

# Trestleboard

VOLUME 5 ISSUE 1

JANUARY 2007

*NJ Lodge of Masonic Research and Education's purpose is to foster the education of the Craft at large through prepared research and open discussion of the topics concerning Masonic history, symbolism, philosophy, and current events.*

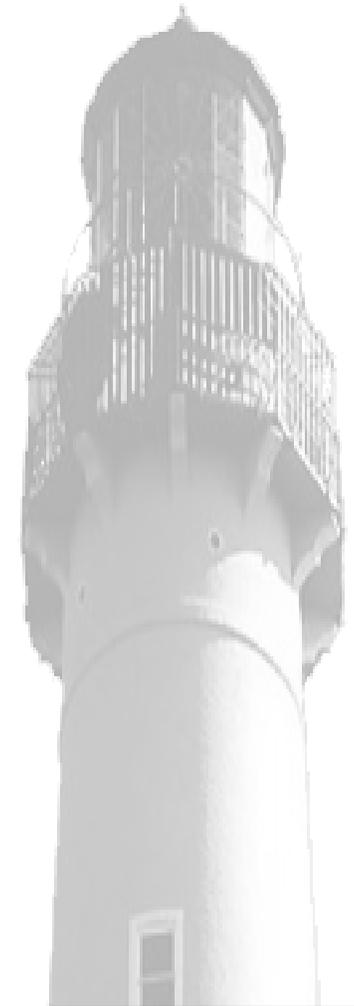
## **Next Communication**

New Jersey Lodge of Masonic Research and Education meets on the fourth Saturday in January, March, May and September.

Our next communication will be held on  
**Saturday, January 27, 2007 at 9:30 a.m. at:**

**Union Lodge No. 19  
60 Cedar Ave.  
North Brunswick, NJ**

**ALL MASTER MASONS ARE WELCOME!**



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## From the East

WB Jay Hochberg, Worshipful Master

Brethren, once again we've got a lot of information to cover, so please pardon the abrupt delivery.

1. Our Senior Deacon, Bro. Marcus Carroll, has stepped aside. Serving out the rest of our term as Acting Senior Deacon will be Bro. J.R. Avanti.

Among his demanding commitments, Bro. Marcus was just installed into the East of his lodge and is a new member of his town council, so it makes sense that he cut back where possible and focus where he's needed most. On behalf of our lodge, I wish you all the best Marcus. We hope to have you back soon!

With Bro. J.R. moving to the right in front of the Worshipful Master in the East, you've likely noticed a vacancy of the Junior Deacon's place in the lodge. Bro. Bob Morris thoughtfully volunteered to take over. For the remainder of our term, Bro. Bob will be our Acting Junior Deacon. Thanks Bob and welcome to the LORE officer line!

2. While the Trenton Masonic Temple undergoes renovations, we still meet Under Dispensation at Union Lodge No. 19, located at 60 Cedar Ave. in North Brunswick until further notice.

3. Our next presentation of papers will be at our Jan. 27 Communication. This *was* to be the "Day of the Deacons," but with the above change of plans it will be Bro. J.R., Bro. Val Korszniak and myself making presentations.

4. On page 3 of this trestleboard you'll find the criteria for papers submitted to LORE. During our first two terms we've been necessarily lax in following our own rules, as we found it wasn't so easy to find speakers for our meetings. In our current term, I believe it is important to make progress, in part, by sticking to our own rules and ensuring appropriate presentations are made from our podium. These are common sense and easy-to-follow guidelines. There is always room for flexibility, but the basics are important.

5. At our meeting on the 27th we'll talk about our by-laws. I'd like to see a change in some of the clumsy language. As it is now, our by-laws state we meet on the fourth Saturday of May **and** that we don't meet on the weekends of legal holidays. Memorial Day weekend fits both descriptions. I think we need to either list the holidays we do not want in conflict or we need to not worry about holidays at all. We'll figure something out.

6. If your dues card does not say May 2007, you are in arrears. A number of our members are in arrears and are at risk of suspension. I recently started contacting these brethren because if they are suspended from LORE, then in the eyes of the law they are suspended from their mother lodges too. That means they are suspended from Freemasonry (See Grand Lodge Constitutions and Laws 17-02; 17-12), and we don't want that. A Brother may request a dimit, but that will be granted **only** when dues are paid and his membership is in good standing. Other than that, we're going to hold a vote to suspend at our March meeting. Official legal notice will be mailed, but this lodge isn't going to beg Masons to do the right thing.

Fraternally,



Worshipful Master

**CRITERIA FOR PAPERS SUBMITTED TO NJ LODGE OF MASONIC RESEARCH AND EDUCATION NO. 1786, F. & A. M.****A. REQUIRED CONTENT OF PAPERS**

Only papers concerned directly with Freemasonry will be considered for presentation and publication: the history of Lodges, active or demised; biographies of Masons distinguished in the annals of Freemasonry; its ceremonies, usages, and practices; the speculative or philosophical aspects of Freemasonry; and any other Masonic subject of general interest to the Fraternity.

**B. NO REPRINTS FROM OTHER PUBLICATIONS**

A paper will not be considered for presentation or publication if it has appeared in any journal or publication of any other Masonic body. An author is obligated to indicate to the review committee if this paper has been presented but not published in any other venue.

**C. END NOTES REQUIRED**

Every paper must give evidence of attentive research and must be supported by end notes (formerly called footnotes) placed at the end of the paper, not at the bottom of each page. End notes, are much easier on the typist and are likewise printed at the end of each article as such in the Transactions of the New Jersey Lodge of Masonic Research and Education No. 1786 F. & A. M. End notes are numbered consecutively throughout the paper, citing sources in the order they appear within the paper. Only one endnote is required per paragraph (But not in all cases). A separate bibliography is needed if sufficient bibliographic materials are not included in each endnote.

**D. TYPING REQUIREMENTS**

Every paper shall be typewritten on one side of letter size, 8-1/2-by- 11-inch paper, double-spaced, and with at least one inch margins (top and bottom, right and left). It should be submitted in upper and lower case, with minimum type size of 10 point, preferably an easily read Roman typeface, such as Times New Roman. It should be accompanied by a floppy disk (1.4m) containing the same. Electronic submission will be developed in the future.

**E. ILLUSTRATIONS PERMITTED**

A paper may be illustrated by slides, maps, photographs, graphs, charts, or other visual aids. The printing of any visual aids or of any photograph(s) related to the paper may appear in the Transactions at the discretion of the Editor, providing their lack of inclusion does not affect the understanding of the paper. All visual aids must be "camera ready." Photographs must be glossy black and white prints at least 5 inches x 7 inches, preferably 8 inches x 10 inches. Unless the request is in writing, visual aids accompanying an article will not be returned to the author. If materials are taken from a printed source, proper credit must be given.

**F. INTERNAL HANDLING AND ORAL DELIVERY OF PAPERS**

All papers shall be submitted to the Senior Warden, who will distribute copies to the members of the Editorial Committee for evaluation. Should a paper, in the opinion of the Editorial Committee, fail to meet the criteria and style as herein set forth, the Senior Warden will so inform the author, supplying him, in writing the comments of the Editorial Committee. The author may revise his paper and resubmit it to the Senior Warden at any time. When a paper is found acceptable, the Senior Warden shall inform the Worshipful Master, who will schedule a date for its presentation and inform the author accordingly. However, no paper will be scheduled by the Worshipful Master which has not been received according to the by-laws. Papers will not be considered on the basis of an abstract or an incomplete manuscript. A complete paper must be submitted if it is to be considered and scheduled. While no maximum length is herein specified, it is expected that every paper will be of a length no longer than can be read in a maximum time of forty (40) minutes. A standard rule for the average reader is to allow three minutes reading time per double-spaced page of text. In general, the maximum of forty (40) minutes translates into about thirteen (13) pages double-spaced on 8-1/2-by-11-inch paper. If a paper of exceptional merit exceeds such reading length, it may be accepted following consultation with the Senior Warden and the editorial board.

**G. COMMENTS MAY BE SOLICITED**

Comments on proposed papers are encouraged, and, at the discretion of the Senior Warden, may be solicited in advance from such individual who may be considered an expert. In such event, the Senior Warden will ask the author to send a copy of his paper to such commentator. The commentator will be asked to submit an advance copy of his comments to the Senior Warden, who will forward same to the author, keeping a copy for file purposes.

**H. TITLE PAGE**

Every paper must have a title page containing the author's name, his status (if applicable) in New Jersey Lodge of Masonic Research and Education, his "Blue Lodge" membership and location, if he is a Master or Past Master of a subordinate or a Grand Lodge Officer.

**I. MULTIPLE AUTHORSHIP.**

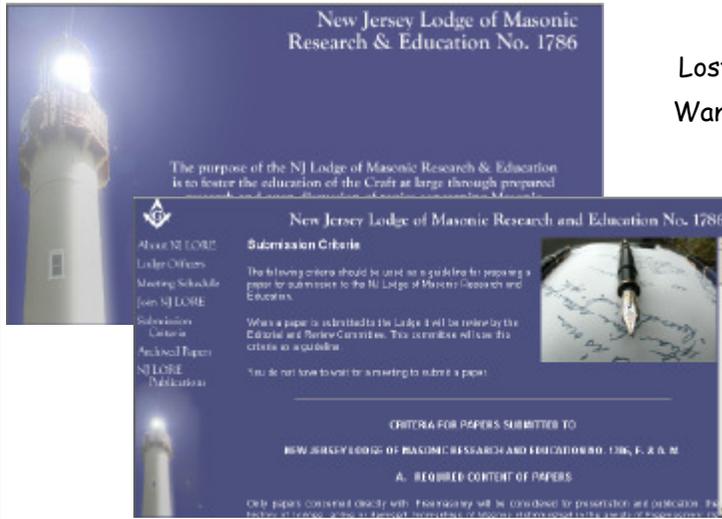
At the discretion of to Publishing Committee, papers written by more than one author may be accepted for publication.

**J. RETENTION OF RESEARCH MATERIALS**

Please save your research materials until your article is published in the appropriate Transactions Volume so that they may be consulted should the Editorial or Publishing Committees have a question concerning your paper.

**K. FINAL DECISIONS**

In all cases, the Worshipful Master will have the final decision on any matter above, and may, with due notice, make necessary and reasonable changes that will enhance the submission of papers, without a by-laws change. There is an old saying, "Whatever is worth doing, is worth doing well." If your paper is worth writing, it is worth the little extra effort of doing it well!



Missed the last meeting??  
 Lost your most recent NJ LORE Trestleboard?  
 Want a copy of a paper presented at a meeting?

Take a look at the NJ LORE website at

<http://njlore1786.org>

At our website, you will find all of the latest information from copies of Trestleboards and papers to important contact information and meeting dates. Be sure to check it out!!

**NJ LORE NO. 1786 — MEMBERSHIP APPLICATION**

The Initial Membership Fee is \$ 25.00 and the Annual Dues are \$25.00. A personal check, bank check or money order made out to "NJ Lodge No. 1786" in the amount of \$50.00 must accompany this application.

***Mail to our Secretary: WB Matthew Korang / 106 Wayland Rd. / Delran, NJ 08075***

*Please clearly print or type the following information*

Brother  Dist. Brother  WB  RWB  MWB

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Telephone (home) \_\_\_\_\_ (business) \_\_\_\_\_

Fax \_\_\_\_\_ E-mail \_\_\_\_\_

*Lodge Affiliation (Mother Lodge or Lodge currently attending)*

Your Lodge Secretary must sign and seal this section of the application indicating that you are in good standing.

Name \_\_\_\_\_ Number \_\_\_\_\_

Address \_\_\_\_\_

Grand Lodge of New Jersey \_\_\_\_\_ Grand Lodge of \_\_\_\_\_

*"I respectfully represent that I am a Master Mason in good standing in a Lodge of Master Masons in the State of New Jersey or in a Grand Jurisdiction with which New Jersey maintains fraternal relations and do hereby make application for membership."*



Signature of Lodge Secretary \_\_\_\_\_

Your Signature \_\_\_\_\_

## From The West

WB Ben Hoff, Senior Warden



New Jersey Masons who have visited Lodges in other states and countries know about a particular gesture called the Sign of Fidelity, which is used among Masons almost everywhere except in New Jersey Lodges. In form, it resembles the pose used in the pledge of allegiance. In American practice, this posture typically is held when addressing the East while lodge is at labor. But I have also seen it used in a Scottish Constitution lodge, where all brethren held this posture while the lodge was on refreshment. This sign is no recent invention. Its use is mentioned in many antique Masonic documents, some going back even to the time before Grand Lodges existed.

In those days, before it acquired its current name, it was simply known as “the posture of a Mason,” which also involved forming squares both with the thumb and fingers of the right hand, and with the feet, while holding the left arm plumb. In English Constitution lodges, Fidelity is a sign of the Fellowcraft degree, and is given while holding the left arm as in our FC’s due guard. Outside of English lodges, however, this sign is known to Entered Apprentices. But curiously enough, it is used while a lodge is at labor in any degree, not just the EA degree. Thus, it is, to my knowledge, the only sign or gesture generic to all degrees.

Even though we do not use the sign itself in New Jersey, we still include its symbolic description in the EA lecture as one of the four points of entry. Each point has a corresponding sign. The pectoral, of course, refers to the Sign of Fidelity. Historically, however, the signs themselves were the points of entry, as they had to be given when entering the lodge. This is described in the Edinburgh Register House Manuscript of 1696, which tells of a new Mason being taught “*the manner of making his due guard whis is the signe and the postures and words of his entrie.*” The symbolism was later extended to refer to points of entry into the fraternity itself, in other words, to certain points of the initiation ceremony. So the phrase “points of entry” has a double or even triple meaning.

Two questions immediately come to mind. First, how did this EA Sign come to be used in lodges open on all degrees? Second, how, or at least when, did we come to misplace it in New Jersey? As to the first question, it must be recalled that, prior to the Baltimore Masonic convention of 1843, standard Masonic practice in the US had all lodges open and conduct business on the EA degree, as is still the custom outside the USA. Lodges were only opened on higher degrees to confer those degrees, not to transact business. When the practice of opening all meetings on the MM degree became common, it strikes me that brothers may have continued to address the East using the only gesture they had known from the days when business was conducted on the lower degree. This seems to be the obvious solution to the first question, although I do not possess definitive proof.

Curiously enough, I came across some evidence for use the sign of Fidelity in NJ in an old, unofficial New Jersey ritual cipher, the Ecce Orienti (or EO) cipher, copyrighted in 1927. Ecce Orienti is Latin for “Look to the East.” New Jersey’s official cipher is basically a copy – with later modifications – of a different unofficial cipher system, the “King Solomon and His Followers” books, which were more recent than the older EO series, and contained a simpler code. The NJ-EO quite explicitly describes the use of the Sign of Fidelity, as noted in remarks before the opening ceremony section of the book as follows:

*(Ofcs o-r brs, whn adrd, shd rs + gv S ♂ Fdly, b plcg r hd o-n l br, bt no salutn is gvn befr the gt lgths r lgtd, or aft thy r xtngshd.)*

At first, I was surprised and relieved to find that NJ did once use the Sign of Fidelity, but quite frankly, was puzzled by why it needed to be described, as well as noted. It is the only sign actually described in the cipher. An earlier version of NJ-EO from 1918 – and from the same publisher – does not contain this note. But neither does it contain very many other notes on floor work, or other non-verbal practices. The later 1927 book is more complete in this regard, and closer to our current working in other areas where there are differences between the versions. This lends weight to the likelihood that this sign actually was used. It may have been that there was no uniformity of practice throughout the state in this matter. Allen Publishing may have relied on a partisan of the Fidelity camp in the preparation of the book.

But having found that NJ ritual practices once included the Sign of Fidelity, even if not universally, I have now taken to using this sign, as it was once used a century and more ago. I know of no reason not to. And it is my own gesture of respect to the value of tradition – particularly forgotten tradition – in Masonic ritual.



## NJ Lodge of Masonic Research and Education

### Important Information

Brethren,

You are cordially and fraternally invited to an Regular Communication of NJ Lodge of Masonic Research and Education No. 1786 to meet on Saturday, January 27, 2007 at the Union Lodge No. 19, 60 Cedar Ave., North Brunswick, NJ at 9:30 a.m.

#### Order of Business

- Continental Breakfast (served 9:00 a.m.)
- Opening Lodge (9:30 a.m.)
- Short Business Meeting
- Presentations by members
- Closing

Officer's Dress – Business Attire

#### Grand Master of Masons of the State of New Jersey

Most Worshipful Douglas R. Policastro  
620 Weston Drive  
Toms River, NJ 08755-3271  
732-240-6112

#### Like to Write?

#### Interested in Masonic History or Theory?

#### Why not consider submitting a paper to NJ Lodge of Masonic Research and Education?

NJ Lodge of Masonic Research and Education is looking for individuals interested in the history and activities of Freemasonry in both New Jersey and the world.

Only papers concerned directly with Freemasonry will be considered for presentation and publication: The history of Lodges, active or demised; biographies of Masons distinguished in the annals of Freemasonry; its ceremonies, usage, and practices; the speculative or philosophical aspects of Freemasonry; and any other Masonic subject of general interest to the Fraternity.

Interested? If you have a paper you would like to submit or would like more information concerning writing and submitting papers, please feel free to contact : **Bro. Ben Hoff at 732-398-1230**

### Officers for 2006-2008

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#### *From the Editor's Desk.....*

*Next Trestleboard will be published about March 1, 2007. We are always looking for articles. All articles must be submitted by February 15, 2007.*

*Matthew Korang, PM, Secretary*  
*mkorang@comcast.net*





New Jersey Lodge of Masonic  
Research and Education No. 1786

Trenton Masonic Temple  
100 Barracks St.  
Trenton, NJ 08608

*Bringing Light to New  
Jersey Freemasonry!*

**We're On the Web!!**  
**[njlore1786.org](http://njlore1786.org)**

## Back Page Book Review

**WB Jay Hochberg, Peninsula Lodge, No. 99**

“The Temple That Never Sleeps”

By Josh Heller and Gerald Reilly

Cornerstone Book Publishers, 2006, 142 pp.

The subtitle of this book is “Freemasons and E-Masonry Toward a New Paradigm,” which is a hopeful prediction, but one that honors the gift of instant global communication. This book tells the story of Masonic Light, an internet meeting place for, at the time I write this, 859 Freemasons hailing from 162 jurisdictions. Some of these jurisdictions you’ve heard of and others you might not believe exist. You can learn more about ML at [masonilight.org](http://masonilight.org).

Much the way internet shopping poses indefatigable competition to our local “brick and mortar” retail stores through incomparable convenience and limitless variety, this “e-masonry” model gives Masons instant access to brethren around the globe for the enjoyment of eye-popping scholarship and jovial chat alike. For the education Mason, the value of this convenience and variety can be more attractive than what’s in our lodges. The book quotes one anonymous Brother saying “With 50+ years as a Mason I have discovered things about the Craft that I never dreamed existed.” Imagine that: a Gold Token Mason with the wide-eyed excitement of a kid in a candy store... and the store is open 24/7.

It is difficult to say how the internet will shape Freemasonry’s future. With most jurisdictions still fumbling with amateurish websites devoid of content while the non-recognized jurisdictions prefer privacy over publicity, there is an actual need for individual Masons to employ the web to find each other for intelligent conversation. This book is an account of one forum where ideas like regularity and recognition are exposed as the naked emperors they’ve been for the past 250 years. Identities like race, religion and sex are as unimportant as the time of day in “The Temple That Never Sleeps.” The ML adventure is not for everyone, but if you’re a fit, then the experience can be highly rewarding, as this well written book documents.

