

Merry Christmas

One and All



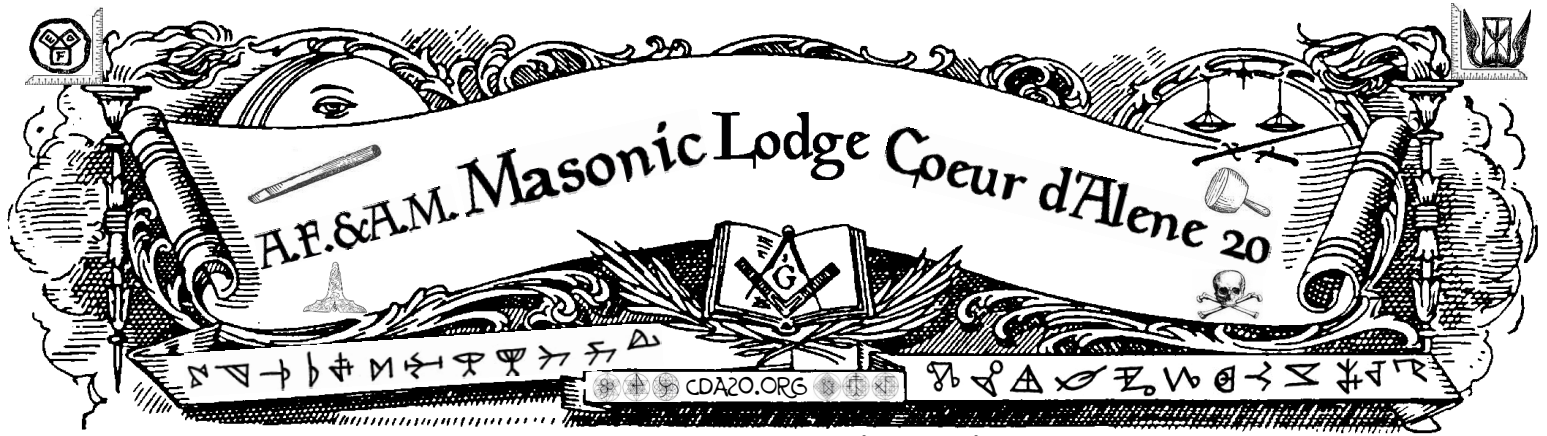
From the Brothers of Coeur d'Alene 20

2018

CDA 20 Newsletter

December Issue XII





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

“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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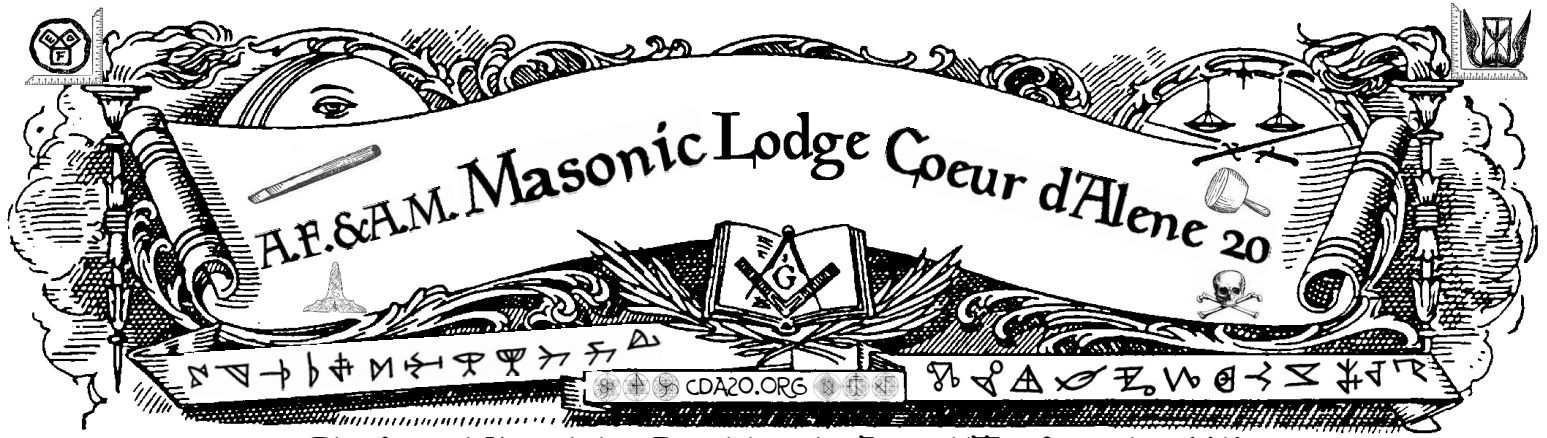
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"While every true Mason is the most loyal of men to every office of woman, as Mother, Sister, Daughter and Wife; as Companion, Friend, and Inspirer of man, he would have been trammelled by her presence in the Lodge, and she would have received no benefit by being admitted. When, however, the days of Ritualism alone are ended, when from the one duty of guarding the altars and lighting the campfires, Masonry resumes its prerogative as Teacher and Enlightener of mankind, and the Philosophy of Nature and of Life are unfolded in its Schools and Colleges as with the Magi of old, and when with no fear of persecution from time-serving Potentate or Creed-ridden Priest, the Light may shine for all, then will the doors of real Initiation be as open to woman as to man, as was the case in the schools of Pythagoras as shown by Iamblichus. The Ancient Wisdom concerned itself largely with the Souls of men, and undertook to elevate the earthly life by purifying the Soul and exalting its Ideals. It teaches that souls are Sexless, and that the sex of the body is an incident of gestation.

J.D. Buck

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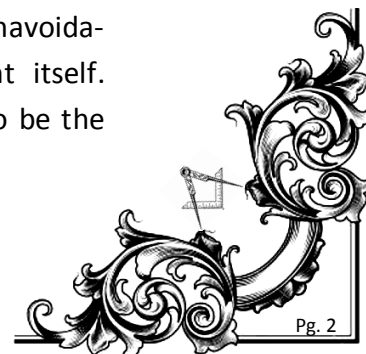
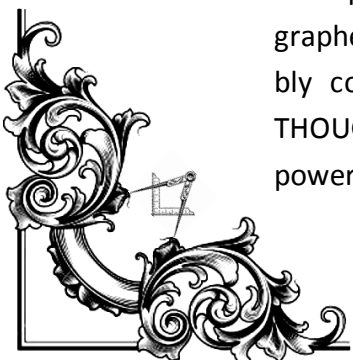
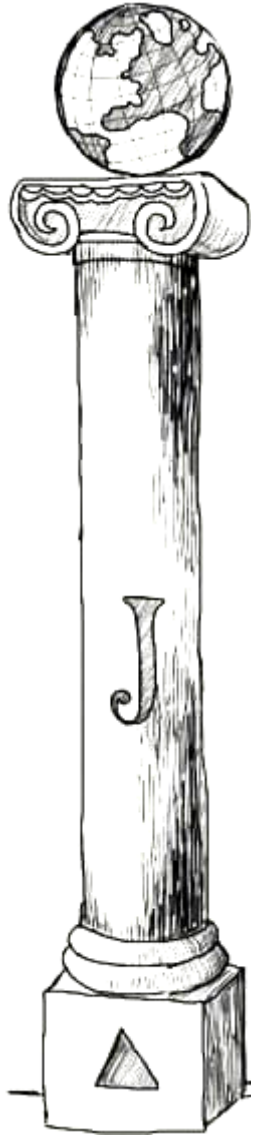




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PROVING THIRD DEGREE

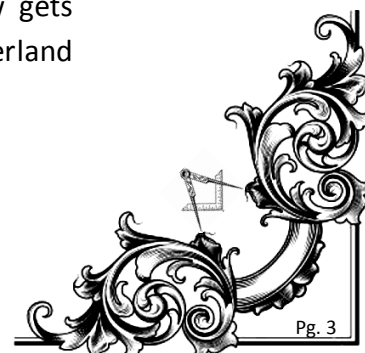
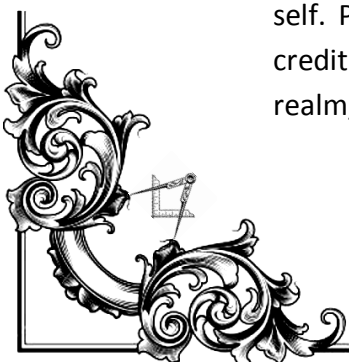
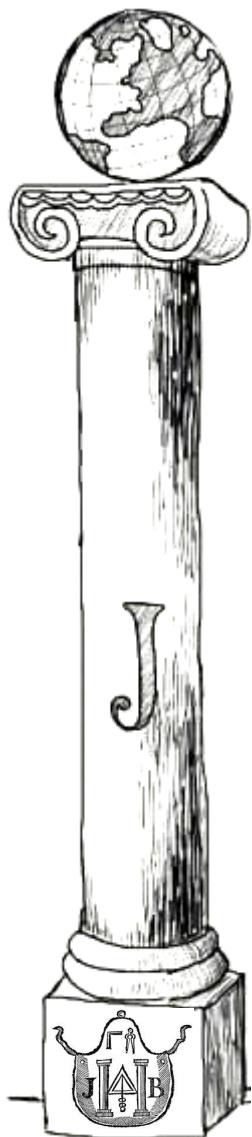
Some recent scientific investigations and their bearing on the continuity of life after physical death as taught in the Master's degree. "Occult" is a most objectionable word to many Freemasons, though it means merely, "That which is hidden." They are even a little ashamed of the term "esoteric" as applied to the lost wisdom we seek and which wisdom constitutes the "secret" of Masons—generally a "secret" that remains such until the day of physical death of the initiated. Yet he might find it (within himself) for the seeking! "Immortality" or a survival of personality, individual intelligence, after physical death and the decay of the physical body, is taught in the Master Mason's degree. A belief in it is general with most Freemasons. But belief is ever unsatisfactory to the inquisitive mind when no reasonable ground can be seen upon which to formulate belief. So it is with the teaching of "immortality." To many honest doubters, acceptance of the Masonic statement implies more or less credulity simply because they do not investigate for themselves as to whether there is really a scientific basis for what both Masonry and religion have taught from time immemorial. But modern science has recently come so close to the proof in the case it may seriously be doubted whether it has in reality not directly passed the borderline between physical and spiritual planes of existence—without realizing it. In a most singular manner French investigators are the ones to place before the world, experiments in both physiology and psychology, demonstrating beyond apparent question, that physical matter reaches a degree of refinement within the physical body beyond the power of physical sight to "see it" but not always beyond the power of the sensitive camera plate to preserve a photograph of it. Beyond its camera visibility, as it were, it has been positively detected. This material has been found to be capable of projection outside the human body, has been felt, seen, photographed and then "lost" to physical perception only to be logically and unavoidably connected by pure reasoning processes with the mental current itself. THOUGHT (whatever thought may be as an ultimate) has been found to be the power which controls this plastic material both inside and outside the

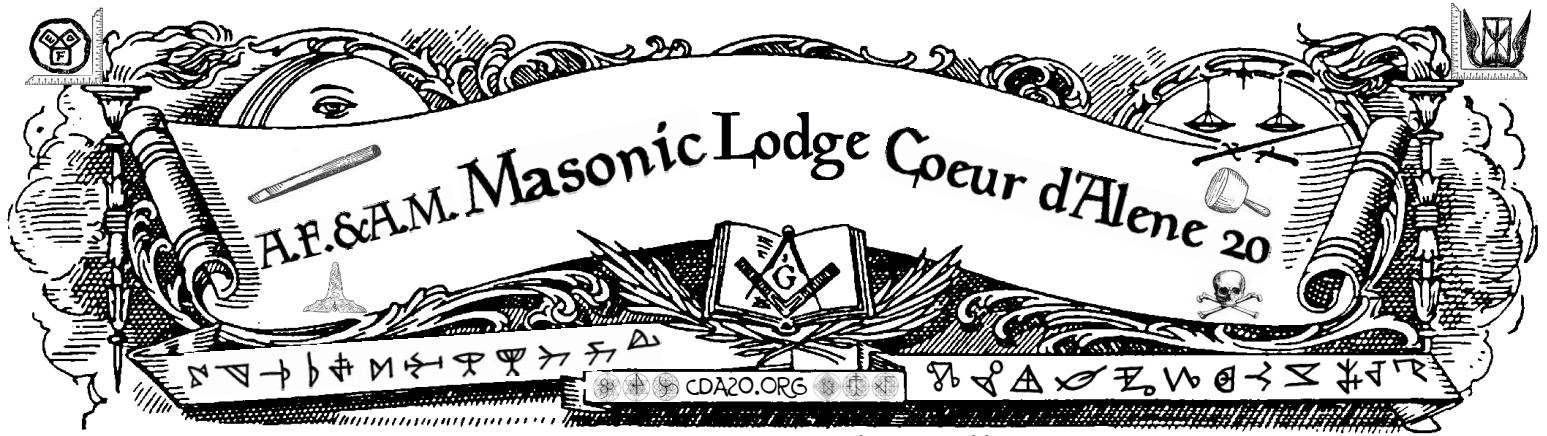




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human machinery of "the body." An interesting account of the French psychological experiments is to be found in November Metropolitan Magazine, by Mrs. Reginald De Koven, wife of the famous composer, English Freemason, and author of "The Freemason Song. Those who might recoil from the unusual as something "uncanny" or "occult" however, will find the same problem unconsciously approached from the physical side by Dr. Serge Veronoff, head of the psychological laboratories of France. Dr. Veronoff has announced a "discovery" that youthful powers of the aged may be restored by replacing the worn out or atrophied interstitial glands with those of young and robust humans, or even of certain animals nearest akin to man. He has found, as other more silent men have found before him, that the glands of the body secrete special "juices" which have the effect in some mysterious way of keeping that elusive thing known as "life" and "energy," in the blood. And behind or within these peculiar secretions is a "vital energy" or "nerve force" that is capable of being directed by the mind. Certainly the "mind" currents are in some way inextricably mixed up with the vitalizing forces hidden in these purely physical secretions. Glands may be preserved "alive" says Dr. Veronoff, for an indefinite time in cold storage, as "life" leaves the glands of the body several hours after its "death." Some American physicians think it the irony of fate that French scientists should get all the credit for these discoveries. Dr. Crile for example, and others, discovered that various tissues and even skin, could be preserved "alive" even tho separated from the body to which they belonged. Many years ago Thomas Edison announced his conviction that every cell in the body had its individual "life" and every organ its "individual organic life" so that the life of the individual intelligence known as "man" was really a community life of all his cells coordinated and directed by—the "man." Cardinal Gibbons raised the voice of ridicule and denunciation and Mr Edison thereafter kept his convictions to himself. Perhaps the best explanation of why France and not America now gets credit for the public announcement of important discoveries in this borderland realm, the physical side at least of which no man of science can

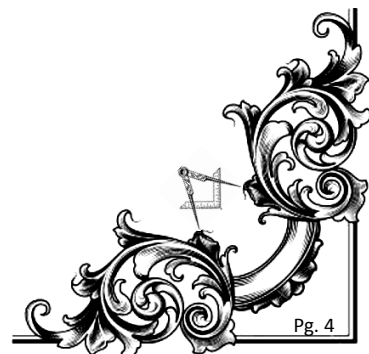
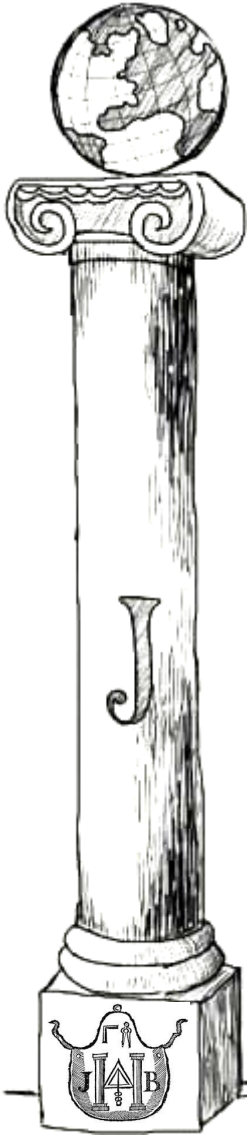


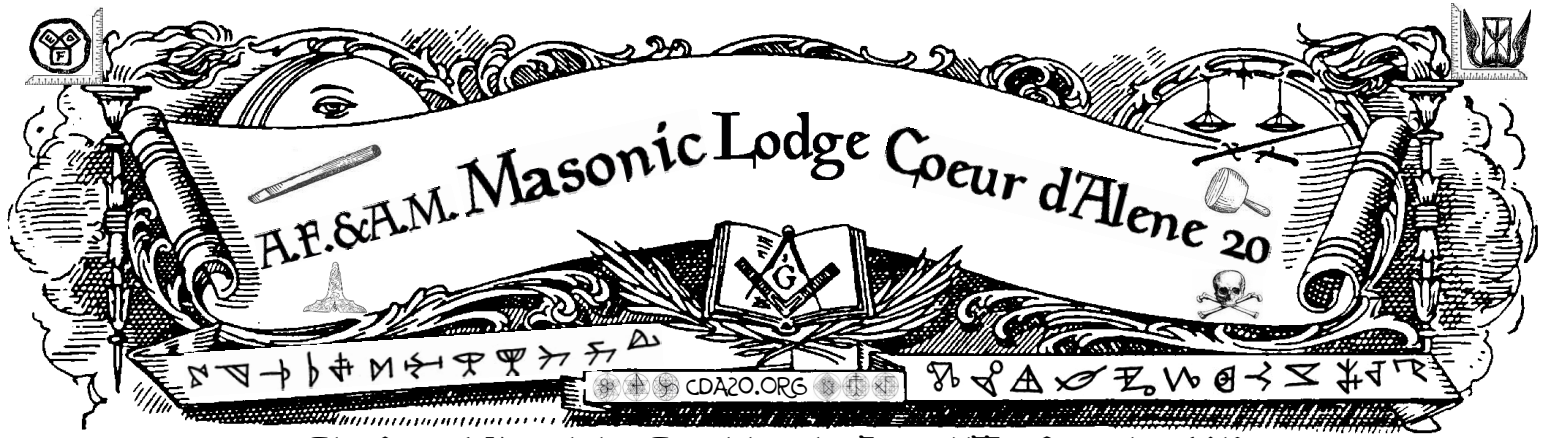


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deny, is to be found in the lament of Dr. G. F. Lydston, an eminent surgeon of Chicago who “discovered” the process of gland implantation in 1914 . Dr. Lydston thinks he has gone even further in actual experiment than Dr. Veronoff but says “Americans will not recognize a thing of this sort until it comes to them from abroad.” But it is barely possible Americans are like the rest of humanity in repudiating the conclusions some men of science like Dr. Lydston, make from their experiments. If Dr. Lydston is correctly quoted, one of his conclusions “ convinced him that all ‘LOVE’ is simply ‘glandular attraction’ and leads to an explanation of the eternal triangle and ‘affinity.’ ” That, as every real lover instinctively knows, may be the chief explanation for physical sex attraction, and as such plays an important role in the affairs of this old earth. But as every real lover also knows, without the necessity of “reasoning” about it, there are at least two higher phases of “LOVE” which proceed from super-physical forces within himself—that make LOVE a deathless thing; that make it laugh at the destruction of the body and all its glands; that “ passes all understanding.” So Dr. Lydston would have doubtless been rejected by the instinctive desire of Americans for a “ more spiritual” interpretation of his discovery. The French are simply more frank in expressing themselves about such matters. They are so frank that puritans are “shocked” as they always are at Nature and her ways. Puritans “BELIEVE” in God; French men, especially Freemasons, endeavor to “KNOW” as much about the matter as possible. But to the Puritans the Frenchman is an “Atheist” because he refuses to quarrel about religious beliefs.

By J. W . Norwood

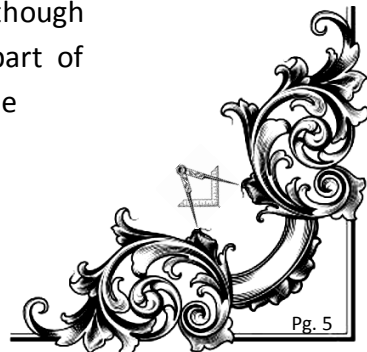
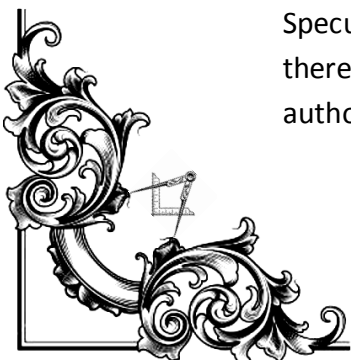
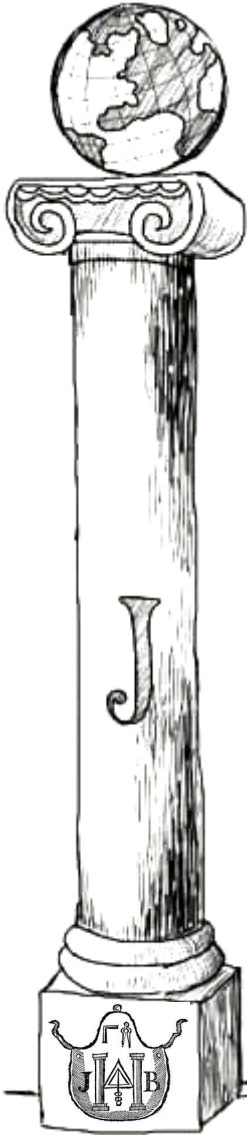


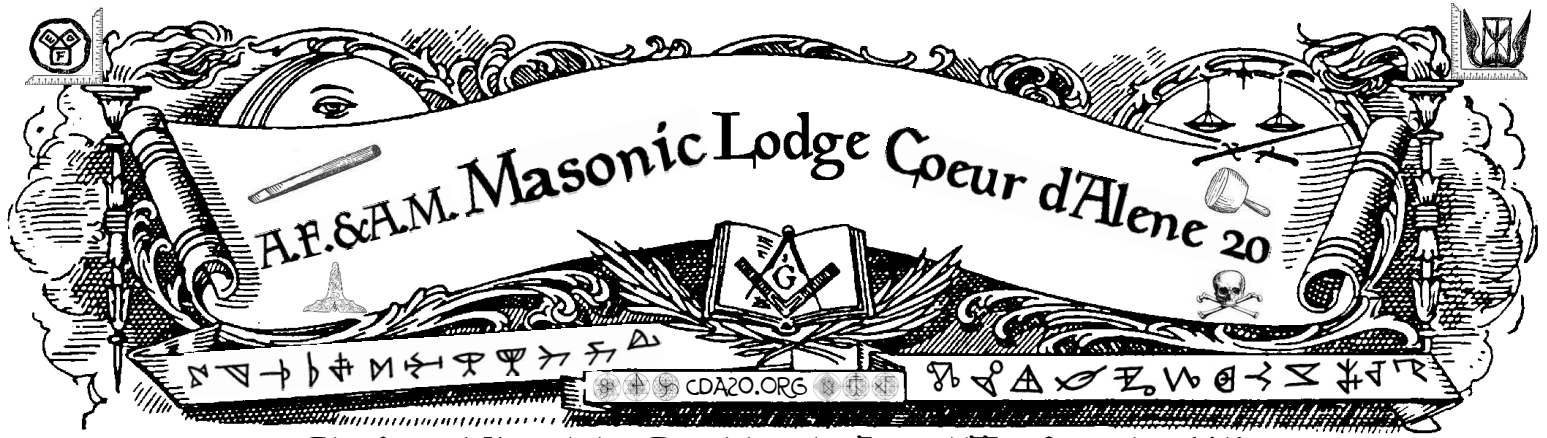


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FREEMASONRY: ITS ORIGIN, RITUAL AND SYMBOLISM

THE work by Mr. Arthur Edward Waite of which this is a brief notice, differs mainly in two notable respects from those of similar construction and purpose which have already appeared. In the first place a rigid standard of criticism is applied in weighing the available evidence for and against. any theory which has been advanced as to the origins and development of Freemasonry in its several grades; and the conclusions arrived at are strictly in consonance with that standard. Secondly, an interpretation of the rituals and symbolism of Masonry is offered which may help the serious student to an enlightened understanding of the end of initiation in the Instituted Mysteries of all times. It is highly probable that only a small proportion of those who have been initiated, passed and raised in Masonic Craft Lodges have any definite knowledge of the origin and development of the ancient and honorable Institution to which they belong. Should curiosity have prompted them to seek information on the subject, the researches and conclusions of a zealous and expert brother and distinguished writer are presented in these volumes. The rituals of the Craft degrees constantly affirm that those who qualify for admission as candidates for Freemasonry are not operative masons, but rather Free and Accepted or Speculative Masons. In this connection Mr. A. E. Waite shows that the claim sometimes advanced that Freemasons of today are descended directly from the operative Masons of the Early Building Guilds cannot be substantiated, inasmuch as the old charges and other documents of Operative Freemasonry contain no speculative or philosophical elements. These charges and constitutions of the Building Guilds axe considered at length. Similarly the case for Jacobite influence on Freemasonry is not corroborated by evidence, and the alleged derivation of Speculative Freemasonry from Hermetic schools is also set aside, although there is a considerable sentiment inclining in this direction on the part of authoritative writers such as Gould. The question then arises as to how the

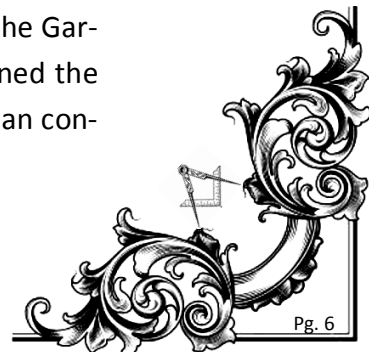
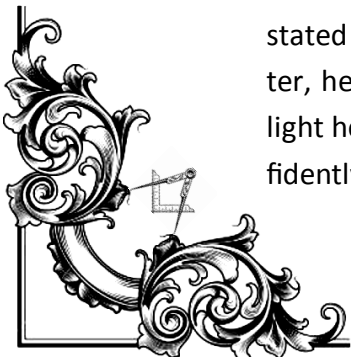
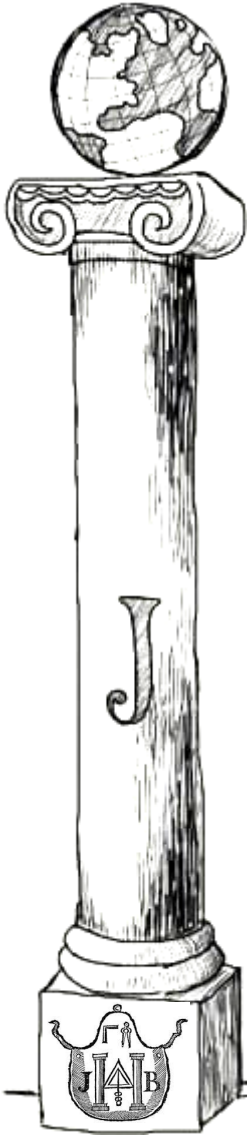




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rituals of Freemasonry at present in use originated, and what materials belonging to the past were utilized by those who composed them. Mr. Waite leans to the opinion that when the Craft rituals were composed (about the year 1724-1725), there were only vestiges of old rituals available; possibly there was something incorporated from York, and from Scotland, but there is no trace of a regular system of speculative or philosophical Masonry in existence before the

founding of the Grand Lodge of London in 1717. Shortly after this date the Operative Documents, such as the so-called Gothic Constitutions and old charges, were put into the hands of Dr. James Anderson "to digest . . . in a new and better method." The rituals themselves were composed either by Theosophilus Desaguliers, or by a group of Masons of which he was certainly one. It is evident that whoever formulated the Master grade knew something of Kabalistic traditions concerning the pillars Jachin and Boaz, and had his eye on the Ancient Mysteries of past ages respecting rebirth, and the death and resurrection of the God. One important point as to the subject-matter of present rituals is emphasized by Mr. Waite, to the effect that the Christian grades as worked here and on the Continent before the French Revolution were afterwards "philosophized," and a colorless Theism replaced Trinitarian dogma. This expunging of Christian elements in Masonic Craft ritual is a matter of vital interest to any serious student of Masonry. It is not surprising to those who are familiar with Mr. Waite's mystical studies that he recurs to this point, and that his enthusiasm as a Mason is aroused chiefly by the great grades of Rose Croix and the like, which exist to complete the craft in the light of Christian doctrine mystically interpreted. We may question if the zeal of the candidate is stirred by the dramatic representation of the Hiramic myth, and whether after his introduction to an Institution stated to be more ancient than the Golden Fleece, more honorable than the Garter, he does not ask himself on attaining the master's apron if he has gained the light he was ostensibly seeking. Should such questioning have arisen, we can confidently recommend

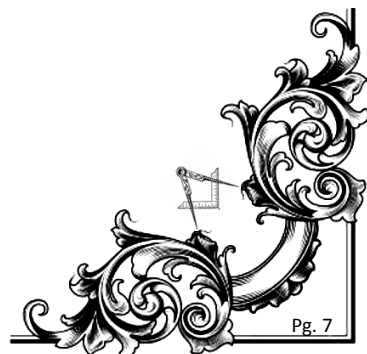
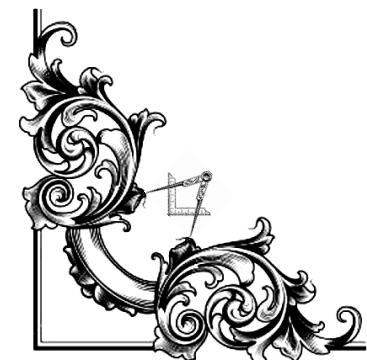
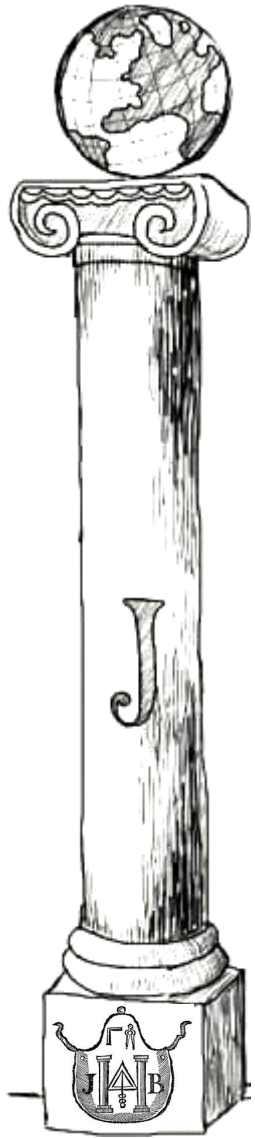




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the inquirer to continue his quest under the guidance of Mr. Arthur Edward Waite, to whom the message of Masonry is that of the Master Builder, and the building is that of "a city which is to come, the dwelling of the elect that is to be rebuilt in the heart, and over which a new firmament shall shine." The review of Freemasonry in France is of special interest, and in particular the author's account of the Campagnonnage as throwing a light on the development of emblematic Freemasonry. The pages devoted to Palladian Freemasonry contain matter which has never before been made public. In the sections of the work, treating of the Hermetic schools, alchemy, and the spiritual philosophy of St. Martin, Mr. Waite is especially in his element. There have been many volumes written by industrious, erudite, or imaginative Masons, but in spite of this, we venture to think that this New Encyclopedia of Freemasonry may lay claim to a special place of honour on the shelves of all those who at one time or another have set forth in search of the genuine secrets of a Master Mason. It must not be inferred from the foregoing notes and observations that in one sense at least Masonry may not rightly be described as having "subsisted from time immemorial." "That which St. Martin said once, referring to all true men, we may repeat," writes Mr. Waite, "of the true mysteries: they speak the same language, for they come from the same country." The earthly locality of that country varies with the ages; to Iamblichos it was Egypt, to the descendants of Solomon it was Palestine; to the disciples of Zoroaster it was Persia; to the Greeks, Eleusis; and by analogy in all ages and countries there has existed a central and venerated shrine of the mysteries. The purpose of Initiation was always and everywhere one and the same, that of Regeneration effected by a figurative death to the entanglements of the senses, a rising from the tomb of transgression, and a glorious reunion with the divine Source of Being.

By P. S. W.

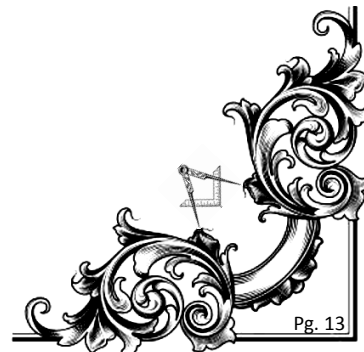
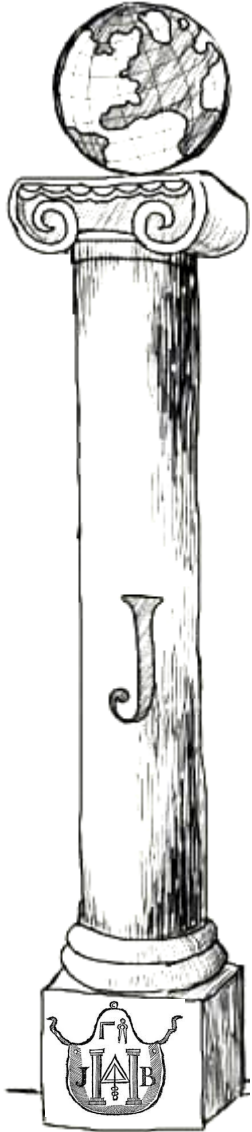




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