



Coeur d'Alene Lodge 20

Murray, Idaho EST 1886

Monthly Trestleboard

Seat of Knowledge

November

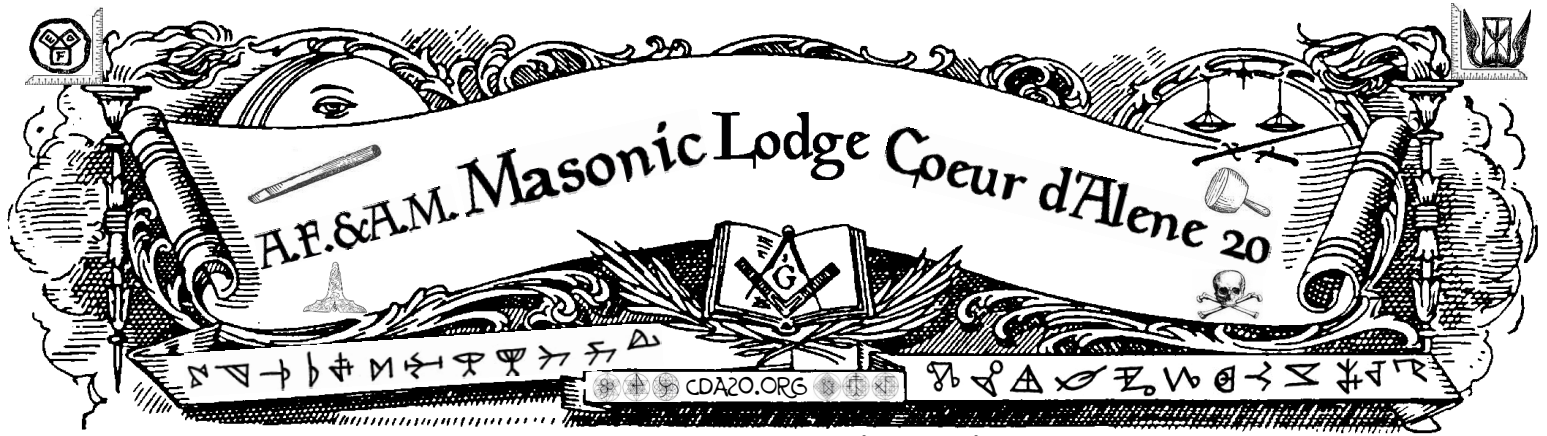
Issue XI

Publisher & Editor

Bro. DB Jordan

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**The Seat of Knowledge Trestleboard - Issue XI - November 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. @ 1900 Hrs**

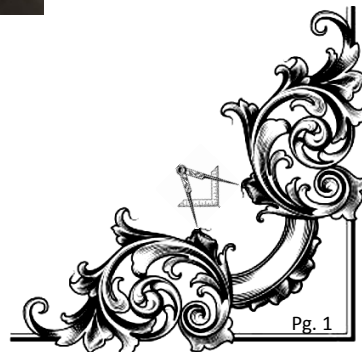
**CDA Valley Scottish Rite Reunion  
Jan. 26 2019 — 8 am sharp**

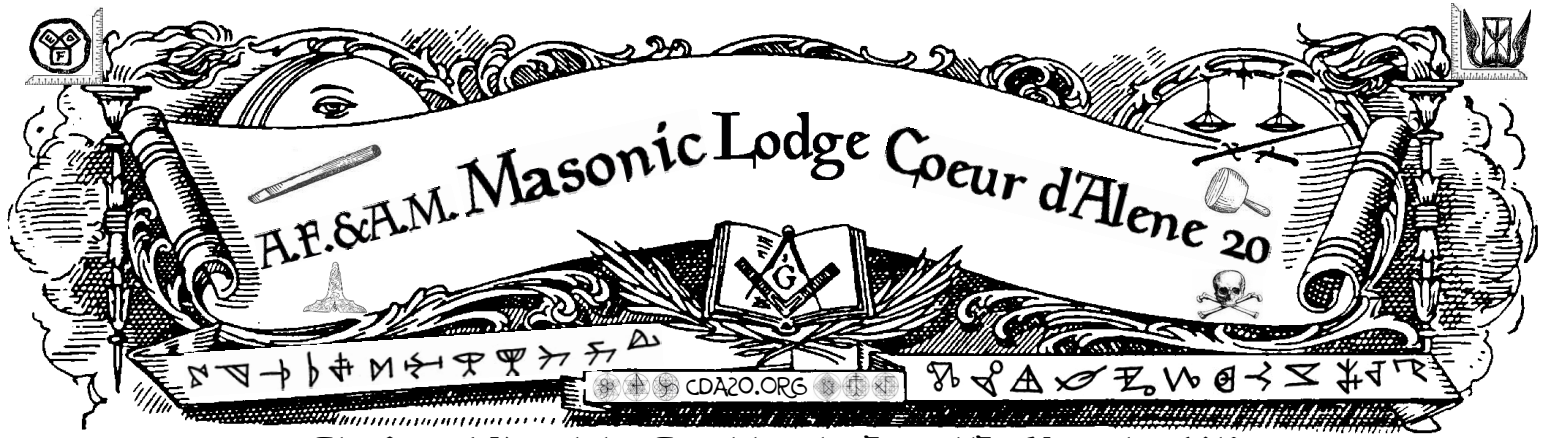
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Let us look for a moment at the Degree of Entered Apprentice, and how things stand with the Candidate when he first comes within the precincts of the Lodge. He comes as one who is "worthy and well recommended," as if he contained within himself certain elements or materials which are adaptable to a specific purpose. He is described by his conductor as a person who is "properly prepared." The fitness implied by the recommendation has reference to something which is within him, but not of necessity obvious or visible on his surface personality. It is not that he is merely a deserving member of society at large. He is this, of course, by the fact that he is admitted; but he is very much more, because Masonry has an object in view respecting his personality -- something that can be accomplished in him as a result of his fellowship in the Brotherhood, and by himself. As a matter of truth, it is by both. The "prepared" state is, however, only external, and all of us know in what precisely it consists. AE Waite





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**THE THREE GREAT PILLARS**

The column of office of the Junior Warden is the pillar of the Corinthian Order. It is an emblem of beauty, and points out that he is to adorn the work with all his powers of genius and active industry, to promote regularity among the Brethren by his precept and example, and the discriminating encouragement of merit.

The outstanding feature of the Corinthian Order is the acanthus leaf, the introduction of which is attributed to Callimachus, the celebrated architect of ancient Greece. Long before the Christian era a Corinthian maiden, who was betrothed, took ill and died before the time for the appointed marriage. Her faithful and grieving nurse placed on her tomb a basket containing many of her toys and covered it with a flat tile. It so happened that the basket was placed immediately on top of an acanthus root, which then grew up and around the basket, and curled around the weighty resistance of the tile, exhibiting a form of foliage, which was, on being seen by the architect, perceived as a potential form of architecture. He adopted it as a model for the capital of a new order of architecture, perpetuating in marble this story of affection. It is the most elaborate of the three Greek orders, the other two of which are the Ionic and the Doric. It gained great favor with the Romans, who tried to improve on it with the Composite, but the Corinthian has steadily maintained its popularity. The finest Greek example is the choragic monument of Lysicrates in Athens. The Roman examples include the Temple of

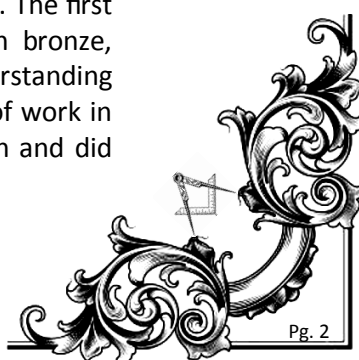
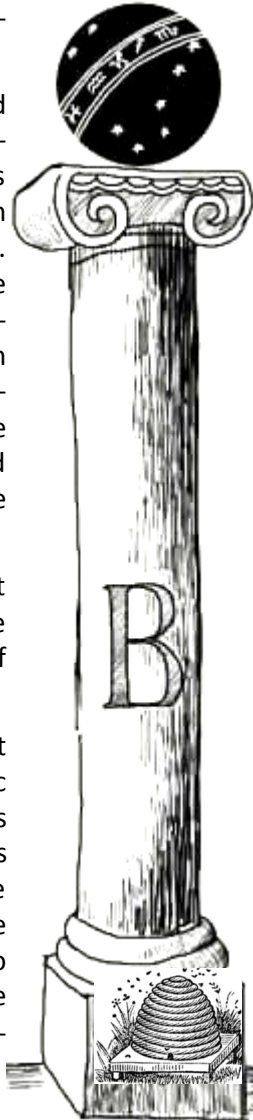
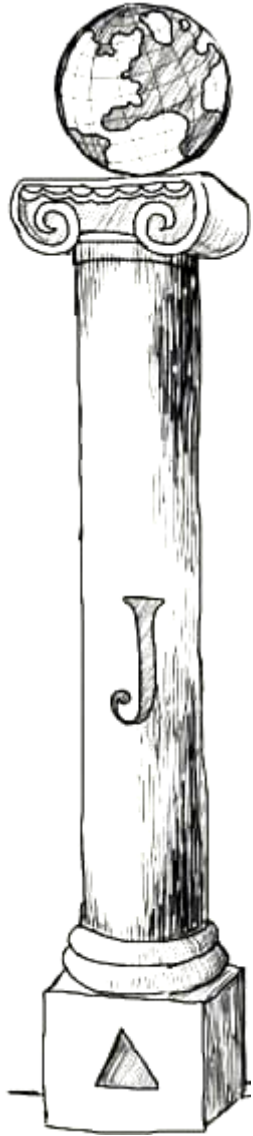
Ulpia at Ulptra, The temple of Vespasian, the third range of the Colosseum, and the Pantheon.

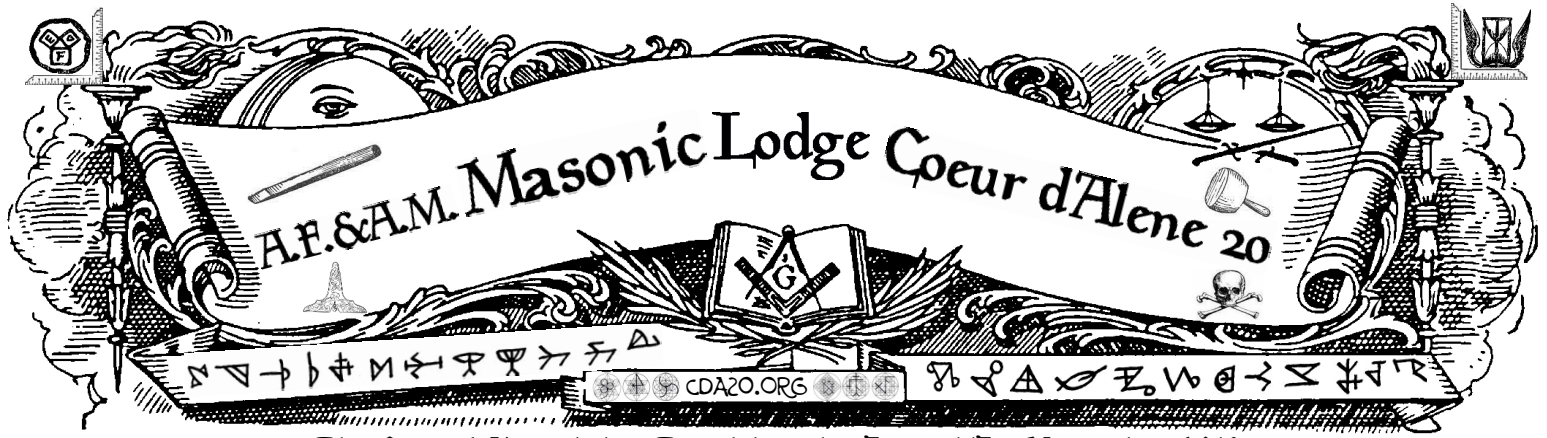
Emblematically, this column is female, and its distinguishing characteristics are lightness and beauty. In proportion its length is nine to eleven times its diameter, and in Freemasonry it represents Hiram Abif. when Hiram, King of Tyre, which was the chief city of Phoenicia, accepted King Solomon's invitation to support him with men and materials for the building of the Temple, he sent his outstanding man to take charge of the construction. This is recorded in the First Book of Kings 7:13, where we read:

"And Solomon sent and brought Hiram out of Tyre. He was the son of a widow of the tribe Naphtali, and his father was a man of Tyre."

His father, therefore, was a Phoenician, but his mother was an Israelite. Some Masonic scholars contend that this man of Tyre was his step-father, and that his real father, his mother's first husband was a man of the tribe of Dan, making him fully an Israelite by birth. The history of Tyre goes back to the fifteenth century B.C. (The City of Tyre was about one hundred and sixty kilometers from Jerusalem.)

Hiram Abif, or being translated, Father Hiram, was a very talented man, as we can see from the passages of scripture. The first records: "Hiram was a worker in bronze, and he was full of wisdom, understanding and skill for making any manner of work in bronze. He came to King Solomon and did all his work."





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And the other passage (The Second Book of Chronicles 2:14) records the words of Hiram, King of Tyre, in describing the man he was sending:

“He is trained to work in gold, silver, bronze, iron, stone, and wood; and in purple, blue and crimson fabrics and fine linen, and to do all, sorts of engraving, and to execute any design that may be assigned to him with your craftsmen, the craftsmen of my Lord David, your Father.”

His skill as a Mason is certified by the famous archaeologist, Professor Smythe, who tells us that there were stones as large as 11.81 meters long, 2.13 meters high, and 2.44 meters wide, and that these were formed so as to fit and rest on the natural rock foundation, and that the joints between these stones were so perfect that the blade of a knife could not be inserted between them.

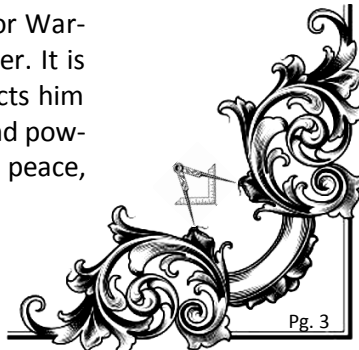
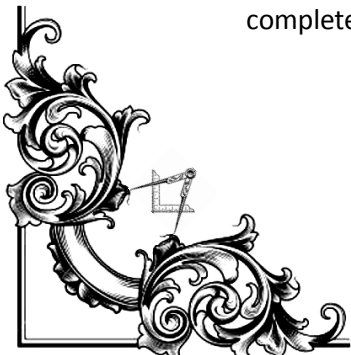
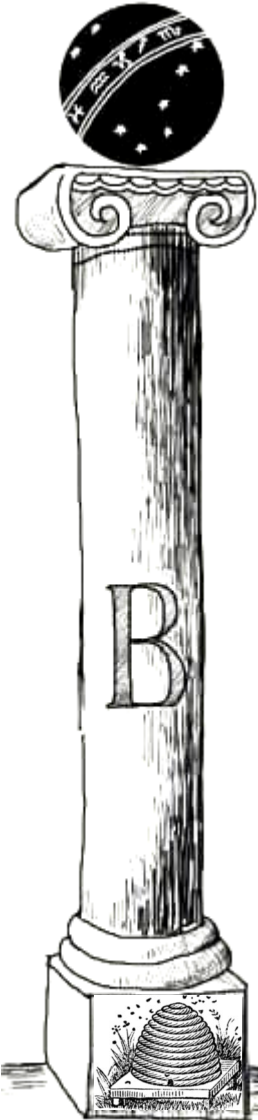
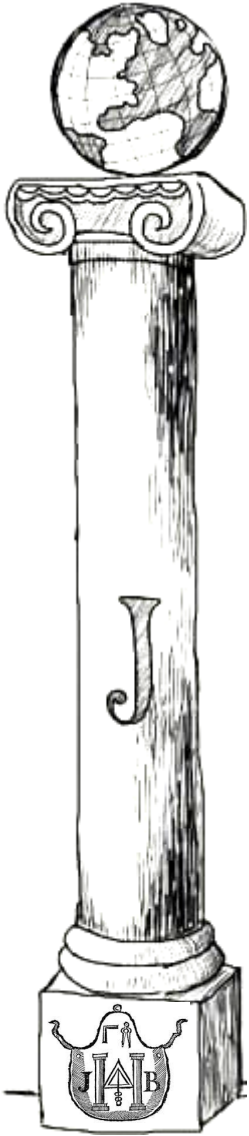
A stone of these dimensions would weigh about 140 ton, and had to be moved into position without the aid of any kind of machinery, for this was before the invention of even the system of pulleys mentioned in the first Tracing Board. This enormous mass had to be dragged along an embankment of earth, which grew with the height of the building, and was not removed until after the temple was completed.

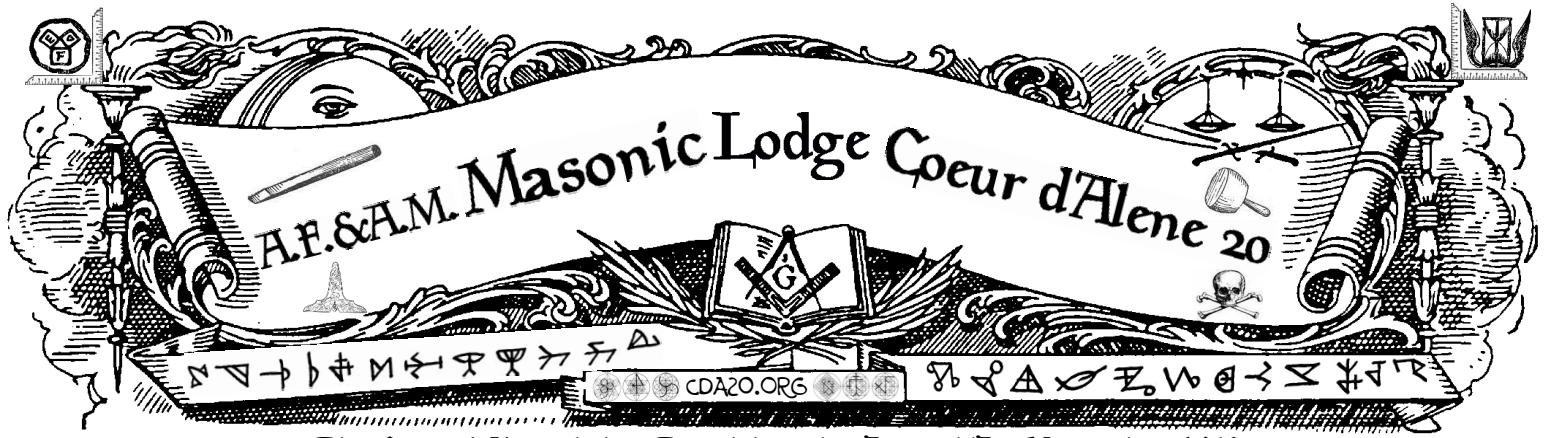
We are told that there was nothing more remarkable than the two great pillars, which were placed at the porchway or entrance, but these were actually surpassed by the great laver, which stood in the open space in front of the Temple. The pillars were each composed of three distinct castings, but this huge bowl, 4.57 meters in diameter, was one solid casting. It rested on the backs of twelve bronze oxen in groups of three, one group facing each of the four cardinal points of the compass. Its capacity was two thousand baths, which would be equal to 77,231 liters.

This genius of a man was also an expert in the art of blending dyes. The veil of the Temple, a drop of over nine meters, which separated the Holy Place from the Sanctum Sanctorum was dyed purple, a color which the ordinary man was forbidden to wear under pain of death, and the dye for which was decocted from extracts from whelks and a certain seaweed.

He died just before the completion of his masterpiece, and such is the number of Masonic Lodges throughout the world, that his obituary is performed every hour of every day. Could any man have a more permanent memorial? It is the honor and privilege of the Junior Warden to represent this man.

The column of office of the Senior Warden is the pillar of the Doric order. It is an emblem of strength and directs him to use all his strength of mind and power of intellect to preserve the peace, order and harmony among the





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Brethren of his Lodge, to facilitate the designs of the Worshipful Master, and to see that his commands are carried into full and permanent effect.

The Doric is the oldest of the classic orders, dating back some 4,500 years. In proportion its height is from five to seven times its diameter. It was, no doubt, because of its Phoenician origin that it was chosen to represent Hiram, King of Tyre. It is male in its proportions.

The idea of the Temple was first conceived by King David, but for several reasons this mighty warlike King could not commence the work, although he did discuss the matter with Hiram, King of Tyre. It was left to his son, Solomon, upon his ascent to the throne to make a treaty with that monarch, who was to support him so ably with men and materials.

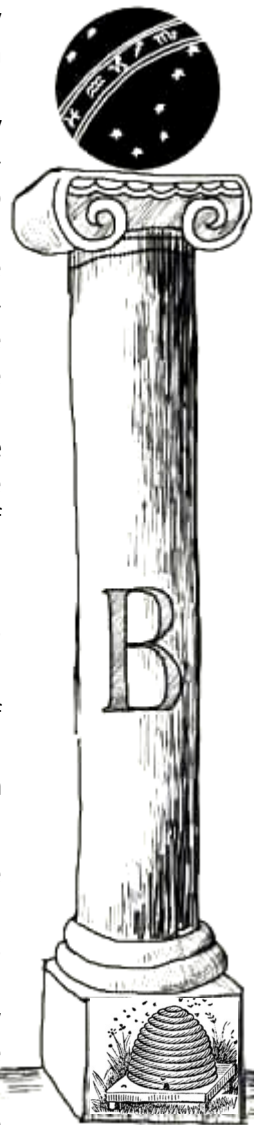
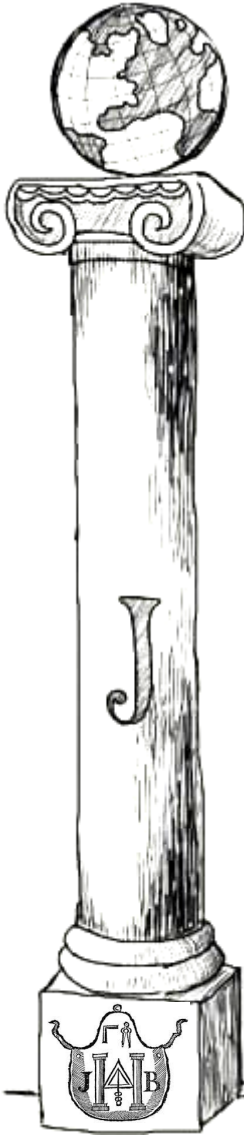
Phoenicia was a buffer state between Egypt, Assyria and Babylon, and, except for brief periods of independence, was politically over lored in turn by these three great powers, but as a trading, seafaring nation, the Phoenicians never completely lost their independence. They were the outstanding financiers and money-lenders of their day, and had extensive overseas resources - Carthage, the great rival of Rome, was started as a colony of Phoenicia. Tyrian ships visited what is now known as the British Isles, and it has been established that their country actually operated the tin mines in Cornwall, which are still yielding tin today. It was this tin that was mixed with copper to make the bronze pillars, the great laver, and the many ornaments of the Temple.

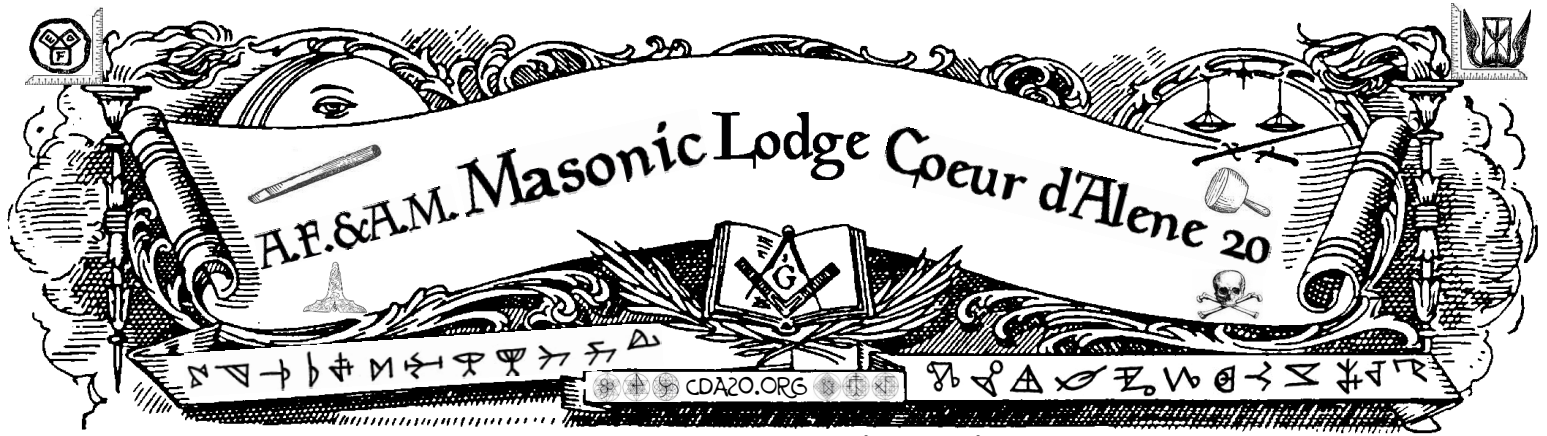
Not only did Hiram, King of Tyre, supply Solomon with the architect himself, Hiram Abif, but with many thousands of men-atzchin, or prefects, or more familiarly speaking overseers, who were the artificers or skilled tradesmen. They were to oversee the vast number of unskilled laborers, who were drawn mainly from the satellite peoples of Israel, such as the Moabites, and other indigenous tribes. These unskilled laborers loaded timber from the forests of Lebanon onto the ships that were to transport it to Joppa, from where it was transported to Jerusalem. The Phoenicians supervised the preparation of the stones in the quarries, and their placement in the building, after the unskilled labourers had transported them there, again under the skilled workers of Tyre.

The metal work was cast in the Plain of Jordan, in the clay ground between Succoth and Zeredatha under the supervision of Hiram Abif and his skilled artificers.

It took seven and a half years to complete the Temple, and then only by working the unskilled labor at ten thousand a shift, thanks to the wonderful support of Hiram, King of Tyre, whose honesty and integrity were bywords in his day. Of course, he was not doing this for nothing. His was a trading nation, and he wanted his caravan routes kept open, and in this way Solomon was able to repay him, besides supplying him with goods that Tyre itself could not produce.

Hiram came to the throne at the early age of nineteen years, and he reigned for thirty-four years, dying at the age of fifty-three.





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He is mentioned only twice in our ritual. The first time is in the First Tracing Board in that part which is repeated in our installation ceremony as the Address to the Pillars, where we are told that he is represented by the Doric column of the Senior Warden. The second reference is even less specific: in the rather negative statement, that he was one of the three Grand masters who bore sway at the building of the Temple at Jerusalem. His importance would seem to warrant a more passing reference.

He was the king of a country which, although it has left us no record of its achievements, is credited with doing much towards the improvement of the art of writing and, by some, even with the invention of the alphabet and the system of ciphers that we use today. Thanks to Flavius Josephus, the Jewish historian, and to Herodotus, the Greek historian, we are enabled to know as much as we do.

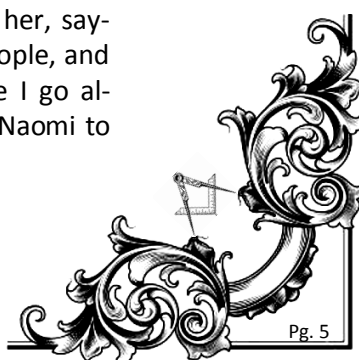
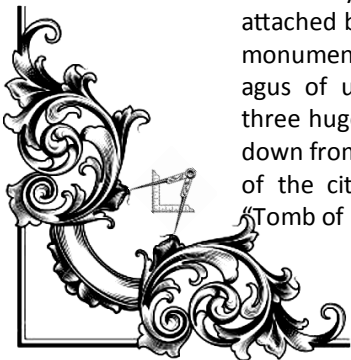
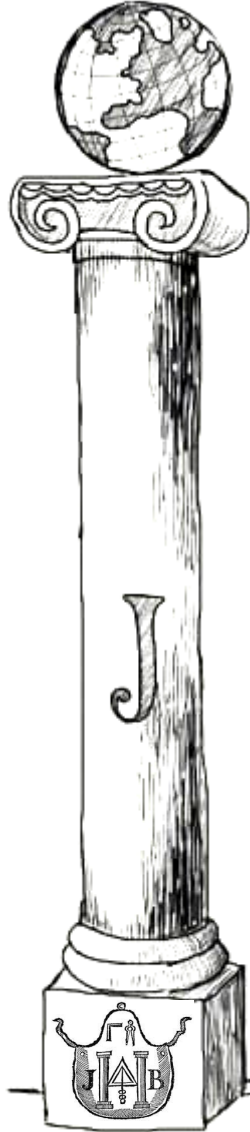
The original inhabitants of Phoenicia were the Canaanites with an admixture of Amorite and Hittite, and unlike the ancient peoples were not primarily farmers but a nation of artificers, sailors and merchants. They are credited with the discovery of Polaris, the Pole Star, and are recognized as the first to chart their course by the stars. They are also credited with the invention of glass. The country was for many years under the domination of Egypt.

We were told in a lecture ("Hiram and His Kingdom of Tyre") given in the Lodge of Research by Wor. Bro. McConnell, that alone of all the Tyrian Kings the name of Hiram is attached by popular tradition to a still existing monument - a great weather-beaten sarcophagus of unknown antiquity, raised aloft on three huge rocky pillars of stone, and looking down from the hills above Tyre, over the ruins of the city and harbor, and still called the "Tomb of Hiram". Bro. Senior warden has the

honor and privilege of representing Hiram, King of Tyre.

The column of the Worshipful Master is the pillar of the Ionic order, a style of architecture that is 3,200 years old. It is part Egyptian and part Assyrian, and combines the strength of the Doric with the beauty of the Corinthian order. It is an emblem of wisdom and points out that the Master is to combine wisdom with strength and firmness of mind and beauty of persuasive eloquence in the government of the Lodge. This pillar represents Solomon, King of Israel, who was renowned for his wisdom.

The story of King Solomon begins with the story of Ruth, one of the many beautiful stories in the Sacred Volume. Because of famine in the land of Palestine, a certain man of Bethlehem, Elimelech by name, went with his wife Naomi, and their two sons to live in the land of Moab. There the two sons grew to manhood, and took to themselves wives from among the daughters of the people of Moab. When Elimelech died, Naomi was left in the care of the two sons; but when the two sons died, Naomi decided to return to her own country. Both the daughters-in-law would have returned with her to Bethlehem, had not Naomi succeeded in persuading one of them to remain with her own Moabish people, but the other who was called Ruth, insisted on returning with her, saying: "Your people shall be my people, and whithersoever thou goest, there I go also." And so Ruth travelled with Naomi to Palestine.





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Back in Bethlehem, Naomi sent Ruth to glean corn in the field of her kinsman, Boaz, as was the custom in those days. When Boaz saw Ruth gleaning in his field, he asked his men who the woman was and when told that she was the daughter-in-law of his kinswoman, Naomi, he went forth and spoke with Ruth, inviting her to glean in all his fields. He then instructed his men not to disturb Ruth, but to let fall full ears of corn, that she might go away well laden.

This story fills the four chapters of the Book of Ruth, but suffice it to say that Boaz fell in love with Ruth and married her. Their son, Obed, was the father of Jesse, and therefore the grandfather of David, making Boaz the great grandfather of David, who was, of course, a prince and ruler in Israel.

Although a man of war, David led a singularly blameless life till he fell in love with Bathsheba, the wife of Uriah, the Hittite, a captain in David's army. David seduced Bathsheba, and when he found her with child he called Uriah before him, made a full confession of his guilt, offering to marry her; but Uriah refused to divorce her. Shortly afterwards Uriah was killed in battle. David was accused by Nathan the prophet of being implicated in the death of Uriah by assigning him to a mission of danger and it is recorded that David made no attempt to deny it.

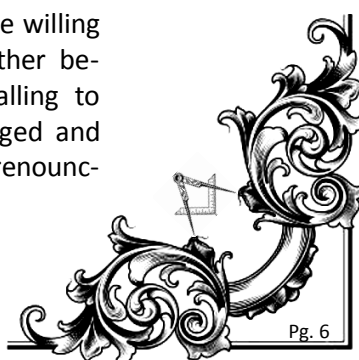
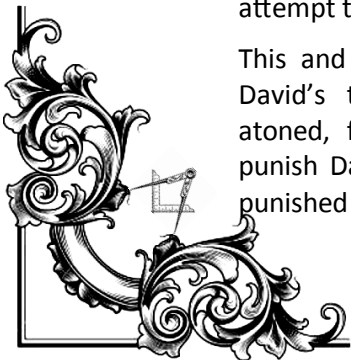
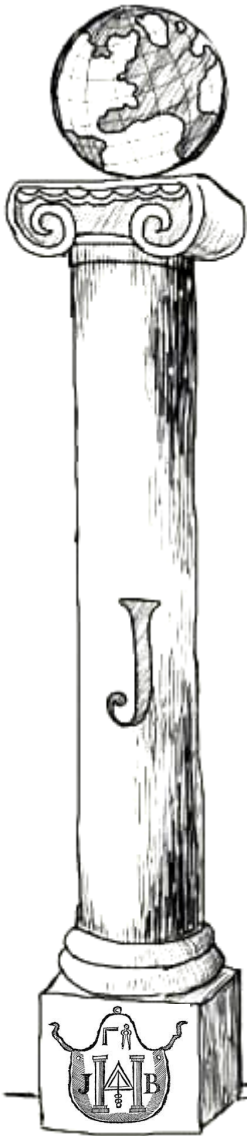
This and the numbering of people were David's two sins, but they were fully atoned, for the Almighty thought fit to punish David in the same manner as was punished that other great servant of the

Almighty, Moses, for his sin, by the denying of the realization of his life's ambition.

Moses, who led the Israelites out of their Egyptian bondage, and through the forty years of wandering in the wilderness, dreamed of the day when he would lead them into the promised land. Moses died knowing that the following day they would cross the border under the leadership of his successor, Joshua. David, who had devoted his whole life to the service of God, dreamed and planned of building a magnificent temple to the glory of the Lord God of Israel, but died when those plans were almost ready and arrangements completed, leaving the execution of the beloved task to his son, Solomon, who followed him into the throne of Israel.

Bathsheba, whom David later married, bore him that son who became the most famous and illustrious of all Kings of Israel, and who gained such fame for his wisdom that his name has been a byword for at least three thousand years.

As an illustration of the wisdom of Solomon, a story is told of two women, who came before him, both claiming to be the mother of the same child. After listening to their story, Solomon ordered that that the baby be cut in half with a sword, and half of the body be given to each claimant. One of the women was quite willing for this to be done, but the other became violently agitated, and falling to her knees before the King, begged and pleaded for the life of the baby, renouncing all claim to be its mother.





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The King smiled kindly on the wretched women, and said: "Arise, woman and take the living child and depart in peace, for you who would not have it slain, are obviously the mother."

To Solomon's lot fell the great honor of fulfilling his father's cherished ambition, and it is upon the circumstances surrounding the erection of that magnificent temple, that our Masonic art is founded. Claims that its regal splendor and unparalleled luster far transcend our ideas are not exaggerated, for the gold and silver alone on present day values would be worth thousands of millions of dollars.

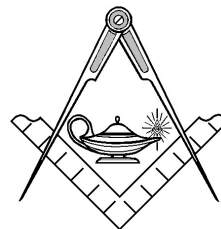
Solomon wrote many of the wise sayings in the Book of Proverbs, he wrote the Song of Solomon, and the Book of Ecclesiastes, the last chapter of which is one of the gems of literature, and had he written nothing else, the philosophy of life contained in that chapter would have been enough to immortalize the name of Solomon.

Solomon was a wise and capable ruler, a mighty prince, whose reign was filled with prosperity and peace. The First temple at Jerusalem will always be known as King Solomon's Temple, and the Master's seat in the Freemasons' Lodge will always be known as King Solomon's Chair. May the story of King Solomon never end.

The master of the Freemasons' Lodge is thereby the worthy representative of King Solomon, and as such we salute him.

- Anonymous

FINIS



At no time in Masonic history has there been a greater need for understanding of what Freemasonry is and what it stands for than there is today. Much has been left undone in the education of Members of our Lodges. The first essential in Masonic education is that desire to become interested and enthused in Freemasonry followed by a thirst for knowledge as to what Freemasonry is all about. Here is where the instructors can serve well and can influence the candidate in a continuous search for more Masonic Light. The qualifications for instructing are less exciting than may be imagined. What is essential is a basic knowledge of Freemasonry by the instructor. In this day and age, with so many counter attractions, it becomes more evident that greater efforts must be put forth to instruct our new Members in the ideals and fundamentals of Freemasonry. Every Lodge should have a definite program along authentic Masonic educational lines. We must understand what Freemasonry really is before we can practice Freemasonry in our lives. We must remember that Freemasonry is judged by the actions of its individual members. We must set an example to those outside the Craft at all times. The need for Masonic knowledge is often evidenced in our Lodges, This can be alleviated where dedicated members qualify as instructors and then serve in teaching the principles and fundamentals of Freemasonry to all who will listen.







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