



# Coeur d'Alene Lodge 20

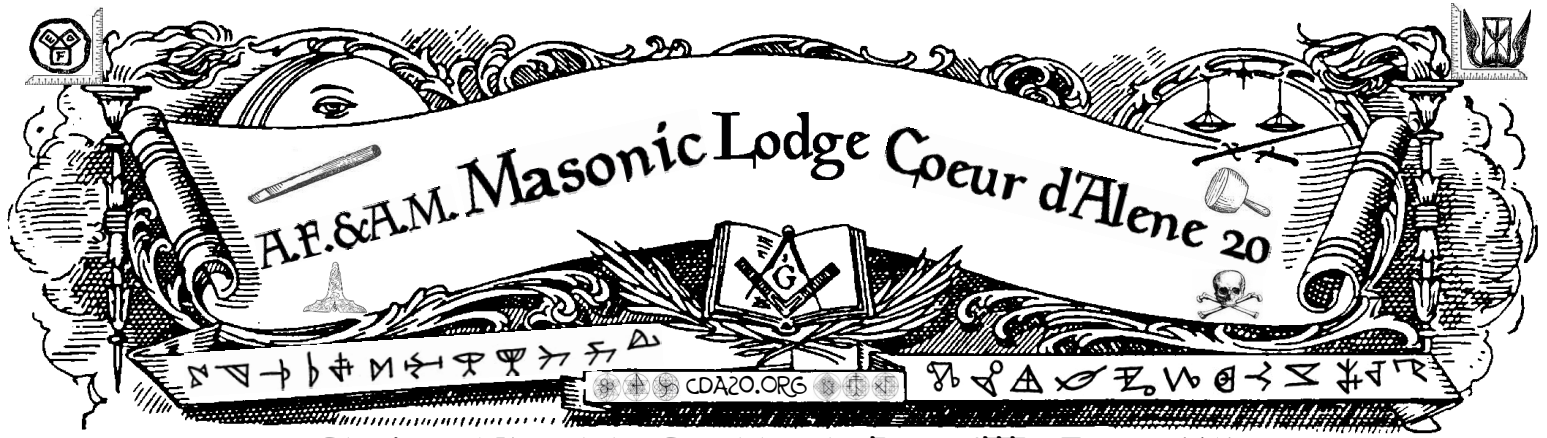
Murray, Idaho EST 1886

## Monthly Trestleboard Seat of Knowledge

### Issue VIII August 6018

Publisher & Editor  
Bro. DB Jordan  
[CDA20.org](http://CDA20.org)





**The Seat of Knowledge Trestleboard - Issue VIII - August 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](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  
2nd Mon. 13 Aug @ 1900 Hrs**

**Table of Contents**

- Pg. 2- News
- Pg. 3- 600 Years of Craft Ritual  
*Continued from July*
- Pg. 7 - Silence, Symbols And Secrets Of  
Freemasonry *Continued from July*
- Pg. 7 - The Lost Word Found in the Great  
Work
- pg. 13 - Humor
- pg. 14 - Masonic Anecdote

For advertising requests and quotes, please email us at [CDA20.org@gmail.com](mailto:CDA20.org@gmail.com)



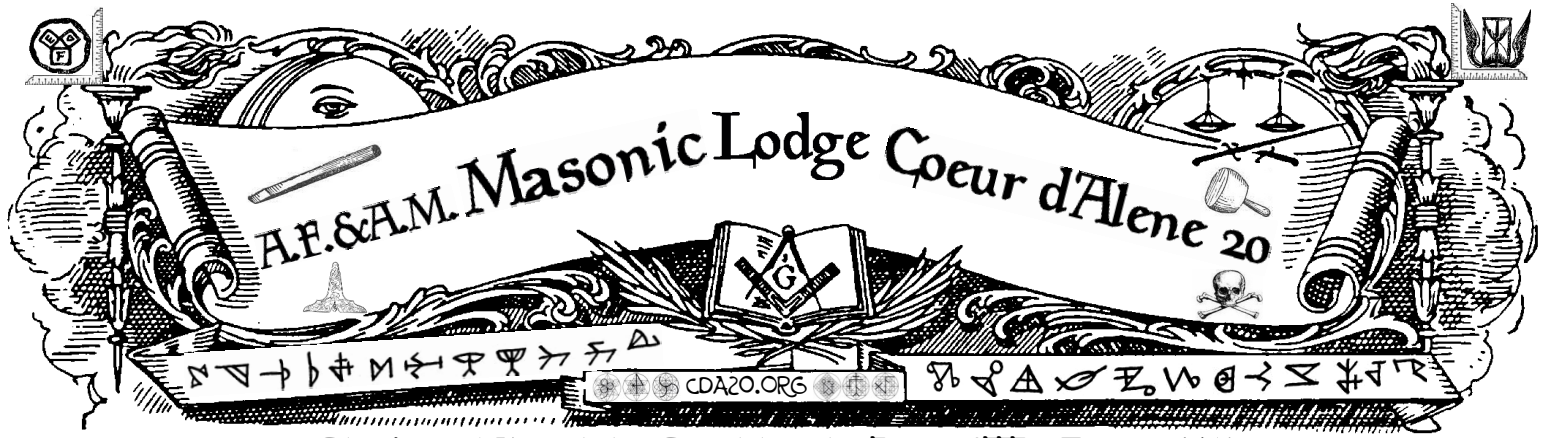
Speak ye unto all the congregation of Israel, saying,

In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb' for an house. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. — Exodus xii, 3 and

14. The next day John seeth Jesus and saith, Behold the Lamb of God, which taketh away the sin of the world. — John i, 20.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; and they overcame him by the blood of the Lamb. — Rev. xii, 9, 11.





The Seat of Knowledge Crestleboard - Issue VIII - August 6018

## NEWS

### Molly B' Damn Day



August 18-19, 2018

Join in the fun at Murray, Idaho. Visit the historic Masonic Hall on Main St. during their Open House event. There will be a fund raiser Yard Sale in front along with a Civil War reenactment group.



Widows Sons North Idaho Chapter will be having a run to the Montana Masonic Museum!

August 24-26. Contact Bill Needham at: [HangLooseBill @ Yahoo.com](mailto:HangLooseBill@yahoo.com)



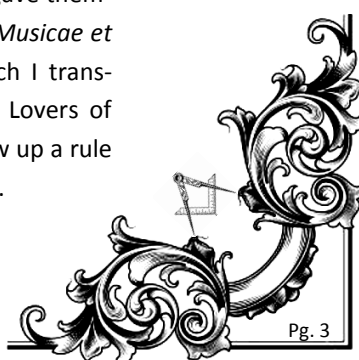
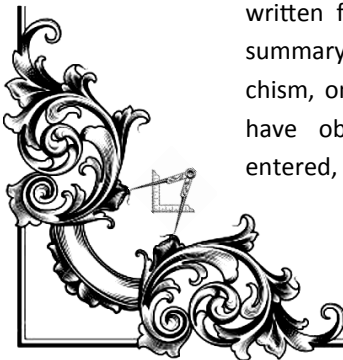
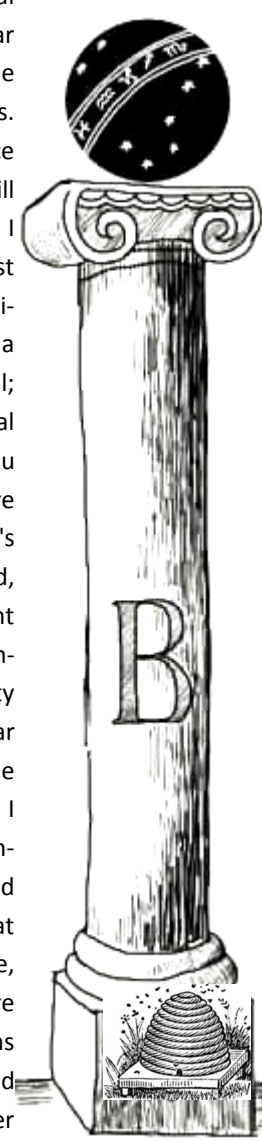
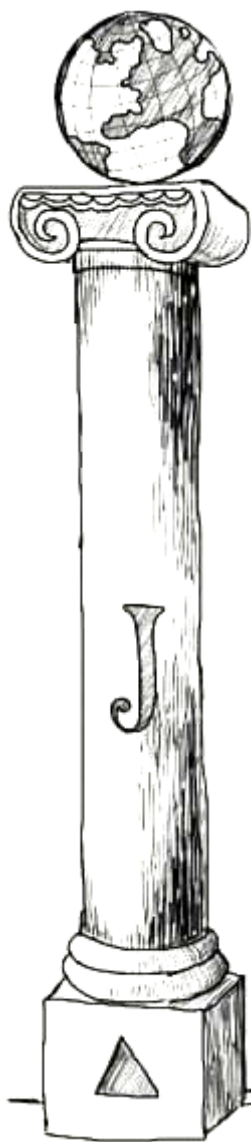


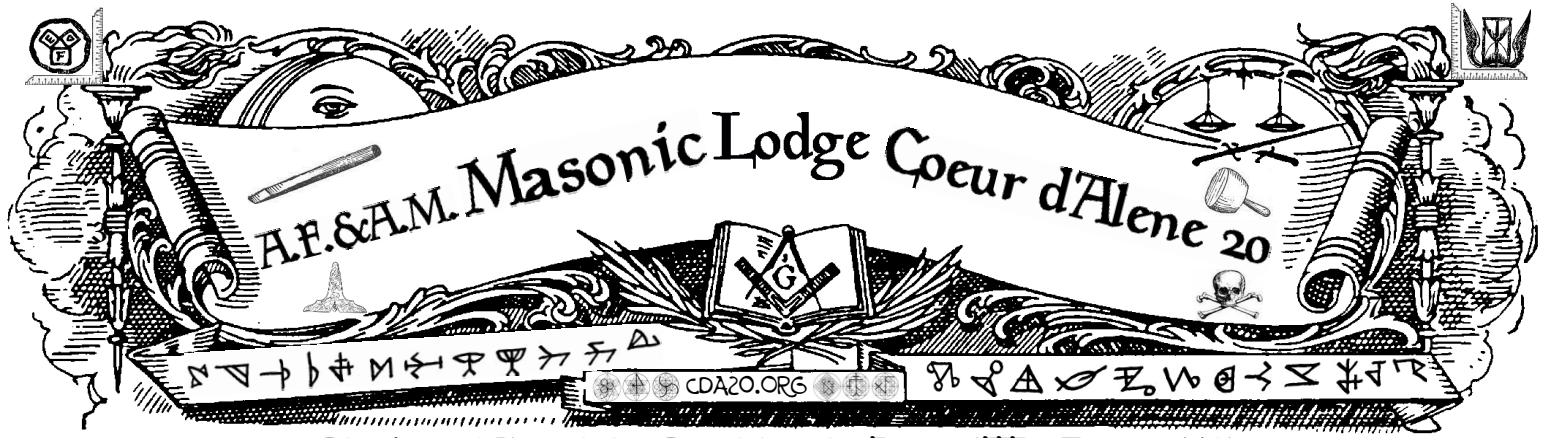
**The Seat of Knowledge Crestleboard - Issue VIII - August 6018**

**600 YEARS OF CRAFT RITUAL**

They opened the grave finding nothing save the dead body all most consumed away taking a greip at a ffinger it came away so from Joynt to Joynt so to the wrest so to the Elbow so they Reared up the dead body and suported it setting ffoot to ffoot knee to knee Breast to breast Check to check and hand to back and cryed out help o ffather ... so one said here is yet marow in this bone and the second said but a dry bone and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day ... This is the earliest story of a raising in a Masonic context, apparently a fragment of the Hiramic legend, but the old gentleman in the grave was Father Noah, not Hiram Abif. Another legend concerns 'Bazallieil', the wonderful craftsman who built the mobile Temple and the Ark of the Covenant for the Israelites during their wandering in the wilderness. The story goes that near to death, Bazallieil asked for a tombstone to be erected over his grave, with an inscription 'according to his diserveing' and that was done as follows: Here Lys the flowr of masonry superiour of many other companion to a king and to two princes a brother. Here Lys the heart all secrets could conceal. Here lys the tongue that never did reveal. The last two lines could not have been more apt if they had beer, specially written for Hiram Abif; they are virtually a summary of the Hiramic legend. In the catechism, one answer speaks of those that . . . have obtained a treble Voice by being entered,

passed and raised and conformed by 3 several Lodges ... 'Entered, passed and raised' is clear enough. 'Three several lodges' means three separate degrees, three separate ceremonies. There is no doubt at all that this is a reference to three degrees being practiced. But we still want minutes and we have not got them. And I am very sorry to tell you, that the earliest minutes we have recording a third degree, fascinating and interesting as they are, refer to a ceremony that never happened in a lodge at all; it took place in the confines of a London Musical Society. It is a lovely story and that is what you are going to get now. In December 1724 there was a nice little lodge meeting at the Queen's Head Tavern, in Hollis Street, in the Strand, about three hundred yards from our present Freemasons' Hall. Nice people; the best of London's musical, architectural and cultural society were members of this lodge. On the particular night in which I am interested, His Grace, the Duke of Richmond was Master of the lodge. I should add that His Grace, the Duke of Richmond was also Grand Master at that time, and you might call him 'nice people'. It is true that he was the descendant of a royal illegitimate, but nowadays even royal illegitimates are counted as nice people. A couple of months later, seven of the members of this lodge and one brother they had borrowed from another lodge decided that they wanted to found a musical and architectural society. They gave themselves a Latin title a mile long - *Philo Musicae et Architecturae Societas Apollini* - which I translate, 'The Apollonian Society for the Lovers of Music and Architecture' and they drew up a rule book which is beautiful beyond words.





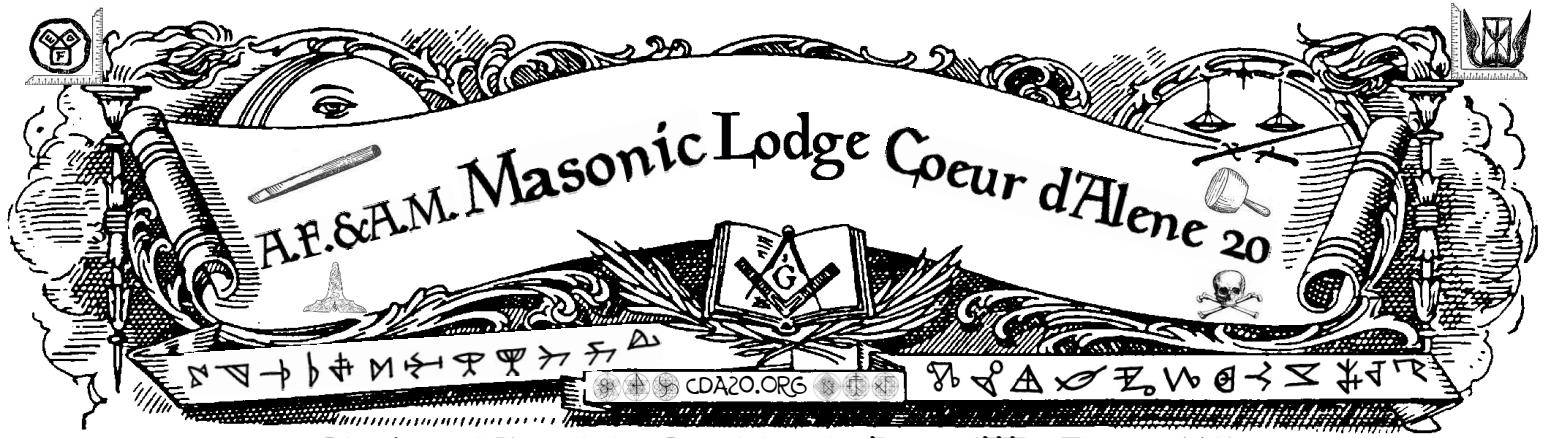
## The Seat of Knowledge Crestleboard - Issue VIII - August 6018

Every word of it written by hand. It looks as though the most magnificent printer had printed and decorated it. Now these people were very keen on their Masonry and for their musical society they drew up an unusual code of rules. For example, one rule was that every one of the founders was to have his own coat-of-arms emblazoned in full color in the opening pages of the minute book. How many lodges do you know, where every founder has his own coat-of-arms? This gives you an idea of the kind of boys they were. They loved their Masonry and they made another rule, that anybody could come along to their architectural lectures or to their musical evenings - the finest conductors were members of the society - anybody could come, but if he was not a Mason, he had to be made a Mason before they would let him in; and because they were so keen about the Masonic status of their members, they kept Masonic biographical notes of each member as he joined. It is from these notes that we are able to see what actually happened. I could talk about them all night, but for our present purposes, we need only follow the career of one of their members, Charles Cotton. In the records of the Musical Society we read that on 22 December 1724 'Charles Cotton Esq.' was made a Mason by the said Grand Master [ie His Grace The Duke of Richmond] in the Lodge at the Queen's Head. It could not be more regular than that. Then, on 18 February 1725 '... before We Founded This Society A Lodge was held ... In Order to Pass Charles Cotton Esq.' and because it was on the day the society was founded, we cannot be sure whether Cotton was passed FC in the Lodge or in the

Musical Society.

Three months later, on 12 May 1725 'Brother Charles Cotton Esq. Broth'. Papillion Ball Were regularly passed Masters'. Now we have the date of Cotton's initiation, his passing and his raising; there is no doubt that he received three degrees. But ,regularly passed Masters' - No! It could not have been more irregular! This was a Musical Society - not a lodge! But I told you they were nice people, and they had some very distinguished visitors. First, the Senior Grand Warden came to see them. Then the Junior Grand Warden. And then, they got a nasty letter from the Grand Secretary and, in 1727, the society disappeared. Nothing now remains except their minute book in the British Library. If you ever go to London and go to Freemasons' Hall you will see a marvelous facsimile of that book. It is worth a journey to London just to see it. And that is the record of the earliest third degree. I wish we could produce a more respectable first-timer, but that was the earliest. I must tell you, Brethren, that Gould, the great Masonic historian believed, all his life, that this was the earliest third degree of which there was any record at all. But just before he died he wrote a brilliant article in the Transactions of the Quatuor Coronati Lodge, and he changed his mind. He said, 'No, the minutes are open to wide interpretation, and we ought not to accept this as a record of the third degree.' Frankly, I do not believe that he proved his case, and on this point I dare to quarrel with Gould. Watch me carefully, Brethren, because I stand a chance of being struck down at this moment. Nobody argues with Gould! But I dispute this because, within ten months of this date, we have

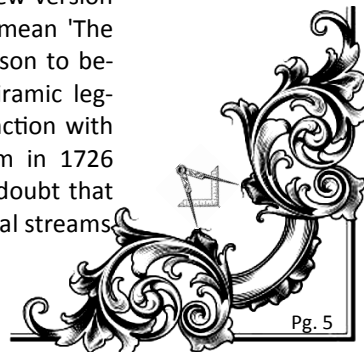
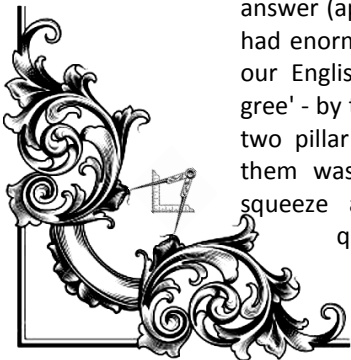
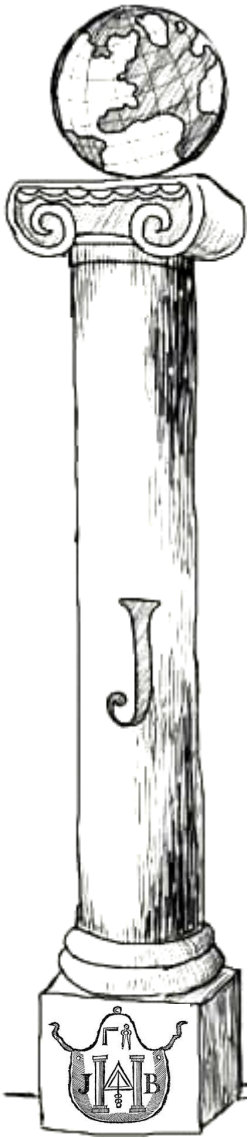


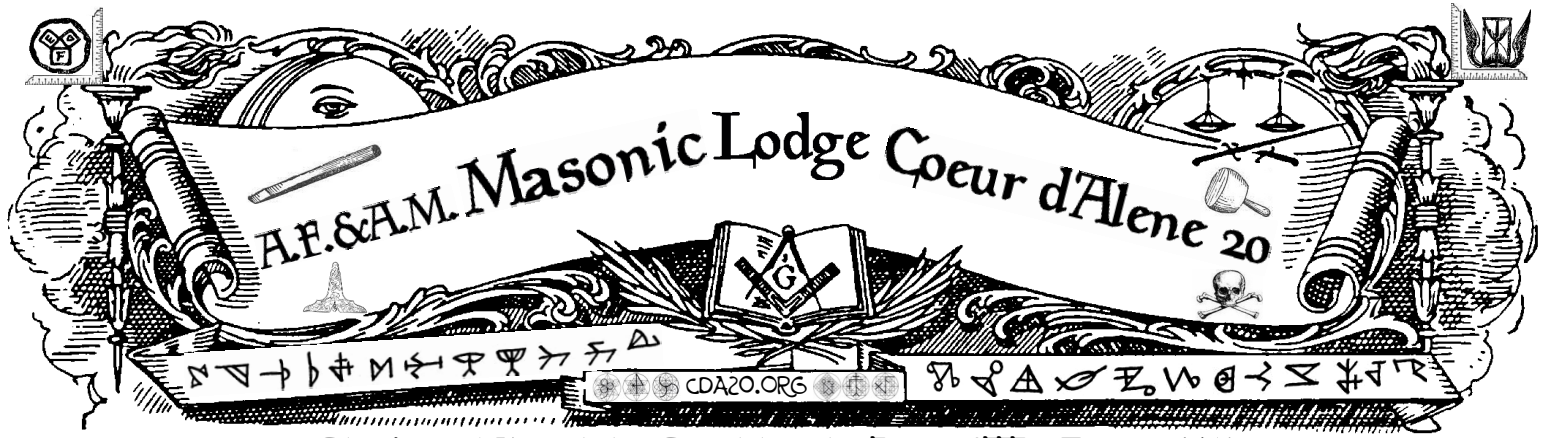


**The Seat of Knowledge Crestleboard - Issue VIII - August 6018**

incontrovertible evidence of the third degree in practice. As you might expect, bless them, it comes from Scotland. Lodge Dumbarton Kilwinning, now No 18 on the register of the Grand Lodge of Scotland, was founded in January 1726. At the foundation meeting there was the Master, with seven master masons, six Fellowcraft and three entered apprentices; some of them were operative masons, some non-operative. Two months later, in March 1726, we have this minute: Gabriel Porterfield who appeared in the January meeting as a Fellow Craft was unanimously admitted and received a Master of the Fraternity and renewed his oath and gave in his entry money. Now, notice Brethren, here was a Scotsman, who started in January as a Fellowcraft, a founding Fellowcraft of a new Lodge. Then he came along in March, and he renewed his oath, which means he took another ceremony; and he gave in his entry money, which means he paid for it. Brethren, if a Scotsman paid for it you bet your life he got it! There is no doubt about that. And there is the earliest 100 per cent gilt-edged record of a third degree. Two years later, in December 1728, another new Lodge, Greenock Kilwinning, at its very first meeting, prescribed separate fees for entering, passing, and raising. PRICHARD'S MASONRY DISSECTED From then on we have ample evidence of the three degrees in practice and then in 1730 we have the earliest printed exposure which claimed to describe all three degrees, *Masonry Dissected*, published by Samuel Prichard in October 1730. It was the most valuable ritual work that had appeared until that time, all in the form of question and answer (apart from a brief introduction) and it had enormous influence in the stabilization of our English ritual. Its 'Enter'd Prentice's Degree' - by this time ninety-two questions - gave two pillar words to the EA, and the first of them was 'lettered'. Prichard managed to squeeze a lot of floor-work into his EA questions and answers.

Prichard managed to squeeze a lot of floor-work into his EA questions and answers. Here is one question for the candidate: 'How did he make you a mason? Listen to his answer: With my bare-banded Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible: there I took the Obligation (or Oath) of a Mason. All that information in one answer! And the next question was, 'Can you repeat that obligation with the answer, 'I'll do my endeavor', and Prichard followed this with a magnificent obligation which contained three sets of penalties (throat cut, heart torn out, body severed and ashes burned and scattered). This is how they appeared in 1730. Documents of 1760 show them separated, and later developments do not concern us here. Prichard's 'Fellow-Craft's Degree' was very short, only 33 questions and answers. It gave J alone to the FC (not lettered) but now the second degree had a lot of new material relating to the pillars, the middle chamber, the winding stairs, and a long recitation on the letter G, which began with the meaning 'Geometry' and ended denoting 'The Grand Architect and Contriver of the Universe'. Prichard's 'Master's Degree or Master's Part' was made up of thirty questions with some very long answers, containing the earliest version of the Hiram legend, literally the whole story as it ran in those days. It included the murder by 'three Ruffians', the searchers, 'Fifteen Loving Brothers' who agreed among themselves 'that if they did not find the Word in him or about him, the first Word should be the Master's Word'. Later, the discovery, 'the Slip', the raising on the FPOF, and another new version of the MM word, which is said to mean 'The Builder is smitten'. There is no reason to believe that Prichard invented the Hiram legend. As we read his story in conjunction with those collected by Thomas Graham in 1726 (quoted above), there can be little doubt that Prichard's version arose out of several streams



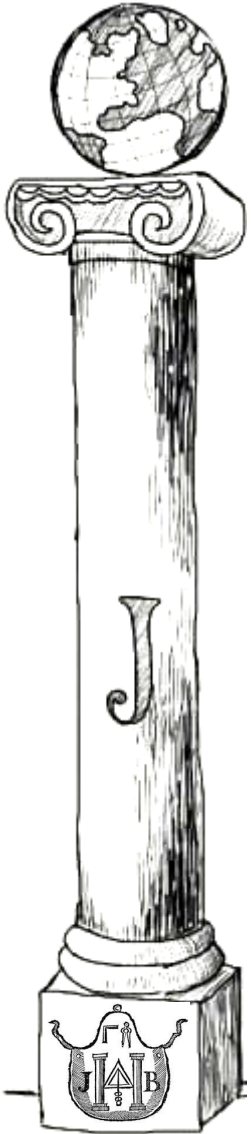


**The Seat of Knowledge Crestleboard - Issue VIII - August 6018**

of legend, probably an early result of speculative influence in those days. But the third degree was not a new invention. It arose from a division of the original first degree into two parts, so that the original second degree with its FPOF and a word moved up into third place, both the second and third acquiring additional materials during the period of change. That was sometime between 1711 and 1725, but whether it started in England, Scotland, or Ireland is a mystery; we simply do not know. Back now to Samuel Prichard and his *Masonry Dissected*. The book created a sensation; it sold three editions and one pirated edition in eleven days. It swept all other exposures off the market. For the next thirty years Prichard was being reprinted over and over again and nothing else could stand a chance; there was nothing fit to touch it. We lose something by this, because we have no records of any ritual developments in England during the next 30 years - a great 30-year gap. Only one new item appeared in all that time, the 'Charge to the Initiate', a miniature of our modern version, in beautiful eighteenth-century English. It was published in 1735, but we do not know who wrote it. For fresh information on the growth of the ritual, we have to go across the Channel, into France. **FURTHER EVIDENCE FROM FRANCE** The English planted Freemasonry in France in 1725, and it became an elegant pastime for the nobility and gentry. The Duke of So-and-So would hold a lodge in his house, where he was Master for ever and ever, and any time he invited a few friends round, they

would open a lodge, and he would make a few more Masons. That was how it began, and it took about ten or twelve years before Masonry began to seep down, through to the lower levels. By that time lodges were beginning to meet in restaurants and taverns but around 1736, things were becoming difficult in France and it was feared that the lodges were being used for plots and conspiracies against government. At Paris, in particular, precautions were taken. An edict was issued by Rene Herault, Lieutenant-General of Police, that tavern-keepers and restaurant-keepers were not to give accommodation to Masonic lodges at all, under penalty of being closed up for six months and a fine of 3,000 livres. We have two records, both in 1736-37, of well-known restaurants that were closed down by the Police for that reason. It did not work, and the reason was very simple. Masonry had started in private houses. The moment that the officials put the screw on the meetings in taverns and restaurants, it went back into private houses again; it went underground so-to-speak, and the Police were left helpless. Eventually, Herault decided that he could do much more damage to the Craft if he could make it a laughing-stock. If he could make it look ridiculous, he was sure he could put them out of business for all time, and he decided to try. He got in touch with one of his girl-friends, a certain Madame Carton. - Harry Carr

*Continued in Sept issue.*





**The Seat of Knowledge Trestleboard - Issue VIII- August 6018**

**Silence, Symbols And Secrets Of Freemasonry**

*Continued from July*

"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.

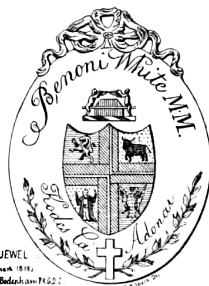
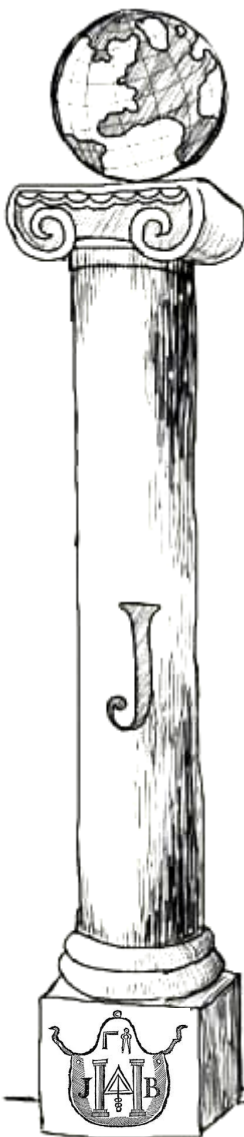
Being sincerely in search of "that which was lost", enlightened by the Wisdom of Silence, fortified by the Strength of Symbols, each Freemason has the inner capability to reconstruct the Beauty of Secrets in his heart. FINIS

by Jacques Huyghebaert

**THE LOST WORD FOUND**

WHAT is it that was "lost"? Was it merely a "word," and nothing more? How many are there today who have any definite and satisfactory idea as to what is meant in Freemasonry by "The Lost Word?" It would probably be safe to say, not one in a thousand. How many of those who have given the subject serious thought and consideration agree in their conclusions?

Again it would be safe to say, very few. But why this uncertainty and confusion concerning the one thing which, above all others, gives meaning, or point, or significance to the Degree of a Master Mason? If assured by competent authority and on legal evidence, that "The Lost Word" has reference to an ancient estate which has been increasing in value for many thousands of years, until the distributive share of each Master Mason today is worth a million dollars in cash, and that this vast Masonic Estate is now ready for distribution as soon as a complete roster of the Craft can be authenticated, how many Master Masons would have an interest in "The Lost Word" sufficient to see that their names were on the roster? This is too delicate a subject to admit of speculation, lest injustice might be done to the real Spirit and Genius of modern Freemasonry, as well as to the motives which inspire many individual members of the Craft. There is, however, a sufficient reason for the general confusion among Masons as to the correct Masonic meaning of "The Lost Word."



SILVER JEWEL  
Copyright © 1979  
Illustrated by Ben J. Belderson #1422  
8 November 1999







## The Seat of Knowledge Crestleboard - Issue VIII - August 6018

Sir Albert Pike, our wise and revered Masonic Historian, gives us a hint of it in his "Legenda," in these words:

"What is most worth knowing in Masonry is never very openly taught. The symbols are displayed, but they are mute. It is by hints only, and these the least noticeable and apparently insignificant, that the Initiate is put upon the track of the hidden Secret.

"It was never intended that the mass of Masons should know the meaning of the Blue Degrees, and no pains were spared to conceal that meaning."

Whatever the real cause may be, certain it is that no single subject within the scope of Blue Lodge Masonry has been invested with more of real mysticism and occult uncertainty than is that of "The Lost Word."

During the course of his progress through the ceremony of the Master Mason's Degree, each Initiate is directly or indirectly informed:

1. That there is a Grand Masonic "Word."
2. That at the time of the building of King Solomon's Temple it was supposed to be in the possession of the Grand Master.
3. That before the Temple was completed some of the craftsmen conspired to compel their Grand Master to give them the "Word."
4. That on his third and final refusal to give them the "Word" he was killed.
5. That through his death the "Word" was lost."
6. That a "Substitute" therefor was adopted "until future ages might find out the right," and the initiate is given that "Substitute." This substitute, as every Master Mason knows, is a "word," in the ordinary sense of the term, which can be pronounced vocally.

The question now is: What was it that was "lost" to Freemasonry and Freemasons by the death of the Grand Master, Hiram?

Was it a mere word, composed of syllables, which can be vocalized and pronounced, as can the 'Substitute'?"

Think for a moment: At the time referred to there were three Grand Masters, in a Masonic sense, who were directly interested in and identified with "the building of the Temple." These were King Solomon, King Hiram of Tyre and Hiram Abif.

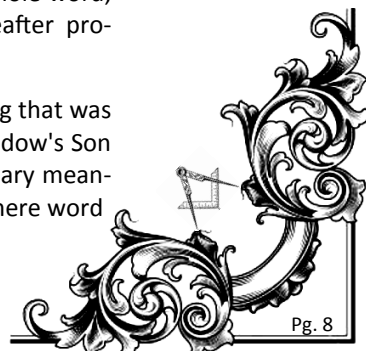
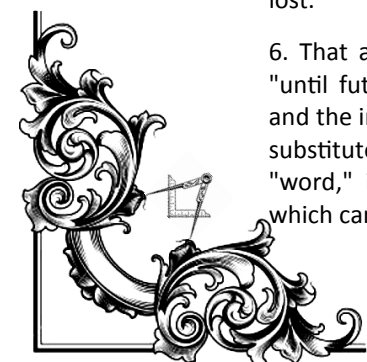
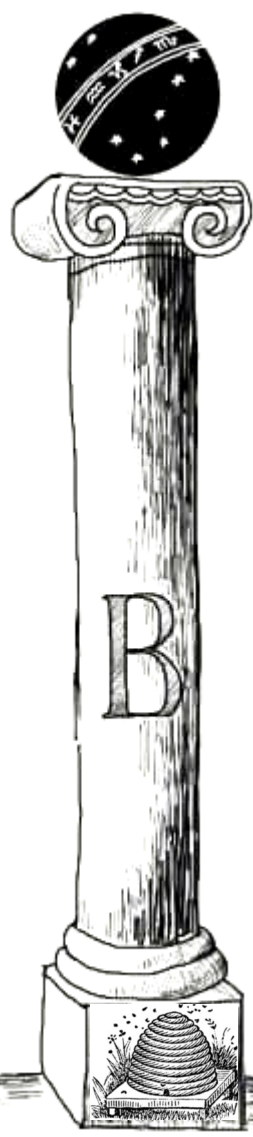
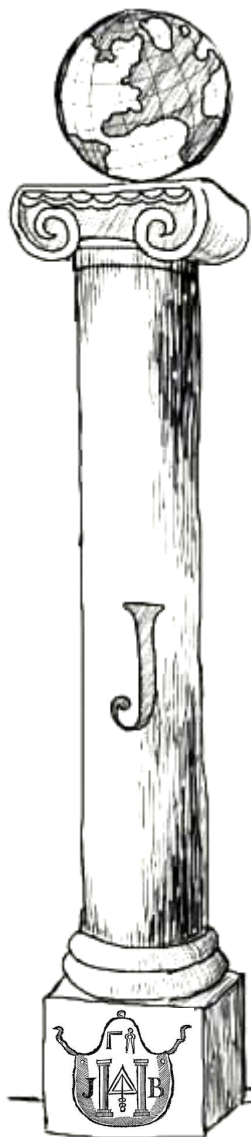
If the thing referred to was a mere word, all three of these Great Masons must have been in possession of it.

In that event it could not have been "lost" to the Craft by the death of but one of them. It would have required the death of all three to have lost such a word.

To get over this impossible obstacle, the ingenious suggestion has been offered, that it was a word of three syllables, or parts, and that each one of these Grand Masters had one part of it only. In this case neither one alone could give it, but it would require all three; and that this was the reason for the Grand Master's reply, that it could not be given "except in the presence of" the other two and himself.

The inadequacy of this suggestion becomes apparent when we remember that the very first time these three Grand Masters came together and pronounced the word, each one would thereafter know the whole word, and anyone of them could thereafter pronounce it.

It thus becomes clear that the thing that was "lost" through the death of the Widow's Son was not a mere word, in the ordinary meaning of the term; because no such mere word





**The Seat of Knowledge Crestleboard - Issue VIII - August 6018**

could possibly be "lost" under the conditions which existed at the time of that historic event.

There is, however, a consistent meaning for the term "Word," which has been and still is in use, in both Masonry and the Great School back of Masonry, and one which meets all the conditions perfectly.

That meaning was and is "An Instruction."

At the time referred to and prior thereto, the Great School was the source from which the exoteric School of Masonry received the "Word of Instruction" in the secret spiritual knowledge of the ages. The Widow's Son was specially chosen and prepared by the Great School—the Great White Lodge—the Brotherhood of Light—to become the Spiritual Mentor and Supreme Grand Master of the exoteric Lodge, "when the Temple was completed."

Through his "untimely death" the plan of the Great School, for the time being, was thwarted, and the "Word of Instruction" was in deed "lost" to the exoteric School of Masonry "until future ages might find it." And so it remains "The Lost Word" to this day.

**THE RECOVERY OF THE LOST WORD**

THE whole of the teachings of Freemasonry clusters around the existence, nature and perfectibility of the human Soul by Personal Effort.

The "first great mile-post," the lesson of the first degree, is to set man free from ignorance, superstition and fear—the "demon of the threshold." He is thus, for the first time in his progressive evolution, set free from the debasing influence of all who seek by any means whatsoever to enslave his soul and make him an asset or a chattel of

Despotism in any form, or under whatsoever name or pretense.

At the moment of liberation, when he would utilize the revealed Light, he is "bound by a stronger tie." He then begins the struggle "to subdue his passions," the struggle for self-control, which is to end in Self-Mastery.

He is found worthy to be free, only in the sense and to the degree that he undertakes to control himself, and he voluntarily assumes the obligation and undertakes the work.

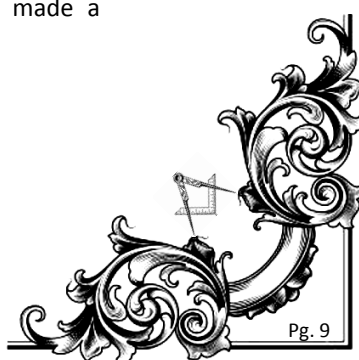
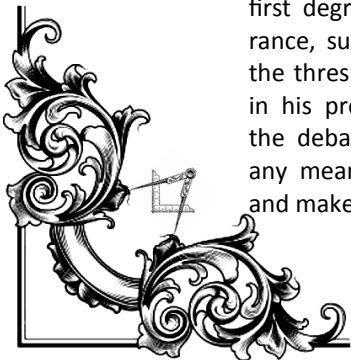
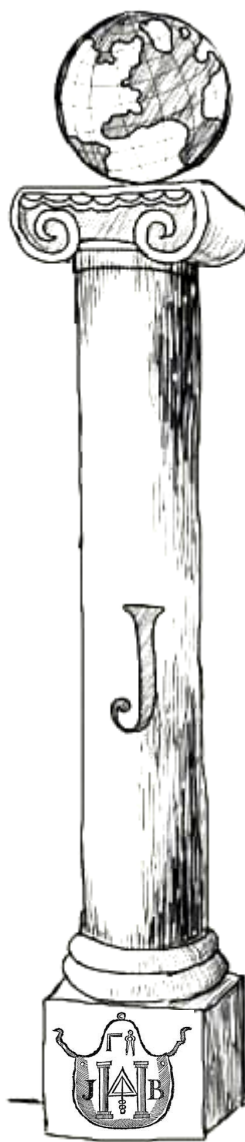
How far each individual candidate for Initiation realizes the meaning and senses the obligation thus assumed, is a purely personal question.

But among all the Institutions known to man at the present day, Freemasonry and the Great School back of it are the only ones that undertake, with clear intelligence, to define man's duty to himself and to his fellow men, and to point out the lines of self-perfection, liberation and higher evolution, by an exact ethical formulary free from all dogmatism, superstition, fear or any ulterior motive whatsoever.

Freemasonry thus stands as an epitome of human wisdom and of man's highest achievement to the present time.

It is claimed that "good, square work" along these lines, intelligently apprehended and persistently followed, will result in Master-ship.

No intelligent individual who has made a careful and thoughtful study of the





## The Seat of Knowledge Crestleboard - Issue VIII - August 6018

ceremony and dramatic ritual of the Lodge, the obligations assumed, the explanations and charge given and accepted, has ever, so far as I know, denied the foregoing statements and conclusions.

How far each individual realizes all this and lives up to it, is not a matter now under consideration.

The intent, the meaning and the result, when clearly conceived and honestly and persistently followed, are all that I am here claiming.

These concern a knowledge of the existence of the Human Soul; its liberation from all outward slavery, and from the inward slavery of selfishness and all evil passions, and its perfection by personal effort, self-control, equity, justice and right; Brotherly Love, Relief and Truth.

This teaching of the Lodge is ritualistic, dramatic, symbolic, and monitorial.

It requires attention, observation, thought and application on the part of the initiate to realize its constructive results.

When these logical and legitimate results are fully realized, that is, earned by persistent application and work, what is the net result?

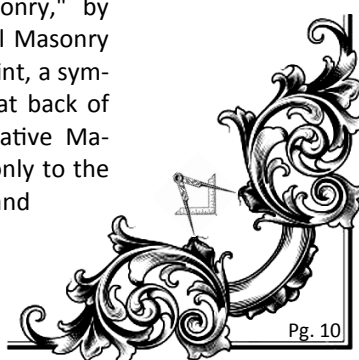
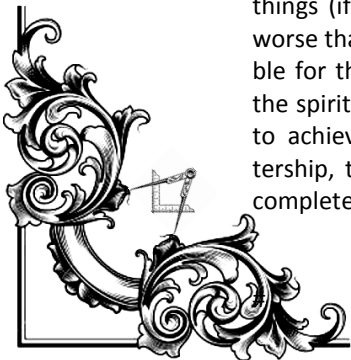
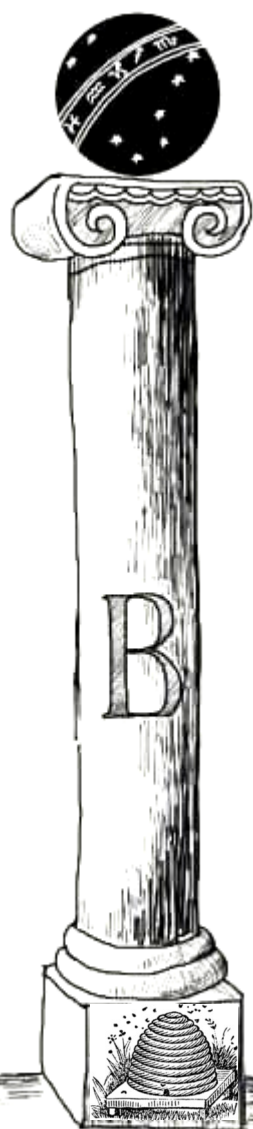
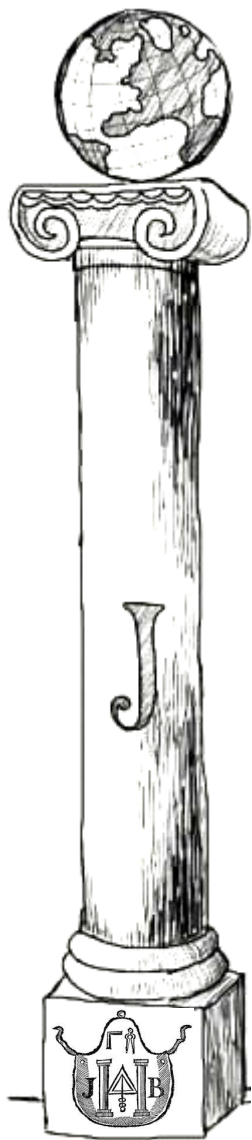
The answer to this question is, a Master.

Let us remember that we are not dealing in "compliments." We have assumed that the work is real, seriously undertaken and persistently followed, and if the results are not substantial, then is the whole thing a farce, a delusion, and a snare; a profanation of holy things (if there be anything holy), a Tantalus worse than that fabled of old. "If it were possible for the vain, the selfish and the mean, in the spirit of vanity, selfishness and meanness, to achieve Spiritual Independence and Mastership, that fact of itself would constitute a complete justification of vanity, selfishness

and meanness in human life and conduct. If it were possible for the subtle trickster, the clever pretender, the vain boaster, and the morally degenerate to skulk past the Law of Compensation into the Kingdom of Spiritual Light, then would nature not only condone trickery, pretense, vanity and immorality, but would become a party to them. If this were possible, then also would there be no meaning in honesty, sincerity, humility and morality. For if nature made no distinction, why should man?

"The School of Natural Science has demonstrated, through centuries of experiment, that there are no tricksters nor moral degenerates within the 'Temple of Spiritual Light,' that there is no subterranean rear entrance and that all who reach its sanctum sanctorum do so by way of the front door, and then only after having met and complied with every section and requirement of the Law of Light. Each individual admitted to its Sacred Precincts has come 'of his own free will and accord. He has given 'the right knock.' He has proved beyond all question that he is 'duly and truly prepared, worthy and well qualified,' and that upon his own merit alone he is entitled to 'enter and be received in due and ancient form.'

It is declared herein unequivocally that back of all the symbolical in Freemasonry lies the actual, the real, the substantial and the true; and that it is the real that gives life and light and meaning to the ideal and the symbolical; that back of and beyond the reputed Master there is the real Master; that back of, beyond and antedating "Speculative Masonry," by many centuries, there is a Practical Masonry of which the Speculative is only a hint, a symbol, an outer form. And finally; that back of the "Substitute" known to Speculative Masonry there is the real Word, lost only to the Speculative and to be "recovered" and





**The Seat of Knowledge Trestleboard - Issue VIII - August 6018**

"restored" whenever the Lodge really passes from refreshment to Labor, restores order from confusion and finds the true designs on the trestleboard.

"By these signs ye shall know him." The trestleboard—the signs, the word, the instruction—these are the sole criterion of the Master in the one case as in the other; in practical, no less than in speculative Masonry. The "Jewel" will be "found on the body," and the Jewel is Light, Truth, Love—in perfect equilibrium.

He who can distinguish light from darkness, truth from falsehood, love from hatred, need be in no doubt nor uncertainty about the Jewel of the Grand Master. Nor need he be in any doubt about receiving the true "Word," when the Temple is completed by work according to the "designs." He may "demand it out of season," or deny that it exists at all, if he choose, yet he can receive it in but one way, viz., by merit and previous proficiency, as all Masters have done who have gone this way before.

The writer is perfectly well aware that many Masons will repudiate this serious aspect of Freemasonry and pride themselves on their own intelligence while shrugging their shoulders at the credulity of those who take the subject seriously.

But this real Masonry and this serious aspect being true, the penalty thus paid by the writer for finding some few glimpses of the Truth and endeavoring to help others to find the same, is small indeed, much as he values the respect of his fellow craftsmen.

It would be perfectly legitimate for the student to inquire — "What evidence have you that the 'Great School' and any real Masters exist at all?"

Passing by the traditions of the Lodge and

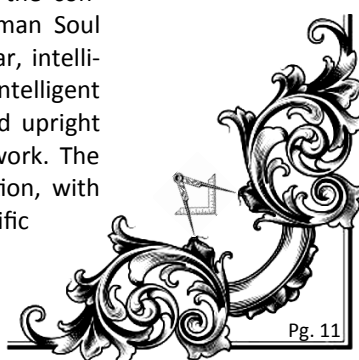
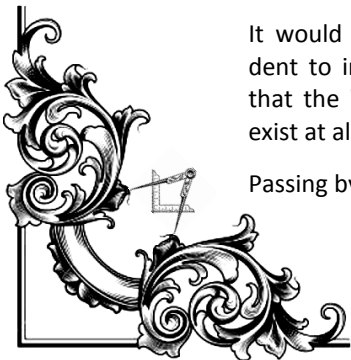
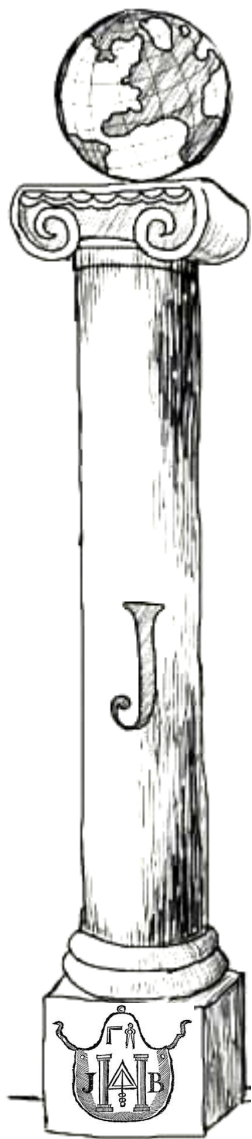
the philosophy of Masonic Symbolism for the moment, I am ready to admit that the Man and the account he gives of the existence and present status of the Great School must FILL THE BILL The man himself must be required to show his credentials, not in high-sounding titles, "patents" in mysterious characters, signed by—we know not whom.

But his credentials must be of manhood and mastership intrinsically possessed; of character, of wisdom, of beneficence and of loving kindness. Are not these the "designs on the trestleboard"? And is not the real Grand Master one who can furnish them "at sight" or "on demand"?

I hold that any man exhibiting such credentials, and so representing the Great School, is worthy of, and entitled to a very careful consideration, a conscientious examination to see if he can really FILL THE BILL.

In the first place, "does he seek notoriety?" Is he out for "graft"? Has he anything to gain personally? Does he seek to exploit us? Has he unworthy ulterior motives? These are all intelligent and legitimate questions, and he who does not ask them is likely to be deceived any day, by any mere pretender, just as scores of people are deceived and imposed on every day.

We have one possessed of the SIGNS of the Master in the Author of 'The Great Work.' That Work is his trestleboard. The designs therein revealed and the plans for the construction of the Temple of the Human Soul therein set forth are sufficiently clear, intelligent and explicit to enable any intelligent man (particularly if he be a just and upright Mason) to judge and measure his work. The book was written, beyond all question, with this identical design and for this specific





**The Seat of Knowledge Crestleboard - Issue VIII - August 6018**

purpose; and knowing the man as I do, and having the honor and the blessedness of five years of acquaintance and intimate association with him and study under him, I am entirely satisfied that he is prepared to stand on the record made in 'The Great Work.'

By his work we may know him, and by the account therein plainly and specifically set forth may we judge of the "Great School," the School of Natural Science, from which he claims to have received his instruction, and which he finds it his privilege and his duty to represent at the present time. His message is "Addressed to the Progressive Intelligence of the Age" in its "dedication."

Here then, is not a rumor, nor a fad; nor a thing easily to be thrust aside; but "cold type," concise statements, deliberate propositions, made in good English and revealing educated intelligence and sincerity on every page.

Nothing like it can be found in the annals of Freemasonry. It is unique. It stands alone. It commands respect and is bound, soon or late, to record the judgment of every intelligent and sincere man, every just and upright Mason in the world.

Whether the individual Mason shall repeat hearsay opinions, pro or con; whether he shall approve and accept, or disapprove and condemn after a careful reading, is not here and now a matter to be considered.

"The Great Work" will have to be reckoned with. If the propositions contained in this book prove true and acceptable to any large body of the Craft, then the "Future Generations," by whom the real word of the Master is to be recovered and restored is the PRESENT GENERATION and THE TIME HAS COME!  
by J.D. BUCK

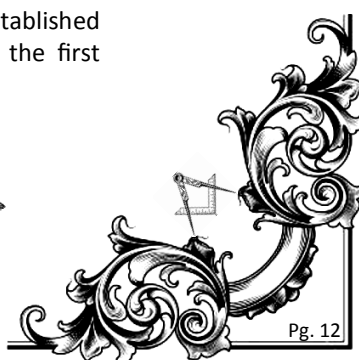
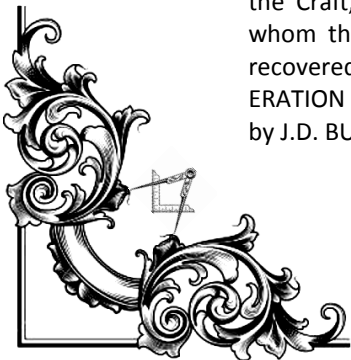
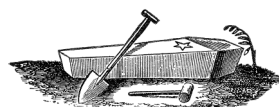
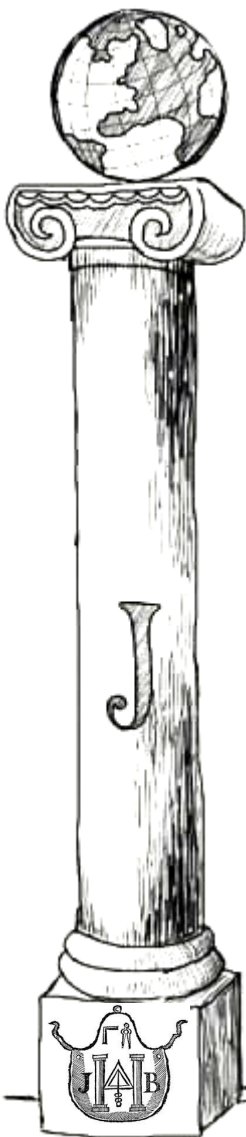
While our knowledge of the Mysteries is not so extensive as we could desire, owing to the fact that they were anciently guarded with the greatest care the slightest violation of the oath of secrecy being punishable by death we know that the mystery side of religion, a knowledge of its highest cult and doctrines, was only attained through initiation.

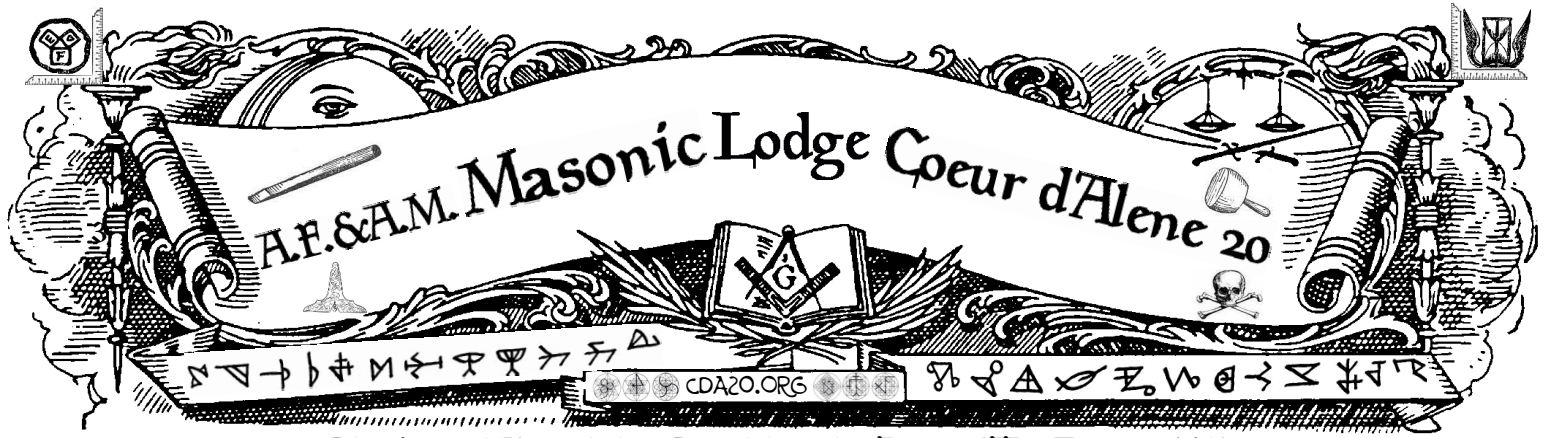
Every great Teacher of antiquity passed through these portals. This one fact in itself makes the study of the Mysteries of the utmost importance to Masons.

The Institution of the Mysteries was to be found in all parts of the world. There were the Mysteries of Isis and Osiris in Egypt, the Mithraic Mysteries of the Persians, the Orphic and Bacchic and the later Eleusinian semi-Mysteries of Greece, the Mysteries of Samothrace and Chaldea, the Mysteries of India, the Druidical Mysteries, the Gothic Mysteries, and many others.

The Mysteries had their origin in the first great Teachers and Guides of humanity. These are called the "Sons of Venus," they formed the "Nursery of Adepts" the nucleus of the first Great White Lodge. The Chief of these is known by many mystic names in the old writings the "Root Base of the Occult Hierarchy," the "Kumara," etc. Surrounding the Chief there was a small band of Beings who came to earth to labor for the evolution of young humanity. Another class of Beings who aided in this work was called Agnishvattas. Many of these, we are told in the "Stanzas of Dzyan," became Arhats. Thus was established upon earth, according to tradition, the first Great Occult Hierarchy.

*Continued in Sept issue*





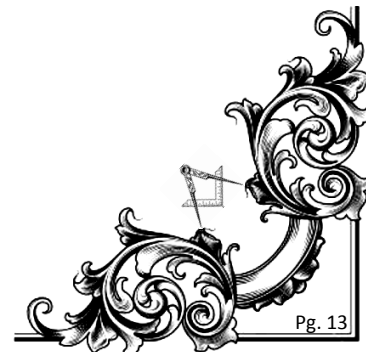
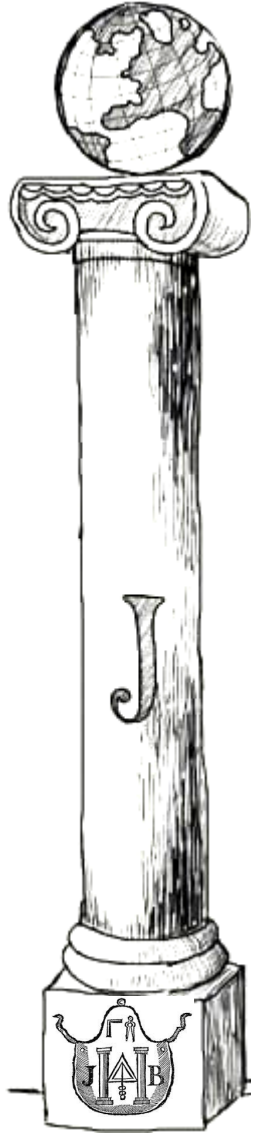
The Seat of Knowledge Crestleboard - Issue VII - August 6018

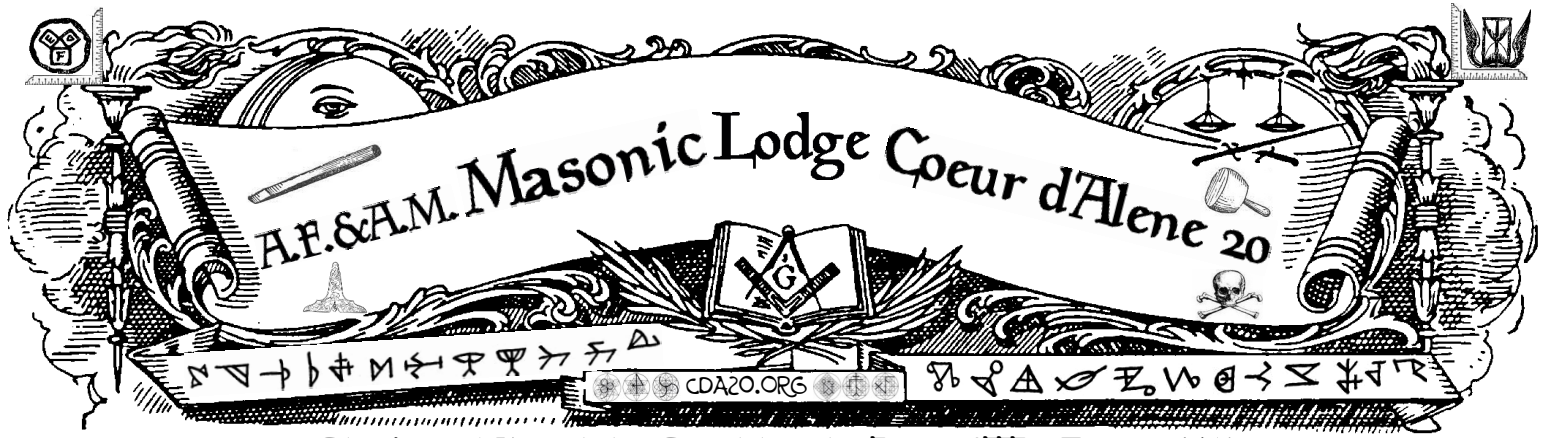
Humor



The Worshipful Master of our Lodge found a bottle with a Genie in it. In accordance with custom, the Genie offered to grant him a wish. "OK," said the WM, "I've always wanted to go to Hawaii, but I hate to fly. So my wish is for you to build a bridge so I can drive to Hawaii." "I can't do that!" exclaimed the Genie. "Don't you know that's impossible? No Genie could do that. It's too far, the water is too deep, it's just totally beyond anybody's power. You will have to make another wish." "OK," said the Master. "I wish that at our next Stated Meeting all the old PMs would just get along and not cause any trouble, not have to tell us how they did it their year, not complain about the ritual, not put down the current officers ... just sit on the sidelines and behave!"

"Hmmmm," said the Genie. "Do you want that bridge with 2 lanes or 4?"





The Seat of Knowledge Crestleboard - Issue VIII - August 6018

**Masonic Anecdote**

Pat & Bill had been Lodge Brothers for many years. They had promised each other long ago that the first to go to the Grand Lodge above would return to tell the other whether there really were Lodges in Heaven and what they were like.

By and by, it came to pass that Bill went first.

One day shortly after, Pat was working in his garden when he heard a whispered voice, "Pssst Pat!"

He looked around but saw nothing. A few moments later he heard, now quite clearly "Pat! Its me, Bill!"

"Bill" Pat exclaimed, "are you in Heaven?"

"Indeed I am" said Bill.

Pat paused for a while to get over the shock and then said " Well, Bill, are there Lodges up there in Heaven?"

"There certainly are, Pat. There are Lodges all over and they are quite magnificent, equal or better than any we have seen. The meetings are well attended, the ritual is word perfect, the festive board fantastic and the spirit of Masonic Fellowship is all pervasive."

" My goodness, Bill," said Pat, " It certainly sounds very impressive but for all that you seem rather sad. Tell me old friend, what is the matter."

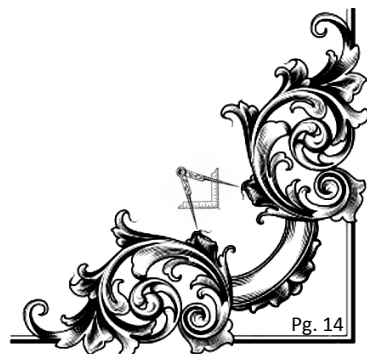
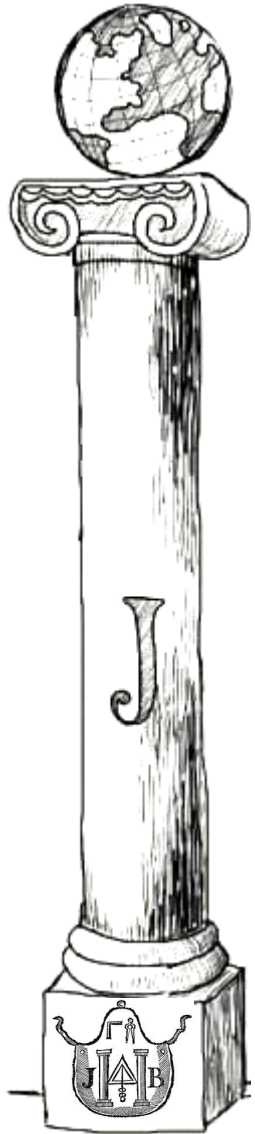
" Well, Pat, you are right. I have some good news and some bad."

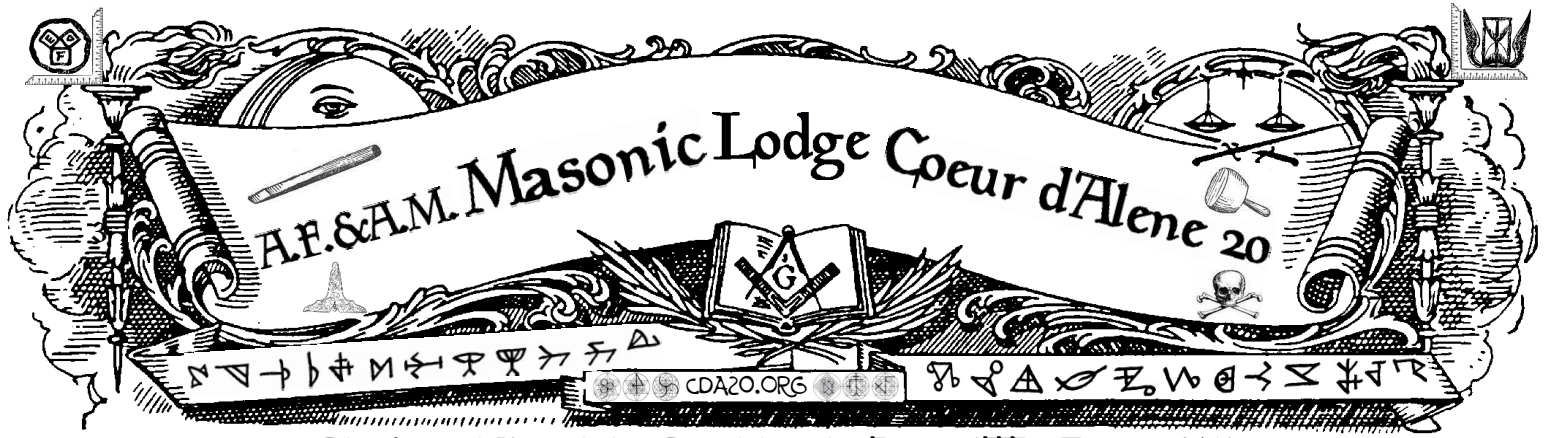
" OK, What's the good news?"

" The good news is that we are doing a 3rd this coming Wednesday"

"Great" said Pat. " What's the bad news then?"

" You're the Senior Deacon! "





The Seat of Knowledge Trestleboard - Issue VIII - August 6018

Advertisement

