

Trestleboard

VOLUME 1, ISSUE 3

MAY 2003

The purpose of the NJ Lodge of Masonic Research and Education 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.

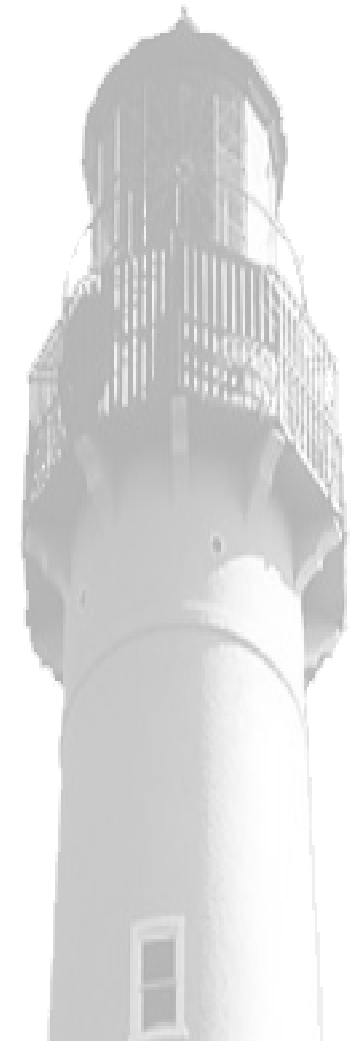
Next Communication

The 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, May 24, 2003 at 10:00 a.m. at:

**Trenton Masonic Temple
100 Barracks Street
Trenton, New Jersey**

ALL MASTER MASONS ARE WELCOME!



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From the East

RW George Olsen, Worshipful Master

Brethren,

In each of the Master's Messages in the Trestleboard of LORE to date, I have tried to present in an abbreviated format some basic aspect of research definition and/or practice. A definition of research was presented and that was followed by kinds of research. This message will be no different in that it will deal with the underlying premise of all research. That is the establishment of a "goal" of "stated outcome" of the research. That "goal" or "stated outcome" is called a "hypothesis." It can be a tentative assumption made in order to draw out and test its logical or empirical consequences, or an assumption or concession made for the sake of argument. It can be an interpretation of a practical situation or condition taken as the grounds for action, or a formulation of a natural principal based upon inference from observed data.



There are three "hypothesis" that can be established or selected for a research project following the preceding definitions. They are a *Positive Hypothesis*, a *Negative Hypothesis*, or a *Null Hypothesis*.

"There are three 'hypothesis' that can be established or selected for a research project."

A *Positive Hypothesis* is selected when one wishes to prove and further agree with the consensus concerning a topic or situation. An extremely simplified example might be "All Masonic Candidates in New Jersey Are Taught Identical Degree Catechism." The consensus being that all are taught identically, therefore the key words in that hypothesis are "all" and "identical." This research would further maintain the consensus.

A *Negative Hypothesis* is selected or developed when one wishes to disprove or disagree with the general consensus concerning a topic or situation. Again an extremely simplified example might be "All Masonic Candidates in New Jersey Are Not Taught Identical Catechism." The consensus being that all are taught identically, therefore the key words in the hypothesis are "all," "not," and "identical." This research would challenge the consensus.

A *Null Hypothesis* is usually selected when one is uncertain of the direction to take or the direction one might logically assume the research would take. The extremely simplified example in this case would be "The Catechism Taught to Masonic Candidates in New Jersey is Varied" or "The Catechism Taught To Masonic Candidates in New Jersey Varies by Region and District." The key word is "varied or varies".

One does not usually undertake a research project unless he is somewhat knowledgeable of, or conversant with the topic either through reading, experience, or prior study. Although in some cases one may select a research project totally foreign to his experience or background simply to gain knowledge and/or experience.

The hypothesis selected or chosen at the beginning of a research project may sometimes change as the research progress and the researcher gains data, information and background, and most of all experience.

With the next Trestleboard I will put together a simple procedure to follow in developing a research project including a Research Outline and sources of information. Research can be fun. One never really knows where it will lead him

George A. Olsen, PDDGM

Worshipful Master

— — — Master's Notes — — —

**** PLEASE NOTE ****

The September Meeting of NJ LORE will be moved from the fourth weekend in September (Sept. 27th) to the third weekend in September (Sept. 20th) in observance of Rosh Hashanah.

Please make note of this in you calendars!

From The West

Bro. Tom Thorton, Senior Warden

My Brothers, one of the privileges you have as a member of the Lodge of Research & Education is that you may contribute to the future of our Craft by assisting in collecting, cataloging and publishing information. This knowledge base of the past will assist in our future growth.

As you should be aware the written history of New Jersey stopped with the publication of the History of Freemasonry in New Jersey 1787-1987.

***“The Future
of our printed
history is in
our hands.”***

The future of our printed history is in our hands.

While regular Masonry usually only happens at the regular meetings our research and writing can continue from your armchair at home. Now you all have the opportunity to assist in this information search and collection project.

We are seeking information stored in your memory of events which happened within your lifetime where Masonry interacted with your lodge and your community.

We are seeking information about your brothers who while not active within the lodge were active within the community and whose actions contributed to a better life for all.

We will take it any way we can get it. If you have stories you would like to relate please contact me and I'll sit, listen, and write. If you have articles saved, you now have a place where they will be published stored and appreciated.

Please search your mind and assist in compiling the next volume of “History of Freemasonry in New Jersey 1988 –”

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.com>

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!!

The screenshot displays the website for the New Jersey Lodge of Masonic Research & Education No. 1786. The page features a blue header with the lodge name and a navigation menu on the left. The main content area is titled "Submission Criteria" and includes a list of links (About NJ LORE, Lodge Officers, Meeting Schedule, Join NJ LORE, Submissions, Contact Us, Archived Papers, NJ LORE Publications) and a section for "CRITERIA FOR PAPERS SUBMITTED TO NEW JERSEY LODGE OF MASONIC RESEARCH AND EDUCATION NO. 1786, F. & M. A. REQUIRED CONTENT OF PAPERS". A small image of a quill pen is also visible.

Secretary's Corner

Brethren,

At this time we have approximately 65 members on the books. It was good to see so many NJ LORE members present at the Annual Communication of the Grand Lodge of New Jersey.

If you didn't get a chance to see, we had a booth set up to offer the brethren some information about our Lodge. We had some of our members there to answer questions and offer applications to join NJ LORE.

I hope we get some new members out of our efforts, but even if we don't, we let New Jersey Freemasonry now about our existence and the good works we are doing.

Thanks to all the brothers who manned our booth and talked up our Lodge. We need all the help we can get to enlighten NJ Freemasons about NJ LORE.

How can you help? Take this trestleboard and hand it to someone you think would be interested in joining our efforts. Unlike the Blue Lodge, you can ask a Masonic friend to join!

Below is an application form. Hopefully, you will use it! Give it to a friend.

Matthew Korang, Secretary, NJ LORE

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 / 344 East Union St. / Burlington, NJ 08016

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 _____

Signature of Lodge Secretary _____



"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."

Your Signature _____

Enlightenment, Light, and Locke

R.W. Howard Z. Kanowitz, P.G.C., Mitzpah-Haddon Heights #191

It is our privilege as Freemasons to lay claim to a formidable influence in the formation of the United States of America. From our years as a step child colony of Britain to a nation of our own, no other epoch in our history evokes such a strong association between us and the timeless principles behind our national being. Perhaps seeded in our minds are the images of Greek Architecture, within whose walls the first Democracy flourished. No Mason can avoid boasting about the numbers of our craft who signed the Declaration and the Constitution; nor can any of us avoid laying claim to a special relationship with the likes of Washington and Franklin.



How is it that a society of men born of the square, the compasses and the plumb, could bring into the world “a new nation conceived in liberty and dedicated to the proposition that all men are created equal”? That is the question behind “Enlightenment, Light and Locke”.

The presentation centralizes upon the influence of the first English philosopher of the Enlightenment, John Locke. He was a man born into turbulent times when England was divided into political and religious camps which tore the country into civil war and led Parliament to behead its King. In order to give weight to the influences upon Locke’s writings, the paper begins nearly 150 years before his birth, and traces the history of England from the extinction of its longest running dynasty, the Plantagenet, through the Tudors and the Stewarts to the Hanoverian line begun in the early 18th century. It brings together the influences of this Enlightenment, which together with the new scientific methodology of empiricism was eroding the foundations of the church and the monarchy. Out of all this turmoil Locke proposes a form of government that needs no king, that gives equality to all men, and yet still manages to flourish in a God driven universe.

The paper then deposits all of these influences on the doorstep of the Goose and Gridiron Tavern in the year 1717, where Freemasonry transformed into an alter ego of the Enlightenment, of Locke’s Enlightenment. From there it was only two generations to Independence Hall. But behind the scenes the ideas that John Locke laid down in the late 1680’s continued to dominate and very nearly dictate the blueprint for our form of government. Lastly, the paper gives an unusual perspective on Locke’s influence on that other revolution, the one in France.

In these days of a coalition with Britain in the middle east, the bitter differences we had two and a quarter centuries ago are all but forgotten. “England and America are two countries divided by a common language.”¹ From our modern vantage point we view history as if it were necessary for our colonies to have been dropped into the crucible of revolution to burn off the yoke of monarchy; so that they could be forged into an experiment in government of the Post-Enlightenment. We now recognize the truth of Churchill’s famous remarks: “Democracy is the worst form of government except all those other forms that have been tried from time to time.”² We now recognize the presence of Locke, in the background, urging us into a higher form of civilization.

¹ Attributed to Shaw, but misquoted from Wilde “We have really everything in common with America nowadays except, of course, language.” *The Canterville Ghost* (1887)

² House of Commons, November 11, 1947

Lodge Openings – History and Comparison

Bro. Bernhard W. Hoff, Highland Park Lodge No. 240

The traditional diversity of Masonic Ritual is most clearly displayed in the various forms of Opening ceremonies. While generally similar in most states of the US, they are far more diverse than the degree work, which has been regularized by the wide emulation of model rituals promulgated by Webb and his followers in the early 1800's. Opening and closing rituals did not receive such attention.

The earliest description of an opening ritual can be found in the 1760 exposure "Three Distinct Knocks". It is a very simple ritual composed of only three parts: Tying, the Dialogue of Officer's places and stations, and a declaration that the lodge is open including a statement prohibiting "un Masonic" behavior.

The officers' duties dialogue can be traced to the exposure "Masonry Dissected" of 1730, where it is part of the EA lecture describing the form of the lodge.

By the time of Preston's writing in the 1770's and 1780's it becomes apparent from his veiled descriptions of the ceremonies that a slightly different ceremony was used to open lodge on each of the degrees, and that several other practices we take for granted today were already in use. These include purging (testing to insure all present are Masons) and an opening prayer, as well as the as soon as the opening is begun "every officer repairs to his station, and the brethren rank according to their degrees."

"The earliest description of an opening ritual can be found in the 1760 exposure Three Distinct Knocks."

Within the general format of Security, Dialogue, and Opening Statement, our modern American rituals contain several more distinct steps which appear in highly variable order and wording. Security includes both tying and purging. Dialogue includes the traditional officer's duties as well as some other dialogue appropriate to the degree being opened. The opening proper includes the master's declaration and admonition to peace and harmony, invoking the blessing of deity, and the display of esoteric elements.

The variety of procedures can be easily seen in the accompanying chart (Table 1 – Pg. 7) compiled from various ritual ciphers selected to illustrate the variety of our practices. So far as I can tell, New Jersey ritual contains two distinctive peculiarities, namely two separate purgings and the fact that the Tyler himself enters the lodge and recites his duties. It is my hope that a careful examination of this table will prove interesting and entertaining.

Table 1 Footnotes

- i Ritual Cipher, The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey. 2000. p. 1-10
- ii Grand Lodge of New York, Gary A. Henningson Grand Secretary, *The Standard Work and Lectures of Ancient Craft Masonry*, revised 2001, pages 1-14.
- iii King Solomon and his Followers #34, Mass. Allen Publishing, 1921. p 148-155
- iv King Solomon and His Followers #16, IOWA. Allen Publishing, 1913, p 116-121
- v King Solomon and His Followers, #38, CAL, Allen Publishing, 1947, p 119-124
- vi Ancient Craft Masonry Rituals and Ceremonial (Ireland) , p 2-10
- vii The Perfect Ceremonies of Craft Masonry, The Unions Emulation Lodge of Improvement for M.Ms, Privately printed for A. Lewis, London, 1920. p 1-5

(This article is a synopsis of a paper submitted to the NJ Lodge of Masonic Research and Education at its March 2003 Meeting. The paper is available, in its entirety, on our website – <http://www.njlore1786.org>)

Table 1 - Comparison of Procedures involved in Opening a Lodge (all MM, except for Ireland & England)

NJ Official [i]	NY Official [ii]	MA King Solomon [iii]	IOWA King Solomon [iv]	CA King Solomon [v]	Ireland Official [vi]	England [Emulation] [vii]
Clothing Brethren	Clothing Brethren	WM orders MrsI to organize the lodge		Clothing Brethren, Jewels given to Officers	Procession into lodge	Procession into lodge
Secure doors		Purging Lodge (r al prs MMs?)			Secure doors if necessary	
Purging #1 (R U Satsfd th al pr r MMs?)			Purging #1 – (prcd to sf ursl tt al pr r MMs.)	Purging #1 (Satsf yrsif that al pr r MM)		
			Purging #2 – SW takes Cp & wd from D's, who take from brethren	Purging #2 SW calls br to order (all give dg) [no \$]		
Tyle Lodge (T enters, gives duty, receives swrd. & retires) (JD inf. T)	Tyle Lodge (JD inf. T, then JD gives duties of T. T never enters)	Tyle Lodge – (SW instructs JD to inf T)	Tyle Lodge (JD inf. T, then JD gives duties of T. T never enters)	Tyle Lodge (JD exits, inf. T, returns, then JD gives duties of T.)	Tyle Lodge (WM asks JW, JW instructs Inner Guard (IG) who communicates w T by knocks only & reports)	Tyle Lodge (WM asks JW, JW instructs Inner Guard (IG) who communicates w T by knocks only & reports)
	Purging #1 – SW instr JD to circumambulate & verify that he knows everyone present is MM)				Purging #1 – SW summons D's, rec word, D's take word from all.	
Purging #2 (Dialogue leading up to D's collecting word)	Purging #2 – SW summons D's, rec word, D's take word from all.				Purging #2 – JW orders br's to stand to order (all hold p\$, & complete when WM completes p\$)	Purging – WM orders brn stand to order – all hold p\$, then 'cut' with WM
Rehearsal of Duties (Dialogue leading up to how many compose a lodge)	Rehearsal of Duties (Dialogue: r u a MM? Wht fst indcd u t bcm a MM? Wht wr u md a MM? Hw many cmprs? Duties of 5 or 7 given)	Rehearsal of Duties (Dialogue: r u a MM? Wht fst indcd u t bcm a MM? Wht wr u md a MM? Hw many cmprs? Duties of 9 given (Stwd))	Rehearsal of Duties (Dialogue: r u a MM? Wht fst indcd u t bcm a MM? Wht wr u md a MM? Hw many cmprs? Duties of 3 given)	Rehearsal of Duties (Dialogue: r u a MM? Wht fst indcd u t bcm a MM? Wht wr u md a MM? Hw many cmprs? Duties of 3 given)	Rehearsal of Duties – no dialogue preceding. Director of Ceremonies gives WM's duties.	Rehearsal of Duties – no dialogue preceding. All dialogue with W's
				Dialogue leading to D's bringing subs word & sign from SW to WM (Hav u evr trvid? Whence & whtr? Wht in srch of?)		
					Lodge declared open	Lodge declared open
Admonition of peace and harmony (repeat in full by SW only)	Admonition of peace and harmony (repeat in full by SW & JW – JW raises lodge)	WM orders lodge opened, but no admonition - (repeat in full by SW only)	Admonition of peace and harmony (repeat in full by SW & JW – JW raises lodge)	Admonition of peace and harmony (repeat in full by SW & JW)	Admonition of peace and harmony (during which DC arranges HB, S&C, assisted by D's)	Admonition of peace and harmony (incl invocation of blessing from deity)
		MrsI arranges HB, S&C			Prayer	Immediate PM only says 'SMIB'
Giving Signs	Giving Signs			Giving Signs		
Giving raps (1,1,1 ; 2,2,2 ; 2-1,2-1,2-1)	Giving raps (2-1, 2-1, 2-1)	Give raps (1, 1, 1 repeated 3 times)	Give raps (3, 3, 3)	Give raps (1, 1, 1 repeated 3 times)	Knocks given by WM, SW, JW, IG (on door) & returned by T outside dr.	Knocks given by WM, SW, JW, IG (on door) & returned by T outside dr.
Lodge declared open						
Prayer	Prayer	Prayer	Prayer	Prayer		
SD attends to HB, S&C, then lights	SD attends to lights, then HB, S&C			SD attends to lights, then HB, S&C (no order fr E)	Brethren stand to order & complete when WM ack.	Immediate PM attends to HB, S&C on WM's pedestai.
	Lodge declared open	Lodge declared open	Lodge declared open	Lodge declared open		
JD Informs Tyler	JD Informs Tyler	JD Informs Tyler	JD Informs Tyler while SD attends to altar	JD exits, & informs Tyler		JD attends to tracing boards

The Symbolism of Jacob's Ladder

Submitted by Bro. Matthew Korang

When this symbol, which is taken from Jacob's Vision (Genesis xxviii), was introduced into English Speculative Freemasonry is not exactly known. But we find allusions to it a little after the middle of the last [18th] century. It apparently was not originally a symbol of Speculative Masonry, but was probably introduced from Hermetic Masonry, about 1776. But we fancy that it came from Hermeticism, of which it was a favorite symbol. Certain it is that we do not find it in any of our far oldest known rituals if indeed they can be depended upon. Gadické says of it, "Either resting upon the floor cloth or on the Bible, the compasses, and the square, it should lead the thoughts of the brethren to heaven. If we find that it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope and Charity. Draw Faith, Hope, and Charity from the Bible with these three encircle the whole earth, and order all thy actions by the square of truth, so shall the heavens be opened upon thee."



Curiously enough, in Germany, the `Handbuch' tells us this symbolism is not used, nor on the continent generally. It has been pointed out by Oliver, by the `Handbuch,' and by others, that this is a mystical ladder to be found in the teaching of most other occult systems. Thus in the Mithraic mysteries the seven-runged ladder is said to have been a symbol of the ascent of the soul to perfection. Each of the rungs was termed a gate, and the `Handbuch' declares that the aspirants had to pass through a dark and winding cavern. The last, or Adytum, was full of light, and also assures us that in the old Hebraic Cabala the number of steps (for they had a cabalistic ladder also), was unlimited, until the Essenes reduce the number to seven. The latter Cabalists are said to have made ten Sephiroth - the Kingdom, the Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the Infinite, as Mackey and others put it.

It is alleged that in the mysteries of Brahma and in the Egyptian mysteries this ladder is also to be found. But this fact seems a little doubtful especially as the Egyptian mysteries little is known. The ladder is, however, to be seen among the hieroglyphics. In the Brahmic mysteries there is, we are told a ladder of seven steps, emblematic of seven worlds. The first and lowest was the Earth; the second, the World of Pre-Existence; the third, Heaven; the fourth, the Middle World, or intermediate region; the fifth, the World of Births; the sixth, the Mansions of the Blest; and the seventh, the Sphere of Truth. Some little difference of opinion exists as to the representation of the Brahmic teaching. It has been stated that in Hermetic or higher Masonry, so-called, the seven steps represent Justice, Equality, Kindness, Good Faith, Labor, Patience and Intelligence. They are also represented as Justice, Charity, Innocence, Sweetness, Faith, Firmness and Truth, the Greater Work, Responsibility. But this is quite a modern arrangement in all probability. In Freemasonry it has been said that the ladder with its seven rungs or steps represents the four cardinal and three theological virtues which in symbolism seems to answer to the seven grades of Hermetic symbolism. It must be remembered that we have no actual old operative ritual before us, and on the other hand we must not lay too much store by the negative evidence of later rituals - that is, because we do not find until then actual mention of certain words and symbolism therefore conclude they did not exist earlier. On the whole, Jacob's ladder in Freemasonry seems to point to the connection between Faith and Heaven, man and God, and to represent Faith, Hope and Charity; or, as it is declared, Faith in God, Charity to all men, and Hope in Immortality.

(Author Unknown – Originally presented in the pages of The Craftsman - December 1897)

NJ Lodge of Masonic Research and Education

Important Information

<p>Brethren,</p> <p>You are cordially and fraternally invited to the next Regular Communication of the NJ Lodge of Masonic Research and Education No. 1786 to meet on Saturday, May 24, 2003 at the Trenton Masonic Temple, 100 Barracks St. Trenton, NJ at 10:00 a.m.</p> <p>Order of Business</p> <ul style="list-style-type: none"> - Continental Breakfast (served 9:00 a.m.) - Opening Lodge - Short Business meeting - Presentation of Papers - Lunch Break - Finish Paper Presentations (If necessary) - Closing 	<h3><u>Officers for 2003-2004</u></h3>		
<p>Grand Master of Masons of the State of New Jersey</p> <p style="text-align: center;">Most Worshipful Robert L. Miller 383 Bloomsbury Rd. Bloomsbury, NJ 08804 908-479-6599 E-Mail: domehs@enter.net</p>	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>George A. Olsen 25 Gail Dr. East Hanover, NJ 07936 Genesis #88</p> <p>Thomas W. Thornton 11 Adelpia Rd. Parsippany, NJ 07054 Cincinnati #3</p> <p>Ira P. Drucks 64 Oakwood Ave. Livingston, NJ 07039 Germana C. Union #11</p> <p>Leonard M. March 1059 Davistown Rd. Blackwood, NJ 08012 Laurel #237</p> <p>Stephen B. Speirs Matthew Korang (Protem) 344 East Union St. Burlington, NJ 08016 Beverly-Riverside #107</p> <p>Matthew Korang Jay Hochberg (Protem) P.O. Box 264 Caldwell, NJ 07006 Little Falls #263</p> <p>Stewart D. Thomas 96 Sheridan St. Irvington, NJ 07111 Alpha #116</p> <p>Ronald A. Poeter, PM 70 Shunpike Rd. Madison, NJ 07940 Madison #93</p> <p>Scott Simmins 62 Lochatong Rd. Ewing, NJ 08628 Mercer #50</p> </td> <td style="width: 50%; vertical-align: top;"> <p>Worshipful Master 973-887-2515 (H) kenmike167@aol.com</p> <p>Senior Warden 973-887-8772 tomthornton@nac.net</p> <p>Junior Warden 973-994-2963 bikerira@aol.com</p> <p>Treasurer 856-228-4408 lenthekid@aol.com</p> <p>Secretary 609-386-8902 mkorang@comcast.net matthew.korang@lmco.com</p> <p>Senior Deacon 973-256-0374 euclid47@earthlink.net</p> <p>Junior Deacon 973-372-5233 epps@bellatlantic.net</p> <p>Chaplain 973-822-1483 r.a.poeter@worldnet.att.net</p> <p>Tyler 609-882-5983 rdsxfn09@yahoo.com</p> </td> </tr> </table>	<p>George A. Olsen 25 Gail Dr. East Hanover, NJ 07936 Genesis #88</p> <p>Thomas W. Thornton 11 Adelpia Rd. Parsippany, NJ 07054 Cincinnati #3</p> <p>Ira P. Drucks 64 Oakwood Ave. Livingston, NJ 07039 Germana C. Union #11</p> <p>Leonard M. March 1059 Davistown Rd. Blackwood, NJ 08012 Laurel #237</p> <p>Stephen B. Speirs Matthew Korang (Protem) 344 East Union St. Burlington, NJ 08016 Beverly-Riverside #107</p> <p>Matthew Korang Jay Hochberg (Protem) P.O. Box 264 Caldwell, NJ 07006 Little Falls #263</p> <p>Stewart D. Thomas 96 Sheridan St. Irvington, NJ 07111 Alpha #116</p> <p>Ronald A. Poeter, PM 70 Shunpike Rd. Madison, NJ 07940 Madison #93</p> <p>Scott Simmins 62 Lochatong Rd. Ewing, NJ 08628 Mercer #50</p>	<p>Worshipful Master 973-887-2515 (H) kenmike167@aol.com</p> <p>Senior Warden 973-887-8772 tomthornton@nac.net</p> <p>Junior Warden 973-994-2963 bikerira@aol.com</p> <p>Treasurer 856-228-4408 lenthekid@aol.com</p> <p>Secretary 609-386-8902 mkorang@comcast.net matthew.korang@lmco.com</p> <p>Senior Deacon 973-256-0374 euclid47@earthlink.net</p> <p>Junior Deacon 973-372-5233 epps@bellatlantic.net</p> <p>Chaplain 973-822-1483 r.a.poeter@worldnet.att.net</p> <p>Tyler 609-882-5983 rdsxfn09@yahoo.com</p>
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<p style="text-align: center;">Like to Write?</p> <p style="text-align: center;">Interested in Masonic History or Theory?</p> <p style="text-align: center;">Why not consider submitting a paper to the NJ Lodge of Masonic Research and Education?</p> <p>The 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.</p> <p>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.</p> <p>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 :</p> <p style="text-align: center;">RW Thomas Thorton at 973-887-8772</p>	<p>From the Editor's Desk.....</p> <p>Next Trestleboard will be published by September 1, 2003. All articles must be submitted by August 22, 2003.</p> <p style="text-align: right;">Matthew Korang, PM, Secretary</p>		



New Jersey Lodge of Masonic
Research and Education No. 1786

Trenton Masonic Temple
100 Barracks St.
Trenton, NJ 08608

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Back Page Book Review

Bro. Jay Hochberg, Menorah Lodge No. 249

"The Ceremony of Passing" by W.L. Wilmshurst
Kessinger Publishing ISBN 1-56459-317-7 54 pages

In "The Ceremony of Passing," we hear W.L. Wilmshurst's poetic reflection on what it means to both confer and receive the Fellowcraft Degree. Because much of modern Freemasonry leans toward socializing and philanthropy, Wilmshurst's message from 1920s England will sound foreign to many today. No doubt it is left to those "happy few" who revel in the enchantment of esoteric thought to seek out this Kessinger reprint and take it to heart.

In several dozen pages, Wilmshurst vividly recalls a mysterious Masonry by showing how the Fellowcraft Degree exalts the candidate to a higher state of being. He writes: "From the moment of ascending the winding staircase... the Candidate is mentally leaving the outer world more and more behind him and rising into an invisible world. He is making... the ascent of the mind to the Source of Light; and it will be to exploring these new... secrets and mysteries that his labors as a Fellowcraft will be devoted."

Just like in your lodge, right?

"The Ceremony of Passing" is not a reference book, nor is its purpose to prove a thesis. Rather it cements the "speculative" in Speculative Masonry. There's an alternative value in its unspoken hint at why some eschew the funny hats and lavish charities of mainstream Masonry to seek Light in small, exclusive Masonic obediences. For Wilmshurst, Freemasonry is meant to be intimate, initiatic and intense, so as to impress upon the candidate the inspiring truths that distinguish the brethren from the profane.

THE
CEREMONY OF PASSING



W. L. Wilmshurst