

Trestleboard

VOLUME 7 ISSUE 1

March 2009

NJ Lodge of Masonic Research and Education's

*purpose
education
large to
research
discuss
concern
history
philosophy
events*

Do to unforeseen events, the next meeting of New Jersey Lodge of Masonic Research and Education No. 1786 will not be able to meet at the Trenton Temple.

Our meeting on March 14, 2009 will convene at Grow Hall in the Masonic Home of New Jersey.

Meeting time will be the same -
9:30 a.m. to around 1:00 p.m.

Lunch will be served following the
meeting.

Next Communication

New Jersey Lodge of Masonic Research and Education meets on the second Saturday in March, June, September and December. Our next communication will be held on **Saturday, March 14, 2009 at 9:30 a.m. at:**

**Masonic Home of NJ
Grow Hall
1114 Oxmead Rd.
Burlington, New Jersey**

All Master Masons are Welcome!

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From the East

Bro. Ben Hoff, Worshipful Master

Roscoe Pound and Antient Versus Modern Ritual

The most commonly held belief among Masons related to why rituals differ from one US jurisdiction to another is that they are composed of varying mixtures of the rituals of the Antients and the Moderns – the colloquial names for the two parent families of Grand Lodges from which our lodges derive – aggravated by imperfect memories and a purely oral tradition. While I am convinced that this belief is not entirely or even mostly true, my reasons are too lengthy for inclusion in a simple Trestleboard piece. Instead, I will focus on how such a notion gained such broad currency among the Craft.



Roscoe Pound

This theory was proposed by Bro. Roscoe Pound, Dean of Harvard Law School from 1916 to 1936. He authored numerous essays and addresses in his Masonic career, among them *The Causes of Divergence In Ritual*, given in 1915 while serving as Deputy Grand Master of Masons in Massachusetts. This essay has been reproduced many times, in *The Builder* magazine (1916), in Macoy's book of his collected writings, and several times in shortened form in the *MSA Short Talk Bulletin*. Given the essay's wide distribution, the stature of the author, the plausibility of the reasoning, and the simple fact that no one else seemed to have much to say on the matter, this theory became widely accepted.

What makes Pound's theory appear so convincing is that he begins by grouping the rituals of states into families according to their derivation of authority, namely whether the lodges or Provincial Grand Lodges that became independent Grand Lodges derived from the Antients (English as well as Scottish), from the Moderns (the Premier Grand Lodge), or from some mixture. The chain of authority is then extended by tracing which newer state Grand Lodges derived from which original U.S. Grand Lodges. This would be an intuitively obvious approach for a lawyer like Pound. Especially so since it is and was well known among Masons that the competing claims of legitimacy among these groups centered on the correct form of ritual. And he seems to have assumed, as any Mason would in those days and today, that there was a standard ritual observed by lodges beholden to the same Grand Lodge. So it follows that if you track the authority, you will necessarily track the ritual.

But what Pound does not do is offer any actual catalogue of the ritual elements that constitute Antient versus Modern influence to see whether they match his groupings. In all fairness, by the standards of the day he could not write directly about the details of ritual. The problem is that no researcher, either then or now, can determine exactly what the ritual differences between the Antients and

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Moderns actually were, aside from some differences in words of the degrees. This shortcoming led Pound to state erroneously, for example, that Pennsylvania ritual was Modern ritual with some other unknown influences. It is a quite distinctive ritual, and seems to include some contemporary English usages, which Pound apparently assumes to be Modern. So since Pennsylvania Masonry was originally Modern, the ritual must be Modern. He overlooks the fact that after the Revolution, all the Modern lodges disbanded and were replaced by Antient lodges with no overlapping authority or membership with the previous regime.

This discussion comprises the initial part of Pound's essay, and indeed the bulk of the entire piece. It is the most easily understood part of his essay, avoiding the messy facts of non-standard ritual in those days, and was the only part used in the widely distributed MSA excerpts of his essay. It therefore became the standard answer.

But Pound, to his credit, knew that this was far from the whole story. He does spend some effort describing the lack of emphasis on "letter perfect" exemplification in the 18th and early 19th centuries. Even if there was a notional standard ritual, transmission and practice of its details would always vary subject to interpretation by local lodges and ritualists. Pound also points out that, even in the mother country, ritual was changing throughout the 18th century. Ritual in different stages of development was brought across the Atlantic to America at various times taking root in various places by emigrating Masons, regardless of whether they were Antient or Modern. This piece of the Pound's essay is largely ignored, in part because Masons of the 20th century wanted to believe their ritual was unchanging. So Brother Pound's understanding of ritual development, or divergence as he chose to describe it, was far more nuanced than the simple story repeated to this day. What the state of research in Pound's day did not allow was the extent of ritual borrowings between Antient and Modern lodges, the extent of regional instead of jurisdictional differences in ritual, and the resulting degree of variation in ritual practices among lodges of the same jurisdiction, some of which persists to this day.

LODGE HAPPENINGS...

NJ LORE No. 1786's next meeting will be held at Grow Hall
in the Masonic Home on Saturday March 14th at 9:30 a.m.

This month we have three interesting topics presented by our distinguished Brethren.

Brother Howard Kanowitz will present his paper - "The Cardinal's Legacy."

Brother Bertram Kovash will present his first paper to LORE "Mormonism & Masonry."

And finally our Laureate Brother and

WM Ben Hoff will present a paper on Ritual Ciphers.

Coffee and Danish will be served prior to our meeting and Lunch will be served after.

Members should make every effort to attend.

From the West

Bro. Raymond C. Thorne, Senior Warden

Lodges are situated due east and west because King Solomon's Temple was so situated, we are told in the Entered Apprentice Degree. A simple statement of fact with no elaboration. Richardson's Monitor of Free-Masonry (1888) gives the basic points of the three Blue Lodge degrees with its spin somewhat different from our ritual.

In its version of the Entered Apprentice Degree, it gives a number of reasons for why a lodge is so situated. The first is fairly obvious: because the sun rises in the east and sets in the west.

The second reason is one not found in modern ritual: because the gospel was first preached in the east and is spreading to the west. The third reason is a secular parallel to the second and one closer to Masonic ritual familiar to us: the liberal arts and sciences began in the east and are extending to the west.

Thus the East is not just where the Master gives Good and Wholesome Instruction, but is the source of knowledge, both spiritual (the Gospels, and by extension all the books of the Bible) and secular (the Seven Liberal Arts and Sciences).

The fourth reason begins honing in on King Solomon's Temple: Because all churches and chapels are, or should be, so situated. And the reason for this is...ta-dah! because King Solomon's Temple was so situated.

Now, why was King Solomon's Temple so situated? Because Moses, after conducting the children of Israel through the Red Sea, by divine command, erected a tabernacle to God, and placed it due east and west, which was to commemorate, to the latest posterity, that miraculous east wind that wrought their mighty deliverance; and this was an exact model of Solomon's Temple. Since that time every well-regulated and governed lodge is, or ought to be, so situated.

This does not mean to imply Master in the East is windy, but is reinforcement that what is good comes from the East.

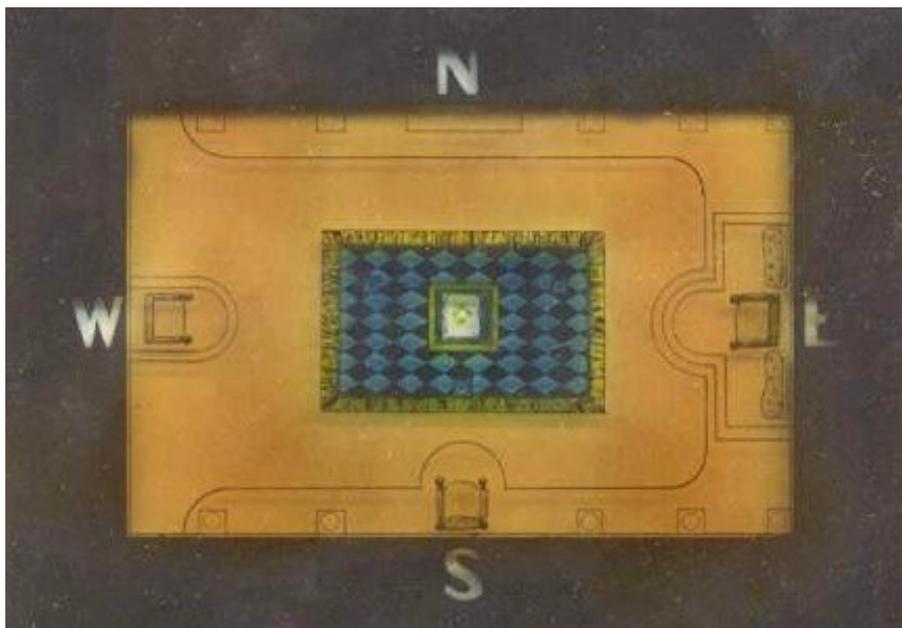
The lodge's covering is a clouded canopy or starry-decked heaven where all good Masons hope to arrive by the assistance of Jacob's Ladder, which the candidate is told later, is supported by the book of the Holy Scriptures that rests on the vertex of a circle which is bounded by two perpendicular parallel lines on the east and west.

And speaking of circles and east and west, in all three degrees after

the candidate circles the lodge and stops at the South and the West for questions as at the door, he arrives in the East where the Master asks him whence he came and whither he is traveling. The candidate replies, "From the west and traveling to the east." The Master asks him why he left the west to travel to the east. The candidate replies, "In search of light." The Master then sends the candidate back to the west for him to learn how to approach the east. In essence, go back and do it right.

In the Master Mason Degree Hiram Abiff, after being attacked at the south gate, tries to leave by the west gate and then goes to the east gate, where he dies. His body is carried from east to west by the Ruffians. Richardson is vague how the three Fellow Crafts get to the west, but they bring the Ruffians from west to east. The Deacons take the Ruffians back west. Again Richardson is vague how the Fellow Crafts get to the west, but they return east and tell King Solomon what they found. King Solomon and the twelve Fellow Crafts travel east to west and form a circle around the candidate and he is raised.

The compasses are used to describe a circle. All points of the circle are equally close and equally distant to the center point. This could be considered a symbol of all God's creatures relationship to their Creator. The sun daily travels east to west (and nightly travels underground from west to east), endlessly circling. The circle, having no beginning or end, is a symbol of rebirth, of eternity...of immortality.



It Came From the Internet

Bro. Matt Korang, Secretary/Editor

(Typed Weird Masonic on Google and found this gem...)

Infamous or Strange Masons

by Nelson King

This time, we have something just a little bit different in the way of Masonic Education. I know, some of you loathe those two words. As soon as you hear them, I can see the hair on the backs of your necks stand up, and I can hear you saying, "Oh, no! Not this again! I hope he keeps it short. My goodness, who wants to hear the same old stuff, time after time." Well, good news, Brethren! It's not the same old stuff. It's new old stuff. For I have always believed that Masonic Education does not have to be dull, or boring. Why even some of it can be amusing or even down right funny, and to prove it, to night we're going to talk about Strange or Infamous men who were, or may have been, Masons. We begin with a Frenchman.

The **Chevalier Charles D'Eon** of France was born on October 5 1728, and was given the name Charles Genevieve Louise Auguste Andre Timothee D'Eon de Beaumont. He was obviously born of a noble family. He became a Freemason in 1766 in the Lodge of Immortality, No. 376, which met at the Crown and Anchor Tavern, in the Strand, London, England. He served as Junior Warden in 1769 and 1770. He had many talents; he was an expert fencer and soldier, and an able diplomat who successfully negotiated the Treaty of 1763, ending the Seven Years War in which Austria, France, Sweden and Saxony were united against Frederick the Great of Prussia [who was joined by England]. So what, you say?

Nothing strange about him so far. Well, let's look a bit further. He unfortunately had an effeminate appearance, and occasionally masqueraded as a woman. His enemies in France accused him of being a woman masquerading as a man. Masons wondered whether a woman had been initiated into the Craft. The controversy about his sex caused considerable gambling, and speculation got out of hand. Finally an insurance company filed a petition to have the matter adjudicated. Witnesses testified that he was a woman. About this time he accepted an offer of Louis XVI to receive a generous pension, on condition that he return to France, and resume the garb of a woman. From this time on, with rare exceptions, he wore women's clothes. When he died on May 21 1810, a competent physician performed an autopsy and clearly proved that D'Eon was a man after all.



Chevalier Charles D'Eon

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Let's now return to England and an English Reverend sir.

The **Reverend William Dodd** was an English Freemason, who was born in 1729, and died in 1777. He was the first Grand Chaplain of the Grand Lodge of England, in the year 1775. He delivered the oration at the dedication of Freemasons' Hall in London in 1776. He was also the author of many books and literary papers including "Beauties of Shakespeare." Weakness of character in money matters caused him to be tried for the crime of forgery. He had the effrontery to sign the name of the Earl of Chesterfield, in the matter of 4,200 pounds sterling. He was convicted of forgery and executed. The affair created great public commotion and attempts were made both by the City of London, and by 30,000 people who signed petitions to the King to commute the sentence. But [to show how severe English Criminal law was at the time] the sentence was carried out. It was one of the last public hangings in England. Not a good ending for a man of God and a Mason.



Execution of William Dodd

Now from an Englishman to a Scottish American.

Matthew McBlain Thompson was born in Scotland, and was a member of two Scottish Lodges and a Past Master of one of them. He also affiliated with King Solomon Lodge, No. 22, in Montpelier, Idaho when he settled there in 1881. He later demitted from this lodge. He returned to Scotland, but in 1898 he came back to the United States, where he created the "American Masonic Federation." He promoted the sale of all sorts of "Masonic" degrees by mail, and through paid solicitors or salesmen; they were sent out to organize lodges and grant degrees throughout the United States. [By the way, reduced rates were given for large groups and many joined his special Craft.] In 1915 one of his salesmen was arrested in St. Louis, Missouri, and the postal inspector there decided that it was time to break up the gang. He assigned inspector M. G. Price to the case; he spent two years gathering evidence in the United States and also far off in foreign lands. Judge Wade of the United States District Court for Iowa, a non-Mason, presided, and none of the jurors was a Mason. Matthew McBlain Thompson and two others were found guilty of using the U.S. Mails to defraud the public, and were sentenced to serve penitentiary terms of two years and to pay a fine \$5,000 each. In those days this was a lot of money.



Matthew McBlain Thompson

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Now, let us look at another American.

In 1847 An American visiting England introduced himself as a **Major General George Cooke, LL.D.**, Chancellor of the University of Ripley. He joined Prince of Wales Lodge, No. 259. He became a devoted supporter of the Masonic Charities, and actually became vice-president of the Girls' School, and a life Governor of the Boys' School and a member of the Benevolent Institution. The Grand Master conferred on him the rank of Past Grand Warden, and appointed Cooke his personal representative to the Grand Lodge of New York. A fund was started to place his bust in Freemasons' Hall.

Yes, he certainly seems to be the type of man who would become the ultimate Mason, generous, devoted, benevolent, humane and philanthropic, an indisputable humanitarian. Undeniably the type of man the Craft needs.

But after he had returned to the United States it was discovered that Cooke was a medical quack. He was immediately stripped of all his Masonic honors, and all the money that he had contributed to Masonic Charities was returned to him.

Now let me tell you about a mad Englishman.

Joshua Norton was born in England on February 4 1819. He engaged in a number of business enterprises in Africa, and emigrated to San Francisco in 1849. He immediately entered the real estate business and accumulated considerable wealth. When he tried to corner the rice market, he lost everything.



Emperor Joshua Norton

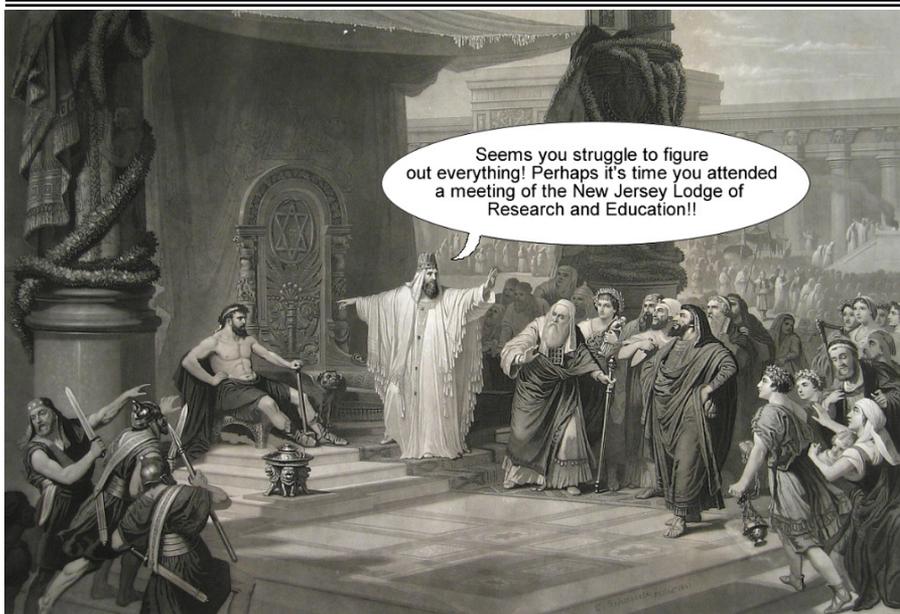
In order to cheer him up, his friends started to call him "Emperor." On September 15 1859 he proclaimed himself Emperor of the United States. He donned a blue uniform with brass buttons, epaulettes, and a military cap. Instead of sending him off to have his head examined, everyone humored him because of his pleasant and cheerful disposition. He rode the streetcars free, attended theaters without charge, and was supplied with the necessities of life by those around him. When he ran short of cash, he simply drew drafts on his Imperial Treasury. He issued Royal Proclamations that were designed to better the human race. On Sunday he always attended a church. He played no favorites, but visited them all. Merchants and financiers consulted him on business matters and apparently he gave them sound advice on these matters.

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From the Secretary's Desk...

Many calls I received concerning NJ LORE dues. With all the lodges and bodies asking for dues at the end of the year, I know I was stretched thin. So being our funds are not used in the way regular Lodges are and we do not have a yearly budget or fiduciary report due, I decided to ease things on the brothers and push dues until the March meeting. Your first dues notice is attached to this news letter. Please bring your dues notice and dues to the next meeting!

Matt Korang, PM Secretary



Finding it tough to figure out the meaning of all those symbols and allegories?

Hit a wall in your search for Masonic Knowledge??

Just frustrated with the same-ole, same-ole boring meetings???

Then it's time you gave NJ LORE No. 1786 a try!!!

Come out to our next meeting on Saturday March 14, 2009 at 9:30 a.m.

We guarantee you will not leave a meeting without learning something new.

Stop being frustrated and start enjoying Freemasonry again!!!

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So what does this have to do with Masonry? Well, he was a member of Occidental Lodge of San Francisco, and for a time he lived in the Masonic Temple; some of his proclamations emanated from it. When he passed away on January 8, 1880, he was given a Masonic Funeral. Fifty-four years later his grave was moved and a monument was erected over his new grave.

Now to a Scottish Canadian. This is one of my very favorite short but true stories. The story of man who loved his Lodge, and who [I think] also loved his pocketbook.

Miles McGuigan was a member of the 81st Regiment of Loyal Lincoln Volunteers and a member of Merrickville Lodge, No. 55, in St. Lawrence District in Ontario. When he died, it was his last wish that his body be dissected, and then placed in the Merrickville Lodge for future work in the Third Degree. His wishes were carried out, and his bones remained in the Merrickville Lodge until the Lodge Room and building were gutted by fire in 1959.

So Brethren, now let's hope that you have been amused and entertained with these short episodes in the lives of some of our Masonic brethren. Not your ordinary run-of-the-mill Masons, that's for sure. Not all ideal role models! But interesting! Believe it or not, this is Masonic Education.

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, March 14, 2009 at the Masonic Home of NJ - Grow Hall, 1114 Oxmead Rd. Burlington, 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
- Lunch and Fraternal Discussion

Officer's Dress – Business Attire

Grand Master of Masons of the State of New Jersey

Most Worshipful John Colligas

125 Prospect Avenue

Bridgewater, NJ 08807-1717

jcolligas@njmasonic.org

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From the Editor's Desk.....

Next Trestleboard will be published on or about June 1, 2009. We are always looking for articles. All articles must be submitted by May 15, 2009.

Matthew Korang, PM, Secretary
 mkorang@comcast.net



New Jersey Lodge of Masonic
Research and Education No. 1786

Trenton Masonic Temple
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*Bringing Light to New
Jersey Freemasonry!*

**We're On the
Web!!
njlore1786.org**