

Trestleboard

VOLUME 6 ISSUE 3

September 2008

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 second Saturday in March, June, September and December. Our next communication will be held on **Saturday, September 13, 2008 at 9:30 a.m. at:**

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

All Master Masons are Welcome!

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From the East

Bro. Jay Hochberg, Worshipful Master

Brethren,

We resume our labors with a solid line-up of papers and presentations on Sept. 13.

Making his first appearance at our podium will be Bro. Brian Cameron of Eclipse Lodge. Brian is an insightful student of Masonic ritual and symbols, and he has a well polished piece of work titled "The Hunt for Eternity" that draws from religions, mythologies, psychological studies and other sources of human identity to explain how sincere Freemasons truly comprise a brotherhood of man under the fatherhood of deity.

We also have Bro. Howard Kanowitz presenting "Faith, Hope and Charity: A Fish Story." Inspired by a day in court, this paper leads us up the rungs of Jacob's Ladder and, in Howard's unique idiom, examines how pagan, Jewish and Christian philosophies make sense of the soul.

Following Howard's lead, I'll present "I Think Therefore I Am a Mason: Cartesian & Craft Commonalities," in which the meditations of René Descartes are shown to have oddly coincidental parallels with Masonic constitutions and teachings. Was Descartes a Mason? I don't think so, but the world he left behind was more accommodating of Masonic thought than the world into which he was born.

Please also welcome back to our podium, Junior Warden Ray Thorne, presenting the concluding third installment of his paper "Morgan Disappear'd." This detailed investigation into the fate of William Morgan in the 1820s has opened many an eye for its demolishing of myths. The infamous "Morgan Affair" was long ago, but arguably no other episode in Masonic history has left so deep an impact on our very reason for being, affecting us right up to this day.

When you see Ray, be sure to give him an "Attaboy!" It was announced Aug. 26 that he has been elected to receive the 33° in the Ancient Accepted Scottish Rite of Freemasonry, and he'll be coroneted an Honorary Member of Supreme Council next summer in Boston.

Adding some color to the mix will be Bro. Val Korszniak, with PowerPoint at the ready, to lead us on a tour of his recent Masonic travels across the United States. Val is a dedicated and skilled photographer who captures every nuance when shooting the architecture of Masonic buildings, be they grand edifices or humble lodge abodes. He'll be off to Iowa shortly with the Masonic Library and Museum Association, and hopefully he'll report back with many more photos.

Naturally, breakfast and lunch will be served. Do us a favor and let me know if you're coming so we can prepare enough food.

Brethren, in closing, let me remind anyone interested in serving as an officer during the coming two-year term to see Senior Warden Ben Hoff and let your desires be known.

From the West

Bro. Ben Hoff, Senior Warden

Masonic Psychology

The traditions of speculative Freemasonry recommend that a practitioner of that art should make it his business to become knowledgeable about the workings of the larger universe in which he exists. Various avenues to this knowledge have been pursued by Masons at various times, ranging from the natural sciences through philosophy, comparative religions to the boundaries of the occult. One particular approach advocated by the noted Masonic



William Preston

lecturer, William Preston, in the 1780s attracted little notice at the time, and has long since faded from view. Preston idealized that the highest purpose of Masonry was to understand, not the hidden workings of the natural world, but rather the hidden workings of the human mind itself. In other words, he advocated what we would now call psychology as the ultimate Masonic science.

Preston's summation of the human senses as set forth in his *Illustrations of Masonry* is as follows (with some condensation marked by ellipsis (...)).

To understand and analyze the operations of the mind, is an attempt in which the most judicious may fail. All we know is, that the senses are the channels of communication to the mind, which is ultimately affected by their operation; and when the mind is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom, and no less propriety, than the organs of the other. The inconceivable wisdom of an Almighty Being is displayed in the structure of the mind, which extends its powers over every branch of science; it is therefore a theme peculiarly worthy of attention ... In the noblest arts, the mind is the subject upon which we operate.

On the mind all our knowledge must depend; it therefore constitutes a proper subject for the investigation of Masons. Although by anatomical dissection and observation we may become acquainted with the body, it is by the anatomy of the mind alone we can discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we may add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the

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soul, present such a vast and boundless field for philosophical disquisition, as far exceeds human inquiry, and are peculiar mysteries, known only to Nature, and to Nature's God, to whom we are indebted for creation, preservation, and every blessing they enjoy.

Preston's main points, untangled from his complicated 18th century prose are these:

- The mind is a Divine gift and blessing: complicated, mysterious, possibly unknowable.
- The mind and the senses are intimately connected so that each depends on the other.
- The senses can be understood from examination of the sense organs, but the mind can only be known by the mind itself, since it is not physical.
- All the arts and sciences depend on the mind, and are subordinate to it, which makes the mind truly a fit object of Masonic study.

Despite the surprisingly modern feel of these 18th century sentiments, this material of Preston's sadly fell into disuse and oblivion. A few lines of it were retained in some American versions of the Middle Chamber lecture into the 19th century, but since have slid further from view in most places. Our NJ ritual apparently never used them at all from the time that the powers that be began mandating the wording of the lectures.

Given the advances made in the last century of so toward understanding the connections between the senses and the mind and the neurological functioning of the brain, science is now poised on the verge of understanding the physiological basis of consciousness itself. Moreover, many more people have become accustomed to exploring the contours of their own individual minds through both professional and popular psychology. Indeed what some might dismiss as mere 'pop-psychology' has become closely connected with various parts of the so-called New Age movement. I am sure William Preston, with his devoted but hopeless fascination with the working of the mind, would have been right at home in this milieu.

From the Secretary's Desk . . .

We have 25 members arrears in dues. At the September meeting we will be addressing dropping members for non-payment of Dues. Several members are 2-3 years in arrears. The Worshipful Master will recommend that the members in arrears be dropped from membership. PLEASE NOTE—This does not involve a vote of the Lodge. If you are delinquent you will be dropped from membership. So please drop your dues into the mail and I will send your dues card.

Matt Korang, PM Secretary

It Came From the Internet

Bro. Matt Korang, Secretary/Editor

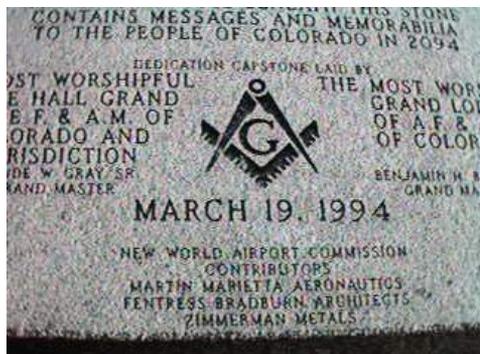
(I found the following by typing "weird Masonic" into Google. I cannot attest to the accuracy of what is printed below. It seems those wacky NWO Masons were at it again in Denver.)

What on earth is going on at Denver International Airport ?

Or should we be asking what is going on UNDERGROUND there?

Are the New World Order Alien Mason Nazis setting up shop in our backyard???

- The Queen of England has reportedly been buying up property in Colorado under a proxy.
- There is a lot of "secret society" symbology at the airport, an AWFUL lot in fact
- The symbolism apparent in the layout of the new Denver airport, some feel, says that it may be a control center for world control
- Specifically, those involved in some very unusual government projects in the past, have remarked that the Denver area is where the establishment of the Western sector of the New World Order will be in the United States.
- Denver is of very high altitude and ideal for safe underground building
- The dedication or capstone of the new Denver International Airport is a Masonic symbol.
- If you visit the airport's south eastern side of the terminal you will find the Masonic Capstone in Granite.
- This part of the terminal is called *The Great Hall*, which is known in Masonic lingo as their meeting hall.
- On the Masonic Capstone is inscribed NEW WORLD AIRPORT COMMISSION.
- In the same general area as the Masonic capstone, there are Masonic designs inlaid in the floor, such as the expression *DZIT DIT GAIL*. Apparently DZIT DIT GAIL refers to the BLACK SUN some sort of NAZI symbology.
- NAZI's apparently were into "BLACK SUN" worship, i.e. Saturn, i.e. Satanism,
- There are many murals at the airport of an EXTREMELY grotesque and apocalyptic nature.
- After looking at the murals many come away saying that they may represent what the elites plan to do with us and world
- One of the murals depicts 3 caskets containing dead people, each person representing people who the elites may want dead
- The casket ritual is common in the Skull & Bones Club whose members include George Bush
- In the same mural is shown the destruction of city and forest, a little girl holding a Mayan Tablet that predicts destruction of Civilization
- Another mural depicts nothing but mind-altering or poisonous plants and animals all of which are recognized as Masonic symbols worldwide.



From the South

Bro. Raymond C. Thorne, Junior Warden

For the last few trestleboards I've asked a question at the end of my column and answered it at the following meeting. Last trestleboard I asked who, in years of service, is the oldest living Daniel Coxe recipient? The hint I gave was based on a recent edition of the Grand Lodge Proceedings.

However, when I looked up background details for my answer at the meeting, I found out the list I originally consulted was wrong. The answer was still correct but the hint, based on the original list, was incorrect.

Somewhere along the line the name of the medal recipient immediately preceding the brother I was interested in was dropped, but not the date the medal was presented. The name of the brother I was interested in was moved up a space and the date of his medal presentation was dropped.

The incorrect list has been copied and added to, but never corrected. The mistake probably would never have been noticed if some yo-yo with too much time on his hand (what did I just call myself?) didn't have reason to check things out.

While this is a reminder that researchers should always go as far back as possible to the original source, my concern here is about the perpetuation of subtle changes in the ritual.

It's almost a cliché that part of the value of visiting other jurisdictions is to notice the differences in ritual. It is not in the power of any man, or body of men, to make innovations in Masonry. At least that's the official party line. Assuming that's true (humor me), where did these changes come from?

In the early years of a grand jurisdiction, ritual wasn't as set in stone as it is today. They really didn't print, paint, etc. all that much back then. Cities with multiple lodges, such as London or Philadelphia, were the exception; most lodges were widely dispersed. Travel and communication being what they were back then, guidance from the Grand Instructor was sparse.

That meant for the most part the instructors had to rely on their memory when they taught ritual mouth to ear. And if something was misremembered, that error, that change in the ritual, would usually be passed on and soon become "the way we always did it." Over time most, but probably not all, a given lodge's deviations of ritual would be corrected--and usually not without a fight.

As Masons from various grand jurisdictions joined the American migration west and other Masons from around the world sailed to distant they would form lodges where they settled (or at least stayed for an extended period). The lodge's ritual would be an amalgamation of what the Masons of the different jurisdictions remembered--or thought they remembered--doing in their lodge. So even more errors were codified.

Even today the forces of ritual change are trying to manifest themselves.

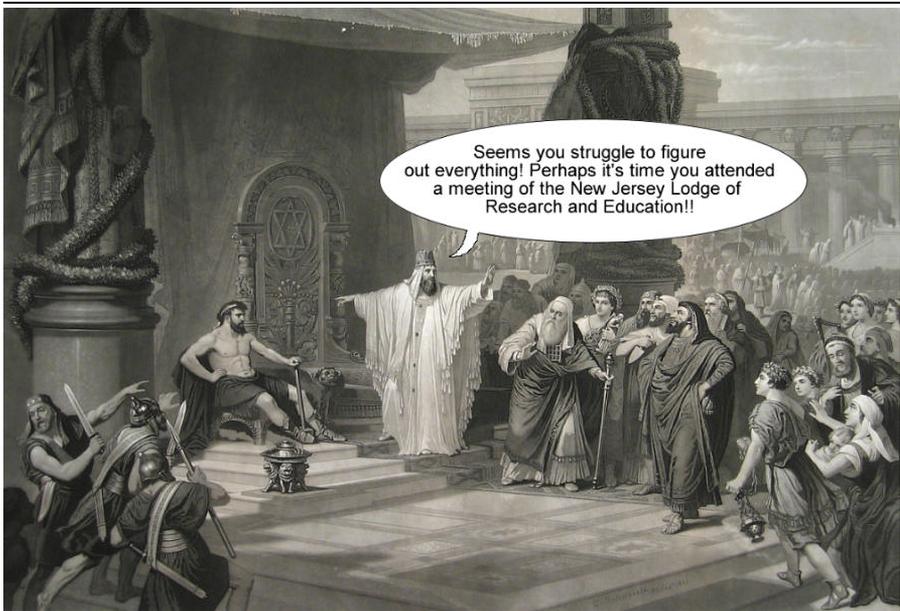
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Despite a cipher book with floorwork available from Grand Lodge, a Grand Instructor and Ritual Committee conducting Grand Lodges of Instruction, District Deputies Grand Master and District Ritual Instructors conducting Lodges of Instruction and making official visits to lodges in their respective districts, I've seen it happen where a point of ritual in a lodge comes down to the Lodge DOR insisting, "This is the way we've always done it," and anyone not remembering it that way being overruled, at least until future generations find out the right.

Do the changes in ritual that originated from honest mistakes constitute innovation? And if so, is this a violation of the no man or body of men claim? No, I won't be answering these questions at our next meeting; they are merely intended to excite your serious reflection.

Now, the key question that I will answer at our next meeting, September 13: Who wrote the music to the London Masonic drinking song "To Anacreon In Heaven?"



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 September 13, 2008 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!!!

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 _____

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 _____

Masonic Book Review

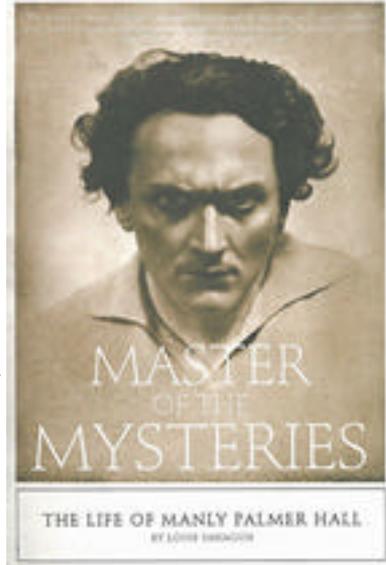
Bro. Jay Hochberg

Master of the Mysteries: The Life of Manly Palmer Hall

By Louis Sahagun

Process Media, 2008, 295 pp.

The first biography to be reviewed in this space is a worthy choice because its narrative wonderfully demystifies a complicated subject. And there is no mistaking this book for hagiography penned by a fan. Manly P. Hall's writings are well known to several generations of those who delve into occult knowledge and who may be naturally disposed to romantic idealization, but the details of Hall's life have not been disseminated as widely. Louis Sahagun performs the valuable service of not only rendering a portrait of a man, but also of revealing the inconsistencies – perhaps hypocrisies – of a man who reached many thousands with his messages of discovery and self-improvement. Even the narrative of the book lends itself to consideration of duality as it begins with an improbable Horatio Alger-like tale of a teenager arriving in Los Angeles, and concludes with an unexpected murder mystery worthy of a Hollywood film noir.



Late in 1919, Hall arrives in the City of Angels seeking a reunion with his mother, who had abandoned him in infancy. Less than a year later, he would appear before his first audience – a group of half a dozen gathered to hear about reincarnation – beginning the career that would define his life. The ideas he espoused “impel the believer to remake his own life, correct his faults, strengthen his character, and deepen his knowledge.”

One of the most useful aspects of this book is its author's description of the spiritual scenery of southern California in the 1910s. “It was a time when many civic and business leaders, judges, architects, physicians, engineers and entertainment industry figures were members of Masonic lodges, whose Neoclassical temples were among the most imposing buildings on the Southern California landscape” at a time when Hollywood consisted of only a “sparse mix of buildings and citrus groves.”

By cultivating the right connections and indulging his penchant for publicity, Hall managed to ensure a steady stream of revenue and an aura of inspired fame always characterized his endeavors. His panache is perhaps best memorialized in a single book that has captured imaginations all over the world. “The Secret Teachings of All Ages” was as grand as the decade dubbed The Roaring Twenties itself. Seven years in the making, with a production cost of \$150,000, much of it raised through advance sales, the book was published on the condition that it be designed by a veteran of Vatican publishing. The result is the iconic 13 by 19-inch massive tome laden with 54 full-color plates depicting ancient and medieval symbols; hundreds of black-and-white illustrations copied from rare books; and of course the hundreds of pages of Hall's essays on Masonic, Hermetic, Rosicrucian, Pythagorean, Native American, Qabbalistic, and other esoteric topics. Its first two print runs totaled 1,100 copies, and were sold out in advance at the price of \$100 each. That's \$1,261 in today's money.

This biography intersperses the major events of Hall's life with even more revealing private moments, and therein lies the man many readers are meeting for the first time. There

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is his first marriage, to his longtime secretary, which was practically a secret, the extant mementos of which evidently are merely some “census data, a wedding certificate, a few photographs” and the coroner’s report following her suicide. We have the details of the founding and construction of his Philosophical Research Society, his famous travels around the globe, his relationships with various admirers and supporters, and his eventual admission into Freemasonry, which marked the end of his writing on that subject.

Also remarkable are his many interactions with famous personalities; with almost Gump-like precision, Manly Hall appears in prestigious company: leaders of government, religion, science and the arts. There also are stumbles, the kind inherent in any human existence, and it is without unkindness that Sahagun shares various incongruities. “Living in the spotlight was not easy for Hall, who struggled to apply his teachings to his own life,” Sahagun writes. “His home life was a catastrophe of marital strife, physical ailments, alternative health regimens, and overeating all the while he tried to live up to his image as a ‘maestro’ of practical esoteric philosophy.”

Of course the cruelest dichotomy comes at the end of life. Where a man of such accomplishments had every right to set aside his working tools and peacefully depart for “that undiscovered country” at the end of long, illustrious labors, Hall died in circumstances that only the most generous and hopeful souls could call “uncertain.” Confidantes, private detectives, Los Angeles police and others suspect Hall was murdered by an opportunistic and manipulative aide who sought to gain control of the master’s notable wealth.

The book’s illustrations were chosen wisely. This useful collection of photos, pamphlets, book covers and frontispieces, personal notes, archival records, newsletters and newspaper ads serve up history in the manner of a time capsule. This life of Many Hall is meticulously annotated with hundreds of endnotes, with an average of 53 citations per chapter. Anyone who feels indebted to Hall for sharing the Secrets should read this biography to attain greater appreciation for the man, foibles and all.

This book review is an abbreviated version written for the September edition of “Alchemy Journal,” and appears here through the kind offices of its publisher Paul Hardacre.

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, September 13, 2008 at the Trenton Masonic Temple, 100 Barracks St. Trenton, 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
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 Bridgewater, NJ 08807-1717
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From the Editor's Desk.....

Next Trestleboard will be published about December 1, 2008. We are always looking for articles. All articles must be submitted by November 15, 2008.

Matthew Korang, PM, Secretary
mkorang@comcast.net



New Jersey Lodge of Masonic
Research and Education No. 1786

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Trenton, NJ 08608



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Jersey Freemasonry!*

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