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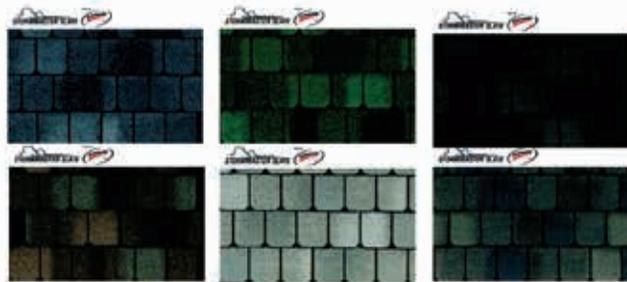


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Letter from the Editor

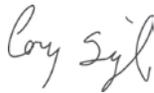
Welcome my Brothers,

My hope is that you had a wonderful summer and are ready to get back to Lodge. I'm so excited to share with you all the amazing news and happenings from around the state. Our Grand Master, Roger B. Quintana has been extremely busy since the Annual Communication in April.

I remain in awe with the Brothers of New Jersey when I see all the activity in our Lodges even when we go dark at the end of June to the beginning of September. The talented writers we have on display here in the "New Jersey Freemason" is second to none and I am honored to work with each and every one.

Please continue sending all your Lodge info, articles, feedback and education. We can't do it without you! to EditorNJF@yahoo.com.

Yours in the Craft,



R.W. Cory Sigler, PGC
Editor

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Schedule

Fall 2018

(Submission deadline Oct. 1st)

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Grand Lodge Team 18 invites you to partake in an



OPEN LATINO FESTIVE BOARD

Join us as we honor & celebrate with our Grand Master Roger B. Quintana for our second Open Latino Festive Board

Sunday, September 30, 2018

2:00 - 6:00pm

SPAIN 92 

1116 US-202, Raritan, NJ 08869
(located in Central Jersey)

This event will feature a Continental Spanish Dinner with Sangria highlighted with ceremonial toasts, songs, poetry, cigars and general merriment. The afternoon will also host a presentation on the influence of Freemasonry on independence movements in Central & South America as well as in the Caribbean.

This special occasion is a great opportunity to meet MW Roger Quintana's Team 18 Grand family! If you missed the last time, do not miss this one! Spouses & friends are most welcome!

Cost: \$60.00 per person or \$110.00 per couple
Only 60 seats available. First come, first served.
Advanced purchase only. No tickets at the door.

Contact: Ric Fernandez, PM, event coordinator, at tc5fam@verizon.net or call (609) 419-0123 ask for Barbara or Brian Hartel, Jr., PM at brian@htstrecare.com for reservations.





Grand Master's Message



Grand Lodge

Our Grand Lodge has been buzzing like a beehive this year, working on behalf of you and for you. When you elected me as your

Junior Grand Warden, you asked me to bring positive change to our Grand Lodge. You asked for more transparency on Grand Lodge finances, more masonic education, better fraternal bonds, and help elevate the overall initiatic experience for our candidates. From day one of my installation as your Grand Master, I started delivering on my promises to you. As it pertains to education, I appointed the first ever Grand Education Officer, R.W. Mohamad Yatim who has been bringing you great speakers from inside and outside our grand jurisdiction and hosting various educational events throughout the year. Some of these events were open to the entire family because I believe Masonry is a family affair. As far as strengthening the fraternal bond, I have appointed the first Grand Almoner, R.W. Andy Churney, who is making it a priority to bring Grand Lodge to the aid and assistance of brothers and their families who are in distress. When it comes to elevating the initiatic experience for our candidates, I issued an Edict to allow lodges to open on lower degrees, so that our apprentices and fellows can participate in our meetings and be involved from day one. Furthermore, in an effort to improve transparency between Grand Lodge and our membership, I have directed the various Grand Lodge, Historic Trenton Masonic Temple and Charity Foundation Boards to publish all their public meetings' minutes on

the Grand Lodge web site in the members only section. Additionally, the monthly electronic email news blast will have a link to the current minutes from your boards. The minutes of the executive sessions will continue to be restricted at this time for privacy reasons. This measure will hopefully promote confidence in our boards and give you, our brethren, an opportunity to know what is being discussed and accomplished at the various meetings. I have full confidence in our Board members, who are well informed and dedicated volunteers, serving our fraternity out of love and care, but you deserve transparency, and I will bring it to you. I am asking the Boards to publish the past meeting minutes going back to April 2017 and continue to do so going forward. In the near future, a section of the web site will be dedicated for the publishing of the annual Financial Statements as well.

Brethren, you have elected me to serve you as Grand Master, and I have not forgotten my promises to you. Our fraternity is too valuable to each and every one of us, and we need to work together, elected line, grand staff, lodges, and you to be able to move our fraternity forward.

Sincerely and fraternally yours,

M.W. Roger B. Quintana
Grand Master



SAVE THE DATE

Garibaldi Lodge No. 542
of the Grand Lodge of New York
will be exemplifying
their Entered Apprentice Degree
at the Trenton Historic Masonic Temple on
Saturday, March 30, 2019

All Freemasons are invited to join us in this memorable day to witness the historic Italian lodge exemplify the first degree using ancient Scottish rite ritual. Registration information will be disseminated soon. For information please contact R.W. Mohamad Yatim, GEO at mayatim@hotmail.com



Grand Lodge

Deputy Grand Master's Message



Greetings Brothers,

UNCLE SAM WANTS YOU! I am sure we all know of and heard this World War I era slogan and phrase many times and in many ways. It was a useful tool in attracting support and enrollment in our Armed Services and mobilization of the war effort of the times. But to place a slight twist on the iconic phrase, **YOUR LODGE NEEDS YOU!** And how true this is my Brothers. Being faced with our current situation of membership and participation from the Brethren, we are experiencing a decline in participation and willingness to step up and take an active roll in our Lodges. There are many ways newly raised Brothers and seasoned veterans of our Lodges can help and preserve the future of our gentle craft. We are where we are today, because of the labors of our Brothers who came before us and we must now continue that tradition and ensure the future for us now and for those yet to come. In my travels around our Grand Jurisdiction, this is not unique to a single Lodge, but it is the same in most, we must take charge of our own destiny and make it happen. Our Officer Lines, Trustee positions, Building Committees and all Lodge functions need your help, support and participation. I know and realize we all have our own de-

mands and constraints put on us from our own personal, professional and social situations, but I ask you to try to devote and develop some time to help in any way you can. Do you ever ask yourself how everything gets done and accomplished in your Lodge? Who does it? It doesn't just happen, someone does it and those few who get it done, don't jump up and down and look for recognition and acknowledgement, they need your help. **YOUR LODGE NEEDS YOU!** Lets all try to work together in peace and harmony and keep our Fraternity the shining star that it is.

My Brothers, there is Strength in Unity;

Fraternally yours;

Gregory J. Scott, DGM
Deputy Grand Master



SERVING MASON'S THROUGHOUT NEW JERSEY

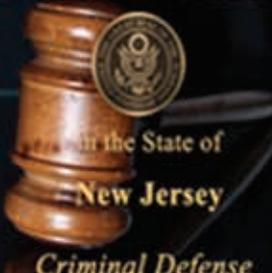


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Senior Grand Warden's Message



Grand Lodge

When George Washington was about 16 years old he wrote down 110 Rules of Civility and Decent Behavior in his school notebook as an exercise. These rules were handed down from a Jesuit manuscript dating back to 1595. Many of these rules may seem archaic in today's fast paced, cyber driven information age, however the basic concepts still hold true.

I chose to speak to you today referencing Brother Washington's rules because I have noticed an increasing decline in civility and proper behavior in our society and, most unfortunately, in our craft. The media feeds on the politics of personal destruction and the entertainment industry assaults our senses with outrageous behavior that is legitimized for the sake of entertaining the masses ("Stay tuned for our Friday Night Gladiatorial Combat"). I have been witness to behavior in tiled lodges that is totally unacceptable in a Masonic or, for that matter, non-Masonic context.

We are first and foremost brothers who have sworn to circumscribe our desires and keep our passions in due bounds with all mankind especially the brethren. We often forget this in the heat of a discussion or a debate. When Washington defeated the Hessians at the Battle of Trenton he made every effort to see that the prisoners were well treated and protected as they were moved through Pennsylvania. He remembered his obligation and behaved with civility and decency toward his former enemies.

We can also take a lesson from an incident that took place at the Battle of Gettysburg in 1863. A young soldier of the 2nd Rhode Island Infantry, Elisha Hunt Rhodes, wrote in his diary that he witnessed four Union soldiers leave the safety of their breastworks to retrieve the body of a Confederate major whom they identified as a Freemason who had fallen in front of their position. The Union soldiers brought his body inside their lines and afforded him a "masonic burial". *"As I am not a Freemason I did not understand these things"* Lt. Rhodes wrote. Here were men, masons who moments before were trying to kill each other and yet did not forget their obligations to care for their brothers and did so at their own peril. Coincidentally Elisha Hunt Rhodes would become a mason in 1864 and eventually serve the Grand Lodge of Rhode Island as Grand Master.

We understand why they did what they did because, beyond all else, they remained faithful to their obligations. We need to learn the lesson exemplified by these brothers and remember that at the end of the day we are brothers, masons. Regardless of our differences we need to practice restraint and show respect to each other. Be not just a man, be a Mason.

Fraternally;

Robert V. Monacelli
Senior Grand Warden

The New Jersey Freemason Reaches Thousands of Brethren

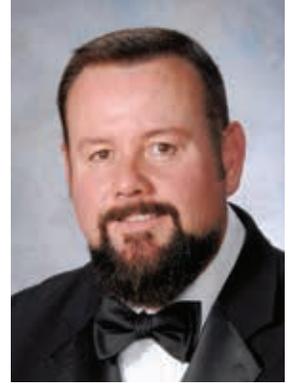
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Junior Grand Warden's Message



Hello my Brothers! I hope you are having a great summer. There is a lot going on in NJ Freemasonry. As we prepare our schedules for the fall, please try to attend and enjoy as many Masonic events as your time will permit. Freemasonry should nourish you and be enjoyable. Make an effort to enjoy the fraternity.

There are many educational opportunities available. Our Grand Lodge has a big education event coming up on September 15 at the Fellowship Center. Try to attend, if possible. It will be worth your time. Dr. John Nagy will be the speaker. He is a tremendous intellect and an entertaining speaker/author. The Leadership Conference is coming up from October 26 to 28. That is a great opportunity to meet others who care about education and the future of our fraternity. These and many other smaller events are available to help you reach your goals. Take advantage of these

opportunities. The planning of future events depends upon the success of the current ones.

I want to encourage you in all that you do! We have to take time to count our blessings and not dwell upon our disappointments. Each of us must make decisions to put in the work today to make tomorrow better. We cannot let ourselves be victims of fate. We must think clearly and apply principles to our actions. Together, we can make our fraternity better. And, we can enjoy the journey along the way.

Fraternally,

David Tucker
Junior Grand Warden

Happenings at West Hill

Submitted by M.W. Joseph Rival

Once again things are moving along very well. The Craftsmen Club of Maywood, before surrendering their charter, made a very nice donation to us which will go a long way toward refinishing the second floor. They have been a good friend to us. We were able to purchase a large secretary and a beautiful carpet for the blue room, formerly Chris Abbott's office, formerly the Grand Master's office. We checked out the sagging stairs with a contractor to put in a steel plate, but he said it would be very expensive to repair it, so we are going to leave the pole in - for now. It all started when the stairs to the basement were removed and relocated many many years ago and the first floor above was not re-enforced. We're still looking into how to support it so we can remove the brace in the hallway. There is an adjustable

floor jack in the basement. Every once in a while I turn it, just a little, hoping I can eventually get the floor level again. It's a very slow process.

This September we will again be hosting our 5th Annual Civil War Encampment. This will be our biggest yet. The MCF is moving the Car Show from behind the Home to the parking lot by Fellowship Center with vendors and there will also be a motorcycle rally finishing up there. We're very excited about this September.

After the last issue of the Freemason, with our wish list, we received several donations from the brethren. It seems that the "younger" generation is not as interested in history as many of "our" generation. We are very grateful to all for their donations.

Stay tuned for future issues of "Happenings at West Hill".



The content of this publication comes from you, our readers. We want to know what's going on in your lodge. We're looking for articles on:

- Lodge News
- Education
- Editorial
- Upcoming Events

Submit content to:
EditorNJF@yahoo.com



Submitted by WB David A. Frankel

“To your inferiors in rank or office you are to recommend obedience and submission; To your equals, courtesy and affability; To your superiors, kindness and condescension.”

I prepared this article originally for the March 2018 issue of the 18th District Light. At that time, I had recently been asked a ritual interpretation question by a Brother who was studying the Master Mason Charge. The passage concerned, and quoted above, was one that had raised a similar question in my mind long ago. But having found a satisfactory answer then, the issue had passed into distant memory for me, until the question — from an articulate ritualist — made me realize how surprised I was that I had not heard the question more often, nor seen it addressed in District Lodge, nor heard it explained at any of the many Master Mason Degree rehearsals I have attended over my forty-five year Masonic tenure. It is of course possible, and I so hope, that the absence of the question is more a comment on the erudition of the brethren than their lack of inquisitiveness. Perhaps most of us have sought the explanation on our own. Nevertheless, I felt the matter worthy of some brief reflection.

The issue concerns the use of the term “**condescension**” in the subject passage. In today’s most common usage, the word has a negative implication. It implies an unacceptable air or attitude of superiority on the part of the one doing the condescending, as in when someone “talks down” to another, or acts as if they are “stooping below” their station.

One would hope that a Mason charged with reminding an erring Brother of his failings would find a tactful opportunity to point out such behavior — rather than recommend it to those who were in a “superior” position only by virtue of rank or office. We are often reminded that as Master Masons we are all equal and meet ever on the level, regardless of the fact that some temporarily rule over the Craft by the dispensation of their brethren.

My concerned Brother wondered if perhaps there was a typo in the ritual, or if he were missing some fine point of interpretation that could explain the matter. Before answering him, I did a little dictionary research to verify what it was that I was about to tell him, and what I now share with you here.

Any apparent illogic in the Charge, which appears at first blush to advise new Master Masons to recommend condescending behavior to Masonic officers and dignitaries, arises, I believe, from the fact that “condescension” is a contronym, a word which has two conflicting or opposite meanings. Condescension can mean an offensive air of superiority - OR - it can mean a polite descent from one’s higher position to treat others as equals. I am confident that the latter definition is intended in the Master Mason Charge.

Here are just a couple of condensed examples taken from selected dictionaries:

Condescension

1. to assume an air of superiority
2. a: to descend to a less formal or dignified level
b: to waive the privileges of rank

Condescension

1. patronizing attitude or behavior
2. **voluntary descent from one’s rank or dignity in relations others**

To a certain extent, we must rely on the literacy of our candidates and their understanding of the word in the context in which it is given, but it wouldn’t hurt to take advantage of a subsequent opportunity for a “teaching moment.” Whether a lodge has organized Masonic classes, or relies on the mentoring system for a candidate’s continuing Masonic education, this might be one of the many points we should cover when we review the ritual of the Master Mason Degree with them, in order to ensure a proper understanding of the Charge they have received.

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The Masonic Secretaries/Treasurers Association of New Jersey cordially invites you to become a member.

***Meetings are held three times a year
(January - May - September).***

The next meeting of the Association will be held at Grow Hall, Masonic Home Campus, Burlington on

Saturday, SEPTEMBER 29, 2018

Coffee and donuts 9:30 AM • Meeting 10 AM

Join your fellow Brethren and share in discussing issues and concerns of Lodge Secretaries.

For further information contact: Wayne Thomas
Unit 308, 21 W. Black Horse Pike, Pleasantville, NJ 08232
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Mentoring the Mentor XI

Submitted by R.W. Robert W. Howard, Jr., P.G.H.

Masonic Protocol

In the 2015 Winter Edition, your attention was directed to the Perfect Ashlar. This resource found on the Grand Lodge website was designed to assist the Brethren in developing their leadership skills. Within pages 89 through 117 of this document is found the “**Protocol Manual.**” The purpose of this Manual is to assist the Worshipful Master and other Lodge Officers with the administrative duties and activities of the Lodge. To be ready to take on an officer’s chair, every new Master Mason should become familiar with the “Protocol Manual.” If your mentee starts reviewing this as soon as he receives his Blue Card, he will not be overwhelmed, when he might be otherwise giving his attention to memorizing ritual.

Basically, the “Protocol Manual” is an agreed upon set of procedures, which when properly applied in Lodge will avoid misunderstandings and ensure that respect and good manners are exhibited to all those who attend or visit your Lodge. If something unexpected turns up, it is likely that you will find the solution in the “Protocol Manual.” The authority behind the “Protocol Manual” is the Grand Lodge Constitutions and Laws, which you will find may have corresponding language to that found in the “Protocol Manual.” Although, nothing can replace studying the “Protocol Manual” itself, it is hoped that the following examples might be of help to you and your protégé.

Ok, there’s a snow storm and one of the key roads is blocked, it looks like neither the Worshipful Master nor the Senior Warden are going to make it to Lodge. Last month, you were the Senior Deacon but you’ve just been installed as the Junior Warden faced with a Lodge full of antsy Masons, who want to get the show on the road. You know it is your responsibility to open Lodge but you are just not yet comfortable with your ritual, what do you do? Well the “Protocol Manual” can help you out of this bind! The “Protocol Manual” tells us that you may appoint any other Brother to open the Lodge in your presence. The Junior Warden has in this case full authority to delegate this important responsibility.

Here are some quick pointers from the “Protocol Manual” that our nervous Junior Warden may also need to know to help him cope with this snow storm: *“There needs to be a minimum of seven Master Masons one of whom is either the Worshipful Master, Senior or Junior Warden present to open a Lodge and conduct business. In the absence of the Tyler, the Junior Deacon tyles the Outer Door from his place.”*

In fact, once your protégé is installed as Junior Warden, it might be a good idea if he keeps a copy of the “Protocol Manual” with him. It will give him the confidence to be

prepared for any number of eventualities, such as how to examine and receive visitors, to whom he may or may not tender the Gavel or what to do and say, should the Grand Master or the District Deputy make a surprise visit, while he is in the East.

Below are some other facts taken from the “Protocol Manual” that should be of general interest to any Brother of the Lodge.

“Each Mason is presented with a White Lambskin Apron (or facsimile) to wear at all Masonic meetings that require Masonic dress.” There is no suggestion in the “Protocol Manual” that this apron should remain unused lying flat in your bottom drawer. Wear your apron with pride!

“A Distinguished Brother, Past Master or a ‘Right Worshipful’ must wear an Officer’s aprons, (white leather with a blue border) when elected or appointed as an Officer of the Lodge. Current Grand Lodge Officers, when sitting as a Lodge Officer will wear an Officer’s apron. Any pro tem Officer must wear an Officer’s apron.”

It is not uncommon for a candidate from one Lodge to have his degree conferred at a neighboring Lodge with other candidates. In this case, all candidates should be treated *“in the same way and manner.”* *“Any gifts presented to the candidates in open Lodge should be the same for each. Other special, personal or family gifts should be made after the Lodge is closed.”* In order to keep any of the candidates from feeling awkward, the “Protocol Manual” says, *“there are no exceptions to this rule.”*

So there is no misunderstanding, the “Protocol Manual” provides us with some of the most basic guidance on civility i.e. *“Bitterness and ill-will are discourteous and criticism of the Lodge or Grand Lodge is clearly un-Masonic.”* Additionally, *“It is disrespectful to talk or cause any confusion while the Lodge is at Labor.”* The “Protocol Manual” even provides guidance on how to sit and stand during our Lodge meetings: *“Officers, while sitting in their chairs will not cross their legs or fold their arms. When standing, hands should be at their sides, showing good posture.”*

We all know that we should never discuss religion or politics in Lodge but the “Protocol Manual” reminds us that discussing business or our commercial interests is equally inappropriate. This admonition will keep us all on the level in Lodge.

Here is one that we all seem to have trouble with: *“When addressing the Worshipful Master, a Brother should rise, wait until acknowledged by the Worshipful Master, Salute, address the Office as Worshipful Master and continue to speak. The procedure is the same when making a motion.”*

In situations where we are subject to the gaze of the ➤



public, we should be especially compliant with Masonic Protocol. We should be particularly sensitive to this during an open installation. In addition to the "Protocol Manual", the Constitution and Laws are very specific as to regulations for open installations, (see Title Seven: Appendix 7.5.8d). Here are some basic points covered in this section:

- The Installing Team and all Officers to be installed should wear tuxedos.
- The Lodge is not opened.
- The Three Great Lights and the Three Lesser Lights must be arranged before the guests are admitted into the Lodge Room. Both Wardens Columns are down.
- The outer door shall be closed during the installation.
- The Three Lesser Lights shall be extinguished and the Three Great Lights disarranged informally after the installation.
- During an open installation, the Presentation of gifts to the Worshipful Master is made only by Master Masons. A gift from a wife, children, etc., must be made on their behalf by a Master Mason.

- The Senior and Junior Deacons perform their duties without their Rods.

Any installation can be a nerve racking affair especially for new officers. Therefore, the more confident they are with Masonic Protocol, the more enjoyable this event will be for all concerned. Things go best when everyone knows exactly what is expected. As much as it is recommended that your mentee reviews the "Protocol Manual", you can always consult the District Deputy, when in doubt.

If you have any questions about any topic that we have discussed or if you want to share what you have done in your Lodge to advance Masonic education, please let me know. I can be contacted at grandhistorian2016@gmail.com.



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Magicians and Freemasonry

Submitted by W Bro. Martin Bogardus, Associate Editor

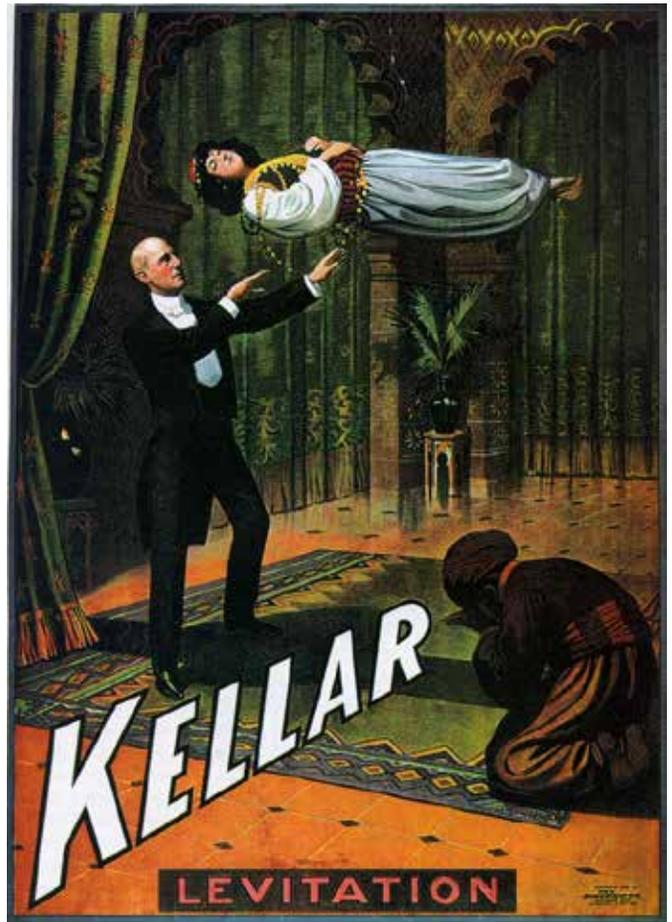
The expression, “*the magic of Freemasonry,*” takes on an entirely different meaning when one realizes the great number of professional and amateur magicians who are and have been members of the Ancient Craft. In the world of professional stage magic, few names resonate with such acclaim as Harry Kellar, Howard Thurston, Harry Houdini, Charles Carter, and Harry Blackstone, Sr. In addition to these men being brothers in the fraternity of American magicians, each one was also an active Freemason. Nearly amazing as the magic acts these great illusionists are famous for is the fact that all of these great magicians made time in their busy lives for Freemasonry: Despite the extensive travel entailed in their careers and all the allurements to the vices of the world, each one recognized the value of the Masonic brotherhood.

Just as the roots of Freemasonry are entrenched in antiquity, so are those of Magic. Magic is a word referring to the craft of the magi. The magi were the priests of the ancient Medes and Persians. After the rise of Zoroaster, they became the priests of the Zoroastrian religion. The ancient Greeks and Hebrews knew them as Astrologers, Interpreters of Dreams, and givers of Omens. The reign of the priests was more than six thousand years ago. Zoroaster, born in 668 B.C. is believed to have been an unusual child who was gifted to have visions at an early age. Born in Azerbaijan in Northern Persia, he taught a belief in one God, the existence of the devil, and the doctrine of immortality. It is alleged that these priests (the magi) predicted the birth of the Christ Child and were the ones who brought him the gifts of gold, frankincense and myrrh. As ruling monarchs, the priests were referred to as “Kings of the Orient” and “the wise men.”

There are certain similarities between the order of the Magi and Freemasonry which should be noted. The word, “Dao” is Persian in origin. It signifies Light and Wisdom and is the forerunner of the word Deity (Bright One). Fire or light was used in the rituals of the magi to symbolize intelligence, knowledge and wisdom. It is recorded that during the initiation, the Arch Magus sat upon a throne of gold in the East.

Magic has passed through many forms and lands from that time until today. Though mainly meant as deception for the purpose of entertainment, it still retains much of the various sects and institutions it passed through before arriving at its present state.

Masonic Bro. Harry Kellar (1849-1922) was the founder of what has been described as the Royal Dynasty of American Magicians. Kellar began the tradition of passing the mantle of “Greatest American Magician” to a successor, his Masonic Brother Howard Thurston. The lineage of the Kellar dynasty has over the years passed from Bro. Thurston to Masonic Bro. Dante (Harry Jansen, 1883-1955), to Lee Grable, especially famous for floating and revolving his wife in mid-air as she plays the piano - a variation of Levitation made famous by



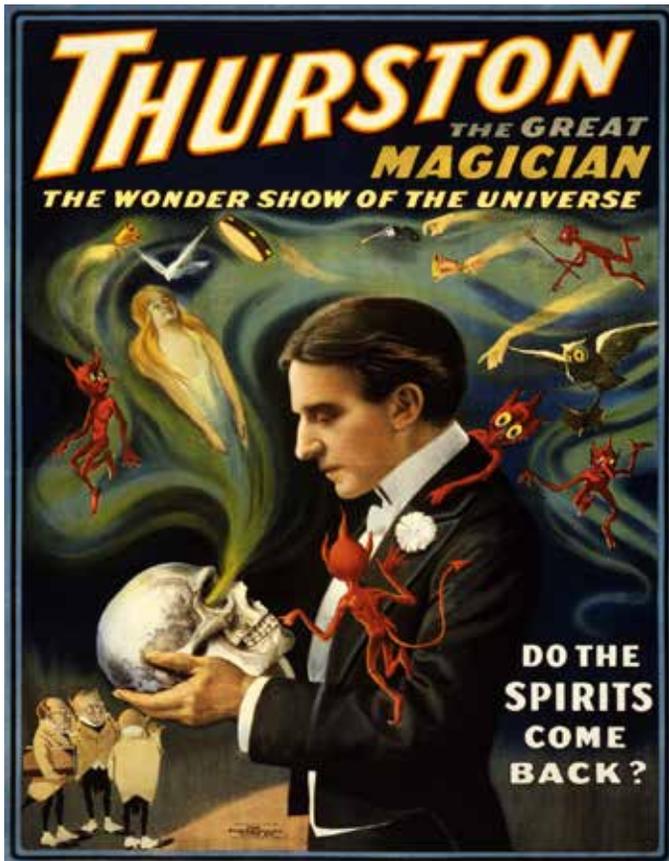
The famous Karnal Levitation as shown in this beautiful Kellar poster from 1904. The illusion underwent many improvements in the hands of Kellar.

Bro. Keller, and to the current successor, Lance Burton.

However, much of what we know of Kellar is learned from his friend Bro. Harry Houdini who was a frequent guest at Kellar's Los Angeles estate and interviewed the great magician to document the history of their craft: Long after Kellar had retired and just a few years before his death, Houdini cajoled his friend on stage for a mammoth show to benefit the families of the men who died when the troop transport Antilles was sunk by a German U-boat. Houdini arranged for Kellar to be carried off in triumph after his final public performance, as six thousand spectators sang Bro. Robert Burns poem “*Auld Lang Syne.*”

On February 1, 1878, according to Charivari and India Daily News - Before leaving Calcutta, Kellar gave a benefit for the children of indigent Freemasons netting about 900 rupees - approximately \$330.66.

An amusing anecdote related to Bro. Keller's Masonic membership happened when he was shipwrecked in the Bay of Biscay and his Blue Lodge diploma went to the bottom of the sea. It was later recovered by divers who brought up baggage from the sunken steamer. Bro. Keller later remarked regarding his blue lodge diploma that it had



been viewed by Grand Master Neptune himself and returned.

Bro. Howard Thurston (1869-1936) was initiated in Manitou Lodge No. 106, New York City, on July 22, 1907. He received the 32° in New York City on July 10, 1910, and later became a Noble of New York's Mecca Shrine Temple (Mecca is the first and oldest Shrine Temple, having been established in 1871 by actor Bro. William J. "Billy" Florence, Bro. Dr. Walter M. Fleming, and others). During Thurston's stage show, he was known to say, "*Pronounce the magic word 'Hiram Abif' and the rooster and the duck will change places.*" Throughout his repertoire, he prepared his audience not only to be amazed, but also let his Masonic Brothers know that a fellow Freemason was on the stage.

Bro. Thurston said this of Freemasonry: "*I sometimes think that the traveling Masons have more opportunities of being both proud and glad of the social distinction designated by the Square and Compasses than those who remain home most of the time. This is certainly true of a public entertainer, and especially of a magician.... What a wonderful thing for a stranger to be able to meet the best men of the community as a brother and a friend!*"

Bro. Keller and Thurston's contemporary, Bro. Harry Houdini (born Erich Weisz, 1874-1926) passed his own secrets only to his biological brother Theodore Weisz who performed under the name, Hardeen. The brothers began their magic act playing lodge banquets, beer halls, dime museums and any

other bookings they could obtain. By 1919, Bro. Houdini's fame as an escape artist had spread worldwide. One illusion he never attempted was the bullet catch, of which his friend, Bro. Harry Kellar warned Houdini that there were too many things that could go wrong and requested that he not do the stunt: Houdini had announced that would try the stunt after well known headlining magician Chung Ling Soo (also a Bro. Mason whose real name was William Ellsworth Robinson) had been killed performing it, but assented to Bro. Kellar's sage advice.

Harry Houdini was initiated in St. Cecile Lodge No. 568, N.Y., July 17, 1923, Passed July 31, and Raised August 21. In 1924 he entered the Consistory. Houdini gave back to the Masonic fraternity of which he was so proud, including giving a benefit performance for the Valley of New York which filled the 4,000 seat Scottish Rite Cathedral and raised thousands of dollars. In October 1926, just weeks prior to his untimely death on that Halloween, he became a Shriner in Mecca Temple.



In 1926, incensed by the fact that Washington D.C. politicians were paying spiritualists thousands of dollars for clairvoyant counsel, Harry Houdini presented to a subcommittee of the United States Congress Copeland-Bloom bill (H.R. 8989), "*a bill to impose a fine on fraudulent fortune-tellers in the District of Columbia.*"

During May, Houdini spent 4 days shaming Congress for being enthralled to fortune-tellers. The chamber was packed with spiritualist mediums, psychics, and astrologers who had turned out to fight against Houdini's bill. While testifying before the subcommittee about the necessity of passing such a bill, spiritualists and mediums attempted to discredit Houdini. Houdini responded by citing his membership in Freemasonry as his defense. "*My religion and my belief in the Almighty have been assailed. I stated yesterday that I do believe in the Almighty. I have always believed and I will always believe. I am a Mason, and you must believe*"



in God to be a Mason.” Regrettably, despite Houdini’s impassioned efforts, the Bill didn’t pass.

Last rites for Bro. Houdini were held November 4, 1926 at the Elks Clubhouse in New York. Services were conducted by Rabbi Tintner who joined in the Elks “Hour of Remembrance,” a tribute was delivered by Rabbi Bernard Drachman and eulogies by Loney Haskell of the Jewish Theatrical Guild and Henry Chesterfield of the National Vaudeville Artists, followed by a service by the Society of American Magicians, and concluded, as by tradition of the fraternity, with Masonic Rites.

Another contemporary was illusionist Charles Carter (1874-1936), who hailed from San Francisco: He started his career as a magic journalist and prominent lawyer. Because of stiff competition in America, he chose to concentrate his magic career abroad, where he achieved great fame. His magnificent home in San Francisco is presently used as a foreign embassy headquarters.

Other great Masonic Magicians included: John Henry Anderson (1814-1874, who like Bro. Chung Ling Soo was famous for the bullet catch), Alexander Herrmann (1844-1896), Frederick Eugene Powell (1856-1938), Chung Ling Soo (born, William Ellsworth Robinson, 1861-1918), Dante (August Harry Jansen, 1883-1955, who appeared with his Masonic Bro. Oliver Hardy in Laurel and Hardy’s films *A-Haunting We Will Go* and *Bunco Squad*), and Okito (born Theo Bamberg, 1875-1963).

The tradition of Mason Magicians represented by these great vaudeville era illusionists has been perpetuated by the “Invisible Lodge” founded in 1953 by Bro. Brewerton H. Clarke who performed under the stage name Sir Felix Korim (1905-1986). The “Invisible Lodge” was not actually a Lodge, but rather a club for Masonic Magicians which convenes its sessions at major Magic Conventions.

The club follows its own ritual, which encompasses elements from both Masonry and the world of illusion: The preferred time for the Invisible Lodge’s sessions has been

“Amos, What Seest Thou?”

Submitted by WB James Perrin

I have always been fascinated by the use of Biblical quotations in our Masonic ritual. Most of them have been exhaustively dissected in various Masonic journals, and in Biblical publications as well. The one that piques my interest for the present is the passage quoted in our Fellowcraft degree (and in the title of this article) taken from Chapter 7 of the Book of Amos. I do not pretend to contribute novelty to the conversation – only a summary of what has already been written elsewhere, and what we now understand it to mean.

Amos was a prophet.

The modern world does not regard self-described prophets with honor or admiration; we tend to think of them as charlatans who pretend to predict the future and, while there

midnight. Members of the Invisible Lodge have included, Harry Blackstone (born Henri Bouton, 1885-1965), Okito (born Theo Bamberg, 1875-1963), Ballantine (born Meyer Kessler who, as an actor played Lester Gruber on McHale’s Navy with his fellow Mason, Bro. Ernest Borgnine), and Jack Gwynne (1895-1969).

The meetings of the Invisible Lodge are held at midnight, with a special ritual prepared for it that combines the elements of Masonry and Magic. At these meetings, honors are given to both the oldest and youngest members present.

Members of the Invisible Lodge are encouraged to participate in Masonic education programs by using their Magic abilities and skills to illustrate the underlying principles of Masonic philosophy, as well as providing entertainment within the Fraternity. They are further urged to labor in the non-magical areas by the Invisible Lodge’s award system.

The first of these, the ZB Award, so named after the second president of the Invisible Lodge, Dr. Zina Bennett, is a certificate presented to any member who gives a total of five certified gratis performances for the residents of a Masonic Orphanage, Masonic Home for the Aged, or the patients of a Shrine Hospital. An additional award of the Invisible Lodge is the Masters Award, consisting of a certificate and wand presented to a Brother who has received the coveted 33rd degree of the Scottish Rite. Another award is presented annually, known as the Harvey Award (a nod to the 1950 movie starring James Stewart of the same name) based on the traditional invisible rabbit, to a Brother who has served the Invisible Lodge or Masonry with distinction. Membership in the Invisible Lodge is not necessary to be a recipient.

Probably the most singular important lesson to be learned by the average Mason from the Invisible Lodge is that all of the great Magicians saw fit to give a certain amount of their time to Masonry and with their travel and exposure to the blandishments of the world felt that this brotherhood was of value, a lesson all Mason’s would do well to remember.

may be some believers, most of us doubt, in most instances, that the future can be accurately predicted. In the rare instances where it can somewhat be, we tend to attribute the ability to science or academics, such as forecasting the weather or anticipating the rise and fall of economic conditions. When someone calls it prophecy, we may call it a scam, or suspect that the “prophet” is mentally challenged. In Biblical times, a prophet was believed to be someone who bore the will of God – someone to whom God had appeared, perhaps in a dream, and entrusted his chosen prophet with a message to deliver for the benefit of God’s people. Modern man has doubts that God still talks to any of us directly. Maybe God feels that he no longer needs to speak to us, perhaps because, as many believe, the Bible is God’s treatise on ➤

“Amos, What Seest Thou?”



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proper and forbidden behavior. Some might call it “the rule and guide for our faith and practice.”

In Amos’ time, there was no Bible. Most of what ended up in the Bible we know today hadn’t been written yet. And what had been written was not regarded as canonical. Who are we say to say that before the advent of the Bible, God did not communicate his wishes directly? In those days, quite a number of people believed he did.

Amos is referred to as a minor prophet. You might therefore assume that his writings are less important. But as any Bible student can tell us, the reference to major (Isaiah, Jeremiah and Ezekiel) and minor (Amos and 11 others) prophets has nothing to do with relative importance – and everything to do with the length of their books. In ancient times, what we now call books of the Bible came in the form of scrolls. Isaiah, Jeremiah and Ezekiel were lengthy; each filled an entire scroll. The books of the minor prophets were short. All of them taken together were about the same length as the book of Isaiah, and fit onto a single scroll. “Major” and “minor” distinctions aside, in terms of relative importance Amos is one of the most important of the Biblical prophets. He was the earliest of the writing prophets – those whose writings are collected in books bearing their names – and his writings are used and amplified by many of the later prophets, including each of the major prophets.

A prophet might have been anyone. He (or she) might have been a member of a wealthy influential family, accustomed to having the King’s ear, and therefore listened to – like Isaiah; or a priest from the sticks who most people did not want to listen to – like Jeremiah; or an average guy whom most people didn’t know – like Amos.

Amos was a shepherd; not a highly regarded occupation at the time. God spoke to Amos in a dream and told him to deliver a message in the temple in Bethel, a city about ten miles from where Amos lived. For modern man, that would be a forbidding assignment. If God told one of us to deliver a sermon in a church or synagogue in Philadelphia, most of us would consider that to be impossible. Amos’ time was different. The temple then was like Quaker meeting houses today. Anyone who wished to speak could ordinarily do so. You simply told the presiding priest or leader that you wanted to deliver a message and provided that you weren’t a known troublemaker or insane, you would be permitted to do so.

Amos did as he was told by God, and delivered God’s message that He was displeased with the people of Bethel. Yes, they went to the temple when they were supposed to, and made the prescribed sacrifices, but their conduct was otherwise unsatisfactory. Outside of the temple, they were cruel and grasping, dishonest and unfair – when God wanted them to be just, fair, generous and merciful. The people of Bethel listened politely to Amos then left the temple to carry on business as usual. Amos preached again, with the same result.

God again appeared to Amos in a dream, saying that he

was fed up with the people of Bethel and was going to desert them. Amos pleaded on their behalf, saying that if he preached more earnestly, they would believe, and God agreed to give them another chance. Amos preached again, as ardently as he could, with the same result. Once more God appeared to Amos, and gave him two visions – one of which was of the wall made by a plumbline. What God was saying in that vision was that he was finished with the people of Bethel, he would not give them another chance. He was erecting a wall separating himself from them and would no longer protect or help them.

We don’t know what happened to Amos. When he again tried to preach in the temple, the high priest told him that he was upsetting the people of Bethel and that he should leave the city. The Bible does not tell us what Amos did after that, but it does tell us that within a half century after Amos’ preaching, the city of Bethel was destroyed by the Assyrians and its people were dispersed.

Amos’ message that God wants us to be honest, just, generous and merciful is a message for Masons and indeed for every man and woman, but many passages in the Bible could be cited that tell us that. The passage from Amos 7 was undoubtedly made part of our ritual because of its reference to a plumbline, one of the working tools of the Fellowcraft degree. The passage has no other connection with the degree or with Masonry, which imbues with irony the fact that many modern scholars now believe that the passage was mistranslated and does not refer to a plumbline at all.

Most of us know that words come to mean different things to different generations. For example, the word “career” is today a noun that refers to one’s life work. One hundred years ago, it was a verb that meant for a person or vehicle to plunge recklessly down a road or path to collide or almost collide with something else. The word “careen” has taken over that linguistic slot, but one hundred years ago the word “careen” meant only to bring a wooden boat onto land, turn it over and scrape the barnacles off its bottom, and otherwise maintain its seaworthiness.

The word translated as “plumbline” in Amos 7 is the Hebrew word “anak.” We don’t know what that word meant in Amos’ time, and it appears nowhere else in the Hebrew Bible, leaving us with no contextual help in defining it. The scholars who produced the King James Bible and other translations thought the word meant a lead plummet, hence a plumbline. However, many modern scholars think it means tin. The moderns produce a translation of Amos, Chapter 7, that reads something like this: “... behold, I saw the Lord standing on a wall of tin with tin in his hand. And he said to me, “Amos, what do you see?” I said, ‘tin’...”

As Masons, we will no doubt continue to think and say that the wall was made by a plumbline. Modern scholars may think whatever they wish.



David Brearley: Forgotten Founding Father

Submitted by Bro. Thomas H. Pyle, Senior Deacon, Mercer Lodge No. 50 and LORE No. 1786

In a cramped Trenton churchyard, a forlorn headstone faintly attests, “Sacred to the memory of the Honorable David Brearley Who Died Aug. 16, 1790 in the 45th year of his age.” Jersey Masons know David Brearley as our first Grandmaster. But beyond New Jersey Masonry, who was David Brearley?

David Brearley is America’s most important forgotten Founding Father. Many weighty civic questions have answers today because of David Brearley’s leadership at the Constitutional Convention in 1787. Beyond the Constitution, Lt. Col. David Brearley led patriot soldiers in the American Revolution. New Jersey Chief Justice David Brearley set an important national judicial precedent. Churchwarden Brearley helped rescue the American Episcopal Church during its most perilous hour.

Militia Colonel

David Brearley was born near present-day Lawrenceville in 1745. He studied law and established a practice in Allentown. On the eve of the Revolution, when colonial politics divided New Jersey, Brearley stood with the patriots. After Lexington and Concord in April 1775, Brearley enrolled in the Monmouth County militia. When in July the British amassed in New York harbor 32,000 men and the largest armada in history to put down the rebellion, Washington mobilized his 19,000 men, including Brearley.

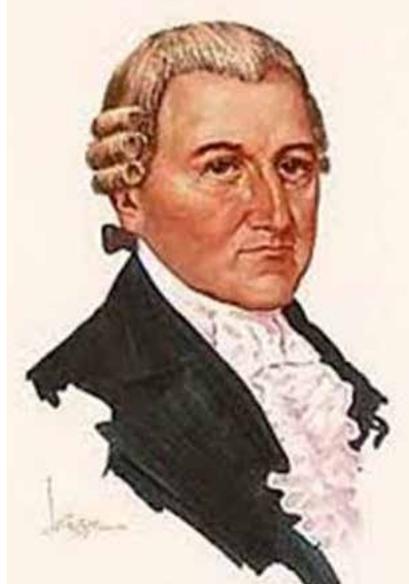
On August 29, the British attacked Long Island. After diversionary frontal assaults, the British swept past Washington’s left flank and rolled up the American line, including Brearley and his unit. Only by a miraculous escape across the East River did Washington’s army—and Brearley—escape annihilation. Brearley joined the Continental Army’s Great Retreat, up Manhattan, to White Plains, across the Hudson, across New Jersey. Brearley’s militia commission expired on December 1, so he missed the Battles of Trenton and Princeton. He re-enlisted in early 1777, this time in the Continental Army.

Continental Officer

The British command in New York determined to attack Philadelphia. Instead of marching overland, it ferried 16,000 men by ship to the Chesapeake Bay. Washington marched his troops past Philadelphia to Brandywine Creek. Brearley was dispatched further south with a light cavalry unit to skirmish with the enemy’s forward units. But the British again cleverly encircled Washington’s flank. The Continentals quickly retreated. The British dispatched half their forces to Philadelphia, posting the at Germantown.

Washington, now near the Schuylkill River, marched his

men overnight to Germantown, then attacked. Brearley and his men assaulted the Chew Mansion, where 120 British troops were holed up. The fighting was fierce. Brearley’s unit suffered severely. Washington pulled back again to the Schuylkill, staying close enough to Philadelphia for the next few weeks to keep the British wary. When December snow came, the Continental Army, and Brearley with it, encamped; at Valley Forge.



On June 18, 1778, the British vacated Philadelphia for New York. Washington ordered Brearley to Mt. Holly, under General Maxwell, to harass the enemy’s rear guard, while the Continental Army along a northern route shadowed the British army. Colliding at Monmouth Court House on June 28, the two armies fought to a draw. Afterward, the British forces limped to Sandy Hook, while the exhausted Americans retired to their previous winter camps, Brearley and his men returning to Elizabethtown to guard against British foragers.

On May 11, 1779, Brearley saw action again. To punish Indians of the Six Nations for a wartime atrocity called the Wyoming Massacre, Washington dispatched Maxwell’s Brigade, including Brearley’s 1st Regiment, to Easton as part of Sullivan’s Expedition. As they set out, however, Brearley received a call from Trenton. The New Jersey Legislature on June 10 had elected him, at age 34, to be the state’s Chief Justice.

Jurist

One of Brearley’s earliest cases, *Holmes v. Watkins*, became his most celebrated. A Monmouth militia captain named Walton seized contraband from a loyalist named Holmes. A local six-man jury convicted Holmes of trading with the enemy. Holmes’ lawyer appealed, invoking the New Jersey Constitution’s reliance on English common law as its basis, including its implicit requirement that trials be judged by 12 jurors. On September 7, 1780, Brearley’s Supreme Court ruled that the lower court verdict violated New Jersey’s constitution. This established the concept of “judicial review”, affirming the power of courts to strike down laws that contravene their jurisdictional constitutions, later becoming the basis for the famous 1803 U.S. Supreme Court decision in *Marbury v. Madison*.

Vestryman

In 1785, David Brearley was appointed Warden of the St. Michael’s Episcopal Church in Trenton. In the newly independent nation grounded in republicanism and liberty, the old Anglican church with ties to the British monarchy now faced serious issues. A battle ensued between traditional “high church” elements of Connecticut and more republican “low church” elements of Philadelphia. A crippling ➤

David Brearley: Forgotten Founding Father



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schism loomed.

New Jersey's churchmen played a moderating role, writing a memorial that urged a compromise and electing David Brearley to present it to the church's General Convention. As a result, the Convention adopted important compromises like changes to the Proposed Book of Common Prayer's "state prayers", still in force today, that kept the church together.

Grandmaster

In the colonial era New Jersey had no Grand Lodge. By the 1780s, New Jersey Masons wanted one. In December 1786, Dr. William McKissick, Worshipful Master of Basking Ridge Lodge No. 10, convened brethren at New Brunswick's Whitehall Tavern to form one.

According to S. Brent Morris, Past Master of the Worshipful Quatuor Coronati Lodge, the formation of New Jersey Grand Lodge was unique. New Jersey Grand Lodge was created by a convention called of all individual New Jersey Masons, not lodges, which voted it into existence on December 18th, 1786, when they also elected David Brearley as our first Grandmaster.

Upon his untimely demise, Brearley was Grandmaster for 32 months. By then, the craft in New Jersey stood strong with eight new lodges and 188 Masons. In his honor Brearley Lodge No. 2 in Bridgeton bears his name today, as does the recently established David Brearley award for exemplary first-year Master Masons.

Statesman

Of all the delegates at the Constitutional Convention in 1787, David Brearley was not the most articulate or charismatic. But he was one of the most effective. The Convention created a Committee on Postponed Parts to address delayed matters and stacked it with brilliant delegates. Respecting his character, the Committee elected David Brearley chairman. In five intense days, Brearley's committee tackled enormous matters, including: defining Congress's powers to tax and make war; establishing the four-year Presidential term; empowering the President to appoint ambassadors and Supreme Court justices; creating the Vice Presidency; and, most significantly, inventing the Electoral College.

Legacy

On August 16, 1790, after an intense infection of a painful anal fistula, David Brearley died. A solemn funeral was held at the St. Michael's Church, attended, as reported, "by the largest and most respectable collection of Masons and citizens ever known there on a like occasion."

For this great man, no giant memorials house his statue. No great homesteads bespeak his wealth, rank, or place. Instead, his monuments are events and institutions of our nation's history and culture that he helped shape. In so many ways upon so many people, especially upon our nation at its critical moment, great was the effect of the Honorable David Brearley, America's most important forgotten Founding Father.

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And that is a happily-ever-after ending!





Masonic History Right on Our Lodge Charters

Submitted by RW Jeffrey R. Chan Past Grand Chaplin

Freemasonry is the heir to the wisdom of the ancient mysteries and has continued the method of teaching by symbol and by allegory. We are assured at the very entrance to our mysteries:

“Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols.”

Unfortunately, many fails to understand the allegory, and few study its beautiful symbols.

So, what is Freemasonry and what are its origins? There are many answers to this question as there is no concrete evidence to support many of the theories. Masonic scholars believe that, although there are many forms of the craft, the result is the same. Freemasonry is the teaching of moral values and a way of living a straight and moral life.

So, what are the origins of Freemasonry? Some trace its roots back to 5000BC when man began to ask the question - why?

To understand just how the craft is organized, one can start by looking at some older documents of a Grand Jurisdiction. The following is a Charter of a Lodge granted by the Grand Lodge of New Jersey to Whitehead Lodge No. 184:

The Charter reads:

The Grand Lodge of New Jersey
To All Whom it May Concern

The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, (according to the old Constitutions, revived by his Royal Highness, Prince Edwin at York, in the Kingdom of England, in the year of the Christian Era, Nine Hundred and Twenty-six, and in the Year of Masonry, Four Thousand Nine Hundred and Twenty-six) in Ample Form assembled at Trenton in the State of New Jersey, aforesaid, send Greeting:

Know ye, that We, The Grand Lodge of New Jersey, Do hereby nominate, constitute, and appoint our trusty and well beloved Brethren John J. Bagley PM Master, John Matthews PM Senior Warden, and Robert Proctor Junior Warden, of a LODGE OF ANCIENT FREE AND ACCEPTED MASONS, to be known and distinguished by the name of Whitehead Lodge, No. 184, with full powers to hold their Lodge in Borough of Cliffside in the said State, and to admit, enter, and make Free Masons, according to the Ancient and Honorable Custom of the Royal Craft, in all Ages and Nations, throughout the World. We do further empower the said Officers, and their Successors, of said Whitehead Lodge, No. 184 together with the Members thereof, to hear and determine all Matters of Masons or Masonry within the Limits or Jurisdiction of this Warrant: strictly requiring every Brother, as a Member of said Lodge, to be conformable to all and every the good Rules of the same: and also, to al the Decrees and Orders of the Most Worshipful, the said Grand Lodge of New Jersey, which from Time to Time shall be decreed and ordered. And we do

further order, authorize, and empower our said trusty and well beloved Brethren aforesaid, together with the Members of said Lodge, to nominate, choose, and install their Successors, to whom they shall deliver this Warrant, and invest them with all their Powers and Dignities, as Ancient Free and Accepted Masons; and such successors, in like manner, shall nominate, choose, and install, with the same Powers and Privileges, their Successors for ever. Such Election and Installation to be upon (or immediately preceding) every St. John the Evangelist's Day, during the continuance of this Lodge; Provided always, that the above named Brethren, and Members of the said Lodge, and their Successors, shall continue, at all times, to pay due Respect and Obedience to this Most Worshipful Grand Lodge, agreeably to the Rules and Ordinances lawfully made, or to be made, for the Benefit of Masonry, and the Advancement of our Royal Craft, otherwise this Warrant to be of no Force or Virtue.

Given, in open Grand Lodge, under the hands of the Most Worshipful Grand Master and the Right Worshipful Grand Officers, and the Seal of our Grand Lodge, at Trenton this twenty-second Day of March A.D. Nineteen hundred and six and of Masonry, five thousand nine hundred and six

T. H. R. Radway Austen H. McGregor William D. Wolfs Keil
Grand Secretary D. G. Master J. G. Warden

Walter Chandler Joseph H. Hough
Grand Master S. G. Warden

Note that the date year, nineteen hundred has replaced a scratched out eighteen hundred, meaning that the form was in use in the years of eighteen hundred.

So, was this Prince Edwin? In in the Knight of York Degree, an allegory by the York Rite Sovereign College of North America, Edwin, and his Brother Athelstan who was allegorically the first King of England, in 926 AD, established a set of rules for Masons to govern themselves by, called the articles and points:

The Articles and Points

ARTICLES:

1. The Master Mason must be steadfast, trusty and true and render perfect justice to both workman and his employer.
2. The Master Mason shall be punctual in his attendance at the general congregation or assembly.
3. The Master must take no apprentices for less than seven years.
4. The Master must take no apprentices who are bonds men, but only such as are free and wellborn.
5. The Master shall not employ a thief or maimed man for an apprentice, but only those who are physically fit.

Masonic History Right on Our Lodge Charters



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6. The Master must not take craftsmen's wages for apprentice's wages.
7. The Master must not employ an immoral person.
8. The Master must maintain a standard of efficiency by not permitting incompetent workmen to be employed.
9. The Master must not undertake to do work which he cannot complete.
10. No Master shall supplant another in the work under taken.
11. The Master shall not cause the Mason to work at night except in pursuit of knowledge.
12. The Master must instruct his apprentices in everything they are capable of learning.
13. No Mason shall speak evil of his fellow's work.
14. The Master shall take no apprentices for whom he has not sufficient labor
15. The Master is not to make false representations nor compromise the sins of his fellows.

POINTS:

1. Those who would be Masons and practice the Masonic art are required to love God and His holy church, the master for whom they labor and their Masonic Brethren for his is the spirit of Masonry.
2. The Mason must work diligently in working hours that he may lawfully refresh himself in the hours of rest.
3. The Mason must keep the secrets of his Master, his brethren and the lodge faithfully.
4. No Mason shall be false to the Craft, but maintain all its rules and regulations.
5. The Mason shall not murmur at fair compensation.
6. The Mason shall not turn a working day into a holiday.
7. The Mason shall restrain his lust.
8. The Mason shall be just and true to his Brethren in every way.
9. The Mason shall treat his Brethren with equity and in the spirit of brotherly love.
10. Contention and strife shall not exist among Brethren.
11. The Mason shall caution his Brother kindly about any error into which he may be about to fall.
12. The Mason must maintain every ordinance of the assembly.
13. The Mason must not steal or protect one who does.
14. The Mason must be true to the laws of Masonry and

to the laws of his country.

15. The Mason must submit to the lawful penalty of any offense he may commit.

The Articles and Points were based on old rules founded for the Builders' Guilds of the period. This common theme is repeated throughout history in The Regius Poem, The Magna Carta and the US Constitution. Historically, there was no one in history named Edwin although there was an Athelstan, let alone be related to each other. Some allegories depict them as brothers, some as half brothers and some as father and son.

When the Grand Lodge of England was formed in 1717, according to RW Robert W. Howard Jr., Past Grand Historian, a Scotsman name James Anderson was hired to write The Constitution of the Grand Lodge. This book, commonly known as the Old Constitutions, was published in 1734 by James Anderson, the title of which is "*THE CONSTITUTIONS OF THE FREEMASONS - CONTAINING THE History, Charges, Regulations, & of that most Ancient and Right Worshipful FRATERNITY - For the Use of the LODGES*". The Constitutions stated the rules and regulations of Freemasons taken largely from the old laws created for Ancient Craft Guilds. Anderson included an allegory of Prince Edwin and King Athelstan who reportedly wrote these rules and regulations in the year 926 AD to which Freemasons should guide themselves. This legend appears on every Charter issued by the Grand Lodge of New Jersey from the late 1800's into the early 1900's and is the basis for the Knight of York Degree conferred on every new Knight of the York Rite Sovereign College of North America. Since there is no reference to this fact in history, it can be inferred that Anderson must have devised the fictional character Athelstan to complete the allegory.

William Preston supported this allegory in his Illustrations of Freemasonry written in 1792. Most of the ritual in The Grand Lodge of New Jersey is cut and paste from Preston's lectures. Again, Freemasonry is practiced in many forms. In North America, the general form of Freemasonry has its lineage through this path, that is from York in England.

Today, the Court of Athelstan, an English Masonic group which has practicing Courts in the United States and around the world, practices this allegory of Athelstan and the 926 Rules and Regulations conducting Freemasonry.



Freemasonry on the Road

Submitted by Robert W. Howard, Jr., PGH

While on vacation, we can all get a little more out of our travels by keeping our eyes open for enlightening Masonic experiences. During his recent trip to Texas, R. W. Richard T. Jackson of Mt. View Lodge No. 154 ventured to San Antonio to make a visit to the Alamo. Not only is it an important site relative to our country's development, its Masonic history is irresistible. While viewing the rooms of this sacred site and learning more about the inspirational men who lost their lives here, Brother Jackson came across the following plaque:

It simply says:

Honoring these Masons

James Bonham

James Bowie

David Crockett

Almaron Dickenson

William Barret Travis

**And those unidentified Masons
who gave their lives in the
battle of the Alamo March 6, 1836**

Erected by

The Grand Lodge of Texas, A.F.&A.M.
March 6, 1976



We all know the story of the Alamo, when on March 6, 1836, General Antonio López de Santa Anna ordered the elimination of all the Texian defenders of the Alamo. It was during this battle that the Masons mentioned above met their end. As tensions began to brew in what would soon become the Republic of Texas, each came from a different state to answer the call.

James Bonham was a native of South Carolina; he served as an aide to the governor, James Hamilton and was a member of the state militia. He eventually moved to Montgomery, Alabama, where he practiced law. By the end of 1835, he was organizing volunteers in Alabama for the revolution in Texas. Bonham died on the last day of the siege, while manning one of the cannons in the interior of the Alamo chapel. Unfortunately in 1838, a fire destroyed all the records at the Grand Lodge of South Carolina wiping out any trace of Bonham's Lodge affiliation.

James Bowie, a veteran of the War of 1812 is popularly known as the inventor of the "Bowie" knife and was at the time proclaimed the South's most formidable knife fighter. By the end of October 1835, he answered Sam Austin's call-to-arms. Although, he was charged with command responsibility, during the battle, he was stricken with either pneumonia or tuberculosis and remained confined to his cot. Following the battle, his body was found with several bullet wounds to the head. He is recognized as having been a member of Loge L'Humble Chaumiere (Humble Cottage Lodge) No. 19 in Opelousas, Louisiana.

David Crockett had a reputation as a sharpshooter, hunter, and yarn-spinner; however, his most significant contribution

was as a member of the United States House of Representatives from the state of Tennessee. Following his lost bid to return to congress in 1835, he is reputed as saying, "*You may all go to Hell, I will go to Texas.*" How he died on March 6th is disputed but an eye witness reported seeing him lying dead with slain Mexicans around him. The Lodge in Weakley County, near the Crockett home, burned during the Civil War destroying all the Lodge records. Proof that Crockett was a Mason is based mainly on the survival of his Masonic Apron, made for him by Mrs. A.C. Massie of Washington, D.C., during his tenure in Congress.

Almaron Dickenson was a Pennsylvanian, who served as an artilleryman in the United States Army; he became a Mason in the area of Bolivar, Tennessee. He participated in the battle of Gonzales on October 2, 1835, which began the Texas Revolution and at the Alamo, he was the captain in charge of artillery. On the morning of March 6th as Santa Anna's troops stormed the mission, Dickenson ran to his wife, reported that all was lost and expressed hope that she could save herself and the child. Although he died that day, his wife and child survived.

In June 1835, William Travis raised a company of volunteers and captured the Mexican garrison at Anahuac. He had so distinguished himself, he was soon made a lieutenant colonel in the cavalry. In early February 1836, Travis rode into the Alamo with twenty-five men and assumed joint command of the garrison with Jim Bowie. However, when Bowie fell ill, Travis was left in full command. On the day he took command, he wrote one of the most heroic documents in American history, "*To the People of Texas and all Americans in the World.....I am determined to sustain myself as long as possible & die like a soldier who never forgets what is due to his own honor & that of his country - Victory or Death.*" Before moving to Texas, he was a member of Lodge No. 3 in Claiborne, Alabama.

Perhaps the most thought provoking impact that Masonry had on the history of Texas occurred when after his capture on April 21st, 1836, Santa Anna saved himself from execution by giving the Grand Hailing Sign of Distress. With Santa Anna's fate still in the balance, President Andrew Jackson, a member of the same Masonic Lodge as Sam Houston, (Cumberland Lodge No. 8 in Nashville, Tennessee) wrote to Houston and implored him to spare Santa Anna's life. Although, Santa Anna apparently neglected his own Masonic obligations, it is clear that those Masons around him remembered theirs.

Masonic lessons and experiences are waiting for us around every turn; Brother Jackson, thank you for sharing yours with us.



Submitted by Ric Fernandez, PM, Associate Editor NJF

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

John 1: 1-5

As you are all aware, "The Word" holds a place of great prominence in our ritual and in our Craft. We spend our Masonic careers searching for it.

What is "The Word"? What does it symbolize? Does it have an inherent power? Is it a gateway? Once found, will it automatically free us? Is it perhaps magical? Surely, it must have some specialness for Masons for we hold it in such high esteem.

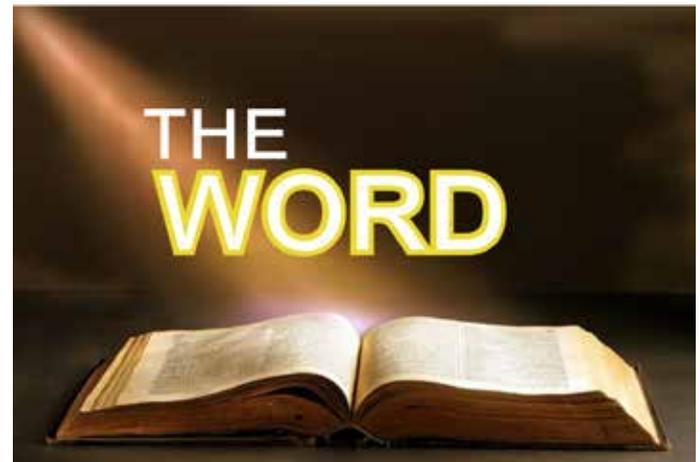
To Christians, Logos - the Word of God, or principle of divine reason and creative order, is identified in the Gospel of John within the second person of the Trinity incarnated in Jesus, their Christ. The doctrine of the Logos has exerted a decisive and far-reaching influence upon speculative and Christian thought. The word Logos has a long and storied history, and the evolution of the idea is that it embodies the unfolding of man's understanding and conception of God.

To comprehend the relation of this Deity to the world has been the aim of all religious philosophy. While widely divergent views regarding the Divine manifestation of the world have been conceived, the Greek word logos has been employed by a series of theosophists to more uniformly express and define the nature and mode of God's revelation.

Logos signifies in classical Greek both "reason" and "word." Though in Biblical Greek the term is mostly employed in the sense of "word," we cannot properly dissociate the two meanings. Every word inherently implies a thought. The two ideas, both thought and speech, are interblended and bound in the term logos; and thus, in every employment of the word, in philosophy and Scripture, both notions of thought and its outward expression are intimately connected.

I authored an article for this quarterly awhile back about the "relativity" of Freemasonry. Relative in that our craft teaches through allegory and symbols yet never directly tells us how to interpret them, allowing the brother to interpret our Masonic traditions relative to his own, unique life experience. To me, this "relativeness" of the Craft arises from its roots in deist-humanism; that is, its members must believe in God (Deism) and must be *human* beings (humanism) in order for Freemasonry's lessons to apply, to make sense.

Life may exist on other planets, perhaps even intelligent life. Nevertheless, our existence as human beings on this Earth is unique and dissimilar from any other experience of any other lifeforms on this planet or elsewhere. Once born, we have a growing conscious awareness of ourselves, of our surroundings. Although in the company of our fellow human



beings, we are ultimately alone to make sense of our very human, unique experience. We deal with our day to day lives and the stark reality that *from dust we come and to dust we shall return*. As Fyodor Dostoyevsky said, *"The mystery of human experience lies in not just staying alive but in finding something to live for."*

It was in this light that I considered "The Word". My recent readings in Buddhism and the early history of Christology led me to some interesting insights which I share for your contemplation. *"The first thing that attracts our attention"* was from the Old Testament where we are told that God's first creation, before the universe, before Adam and Eve, was Wisdom. For if you understood *the wisdom* of the way the world was created and then lived a life in accordance with this knowledge, you would lead a happy and fulfilled life. Wisdom is described in the Old Testament as the pure emanation of the glory of the Almighty, the image of his goodness. Adam and Eve did not achieve that wisdom, succumbing to earthly delights, and thus losing Eden.

To John the Evangelist, "The Word" was Jesus. To early Christian Agnostics, "The Word" was the "secret knowledge" that Jesus brought to us which would allow us to release our "divine spark" and return from whence we came. To the Greeks, their perception of "The Word", or more literally, "Logos", stood for logic and reason. To the Greeks, if you wished to understand your world, you needed to comprehend the logic or Logos of the way things are and how we, as humans, relate to that logic or Logos. As in the Old testament, Logos to them was also born from Wisdom.

Thus, Logos is not only integral in nature, but also an intrinsic part of being human. If we understand our world and how we fit in it, we can learn to live more fruitful and complete lives. Our pursuit of materialism and pleasure keeps us further attached to meaningless appropriations and ultimately keeps us distant from our true journey here on Earth. We must try to move from the complexity of the material world and the pursuit of associated pleasures to something far more superior and ennobling to find true



The Word: For Your Contemplation...

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meaning and fulfillment in our lives. This, I believe, means accessing and acknowledging the Logos, "The Word", that God has placed *within* us and *without* us. Becoming aware and merging these two Logos, will lead us to spiritual wholeness and self-mastery. This is transcendence. This to me is the meaning of "The Word". This is our return to Eden and an active, daily practice of Freemasonry is the road home.

Freemasonry has often been mislabeled a religion. Freemasonry is not a religion but rather a *practice*, a way of life. The first step in this practice is attained in our personal interpretations of Masonic symbols and allegories as we are reminded in the Entered Apprentice degree: *"Freemasonry is a beautiful system of morality, veiled in allegory and illustrated with symbols. It was established by wise and virtuous men with the praiseworthy design of recalling to our minds the most*

solemn truths in the midst of the most innocent social pleasures. Truth is its center". The second step is the application of this knowledge in our daily lives, implementing the lessons we learn from the Craft as we travel the earthly plane. If we follow this practice, with diligence, prudence, temperance, and perseverance, it will lead us to that heavenly kingdom where faith and hope shall end and love and joy prevail through eternity.

We must remember however that "The Word", is like the perfect ashlar; a goal worth striving for, but never truly achievable in our mortal life. Thus, we have a substitute for, "The Word". Thus, we keep searching for "The Word". This is what Freemasonry teaches me. This is how I understand, "The Word". What do you think?

Merchantville Lodge Travels to Gettysburg!

Submitted by Dave Martin, Senior Warden, Merchantville Lodge No. 119

On Saint Patrick's Day weekend Merchantville Lodge traveled to Gettysburg Pennsylvania for a weekend of Masonic work, family and fellowship. This weekend was something that had been in the planning stages for over a year by Worshipful Brother Robert Harris; who originally intended for the trip to happen during his year as Worshipful Master. The timing, however, just did not work and Worshipful Brother Eric Johnson graciously moved the event onto his year's calendar as Master. The event was open to the Brethren of the 18th Masonic District and their ladies, and friends and family. Accommodations were made at the Gettysburg Hotel,



which is right in the main square of the town of Gettysburg and conveniently across the street from Good Samaritan Lodge No. 336 and all kinds of restaurants and shops. Everyone checked in Friday afternoon and had dinner at the Pub and Restaurant adjacent to the hotel. Once notified that the lodge building was open, the brethren moved all of the New Jersey specific lodge paraphernalia into the building and then went back to the hotel to get dressed for the evening.

For anyone that has traveled to a Pennsylvania Lodge they

know that PA Masons do things a little differently than we do here in New Jersey. The District Deputy Grand Master of the 42nd District for the Jurisdiction of Pennsylvania, Worshipful Brother Darrin Catts, and the Worshipful Master of Good Samaritan Lodge No. 336, Worshipful Brother Matthew Terpstra assisted us in arranging the chairs and placing the rods to facilitate making their lodge our home for the evening. Worshipful Brother Johnson gave a brief explanation of the evening's events to the assembled brethren of Good Samaritan Lodge and proceed to open the lodge in due and ancient form with Bro. Dave Martin in the west, Bro. El Donado Vid Al in the South, Worshipful Brother Robert Harris as Senior Deacon and Bro. Shawn Roberts as Junior Deacon. Worshipful Brother Scott Vicari from USS New Jersey Lodge No. 62 served as Tyler and officer at large for the evening. After the opening was complete, the dispensations from both the Grand Lodge of Pennsylvania and the Grand Lodge of New Jersey were read authorizing Merchantville Lodge No. 119 to exemplify the Fellow Craft degree their at Good Samaritan Lodge No. 336.

After the reading of the dispensations; the officers of Merchantville Lodge moved into their chairs to proceed to perform the Fellow Craft degree. WB Robert Harris sat as Worshipful Master, WB Eric Johnson as Senior Warden, Bro. El Donado Vid Al as Junior Warden and Bro. Dave Martin as the Senior Deacon. Bro. Shawn Roberts prepared the candidate, Brother Entered Apprentice Donald Hoblitzel, as the Senior Master of Ceremonies with the assistance of Bro. Joseph Gismonde, and the evening was fully underway. It was our good fortune that even though the preparation room door was not located in the same position as it would be in New Jersey; they did



Merchantville Lodge Travels to Gettysburg!



Education

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have a door that would enable the Senior Deacon's floor work to be unaffected. The first section was performed and the candidate obligated then returned to the preparation room. The lodge was placed on refreshment for the preparation of the lodge for the Second Section.

Normally, Merchantville Lodge uses wooden stairs and miniature columns during the exemplification of the "stair lecture". For this special event however, a very old and ornate tapestry was borrowed from Collingswood-Cloud Lodge by permission of the Worshipful Master Martin Bogardus. The tapestry rolled onto the floor and actually "wound" around the altar, giving the Senior Deacon and the candidate perfect visual cues of the work, and maneuvering them to the appropriate locations for the floor work. Since the Second Section "stair lecture" is not performed in this manner by the Pennsylvania jurisdiction; all of the PA and NJ Masons alike were impressed with the object and it definitely added to the enjoyment of the evening. Once the alarm was given and the gavel sounded; Bro. Martin proceeded to conduct the candidate through the first parts of the lecture without the benefit of having the actual representation of the columns normally placed outside the door of the preparation room (another difference between the jurisdictions). Worshipful Brother Scott Vicari then took the Brother up the winding stairway and gave an excellent performance of the "stair lecture". Bro. Martin then took the Bro. Hoblitzel to the East and Worshipful Brother Barry Hanson gave the "G" lecture.



After the degree was finished, the Right Worshipful District Deputy Grand Master closed the Lodge in short form and plans were made to meet with the brethren for fellowship at the hotel bar across the street. The ladies had been enjoying the evening as well, and once tuxedos were exchanged for more comfortable clothes good fellowship was had amongst the brethren from Good Samaritan Lodge.

The next morning most everyone found themselves at the Lincoln Diner for breakfast; just around the corner from the hotel and across the street from the railroad station that Lincoln arrived in when he came to Gettysburg to deliver one of the most famous speeches in American history. Once everyone



was fed, the tour bus picked everyone up directly from the hotel, and a guided tour of the Gettysburg battlefield was conducted by a brother Mason from Pennsylvania. The tour guide highlighted many areas of particular interest to Masons, and the first stop of the tour was to the "Friend to Friend" monument. The tour continued through the battlefield and though it was a chilly Saint Patrick's Day afternoon spirits were high as several stops were made to observe the monuments and the battlefield from Little Round Top. An impressive sight indeed. The tour ended and the brethren and their ladies had time to walk around the square and do some shopping and sight seeing before dinner that evening.



Worshipful Brother Harris had arranged to have a catered dinner at the hotel in a private room with bar service. Since it was Saint Patrick's Day; there was definitely quite a few interesting people out and about so having a private dinner was a perfect way to end the day. Darrin Catts, the District Deputy for the 42nd District of PA attended the dinner along with other brethren from Good Samaritan Lodge. Worshipful Brother Harris presented all of the attendees a pint glass commemorating the event with Merchantville Lodge's emblem, the words "Gettysburg Trip" and the dates adorning the glass. The meal was excellent and afterwards the brethren and ladies enjoyed some of the festivities of Saint Patty's Day there at the hotel.



Everyone was accounted for on the next morning and breakfast was once again had at the Lincoln Diner by most. Everyone checked out of the magnificent Gettysburg hotel and made their way back to NJ. It was a great weekend and all who attended mentioned how much fun it was to gather together away from the confines of the lodge. Special thanks go out to Worshipful Brother Harris for setting up the event, Worship Master Eric Johnson for hosting it and to the Brother's of Good Samaritan Lodge No. 336 for allowing us to represent the jurisdiction of NJ in their lodge.



History-Making 2019 Gala

Masons in Action

Submitted by Bro Art Campbell, Matawan Lodge No. 192

The Senior Wardens of the 17th District are not wasting time in preparing for the East! These Brethren have already created a bond across the District as they anxiously look forward to sitting in the East for their year as Worshipful Master. That being said, they are planning on starting off the year in a classy unprecedented fashion.

On the evening of Saturday December 29th, they will start a new tradition in the 17th District by having a unified 2019 Officer Installation Gala for all seven of the District's Lodges. After years of fragmented parties and competing events, the Brethren called a meeting with RW D. Melville Russen Jr., District Deputy Grand Master of the 17th District, and planned a one of a kind celebration of the newly installed 2019 Officers in the form of a black tie New Year's Eve gala. The event will be a very proud statement to the health of the fraternity as a whole and will exemplify the extending strong ties to the State of New York Grand Officers and Brethren who will also be attending.

The Lodges participating in the District-wide celebration include:

- Navesink Lodge No. 9
- Monmouth No. 172

- Olive Branch Lodge No. 16
- Durand Lodge No. 179
- Caesarea Lodge No. 64
- Matawan Lodge No. 192
- Ocean Lodge No. 89

This year's honored guests include the MW Roger B. Quintana, Grand Master of Masons for the State of New Jersey, his Grand Line, and staff. This event is open to all Brethren, all Masonic appending bodies, and most of all, our friends and family. Please join us as we gather our Beloved Fraternity at the Jumping Brook Country Club for a spirited night of history, unity, fellowship, dinner, open bar, and entertainment from a variety of decades.

Tickets will cost \$60 and include dinner buffet with an open bar. Jumping Brook Country Club is centrally located, less than one mile off GSP Exit 100. Nearby hotel lodging is available for those who wish to stay. Please visit www.durandlodge.com, www.nj17masons.com, or any 17th District lodge website for more info and ticket purchases. We thank you for joining us in celebrating the New Year and the 2019 New Officers of the 17th District.

Old Glory Retired with Honor



Submitted by teven Wendowski, P.M.

Genesis Lodge No. 88 hosted its third annual flag retirement ceremony and family cook-out at its last Regular Communication (June 27, 2018) prior to summer break with Worshipful Master Michael Volk serving as Grill Chef (with help from his appointed officers). Senior Warden Mark Johnson and Junior Warden Kenneth Hensley served as the flag retirement masters of ceremonies. Following flag etiquette

protocols, the worn American flag was cut into thirteen strips of red and white, then properly placed for incineration by lodge Brothers and their family members. The blue field of the American flag was placed by USMC veteran Right Worshipful George Olsen, P.P.G.M., Grand Lodge Trustee. The Masonic Flag which we also proudly flew in front of our building was placed by Past Masters Michael Emerson and Klaus Angermueller.



18th District Scholarships and Awards

Masons in Action

Submitted by the 18th District Light, Journal of the 18th Masonic District

“You can see it in the trees. You can smell it in the breeze. Look around, look around, look around. — June is bustin’ out all over!” So Nettie Fowler sings in the famous song from Rodgers & Hammerstein’s *Carousel*. For Masons in the 18th District, June busts out with high school and college graduates, teachers, administrators, and the awards we bestow upon them to show Masonic support for Public Education.

On Wednesday evening, June 6th, Rising Sun Lodge No. 15 and Lazarus Lodge No. 303 held their joint annual Education Night Banquet and Awards Ceremony. The evening was ably emceed, as it has been for years, by RW Howard Kanowitz, who also presented Rising Sun’s awards for the evening. Making the awards for Lazarus with his own unique style was WB Dino Stephens.

Rising Sun Lodge

Rising Sun, through its Rising Sun Scholarship Fund, Inc., a wholly owned 501(c)(3) charitable subsidiary of the lodge, granted \$2000 scholarships to Jake Keppen, son of Bro. Donald Keppen, Jr. and Theresa Chamberlin, and grandson of Bro. Donald Keppen, Sr., and to Owen Vermette, son of WB Greg & Jennifer Vermette. Jake, who has already made a mark as a sportswriter, is graduating from Delsea Regional High School and expects to attend either Rutgers or Rowan to study Journalism. Owen, graduating from Haddon Township High School (go Hawks!) will be attending the Culinary Institute of America (the “other” CIA) and from what we’ve heard of his culinary skills, we’re hoping he comes back and volunteers to cook dinners for the lodge!

Rising Sun’s Educator of the Year is Ms. Allie Westerside, an accomplished Art Teacher in the Haddonfield public school system, also active in many extra-curricular activities and organizations. Allie received a beautiful plaque and cash award from the lodge. Ms. Westerside was also chosen by the



Appearing L to R: RW Howard Kanowitz, WM Vince Capone, Jake Keppen, Allie Westerside, Owen Vermette, Marianela Abreu-DeJesus, WB Dino Stephens, and Ericka Okafor.

18th District as the 18th Masonic District Educator of the Year, and Rising Sun is proud to have been able to sponsor such an outstanding educator for our District.

Lazarus Lodge

Recognizing that top-notch academic administrators, like teachers, are indispensable but often undervalued and underappreciated, Lazarus Lodge selected an Administrator of the Year as well as a Teacher of the Year. The Administrator’s award was given to Ms. Ericka Okafor, Principal of Woodrow Wilson High School in Camden, and the Director of ESL (English as a Second Language) programs for the school district. Lazarus’ Teacher of the Year, Ms. Marianela Abreu-DeJesus, is a Spanish teacher, also of Woodrow Wilson, who just acquired her Masters Degree in ESL from Rowan University.

Collingswood-Cloud Lodge

Collingswood-Cloud Lodge No. 101 participated in Collingswood High School’s 30th Annual Academic Awards Reception officiated by

Collingswood High Principal Mr. Matthew Genna, who oversaw awards given by 69 different organizations to 242 students in all classes, freshmen through seniors. Recipients are chosen by Collingswood’s Academic Review Board, and Collingswood-Cloud’s \$500 award for academic achievement went to senior Robert Upshur. Due to school policies, no other details were made available about Robert.



WM Martin Bogardus with awardee Robert Upshur.

Collingswood-Cloud also awarded its traditional annual grant to a graduating senior from Gloucester High School. This year’s award went to Ms. Li Lin. Li is a senior from Gloucester City and an ESL student. Her family is from China’s Szechuan Province. Like Mr. Upshur, she was chosen by an Academic Review Committee, and received Collingswood-Cloud’s award based on overall academic performance, including achievement of a 4.4 GPA, which she accomplished with the assistance of “bonus points” for her AP (College Advanced Placement) classes. Li plays soccer for Gloucester High and co-heads the Stage Crew for such musical stage productions as this year’s *The Little Mermaid*.



Lewis Society Meets for 9th Annual Reunion



Submitted by Ricardo J Fernandez, GC, Trenton Cyrus No. 5

Oh, what a night!

Most worshipful Roger B. Quintana and his son and Lewis Andrew Quintana celebrated the unique and special bond that can develop between father and son when they are both Masons.

June 5 was the ninth annual Lewis Society of Trenton Cyrus No. 5 dinner meeting. This meeting is usually restricted to our lodge membership. Because of my current appointment as Grand Chaplain, and the fact that the Grand Master has a son that is a Lewis, it seemed like the perfect opportunity to lift our usual restrictions and invite the Grand Master, his son, and other eligible grand staff members who either had a Lewis Jewel or met the criteria for a Lewis Jewel.

The event was held at the Cranbury Inn in Cranbury, New Jersey. The Inn is quite historical, dating back to 18th century and is located at what was then and still is, the central crossroads of New Jersey. As such, it was frequently visited by historical figures of the day. We were fortunate to use the Tap Room for our festivities for the night. This room is one of the oldest in the inn and is the location of the original tavern. Besides the colonial décor, the walls are decorated with tapestries depicting scenes from the revolutionary era.

Twenty-seven brothers were in attendance, many from Trenton Cyrus No. 5. Also in attendance was the Grand Master and his Lewis and other eligible Grand Lodge staff including RW Len Vander Horn, RW Hank Fratz, RW Antonio Abano, RW Bruce Kalogera, RW David Weiss with his Lewis Brother Ian Weiss. MW John Ryan was also scheduled to attend but a last-minute problem arose and so was not present... maybe next time!

The night was filled with Fellowship, Fraternity, and Further light with presentations on the Lewis operant tool and the Lewis Mason, the history of the Cranbury Inn, and personal reflections by the attendees of their Masonic family

histories. Many shared intimacies regarding the intrinsic value of the Lewis bond between father and son. In addition, celebratory toasts were given by the various attendees to the many aspects of our camaraderie as Lewis Masons. Brother Andrew Quintana, as youngest Lewis Mason present, rendered his first Lewis toast. As customary for this event, we concluded the evening with cigars and after dinner drinks in the attached porch.

Forming a Lewis Society in your Lodge is an easy thing to do. Approach your Lodge secretary and ask for information regarding membership. Look for paternal family connections between your members, either by blood or by law, find a place to dine and start making phone calls. This is how our lodge started our tradition in 2010. Now we number between 25 to 30 attendees at each event. We decided to require that at least one of the Lewis brothers needs to be a current member of our lodge. We do this to limit the number of people who can attend and maximize the intimacy of each occasion. In your lodge Lewis society, you can determine what your inclusion-exclusion criteria will be depending on the desires of your brothers.

Each size group has a different flavor, but the smaller group are particularly wonderful as you get to share the uniqueness of the Lewis experience with all at the table. The initial reunion of 2010 had only ten individuals and that remains one of the most memorable Lewis nights for me personally. If you need help with some ideas on how to get your Lewis Society going, give me a holler!

Grand Master Quintana and his Lewis seemed to enjoy the night and the Grand Master shared some heartfelt and comical experiences as the father of a son who is also a Mason. He enjoyed the night so much that our Grand Master has asked me to chair a committee to see if we can put together a statewide Lewis night. Hopefully, I will be able to accommodate his wishes during his year.

It bears repeating, Oh, what a night!



Wilderness Adventure

Submitted by Bro. Tim Boyle, with exaggeration provided by the 18th District Light

The downed tree barred their way, crossing the water from bank to bank. There was no getting around it — both banks being too steep and muddy to permit landing — and no passing vessels under it. The only solution lay in clambering onto the massive trunk from a rocking canoe, lifting the canoe from the water and across the barrier, then lowering it into the raging river and reboarding, all without losing gear or, worse, falling into the treacherous waters and being washed away. If the party was to survive, only Brotherhood and teamwork would see them through!

No, this tale isn't from the journals of Brother Masons Lewis and Clark; it's more timely and more personal — a challenge recently met by our own 18th District Brothers.

The true mettle of Masonic Brotherhood was tested when fifteen intrepid souls from Rising Sun Lodge No. 15 found themselves challenged to survive a 50 mile voyage by canoe and portage down the treacherous rapids-fraught waters of the American wilderness. Although no ruffians or loss of life were encountered, nature alone commanded that it be "rough and rugged road to travel!"

Yeah, okay, you got me (the editor) - it was fifteen Brothers, family, and friends, on a pleasant day-trip of a few miles up and down a stretch of Rancocas Creek this past May 26th — though the part about the downed tree is true, if a wee bit exaggerated. Brother Tim Boyle, Senior Warden of Rising Sun, reports:

On a partly cloudy May day, under a mild threat of rain that fortunately never materialized, Brotherhood was found on both land and water. Rising Sun Lodge No. 15, F&AM, began what we hope will be a new annual tradition with its first-ever canoe outing on Rancocas Creek. After meeting the challenge of postponements due to inclement weather and other unforeseen circumstances, the brethren of Rising Sun were finally able to meet the challenge of testing their canoe and kayaking skills, paddling up (and down) Rancocas Creek for what turned out to be a great family outing.

With approximately fifteen in attendance, the trip started at Clark's Canoe Rental in Pemberton around 9:30 AM. Most chose canoes, while a couple opted for kayaks, and we were off at last. Undeterred by a forecast of possible rain showers, the group enjoyed what turned out to be a partly cloudy, but welcomingly breezy day. With the waters of the Rancocas dammed, paddling upstream was not overly tough.

Numerous downed trees created challenges to paddling skills, but Masonic Brotherhood prevailed as those in the front ranks were able to "advise" those in the rear of "approaching danger." The most challenging of these woodland obstacles was a downed tree which spanned the entire river, demanding each boatload of rowers to disembark from canoe or kayak, balance on the tree, and haul the boat up and over the log to re-embark on the other side without losing purchase and falling in the water. With mutual assistance, everyone made it safely, and we paddled on to the turning point, where a lunch break and good conversation gave welcome respite from our upstream labors and added to the enjoyment of the event.

The trek back downstream was faster, as expected, and the weather remained cooperative. The total trip covered about 3.3 miles (not 50!) upstream and down. Though it may not have been the most challenging outdoor adventure, it also wasn't a lazy day in the sun. Most were pleasantly exhausted by the end. But a great time was had by all, and Rising Sun Lodge will have another canoe trip next spring, during my year in the East.



Brother Tim Boyle



Wm Vince Capone and son Dave



Bro. Pat Gorman & Family



Liam succumbs to the rigors of the day!



Construction Underway on Lodge Building

Masons in Action

Submitted by Bro. Robert Gaydos, Raritan Valley Lodge No. 46



The first new Masonic lodge building to be built in New Jersey in nearly 25 years is taking shape in Somerville. Construction began in late April on the new home for Raritan Valley Lodge No. 46. The building is located on property owned by the lodge on North Doughty Avenue, just off of Main Street in the thriving Somerset County borough.

The start of construction culminated a four year effort by lodge members to rebuild on the site, following the loss of their previous building. That structure, at which the lodge had held its meetings since 1955, suffered a catastrophic roof collapse on Feb. 14, 2014 due to a heavy buildup of snow and ice. The roof collapse destroyed the upper floor of the building including the lodge room and caused significant structural damage, which necessitated the razing of the entire edifice. Lodge members salvaged what they could but many artifacts from the lodge's long history in Somerset County were lost.



After four years of effort lodge members are excited that the new building is finally taking shape. They see their new home as a symbol of rebirth for their lodge and for New Jersey Freemasonry in general. *"Our rebuilding project has been marked by challenges and we are also facing challenges as a Fraternity in terms of declining membership"* said RW David Weiss, Grand Chaplain, the Worshipful Master of Raritan Valley Lodge No. 46. *"Nonetheless we believe strongly in the future of Freemasonry and see this project as a symbol of that faith."*



When completed, the 10,000 square foot building will be the first new Masonic lodge in New Jersey to be constructed since Trinity Lodge No. 79 in Egg Harbor Township in 1994. The architect on the project is Ralph Finelli of Sergeantsville and the general contractor is Len Perre of Creative Design Build Corp. of New Providence.

WB Weiss noted that there is a strong feeling among members of the lodge that the stars are aligning and that great things are ahead. *"We have strong leadership at the Grand Lodge level in New Jersey as well as a blueprint for the future to attract and retain new members,"* Weiss said. *"This leadership coupled with the excitement surrounding our new building and our location in a growing, vibrant community positions us greatly for growth in the years ahead."*

Since being dislocated, Raritan Valley Lodge No. 46 has been meeting at the Central Jersey Masonic Center in Princeton, which also serves as home to Palestine Lodge No. 111 and Princeton Lodge No. 38. During the last four years the rebuild project has had its share of challenges. The original plans for the project had to be redesigned in the face of stark financial realities. It is now full speed ahead for a second, more "lean and mean" design. The project timeline calls for completion by the end of the year.

In the challenging weeks and months that followed the destruction of their lodge, Raritan Valley Lodge No. 46 could have given up on the dream of a new building and opted to sell their property, rent space elsewhere, or merge into another lodge. However, WB Weiss said the lodge recognizes



Construction Underway on Lodge Building

Masons in Action

continued from page 30

the great opportunity that exists in Somerville, which is a community currently undergoing an explosion of new growth and revitalization. The lodge property is located just off of Main Street, which features shops, well-regarded restaurants, new apartments, shopping centers, and a NJ Transit rail station.

Raritan Valley Lodge No. 46 has been located in Somerville for more than 150 years. It can trace its history to 1767, when the “Lodge at Basking Ridge,” one of the earliest Masonic lodges in New Jersey, was created. The lodge was re-named Solomon’s Lodge No. 1 when it received its New Jersey Grand Lodge charter in 1787. Solomon’s Lodge No. 1 temporarily surrendered its warrant in 1829 and was

reformed and re-chartered in Somerville in 1857 as Solomon’s Lodge No. 46. The lodge has met continuously in Somerville ever since and in 2005 merged with Eastern Star Lodge No. 105 of Bound Brook, forming Raritan Valley Lodge No. 46.

To help meet the costs of the project, Raritan Valley Lodge No. 46 has been fundraising and soliciting donations, with more activities to come in the months ahead. Any lodges or individuals that would like to contribute to the project can send a check made out to “Raritan Valley Lodge No. 46” to this address: 41 Griggs Street, Somerset, NJ 08873

Any support, large or small, is appreciated, as this new building will mark a new era not only for Raritan Valley Lodge No. 46, but for New Jersey Freemasonry as well.

Grand Master Presents Award of Merit

Submitted by Br. Robert Gaydosb, Raritan Valley Lodge No. 46

MW Roger B. Quintana, GM, and RW Gregory J. Scott, DGM, presented the Grand Lodge Award of Merit to Br. Jason Sgaramella of Raritan Valley Lodge No. 46 at the lodge’s June regular communication. Sgaramella was recognized for his efforts at Kean University, where he is employed as Assistant Director of Recreation, Intramurals, Facilities and Events Management.

Sgaramella has made a concerted effort to reach out to Freemasons and their family members who are part of the Kean University community, offering support as needed to ensure that their time at the University goes smoothly.

In his remarks during the award presentation, the Grand Master commended Sgaramella for his efforts and challenged others in attendance to do the same, noting that Sgaramella is a shining example of who we are as Masons and what we do as Masons.



A Donation for Man’s Next Best Friend

Worshipful Brother Roger Thomas, on the right, presenting a \$5000 check from Clarksboro Lodge No. 87 to the Seeing Eye Inc., on his visit to receive his 4th seeing eye dog. Brother Thomas spent 3 weeks training with his new dog in Morristown, NJ. This donation will allow Worshipful Brother Thomas to name a future dog. His choice is “Rusty” in honor of R.W. “Rusty” Frankie J. Mitchell, PGC, who was a great friend and mentor to many in the 21st district.



The Grand Lodge of New Jersey and MW Roger Quintana,
Chairman of the Masonic Charity Foundation, Invite You To



Masonic Family Day



At Six Flags Great Adventure & Safari!

When: *Sunday, September 9th, 2018*
10:30 AM – 9:00 PM

Where: *1 Six Flags Boulevard*
Jackson, NJ 08527

Price Options:

- *\$60 = One Discounted Park Admission, Parking Voucher, and All-You-Can-Eat "Picnic in the Park" with our Masonic Family (1:00-3:00 PM)*
- *\$23 = One All-You-Can-Eat "Picnic in the Park" only*
(Perfect for those Masonic Season Passholders to join us for lunch!)



Please fill out and return the bottom portion along with a check payable to "Grand Staff 2018" to: James Chwalyk, Jr. | 39 Newark Ave. | Bloomfield, NJ 07003
***** FORMS MUST BE RECEIVED NO LATER THAN FRIDAY, AUGUST 3RD, 2018. *****

Contact (973)-477-6641 or james.chwalyk.jr@gmail.com with any questions/concerns.



Contact Name: _____ Telephone: _____

Mailing Address for Tickets/Vouchers: _____

Discounted Park Admission/Parking/Picnic: \$60.00 X _____ = \$ _____ .00
Qty

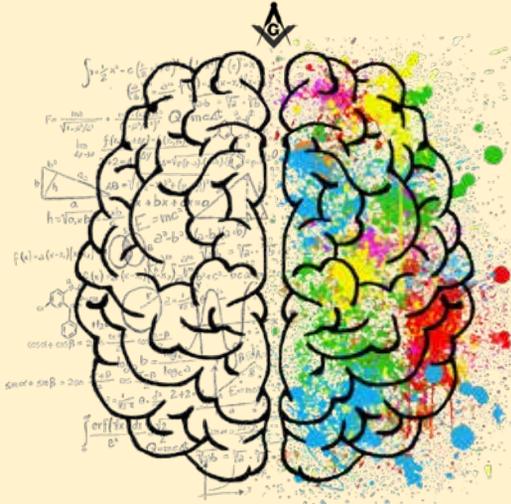
Picnic Only: \$23.00 X _____ = \$ _____ .00
Qty.

Total Enclosed = \$ _____ .00

MASONIC FAMILY DAY 2018

THE GRAND LODGE OF NEW JERSEY PRESENTS

“MASONIC EDUCATION ON STEROIDS” WITH DR. JOHN S. NAGY



DR. JOHN S. NAGY, AUTHOR OF “BUILDING BETTER BUILDERS SERIES”

Brother John S. Nagy is a 32 Degree Mason, Lodge Musician, 2014 recipient of the 2014 Duane E. Anderson Award for Excellence in Masonic Education and Masonic Education provider to Lodges that support his efforts to share.

John has spoken, trained and facilitated at Blue Lodges, Grand Lodges, Table Lodges & Festive Boards, Research Lodges and Grand Lodge Breakout Sessions, and Masonic College Convocations throughout the United States. He has been engaged in speaking activities since 1989.

THREE GREAT MASONIC EDUCATION PROGRAMS AVAILABLE

**FRIDAY
SEPTEMBER 14
2018**

PRIVATE RECEPTION WITH DR. JOHN S. NAGY

- ▶ \$75 Per Person ▶ **Limited to 60 People** ▶ Open To Masons & Significant Others
- ▶ 7:00pm ▶ The Farmhouse, Burlington, NJ ▶ Dress Business Casual
- ▶ Network, Socialize And Have a Great Time With Your Brothers And Friends

**SATURDAY
SEPTEMBER 15
2018**

BUILDING BETTER BUILDERS OF UNCOMMON MASONIC EDUCATIONAL WORKSHOPS

- ▶ \$35 Per Person ▶ Open To Master Masons Only ▶ 8:00am Registration
- ▶ 9:00am to 4:00pm Workshop ▶ Fellowship Center, Burlington, NJ ▶ Dress Business Casual
- ▶ First 100 To Register Will Receive A Copy Of Dr. John S. Nagy's Book “A Brother Asks”

**SATURDAY
SEPTEMBER 15
2018**

GRAND LODGE TABLE LODGE WITH COACH NAGY AS GUEST SPEAKER

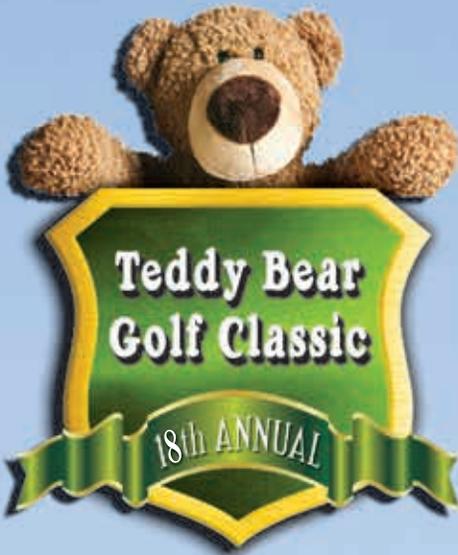
- ▶ \$50 Per Person ▶ Open To Master Masons Only ▶ Dress Business Casual
- ▶ 6:00pm Social ▶ 7:00pm Start ▶ Fellowship Center, Burlington, NJ
- ▶ Network, Socialize And Have A Great Time With Your Brothers

**TO REGISTER BY MAIL, MAKE CHECK PAYABLE TO “MASONIC CHARITY FOUNDATION” & MAIL TO:
R.W. MOHAMAD A. YATIM, GEO, 18 CLYDESDALE ROAD, SCOTCH PLAINS, NEW JERSEY 07076**

TO REGISTER PAYMENT ONLINE, GO TO: WWW.NEWJERSEYGRANDLODGE.ORG

PLEASE DIRECT QUESTIONS TO:

R.W. MOHAMAD A. YATIM, GEO, **PHONE** 484-995-3337 **EMAIL** MAYATIM@HOTMAIL.COM



For the benefit of
**The Children's Dyslexia Centers
of New Jersey**

Monday, September 24, 2018

Burlington Country Club

Burrs Road, Westampton (Mt. Holly), New Jersey

- 10:00 AM REGISTRATION** Free Gifts. Complimentary warm-up at driving range.
- 11:00 AM LUNCH** Hot dogs, hamburgers, iced tea & lemonade.
- 12:00 PM SHOTGUN TEE-OFF** (Best ball) scramble format. Ladies & seniors over "60" may play from the forward tees (except prize holes).
- HOLE-N-ONE** On selected par 3 wins you \$5,000 & \$5,000 for Learning Centers.
- AFTER-GOLF APPETIZERS, CASH BAR**
- PRIME RIB DINNER**
- DRAWING** For chance to hit for One Million Dollars.

Limited to first 100 players with full payment of \$165.00. Ladies are welcome.

Make checks payable and mail to: Valley of Central Jersey-Golf, 103 Dunns Mills Rd., Bordentown, NJ 08505.

Name: _____ Phone: _____

Address: _____

OTHERS IN FOURSOME: (Please fill in name & address).

2. _____

3. _____

4. _____

SPONSORSHIPS: **HOLE SPONSORS:** **Platinum - \$5,000** (includes all the days amenities for (4) golfers plus proper signage indicating their support of the event); **Titanium - \$2,500** (includes all the days amenities for (2) golfers plus proper signage indicating their support of the event); **Gold - \$1,000; Silver - \$500; Bronze - \$150.** (May purchase more than one). **MILLION DOLLAR SHOOTOUT - \$2,500.** **LUNCH SPONSOR - \$2,000. BEVERAGE SPONSOR - \$1,500. CLOSEST TO PIN - \$750.** All sponsorships to be recognized at event.

Name: _____ Company: _____

Address: _____ Phone: _____

DIRECTIONS: Exit NJ Turnpike at Exit 5, right on Rt. 541 approx. 1 mile to Burrs Rd., left to Country Club. From I-295 Exit 43B, south to Burrs Rd., left to Club. From Rt. 130 - at Burlington take Rt. 541 south to Burrs Rd., left to Club. **Need directions please call: 609-267-1887.**



Third Annual Holiday Party



Hosted by:

MW Roger B. Quintana,

Grand Master of Masons of the State of New Jersey and Chairman,
Masonic Charity Foundation of New Jersey

Dancing – Open Bar – Ugly Sweater Contest – Prizes



Thursday, December, 27th 2018

6:00pm- 10:00pm @

The Shadowbrook

1 Obre Place

Shrewsbury, NJ 07702

Tickets- \$80.00 per person

Checks to “Grand Staff 2018”

Mail to: David Steiner

260 Hamilton Rd, Teaneck, NJ, 07666

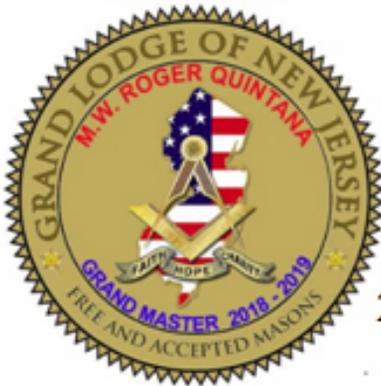
Please RSVP by December 14th 2018

Contact RW David Steiner to RSVP or any other questions

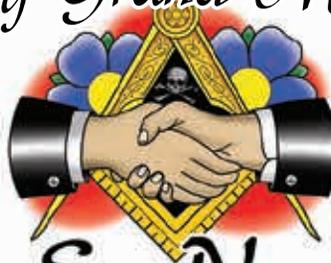
201-833-9222 or Dsteiner65@gmail.com

Near By Lodging: Double Tree by Hilton (732)544-9300

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New Jersey Grand Master 2019



*Gregory & Nancy Scott
Invite You to Join Them*

*As they sail away
July 26 -
August 3, 2019*



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Don't be left at the Dock!

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