinburgh Register House MS and its two sister texts. Those precious words are a guarantee that the other documents are to be trusted, and this gives us a marvelous starting point for the study of the ritual. Not only do we have the documents which describe the ceremonies; we also have a kind of yardstick, by which we can judge the quality of each new document as it arrives, and at this point they do begin to arrive. Now Brethren, let me warn you that up to now we have been speaking of Scottish documents. Heaven bless the Scots! They took care of every scrap of paper, and if it were not for them we would have practically no history. Our earliest and finest material is nearly all Scottish. But, when the English documents begin to appear, they seem to fit. They not only harmonize, they often fill in the gaps in the Scottish texts. From here on, I will name the country of origin of those documents that are not English. Within the next few years, we





The Seat of Knowledge Crestleboard - Issue VI - June 6018

find a number of valuable ritual documents, including some of the highest importance. The first of these is the Sloane MS, dated c1700, an English text, in the British Library today. It gives various 'gripes' which had not appeared in any document before. It gives a new form of the Mason's oath which contains the words 'without Equivocation or mental Reservation'. That appears for the very first time in the Sloane MS, and Brethren, from this point onwards, every ritual detail I give you, will be a first-timer. I shall not repeat the individual details as they reappear in the later texts, nor can I say precisely when a particular practice actually began. I shall simply say that this or that item appears for the first time, giving you the name and date of the document by which it can be proved. If you are with me on this, you will realize - and I beg you to think of it in this way - that you are watching a little plant, a seedling of Freemasonry, and every word I utter will be a new shoot, a new leaf, a new flower, a new branch. You will be watching the ritual grow; and if you see it that way, Brethren, I shall know I am not wasting my time, because that is the only way to see it. Now, back to the Sloane MS which does not attempt to describe a whole ceremony. It has a fantastic collection of 'gripes' and other strange modes of recognition. It has a catechism of some twenty-two Questions and Answers, many of them similar to those in the Scottish texts, and there is a note which seems to confirm two pillars for the EA. A later paragraph speaks of a

salutation for the Master, a curious 'hug' posture, with 'the masters grip by their right hands and the top of their Left hand fingers thrust close on ye small of each others Backbone . . .'. Here, the word is given as 'Maha - Byn', half in one ear and half in the other, to be used as a test word. That was its first appearance in any of our documents, and if you were testing somebody, you would say 'Maha' and the other would have to say 'Byn'; and if he did not say 'Byn' you would have no business with him. I shall talk about several other versions as they crop up later on, but I must emphasize that here is an English document filling the gaps in the three Scottish texts, and this sort of thing happens over and over again. Now we have another Scottish document, the Dumfries No 4 MS, dated c1710. It contains a mass of new material, but I can only mention a few of the items. One of its questions runs: 'How were you brought in T 'Shamefully, w' a rope about my neck'. This is the earliest cable-tow; and a later answer says the rope 'is to hang me if I should betray my trust'. Dumfries also mentions that the candidate receives the 'Royal Secret' kneeling 'upon my left knee'. Among many interesting Questions and Answers, it lists some of the unusual penalties of those days. 'My heart taken out alive, my head cut off, my body buried within ye sea-mark.' 'Within ye sea-mark' is the earliest version of the 'cable's length from the shore'. Brethren, there is so much more, even at this early date, but I have to be brief and I shall give you all the important items as we move forward into the next stage. Meanwhile, this was the situation at the time when the first

Grand Lodge





The Seat of Knowledge Crestleboard - Issue VI - June 6018

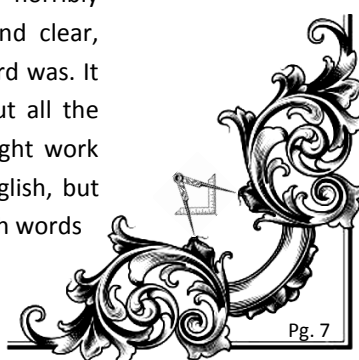
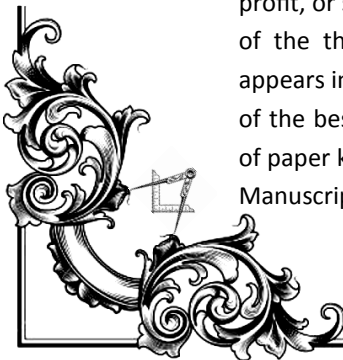
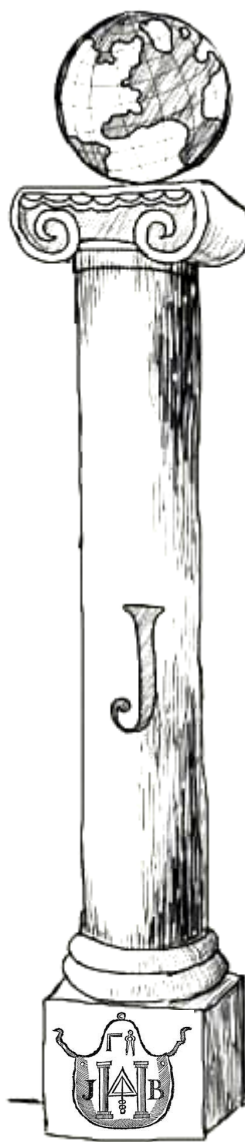
was founded in 1717.

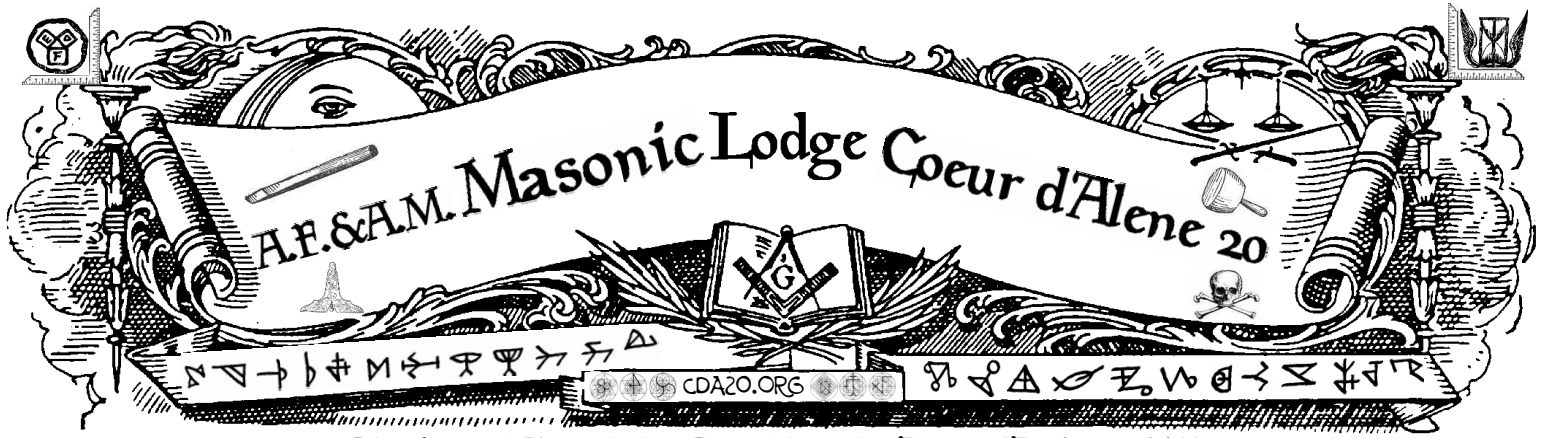
We only had two degrees in England, one for the entered apprentice and the second was for the 'master or fellow craft'. Dr Anderson, who compiled the first English Book of Constitutions in 1723, actually described the English second degree as 'Masters and Fellow-Craft'. The Scottish term had already invaded England. The next big stage in the history of the ritual, is the evolution of the third degree. Actually, we know a great deal about the third degree, but there are some dreadful gaps. We do not know when it started or why it started, and we cannot be sure who started it! In the light of a lifetime of study, I am going to tell you what we know, and we will try to fill the gaps. It would have been easy, of course, if one could stretch out a hand in a very good library and pull out a large minute-book and say 'Well, there is the earliest third degree that ever happened;' but it does not work out that way. The minute-books come much later.

HINTS OF THREE DEGREES

The earliest hints of the third degree appear in documents like those that I have been talking about - mainly documents that have been written out as aide-memoires for the men who owned them. But we have to use exposures as well, exposures printed for profit, or spite-, and we get some useful hints of the third degree long before it actually appears in practice. And so, we start with one of the best, a lovely little text, a single sheet of paper known as the Trinity College, Dublin, Manuscript, dated 1711, found among the

papers of a famous Irish doctor and scientist, Sir Thomas Molyneux. This document is headed with a kind of Triple Tau, and underneath it the words 'Under no less a penalty'. This is followed by a set of eleven O. and A. and we know straight away that something is wrong! We already have three perfect sets of fifteen questions, so eleven questions must be either bad memory or bad copying - something is wrong! The questions are perfectly normal, only not enough of them. Then after the eleven questions we would expect the writer to give a description of the whole or part of the ceremony but, instead of that, he gives a kind of catalogue of the Freemason's words and signs. He gives this sign (EA demonstrated) for the EA with the word B He gives 'knuckles, & sinues' as the sign for the 'fellow-craftsman', with the word 'Jachquin'. The 'Master's sign is the back bone' and for him (ie the MM) the writer gives the world's worst description of the FPOF. (It seems clear that neither the author of this piece nor the writer of the Sloane MS, had ever heard of the Points of Fellowship, or knew how to describe them.) Here, as I demonstrate, are the exact words, no more and no less: Squeeze the Master by ye back bone, put your knee between his, & say Matchpin. That, Brethren, is our second version of the word of the third degree. We started with 'Mahabyn', and now 'Matchpin', horribly debased. Let me say now, loud and clear, nobody knows what the correct word was. It was probably Hebrew originally, but all the early versions are debased. We might work backwards, translating from the English, but we cannot be certain that our English words





The Seat of Knowledge Crestleboard - Issue VI - June 6018

are correct. So, here in the Trinity College, Dublin, MS, we have, for the very first time, a document which has separate secrets for the separate degrees; the entered apprentice, the fellow craftsman and the master mason. It is not proof of three degrees in practice, but it does show that somebody was playing with this idea in 1711.

The next piece of evidence on this theme comes from the first printed exposure, printed and published for entertainment or for spite, in a London newspaper, The Flying Post. The text is known as a 'Mason's Examination'. By this time, 1723, the catechism was much longer and the text contained several pieces of rhyme, all interesting, but only one of particular importance to my present purpose and here it is: 'An enter'd Mason I have been, Boaz and Jachin I have seen; A Fellow I was sworn most rare, And Know the Astler, Diamond, and Square: I know the Master's Part full well, As honest Maughbin will you tell.' Notice, Brethren, there are still two pillars for the EA, and once again somebody is dividing the Masonic secrets into three parts for three different categories of Masons. The idea of three degrees is in the air. We are still looking for minutes but they have not come yet. Next, we have another priceless document, dated 1726, the Graham MS, a fascinating text which begins with a catechism of some thirty Questions and Answers, followed by a collection of legends, mainly about biblical characters, each story with a kind of Masonic twist in its tall. One legend tells how three sons went to their father's grave to try if they could find anything about him for to Lead them to the veritable secret which this famous preacher had.

- By Harry carr.....To be continued in the August issue

Silence, Symbols And Secrets Of Freemasonry

Introduction

For the non-Freemason, one common question is to find out whether, as often stated, Freemasonry is a secret society and that question is often further linked with a pre-existing suspicion that any form of secrecy may represent a danger for the government, the society and the individuals.

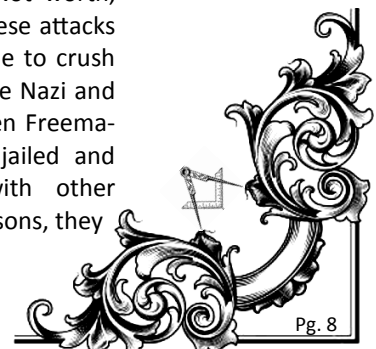
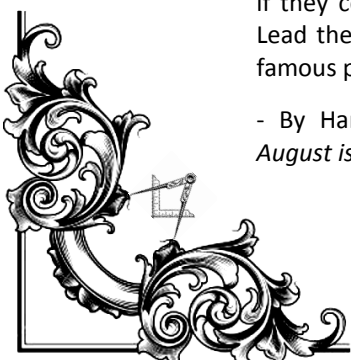
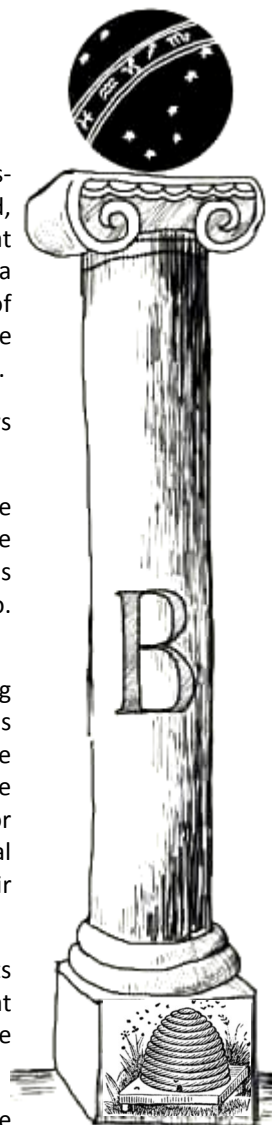
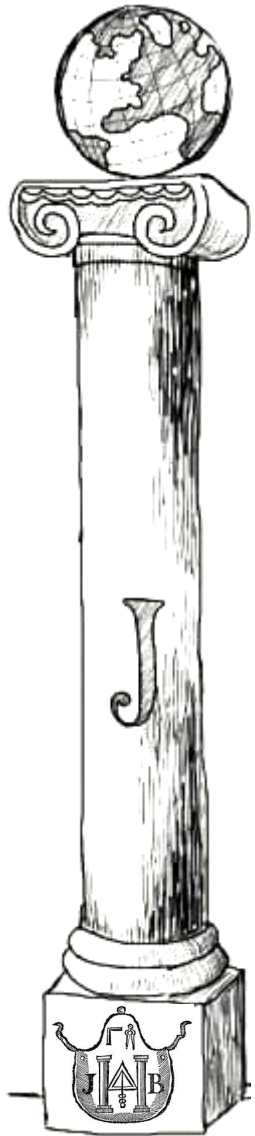
Being Freemasons, we know that these fears are unfounded .

All of us, having been non-Masons until the day we were initiated into Freemasonry, we also know that anyone who sincerely wants to find out about Freemasonry can do so. What we did, sure others can do!

We can also assume that the overwhelming majority of all those who call themselves Freemasons, would resign and dissociate themselves from Freemasonry, if they were ever to find out that Freemasonry is or would become incompatible with the moral duties they owe to God, their country, their neighbor and themselves.

If Freemasonry was the evil organization its enemies accuse it to be, I have no doubt that Freemasons would be the first to desert the Order.

To those who are not coming with sincere questions but with defamatory allegations, Freemasonry has traditionally responded only with silence and disdain. Not worth, spending any time ...But when these attacks have been part of a wider scheme to crush all liberties, for example under the Nazi and the Communist regimes, and when Freemasons have been hunted down, jailed and sometimes murdered along with other groups persecuted for various reasons, they





The Seat of Knowledge Crestleboard - Issue VI - June 6018

are known to have readily joined in opposing and fighting the oppressors to regain their lost freedom.

In such tragic circumstances, masonic secret, mutual trust and brotherly love take a noble signification - which we should be proud of. For indeed, in Freemasonry, we are enjoined to follow the example of that truly distinguished man, who choose rather to lie down his life than forfeit his integrity ...

Yet, in those countries where freedom, lawful authority and peace prevail, non-Masons and sometimes even Freemasons question the need for secrecy and secrets in Freemasonry.

The Masonic ritual states that "these secrets allude to Freemasonry alone." What is meant by this sentence can only be discovered and fully understood, by becoming a Freemason.

From the very moment when, he is first led into the lodge, on the day of his initiation, to the moment of his solemn obligation, to the moment when he is taught the traditional penalty, to the moment he is given the signs, grips and words, the candidate is constantly warned and instructed about his essential duty to keep inviolate all the secrets of Freemasonry. Later, all along his Masonic career and life, regardless of the number of degrees and high positions he may receive, every Freemason will constantly be reminded on the first and most important of the Masonic virtues.

Secrecy : Why ? Why is it necessary, What does it mean?

To be understood the Masonic concept of secret needs to be related to other aspects of Freemasonry; they are triple:

SILENCE, SYMBOLS and SECRETS

SILENCE

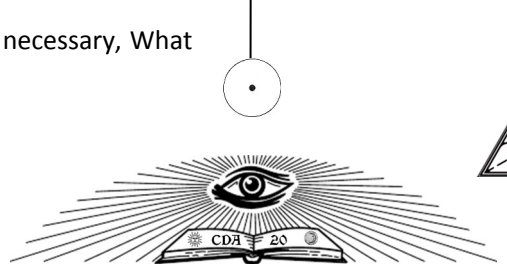
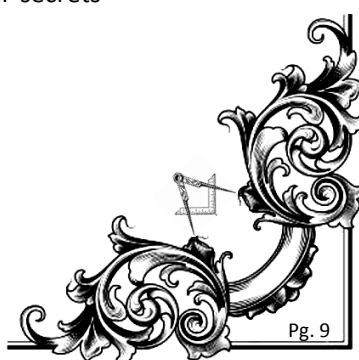
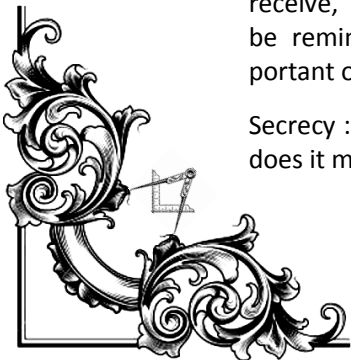
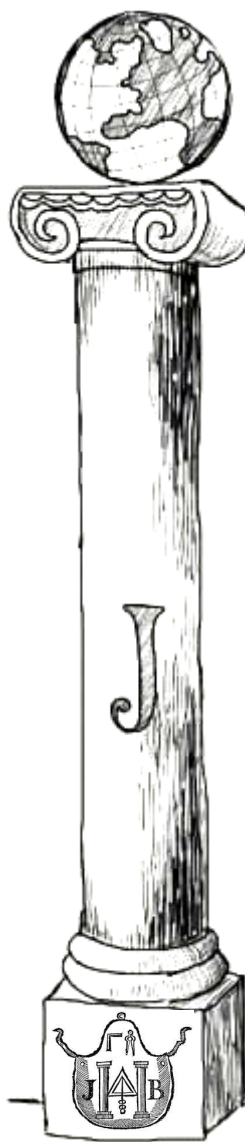
Silence, not secret is what the Entered Apprentice actually promises to observe. What secrets does he know? none!

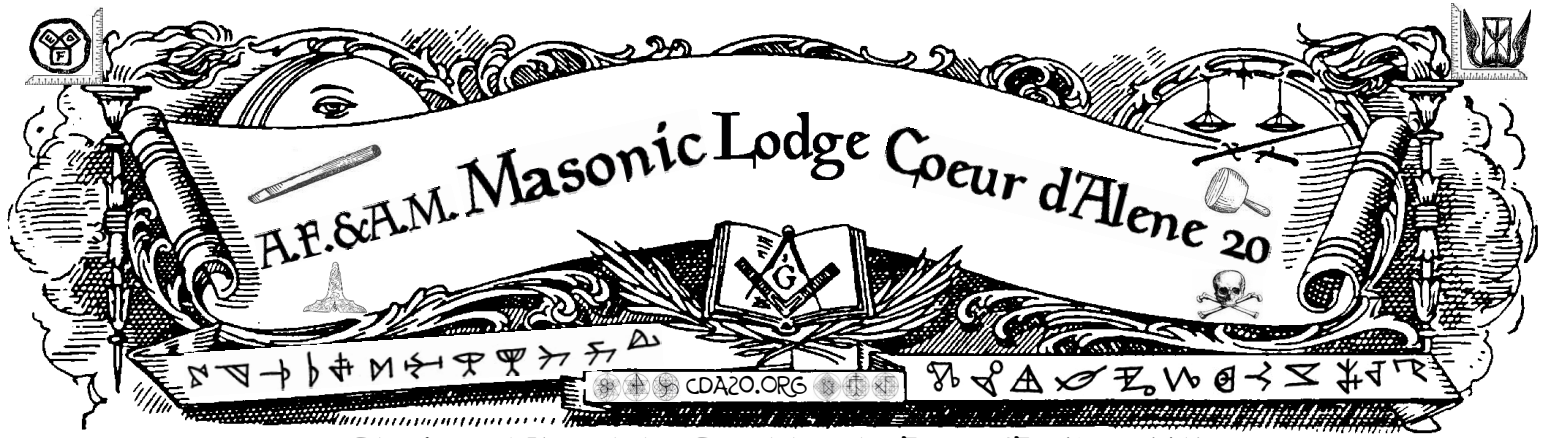
So it is not secret, but instead silence that matters.

In continental European lodges, the Entered Apprentice Mason is informed that Masonic tradition requires that he refrains from speaking while the lodge is at work. By doing so, he is taught his first "secret" in Masonry, which is that by being silent while his senior Brothers speak, he may discover what is more important : to listen. By doing so, he will need to submit his passions and he will eventually improve himself in Masonry.

Additionally, it should be remarked that silence has another important role, which has been analyzed by the French ethnologist, Jean Jamin in a work entitled " Les lois du silence" (The laws of silence), a study dedicated to the social importance of secret in African tribal societies.

The author remarks that, in the traditional sense, an African initiation is much more an admission ceremony rather than an event during which where actual secrets are being communicated.





The Seat of Knowledge Crestleboard - Issue VI - June 6018

Those secrets: some mere words and signs, all senseless and childish in appearance, are a bitter disappointment after the long and painful often physical ordeal the candidates have been going through. The real reward for the neophytes is not being now acquainted with some mysterious secrets, but having been admitted into a very respected and small group

The main purpose of an African initiation, he states, consists simply in placing the newly admitted members in a position where only two options are possible: to remain silent or to betray.

Thus, the ethnologist, goes on, the role of the solemn promise of silence that is imposed upon all the African initiates, is to create a strong bond between the neophytes and the group they now belong. By doing so, he concludes, "secret " has been conferred a real though in fact social existence. "Secret" is also a topic to be found in "The Imperial Animal" a book written by Lionel Tiger and Robin Fox, two American ethnologists.

Their conclusions are very similar to those reached by Jamin: initiations are part of a classical pattern of behavior in all primitive societies; the main activity of groups conferring initiations consist in secret but apparently futile ceremonies at the occasion of admission of new members and when moving up the ladder within a strong hierarchically structured group;

For outsiders the image is that initiation is a high mark of favor reserved to only very few and that membership includes access to secrets. Secrecy is considered by the

initiates to be a traditional way to ensure loyalty and solidarity.

SYMBOLS

The whole teaching of Freemasonry is said to be symbolic.

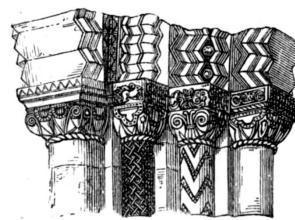
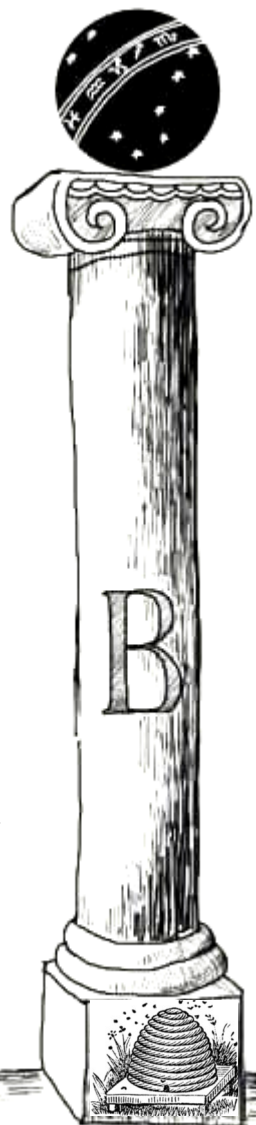
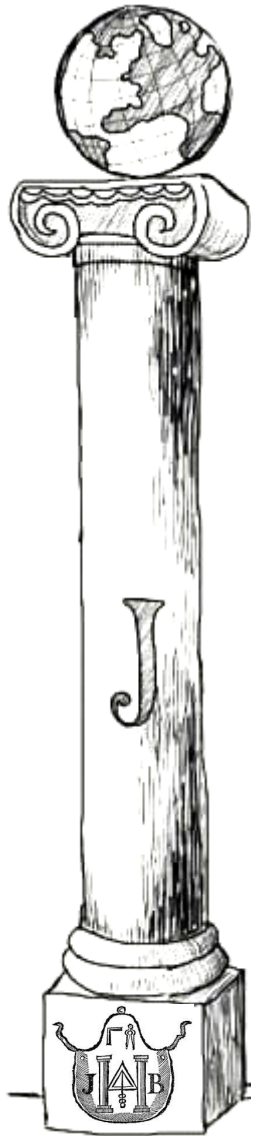
For a Freemason to discover the "secrets" of Freemasonry consists mainly in studying the "hidden" sense of symbols and allegories that can be observed in the Lodge and during the Masonic ritual and ceremonies.

The young Entered Apprentice may be inclined to believe that these ancient symbols are meaningless, that the ceremonies have now become antiquated if not simply ridiculous, and he might be tempted to reject too hastily that what lies beyond the field of his still profane understanding.

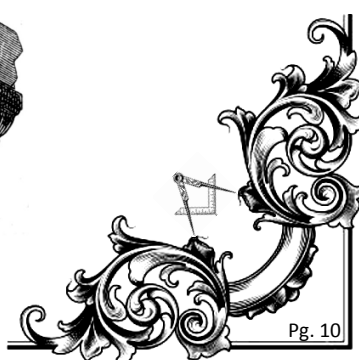
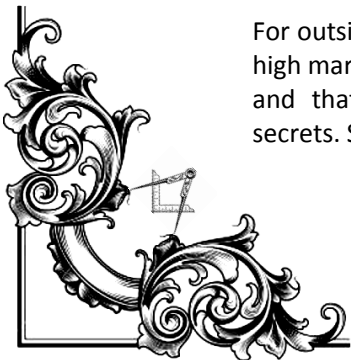
But if the secret teaching behind Masonic symbols is simply to convey a moral message, however wise and respectable it may be, why this need to keep secret what should be made available for the benefit of all?

These symbols can be compared to a series of keys, allowing to open doors and enter successive rooms.

These precious keys should not be given to the ignorant man for he would not know how to use them, nor to the intolerant man for he would misuse them, nor to the over ambitious man for he would



Later Norman Capital.





The Seat of Knowledge Crestleboard - Issue VI - June 6018

desecrate them.

If ever threatened by force or otherwise to give the secrets of Freemasonry, the Mason will know that none of these secrets can be unduly obtained, for above the solemn obligation to silence, is a material impossibility to betray these secrets. Some words, grips and signs have been published over 250 years ago, they can be repeated by anyone, but one has to be prepared to grasp their meaning, to see their significance, to hear their message.

It is like the famous Greek Mathematician Euclides, who was taken to the court of Pharao in Alexandria and threatened to be put to death by Ptolemy Philadelphos, in the 3rd century B.C., if he persisted in refusing to give the secrets of Geometry. To Pharao, Euclides is said to have answered that putting him to death would not have made Pharao any wiser, for the only way for him to obtain these secrets was to learn Geometry like he had done.

SECRETS

Masonic symbols are the keys to a long, difficult but rewarding spiritual journey, it is a thorny road which we have to travel by ourselves. Our Brethren can help us, but at the end of the day, nobody can do it in our stead.

Initiation does not consist in receiving any type of knowledge that can be written or said, or perceived by the five senses of human nature, but is an introduction to a type of totally different knowledge, where the Brother will learn mainly to use his heart to conceive the beauties of Freemasonry.

Then nothing will remain neither occult, nor secret, for the intention of the Fraternity has never been to hide, but only to transmit

through the succession of ages, the most excellent tenets of our Institution.

The sense of symbols, first very obscure, will progressively became clearer, and those words that the young Entered Apprentice can only spell with difficulty, will be read later with ease if he patiently perseveres. He is guided symbolically when he is given the first letter of the word. But he has to discover the second letter himself. In due time, the third letter will be communicated to him in order that he may uncover the next.

This symbolic approach, held in high esteem among the peoples of Antiquity, is still used today by Freemasons but has nothing to do with a craving for secret or mystery, nor has this method become obsolete.

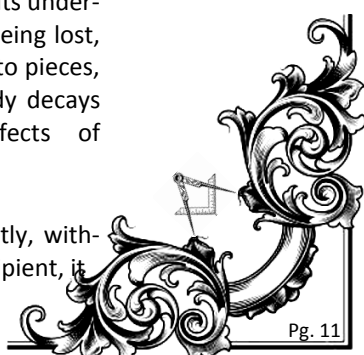
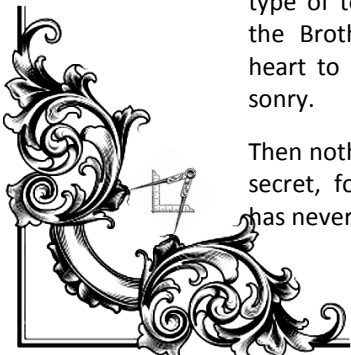
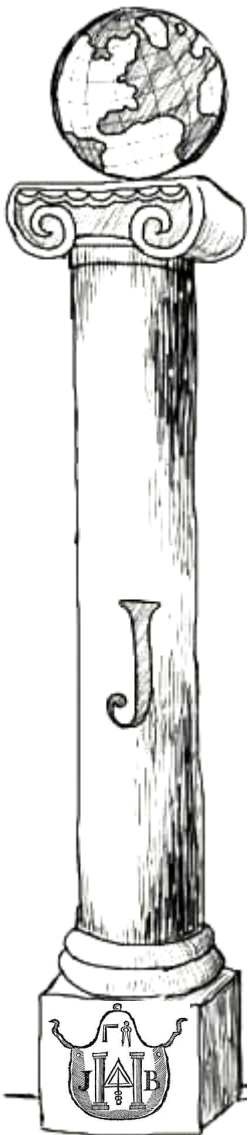
Much to contrary, far superior to the confusion of words and of languages, Masonic symbols, so expressive, are more fitting than ever to imprint upon the memory wise and serious truths.

Let us hear what Dr. Albert Schweitzer had to say about this:

"When truth, knowledge or wisdom cease to be understood, they do not live any longer in our minds."

"When knowledge is reduced to a mere dogma that is blindly accepted, it may appear to survive for some time, while its rules are still being slavishly observed. But as its underlying coherence and justification is being lost, truth is soon distorted and breaks into pieces, in the same way that the dead body decays and falls apart under the effects of putrefaction."

"When truth is communicated directly, without requiring any effort from the recipient, it





The Seat of Knowledge Crestleboard - Issue VI - June 6018

will not leave a lasting impression, for most human beings live day by day and are not capable of forming their own opinions ".

So, it is necessary that all elevated ideas, be created again and again by each one of us in ourselves.

"Only when we attempt to follow with trust the inner road of our individual thought, can we hope to attain living truth"

"Living and profound reflection does not fall into subjectivism."

"It drives, by the force of its own intellectual power, notions that Tradition regards as true and attempts to transform them into knowledge".

Tho this spiritual path the Masonic ritual alludes, when it states to the candidate at his initiation that he will need to go the same way as all Brothers have done, who have gone this way before him.

By their individual work, Freemasons can contribute to the construction of a better world. By their ideas and the example of their life, Freemasons can help in spreading more fraternal human relations.

Being sincerely in search of "that which was lost", enlightened by the Wisdom of Silence, fortified by the Strength of Symbols, each Freemason has the inner capability to reconstruct the Beauty of Secrets in his heart.

He is guided symbolically when he is given the first letter of the word. But he has to discover the second letter himself. In due time, the third letter will be communicated to him in order that he may uncover the next.

This symbolic approach, held in high esteem among the peoples of Antiquity, is still used today by Freemasons but has nothing to do with a craving for secret or mystery, nor has this method become obsolete.

Much to contrary, far superior to the confusion of words and of languages, Masonic symbols, so expressive, are more fitting than ever to imprint upon the memory wise and serious truths.

Let us hear what Dr. Albert Schweitzer had to say about this:

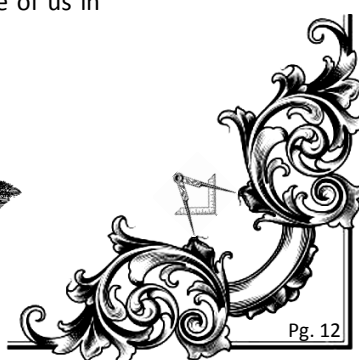
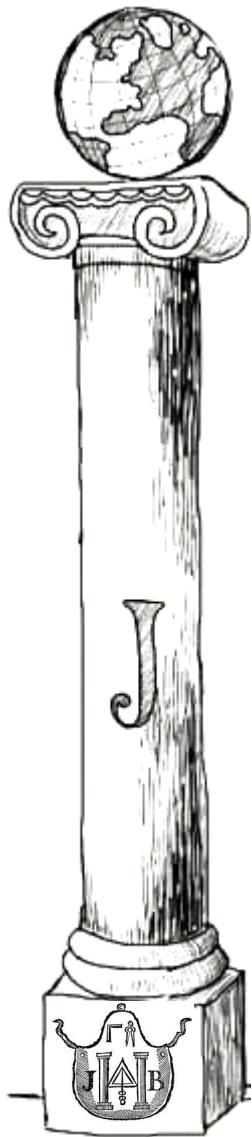
" When truth, knowledge or wisdom cease to be understood, they do not live any longer in our minds."

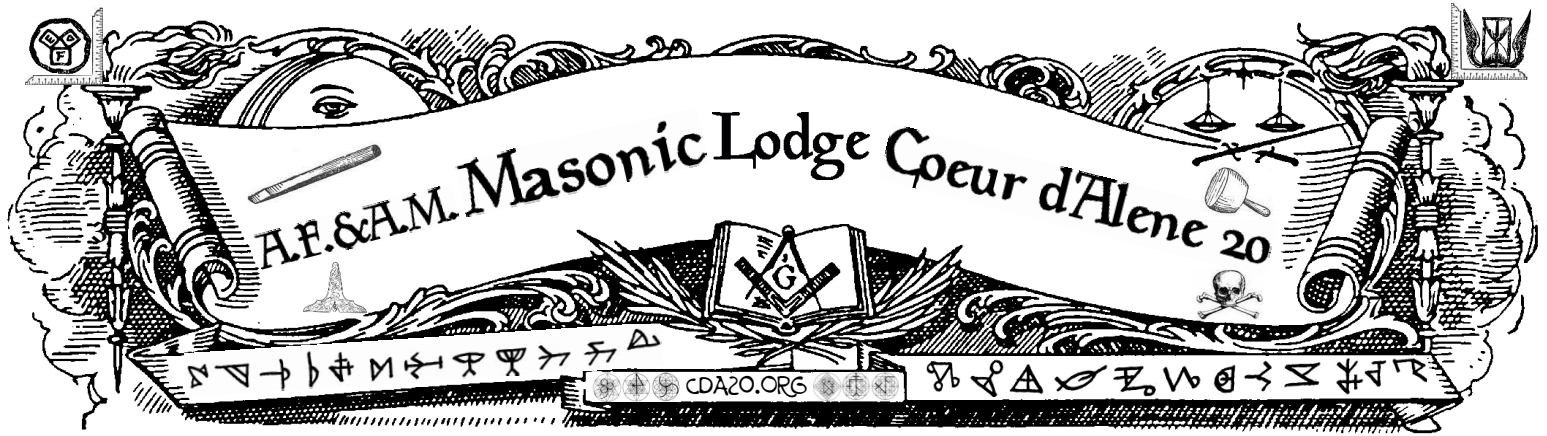
"When knowledge is reduced to a mere dogma that is blindly accepted, it may appear to survive for some time, while its rules are still being slavishly observed. But as its underlying coherence and justification is being lost, truth is soon distorted and breaks into pieces, in the same way that the dead body decays and falls apart under the effects of putrefaction."

"When truth is communicated directly, without requiring any effort from the recipient, it will not leave a lasting impression, for most human beings live day by day and are not capable of forming their own opinions ".

So, it is necessary that all elevated ideas, be created again and again by each one of us in ourselves.

by Jacques Huyghebaert





The Seat of Knowledge Crestleboard - Issue VI - June 6018

Humor



A couple in their nineties are both having problems remembering things. They decide to go to the doctor for a checkup. The doctor tells them that they're physically okay, but they might want to start writing things down to help them remember.

Later that night while watching TV, the old man gets up from his chair.

His wife asks, "Where are you going?"

"To the kitchen," he replies.

"Will you get me a bowl of ice cream?"

"Sure."

"Don't you think you should write it down so you can remember it?" she asks.

"No, I can remember it."

"Well, I'd like some strawberries on top, too. You'd better write it down, because you know you'll forget it."

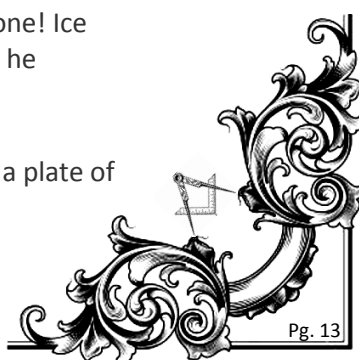
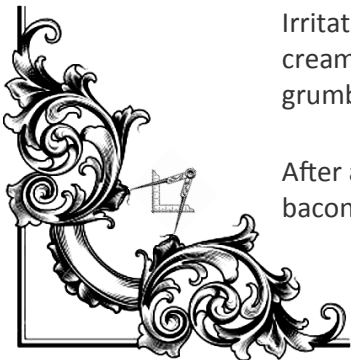
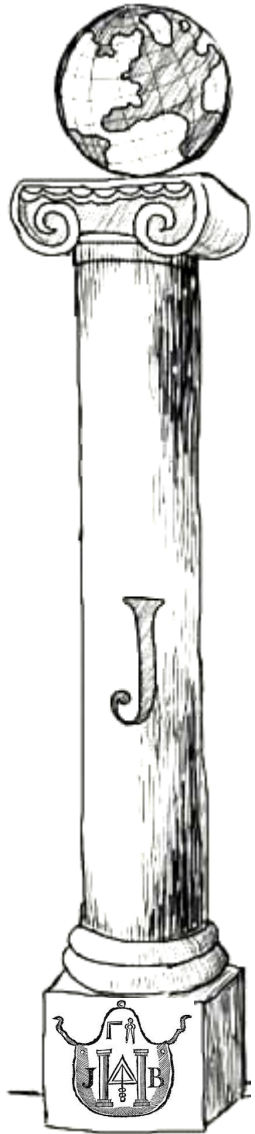
He says, "I can remember that! You want a bowl of ice cream with strawberries."

"I'd also like whipped cream. I'm certain you'll forget that, so you'd better write it down!" she retorts.

Irritated, he says, "I don't need to write it down, I can remember it! Leave me alone! Ice cream with strawberries and whipped cream -- I got it, for goodness sake!" Then he grumbles into the kitchen.

After about 20 minutes the old man returns from the kitchen and hands his wife a plate of bacon and eggs.

She stares at the plate for a moment and says... "Where's my toast?"

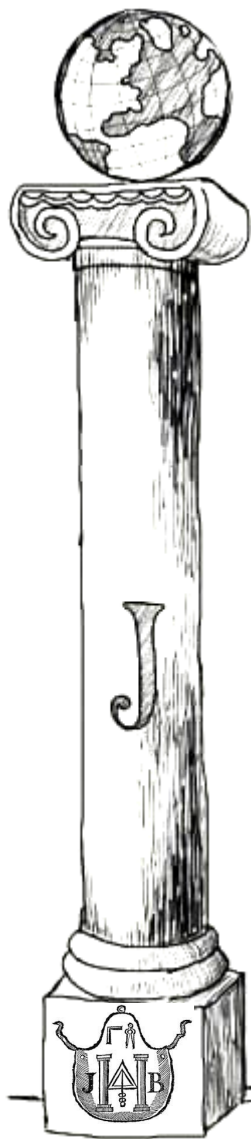




The Seat of Knowledge Crestleboard - Issue VI - June 6018

Masonic Anecdote

The annals of the Peninsular War have furnished many Masonic illustrations, and the Sixth Dragoon Guards, on one occasion, afforded an especial one. The regiment, after a severe engagement, lost its baggage, among which was the chest containing the Lodge furniture, jewels, &c. The commander of the capturing party, when he saw the Masonic emblems on the chest, immediately sent for one of the prisoners, and demanded the meaning of the marks, which the soldier, as far as was prudent, explained. The French officer, on finding the chest belonged to a Freemasons' Lodge, directed it to be returned to the English regiment, with a flag of truce, and a guard of honor! forwarding, at the same time, a letter, stating that, although no Free mason himself, yet he respected the society, and that his brother officers who were Freemasons would never forgive him, if he did not treat the misfortunes of their Brethren with the utmost possible kindness. All honor to the Masonic soldier! -Fidus.



Pierre Augereau First Duke of Castiglione, Freemason, soldier, general and Marshal of France.

