

Trestleboard

VOLUME 2 ISSUE 4

SEPTEMBER 2004

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.

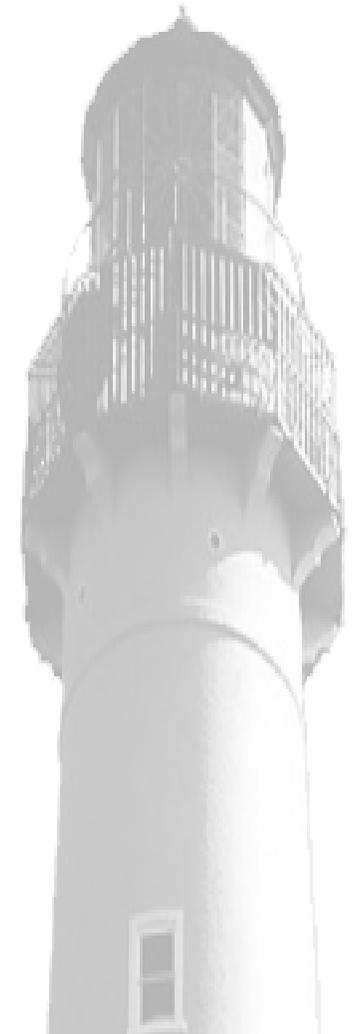
Next Communication

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, October 2, 2004 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

WB Tom Thornton, Worshipful Master

My Brother,

We are making a slight change for the coming meeting. The 7 officers will open at 9:30 a.m., so we may begin the talks promptly at 10:00 am. What business we have will be conducted after lunch.

Our first years have produced some fine work. But, we are still looking for additional writing staff to increase our availability of material. All who read this are encouraged to consider their information background toward preparing a paper for presentation.

Surely, within your experience you have Masonic stories or information which would find interest among your brothers. If your not inclined to actually write, if you'll contact me, I'll be happy to listen to your tale and transcribe it for use.

You should have noted we are trying to increase interest via our Internet connections. We are using both **nj-freemasonry** and **lodge1786** e-mail listservers, thru Yahoo, to pass information to LORE members and to all New Jersey Masons. In addition, on occasion, information will be passed to the world wide list **masonic.org**.

We are still pondering how to contact New Jersey Masons who are not interested in activity with the their blue lodges. They might find our meeting time and format to be of interest. We know our 'letter to be read in lodges', was for the most part not read. We are trying to keep our ad in the NJ Freemason quarterly newspaper. But are still uncertain how we might get through to the inactive NJ Freemasons. Any ideas will be much appreciated. The only other idea we have, is for a insert to be send to lodges for insertion into their trestleboard.

Any experience with this would be appreciated.

Fraternally,

Tom Thornton

Worshipful Master



IMPORTANT NOTICE!

Due to the heavy schedules of several Masonic organizations, the next meeting of New Jersey Lodge of Masonic Research & Education No. 1786 will take place on

October 2, 2004

10:00 a.m.

At

Trenton Masonic Temple

100 Barracks St.

Trenton, NJ

From The West

Bro. Jay Hochberg, Senior Warden

So, why research; why education?

Because that's what we're here for. I don't mean only we here at our Lodge of Masonic Research and Education, but all Masons "wherever they may be dispersed." The Master Mason Lecture explains the symbolism of the Beehive, the moral of which is: "He who will not endeavor to add to the common stock of knowledge may be deemed a drone in the hive of nature, a useless member of society, and unworthy of the care and protection of Masons."

In Freemasonry we seek knowledge. First, as Apprentices, we learn to subdue our passions while letting the Four Cardinal Virtues guide us toward self-awareness. Next, as Fellowcrafts, we study the Seven Liberal Arts and Sciences to make our minds the rational masters of our primal Five Senses. Ultimately, upon leaving the Sanctum Sanctorum, the Master Mason is sufficiently aware of his place in the universe so as to fear no danger, and go gamely "into that good night."

While I believe every Craft Lodge ought to be a lodge of education, I can see that isn't so. Clearly ritual practice has supplanted Masonic education as a lodge pursuit. This means our research lodge has to deliver the leadership where Masonic education is needed but not provided. It is our role to show our brethren that Masonic ritual is not the destination in our travels; it is only the map we use to reach our destination.

In just a few months, our Masonic jurisdiction will aim to increase the size of its membership by 5 percent, or about 1,600 Masons. The newcomers will be initiated, passed and raised in one day, and then will have the option of becoming a 32° Scottish Rite Mason and/or a Shriner. That's a lot of progress to make without any time to learn and contemplate.

Our new brothers will need all the support they can get, and they deserve it too. While we convene for labor only four times a year, there is no reason why each of us cannot serve as full-time ambassadors of our Lodge of Masonic Research and Education. I call on every member of this lodge to welcome the new Masons from the one-day class. Tell them there is more to Freemasonry than hot dogs and charities. As the keynote speaker at the Scottish Rite's Council of Deliberation in June brilliantly phrased it: "Masonry is the difference between a human male growing as a thinking individual or one just hoping it happens."

Brethren, let's provide the buzz around the Beehive that inspires Masons to learn.

Secretary's Corner

Brethren,

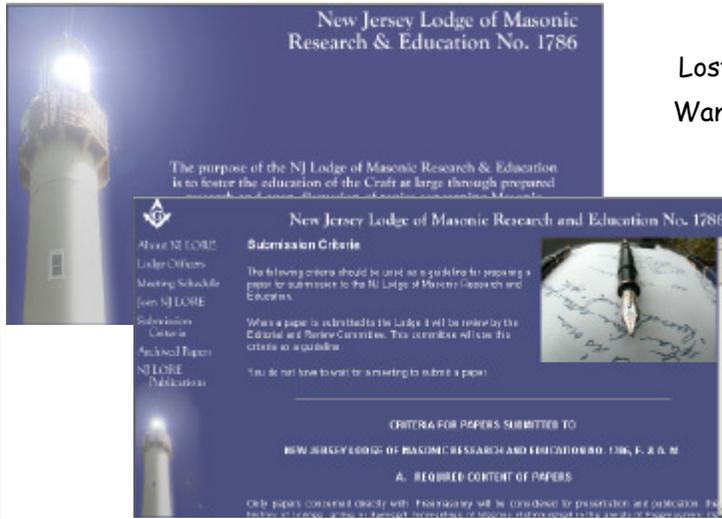
We will be presenting our two Chase Award Winners with their award plaques at our next meeting. Come out and congratulate these two fine authors.

I will have our new Dues Cards available at our next meeting, also. Whoever is not there to receive their card should receive it through the mail shortly after. If you have not paid your dues for 2004-2005, please do so promptly. Second Notices will be going out shortly.

The edited copy of our first Transactions Volume is now in the hands of the publisher and should be mailed out soon.

Hope to see you at the next meeting.

Matthew Korang, Secretary, NJ LORE No. 1786



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!!

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 _____

The Order of the Golden Fleece

RW R.L. Boettner GO, Madison Lodge No. 93

“My brother, I have now the pleasure of presenting you with a lambskin or white leathern apron. It is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star & Garter, or any other order that can be conferred upon you at this or any future period by king, prince, potentate, or any other person except he be a Mason.”

Upon hearing these words do we ever wonder just what all these named honors betoken? The Star & Garter is an honor bestowed by the English Crown. The Roman Eagle remains a mystery to this writer. The Golden Fleece reference brings to mind three different experiences.

The first is Biblical. In the Book of Judges (6:28-40) it is recorded that Gideon has been directed to enter into battle with the Midianites, Amalekites, and the people of the East. While Gideon is faithful to sound the trumpet and call together various tribes of Israel to engage the enemy, he has some reservations about the forthcoming battle. So, in effect, he puts God to the test about God’s promise that Gideon will prevail. And the scripture text is an account of a miracle of sheep’s fleece, consisting in the dew having fallen at one time on the fleece laid out by Gideon with out any dew on the ground about, and at another time with the fleece remaining dry while the ground was wet with the morning dew. Since this is an account of doubt and failure to trust in God’s word, it is doubtful that the writers of our Masonic ritual were thinking of Gideon’s fleece as they composed this particular piece of ritual related to our pristine aprons, emblems of innocence and badges of great honor.

The second is mythological. Surely, many of us have heard and/or read of the valiant efforts of Jason and the Argonauts to reclaim Jason’s throne stolen from him by a wicked cousin. The entire epic poem tells of the many dangers and trials encountered by these brave men pledged one to the other. In reading this great poem, the treacherous intrigues entered into by the pagan gods, the deceit of humans, the lying of one to another, the dishonor brought upon families because of lust, murder and mayhem, it is hard to conceive that the great ritual writers had this ancient account of Golden Fleece as the basis for the bestowal of aprons upon newly initiated brothers.

Therefore, our inquiry leads us further to investigate an imperial Order of the Golden Fleece of the Holy Roman Emperor. Interestingly, the founder of this Order looked to both of the previously discussed references, however, lifting them both to a higher spiritual plane through contemporaneous interpretation to achieve acceptance by the Sovereign.

It was during the marriage celebration for Duke Philip the Good and his third wife, Princess Isabella of Portugal on January 1, 1430, that the Herald of Flanders announced to the assembled guests that his master, His Most Serene and Powerful Prince and Lord, the Duke of Burgundy, Count of Flanders and Artois, and Palgrave of Namur, had founded a new order, The Order of the Golden Fleece. The first ceremonial meeting of the new Order occurred on November 30, 1431, on the feast day of the Apostle Andrew, patron saint of the House of Burgundy and now of the new Order. At that time, the regulations of the new Order were acknowledged in the presence of the Duke and the first 24 knights nominated by him. The Order of the Golden Fleece was intended as a knightly brotherhood and a friendly alliance of noblemen. Membership was originally intended to be limited to 31; although various subsequent emperors increased that number to 51 and eventually to 70. Requirements included that the nominees be noblemen “in name and arms” and ‘truly devoted’ to the sovereign of the Order, the respective bearer of



Order of the Golden

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Philip the Good – Duke of Burgundy

the title Duke of Burgundy. The principal aims of the Order were to promote the glory of God and to defend the Christian faith.

At its inception, the use of the word “order” was carefully chosen to instill the deeply held respect for religious orders as was contemporaneously held by other knightly orders. Membership was thus experienced as a strong, holy bond by which one pledged loyalty to the sovereign of the Order. Probably one of the reasons that Duke Philip conceived the Order was political, creating a band of extremely faithful nobleman loyal to himself and his dynasty. In the beginning, those who received the honor of membership were the highest-ranking nobles of the realm. Thus the Order of the Golden Fleece outshone all other orders with its wealth, standing, and splendor of the Burgundian dukes. The Order of the Golden Fleece claimed pride of place among all the Christian orders, and later when the Hapsburghs of Austria acquired all the Spanish property and titles they consolidated this position with even grander accouterments to accompany the bestowal of membership in this extremely selective Order.

Philip the Good used the positive aspects of the Greek myth of Jason and the Golden Fleece as the springboard for the Order. And upon the Order’s first meeting, the chancellor interpreted the Miracle of the Fleece demanded by Gideon in a “politically correct” manner so as to receive the Emperor’s approval. Being extremely devout Christians, the Emperor laid a solid spiritual foundation for the Order and had the outstanding artisans of the day create elaborate and exquisite liturgical vestments for the celebrants to wear upon the occasion of chapter meetings. Additionally, these artists created outstanding robes and collars for the recipients to wear at all festive occasions.

Upon initiation into the Order, the newly -elected knight laid one hand on the Gospel, the other on the Cross of Allegiance, which contained a particle of the True Cross, and swore to abide by the statues of the Order. He then received the neck chain of the Order around his neck. On festive occasion members of the Order were permitted to wear the magnificent robes of the Order which had been crafted in bright red, white or black, according to the event.

For a chapter to meet and conduct business, in addition to the Sovereign, four officers were appointed: a chancellor, a treasurer, a secretary and historian, and a king-at-arms. With the passage of time and the transfer of realms from house to house for variety of reasons, the Treasury of the Order was eventually evacuated from Brussels under pressure from the French Revolutionary army in 1797 along with the liturgical vestments.

Some of these treasures are in the Imperial Art treasure museum in Vienna, Austria. In viewing these beautifully crafted treasures today and having the eye of history, one can understand the pride and honor a recipient would have. And knowing the intrigue and political machinations of that day, one can envision how a recipient would take great care to make his opponents aware of his stature with the Emperor.

Thus, speculative Masons should be all the more honored and humbled to have bestowed upon them by their peers the distinctive white lambskin apron denoting their membership in our humble craft.

Required Reading

Bro. Matthew Korang, Secretary

Below is a continuation of a list of recommended reading from the website – www.workingtools.com. This website contains some of the most prevalent authors in England at this time. Many of the writers of Freemasonry Today, an English Freemasonic Magazine, are regular contributors to the website. Noted author and editor of Freemasonry Today, Michael Baigent is a regular contributor.

Anyway, the website editor, Matthew Scanlon, posted his quite extensive listing of what he considers “required reading” for today’s Freemason. The website lists the books in three parts. I will reprint them for you with Bro. Scanlon’s commentary. If you get a chance take an Internet trip to this webpage, you will not be sorry. The rest of the list will be reprinted in future editions of the Trestleboard. Even though this is a list for English Freemasons, it is still interesting.

Recommended Reading

Hay, Father

An Account of Roslin Chapel

(Grand Lodge of Scotland, 2000)

Originally published in the seventeenth-century, and now reproduced by the Grand Lodge of Scotland.

Heredom

Transactions of the Scottish Research Rite, SJ, USA

Editor Dr. Brent Morris, 33rd degree.

www.srmason-sj.org/council/resrch1.htm

A transaction series still in its infancy. Many of the volumes contain some excellent articles. Recommended.

Horne, Alex

King Solomon's Temple in the Masonic Tradition

(Wellingborough, 1972)

A fascinating study looking at some of the aspects of Solomon's Temple, including; the Temple in the Masonic tradition; the Biblical account of its construction; its architecture and symbolism; and an explorative account of its master builder and the possible relevance to the master's degree in modern freemasonry. Second-hand copies can be found.

Horne, Alex

Sources of Masonic Symbolism

An informative study of Masonic Symbolism.

Hughan, W, J

The Origin of the English Rite of Freemasonry

(3rd edn., Leicester, 1925)

Originally published in 1884, this is a seminal tome, that has stood the test of time. Anyone interested in the evolution and development of the English ritual should consult this study.

Hutchinson, William

The spirit of Masonry in moral and elucidatory lectures

A Masonic classic.

Jackson, A.C.F

Rose Croix: A History of the Ancient and Accepted Rite

(Lewis Masonic, revised and enlarged, London, 1987)

A good general history of the Ancient and Accepted Rite in England and Wales.

Jackson, Keith B

Beyond the Craft

(Lewis Masonic, 4th edn., 1998)

A useful and concise guide to the many side orders of English Freemasonry, including; the Royal Arch; the Mark and Ark Mariner degrees; the Royal and Select Masters; the Ancient and Accepted Rite; Red Cross of Constantine; Knights

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Templar and Knights of Malta; the Baldwin Rite and the Societas Rosicruciana in Anglia. In paperback.

Jacob, Margaret C

The Radical Enlightenment: Pantheists, Freemasons and Republicans
(George Allen & Unwin, 1981)

This work promises a lot in the title, yet fails to fully deliver because the author does not adequately distinguish between groups in late seventeenth-century England. From the time of the two Civil Wars in the 1640s to the Hanoverian succession of 1714, there were many secret groups and 'cabals' in England, as well dozens of more exoteric clubs. Yet sadly, there appears to a tendency in the book to label almost any secret grouping as 'Masonic', while much of the more traditional evidence is ignored. It is worth having, if only as a reminder of how not to approach Masonic history.

Jacob, Margaret C

Living the Enlightenment - Freemasonry and Politics in Eighteenth-Century Europe
(Oxford University Press, 1991)

A better work than the above, this time addressing the social and political effects of Freemasonry in the eighteenth-century Europe. Yet, curiously many important countries are omitted, such as Ireland, the various Italian states, Spain, Portugal, Austria, Poland and Russia. Apart from the almost obligatory mention of Scottish theories of origin, Jacob fails to accredit Scotland as a major contributor to the European 'Enlightenment', and the possible role therein played by the lodges. In fact, some of the claims made are without source or just demonstrably wrong. That said, for all its faults, the more dedicated historian will find it worth having.

Jones, Bernard E

Freemasons' Guide and Compendium
(Revised edn., Dobby, London, 1982)

First published in 1950 and has been reprinted many times. Still an invaluable reference book on many aspects of Freemasonry's history and symbolism. Available in hard back. Recommended.

Jones, Bernard E

Freemasons' Book of the Royal Arch
(revised by Harry Carr and A.R. Hewitt, London, 1970)

A thorough account of the Royal Arch, looking at its legends, history, symbolism and working. Out-of-print.

Knoop, D

An Introduction to Freemasonry
& Jones, G.P. (Manchester, 1937)

Douglas Knoop was a Professor of Economics and G. P. Jones was a senior lecturer at the University of Sheffield.

Knoop, D

Two Earliest Masonic MSS
Jones, G.P. (Manchester Univ. Press, 1938)

This is an extremely good philological study of the two earliest Masonic manuscripts, traditionally known as 'Old Charges'. The earliest known being the Regius of circa 1390, and the Cooke of circa 1410, now both in The British Library. Both texts are fully transcribed, and the work comes complete with a scholarly introduction and commentary. Sadly out-of-print.

Knoop, D

The Scottish Mason and the Mason Word.
& Jones, G.P. (Manchester, 1939)

During the seventeenth-century there are a number of mentions of the mysterious 'Masons' Word', particularly in relation to Scotland. Professors Knoop and Jones here examine what this might allude to, and cite all known mentions of its usage. Out-of-print.

Knoop, D, G.P. Jones & D. Hamer

Continued in January 2005 Edition

NJ Lodge of Masonic Research and Education

Important Information

Brethren,

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, October 2, 2004 at the Trenton Masonic Temple, 100 Barracks St. Trenton, NJ at 10:00 a.m.

Order of Business

- Continental Breakfast (served 9:00 a.m.)
- Opening Lodge (9:30 a.m.)
- Presentation of Papers
- Presentation of Awards
- Lunch Break
- Short Business meeting
- Closing

Officer's Dress – Business Attire

Grand Master of Masons of the State of New Jersey

Most Worshipful Daniel M. Wilson
16 Bemath Drive
Hamilton, NJ 08690
609-587-9092
dmwgmj2004@optonline.net

Like to Write?

Interested in Masonic History or Theory?

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

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.

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. Jay Hochberg at 973-256-0374**

Officers for 2004-2006

Thomas W. Thornton 11 Adelphia Rd. Parsippany, NJ 07054 Cincinnati #3	Worshipful Master 973-887-8772 tomthornton@nac.net
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From the Editor's Desk.....

Next Trestleboard will be published by January 1, 2005. We are always looking for articles. All articles must be submitted by December 15, 2004.

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

Back Page Book Review

Bro. Jay Hochberg, Peninsula Lodge No. 99

"Meditations" by Marcus Aurelius
The Modern Library Classics, 2003, 241 pages.

To be clear, there isn't a mention of Freemasonry anywhere in this book, and yet this personal journal of Roman emperor Marcus Aurelius, a genuine philosopher-king of the second century A.D., couldn't be more "about" our gentle Craft. This author never intended for his diary to be published; it is almost embarrassingly intimate as it reveals his outlook on spiritual & ethical matters, current events and personalities. His philosophy is Stoicism, a belief system inherited from the Greeks that teaches that the universe is indeed organized in a deliberate, systematic way (as if by, say, a grand architect) and that all actions and reactions are elements of the "logos." In logos we have a word difficult to explain in modern terms, but it is the ancestor of "logic" and the suffix "-ology." To the Stoics the logos was an omnipotent god-like force that governed everything from the bodily functions and physical activities of an individual to the ballet of the planets and stars in the heavens. It was more than a focus of one's faith; the logos had a primal physical presence not unlike "the Word" of John's Gospel.

With all that understood — it is masterfully explained by Professor Gregory Hays in his 50-page introduction — we are prepared to catch the numerous "Masonic" ideas that practically leap off the pages: order from chaos, subduing passions, governing oneself with reason, self-development, helping others with their failings, and much, much more.

This book is indispensable for the Mason who studies — not just memorizes, but comprehends — his ritual because it validates the belief that Freemasonry is a transformative way of life, and not just a philanthropic social club. The logos would want it that way.

MARCUS AURELIUS MEDITATIONS

A NEW TRANSLATION, WITH AN INTRODUCTION, BY
GREGORY HAYS

"Here, for our age, is [Marcus's]
great work presented in its entirety,
strongly introduced and freshly,
elegantly translated."
—ROBERT FAGLES

