

The Journal of the 18th Masonic District

18th District Light

Masonic Light, Happenings and Events From Around the District

COVID-19

LODGES OF THE 18TH DISTRICT

Audubon-Parkside #218
Campana de Libertad #376
Collingswood-Cloud #101
Laurel #237
Lazarus #303
Merchantville #119
Mozart #121
Rising Sun #15
USS NJ #62

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MAY 2020

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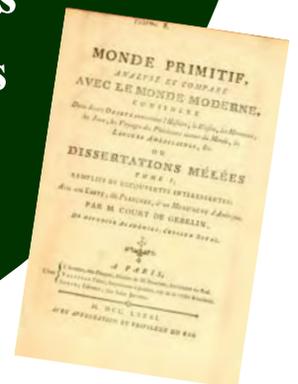
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18th District Light - Journal of the 18th Masonic District
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From the Editor

Brethren,

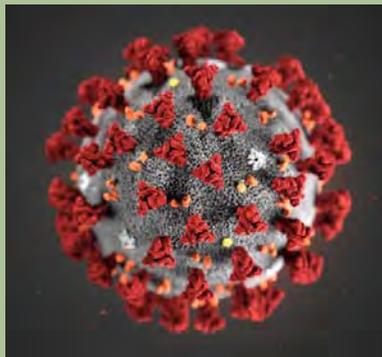
While in development, this edition evolved into a somewhat “themed” issue, beginning with *Skull and Crossbones*, from WB Capone. When I spotted the article on the Tarot in Bro. Donaldson’s Scottish magazine, the shared theme of Masonic symbolism made it seem a perfect companion piece to WB Capone’s and inspired me to do a little more research and add to it. That in turn led to the discovery of the connections to Bros. Waite and Court de Gebelin, the subjects of two Masonic Profiles in this issue.

I’ve tried to pack this issue with reading, to make up for the absence of the many normal events that should be going on at this time of year. Please note — **the May 2nd Blood Drive is still on** — as one of the few events to survive the public assembly prohibitions. There is a huge shortage of blood, so now is the time for the simple heroism of coming out to donate.

May everyone stay safe and healthy during these challenging times. And please use the abundance of unexpected downtime to remember your older, perhaps isolated, brothers. Reach out to one another by phone — a friendly voice is the best cure for loneliness!

Dave

On the Cover: In case anyone is still wondering, COVID-19 stands for “COronaVirus Disease 2019.” It is the disease being caused by a “novel coronavirus.” There’s little more to say here that will be more timely or relevant than what you’re hearing and reading in the news every day. But whether we like it or not, COVID-19, and the nasty little bug that causes it, are the driving forces in our lives today, and so, an image of the virus got chosen for this month’s cover.



IMPORTANT!

COVID-19

Although there had been no official announcement from the Grand Master at the time I wrote this, common sense dictates that the cancellation/suspension of all Masonic gatherings and events shall continue on through May, and frankly, quite probably beyond. Despite wishful thinking and hype, the coronavirus and COVID-19, and the self-isolation and social distancing that have accompanied this crisis, are not going away any time soon, especially in the more crowded urban areas like ours. I caution everyone against false hope for a return to “normalcy.” A viable vaccine is still many months away, and there are many unanswered questions, such as whether the infected will gain immunity, and to what degree, from being re-infected. Be cautious, stay safe, and guard against misinformation by checking everything you hear against reliable news and scientific sources.

The world is my country, all mankind are my brethren, and to do good is my religion.

— Thomas Paine



Skull and Crossbones

by WB Vincent M. Capone, Rising Sun Lodge No. 15



The Skull and Crossbones is a symbol that delivers a poignant message in our society; it is a warning of death or poison to many who come across the macabre mark. The symbol itself is ancient in its origins, dating back at least to the 12th century, when its use became widespread through the medieval symbolism of the *Danse Macabre*.¹ But it may be most famously and widely recognized as the emblem on the “Jolly Roger,” the black flag flown by many 18th century pirates, though the symbol first became associated with piracy at least as early as the 14th century.



The Jolly Roger

As Masons, we first encounter the symbol while seated in the Chamber of Reflection prior to receiving the Entered Apprentice degree, and again in the Master Mason degree. Is there a connection between this well-known symbol of piracy and Freemasonry?



A Chamber of Reflection

The Skull and Crossbones symbol has long been seen as a *memento mori*,² an object which serves as a warning or reminder of death. In the Blue Lodge, when we find the Skull and Crossbones in the Chamber of Reflection³ before receiving the Entered Apprentice degree, it is being used to indicate that “the grim truth is that death is ever imminent,” a message further emphasized when we ask a candidate to write out a Last Will and Testament and reflect upon how his life, and how he has lived it, would look if he died that very night. The lesson is meant to be that a Mason begins to prepare for his death by continuously improving himself, a process that begins with the Entered Apprentice degree and continues throughout his life as a Freemason.⁴

¹ An artistic genre of allegory of the Late Middle Ages on the universality of death, also known as the Dance of Death: no matter one's station in life, the *Danse Macabre* unites all.

² Literally translated, “remember that you must die.”

³ A *Chamber of Reflection*, a specially prepared room used in readying the Entered Apprentice candidate both mentally and emotionally for the journey upon which he is about to embark, is used by several lodges in New Jersey, including Rising Sun Lodge No. 15, right here in the 18th Masonic District.

⁴ Other Masonic writers have proffered a more esoteric explanation of the Skull symbolism, holding that the Skull symbolizes that all of Masonry starts in and remains a development of your mind.

The Master Mason degree teaches us how to live a life with integrity, face death with fortitude, and of the power and the triumph of an unfaltering faith in God. It is awash in messages about the darkness of death, resurrection, and the immortality of the soul. Such themes seem aptly illustrated by the Skull and Crossbones, and are eloquently depicted on various beautiful Tracing Boards. The Skull and Crossbones is obviously a Masonic symbol with a great deal of history and influence over the Craft. But how did it first enter into use as a Masonic symbol?

According to historians at the Whydah Pirate Museum, pirates started using the Skull and Crossbones on their flags in or around 1710. By 1720, a flag bearing the Skull and Crossbones had become the most common flag on pirate vessels. It was a symbol of death designed to strike terror into the hearts of those who resisted.

According to Albert Mackey, the Skull and Crossbones appears in Masonry in the late 19th century by way of the York Rite Chivalric Order. The symbol has a prominent role in The Order of Malta and The Order of the Temple degrees. The Skull and Crossbones also show-up in the Kodash degree of the Scottish Rite.

Did 18th century pirates like Black Sam Bellamy, Edward England, and John Taylor influence Freemasonry? Or did Freemasonry influence them?

We know that both the Skull and Crossbones symbol and its first association with piracy may date back to as early as the 14th century. We also know that Freemasonry may date back to at least a similar time, and despite Mackey's belief, the Skull and Crossbones was widely recognized in the middle ages thanks to the symbolism of the *Danse Macabre*.



Our “seafaring brethren” certainly seem to have been influential in one way or another. In 1720 at least 2500 men sailed under the Skull and Crossbones flag. According to most researchers these pirate crews were very democratic and transmitted signals via their flags. A red Skull and Crossbones flag flown while passing another vessel indicated that the ship would give quarter to those who needed such accommodations, whereas a black flag indicated the opposite.

Although there were pirate fleets that cooperated with one another, each pirate ship was autonomous, with a democratic system that included certain checks and balances. Democracy was not a philoso-

phy embraced or enjoyed throughout most of the world at that time, unless you were a Freemason. Masonic lodges had been secretly organized in democratic fashion for many years.

The piratical democratic system consisted of three branches of governance, starting with the Captain (Executive), who only had total control of the vessel when the crew was in battle. The Quartermaster arbitrated disputes between the crew and doled out punishments, like the modern day Judiciary, and the Crew acted as a Congress, by voting on important decisions such as when or if to attack another vessel, and when to elect a new captain. At a time when democracy was but a philosophical germ in the minds of the enlightened, it was in practice on the ships of pirates and in Lodges of Freemasons.

It is hard to say who influenced whom, but the recent discovery of the only intact pirate ship ever found may help explain how the Skull and Crossbones became a Masonic symbol. The *Whydah Galley* was a buccaneer ship skippered by the famed pirate Black Sam Bellamy. Evidence of whether he was in fact a Freemason is inconclusive, but the relics found on his wrecked ship certainly paint such a possible picture. The recovered shipwreck, the first and only recovered pirate ship, was filled with what we recog-



The pirate ship, *Whydah Galley*, sank in 1717 off the coast of Massachusetts



A pirate flag often associated with John Phillips or John Quelch

nize today as Masonic symbols, including the wounded or bleeding heart, hourglass designs, and the Square and Compasses engraved on what has been called the *Whydah Plate*. Remembering that Mackey dates the appearance of the Skull and Crossbones in Masonry to the late 19th century, if one goes strictly by the dates, it would seem that these “seafaring brethren” and their Skull and Crossbones may well have influenced Masonic symbolism. If the opposite is true, then early Freemasons may have made up an influential part of pirate crews. In either case, some connection seems inevitable. 

A Century of Service and Integrity

The Centennial of Crusade Commandery No. 23

by Gene Fricks, Grand Captain General



Crusade Commandery came into being in 1920 when one hundred members of Cyrene Commandery No. 7, Camden, NJ, petitioned the Grand Commandery of New Jersey to form a new Commandery. At that time, Cyrene had approximately eight hundred members. Ninety-six Sir Knights signed the petition, ninety-five from Cyrene and one from Damascus Commandery No. 5, Newark NJ. By the end of 1921, Crusade had grown to a membership of one hundred forty-six. The officers for the first

year included George Hammond, PC, Eminent Commander; Edward West, Generalissimo; James Scott, Captain General; Joseph L. Shackelford, PC, Recorder; and T. Yorke Smith, Treasurer.

The year 1921 saw Crusade Commandery meet on a separate night from the 23 Club and the Ladies Auxiliary, which was held the week following. These meetings were mostly social, with dancing and a five-piece orchestra at all of the meetings. The Commandery had a number of wealthy members whose generous contributions towards expenses led to the nickname “The Millionaire’s Commandery.”

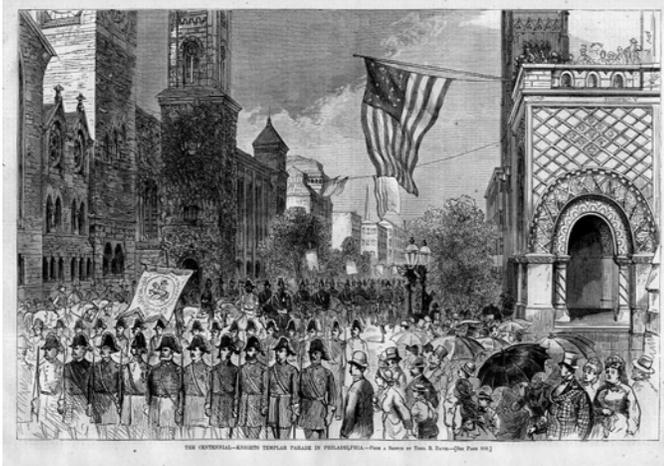
Mrs. Blair Frazee served as president of the Auxiliary until 1930. With the election of her son William as Commander, she thought that the Commander’s wife should be the president, to hold office while her husband was Commander. The auxiliary would transform into the Society of the Beauceant and survive until the turn of the century.

At its first public appearance on October 1, 1920, Crusade Commandery participated in the Grand Commandery Field Day upon the beach at Atlantic City with sixty-five Sir Knights in drill formation and subsequent parade. The Field Day was concluded with a reception and dance in Marine Hall at the end of the Steel Pier. A motion picture had been made of the parade and was shown at the reception and throughout New Jersey as publicity for Templary.



A Grand Commandery Field Day

The Grand Encampment of Knights Templar of the United States held its triennial conclave in 1921 in Philadelphia, PA, where Kensington Commandery hosted Crusade. A large parade and procession was staged in Philadelphia where Crusade had over 150 members in line. After the morning parade, Crusade members were guests at a luncheon at the Arcadia Hotel, then dinner at Louis' Café, where the famous Howard Lanning Radio Orchestra played. After dinner, there was a theater party.



An antique wood-cut engraving of the Knights Templar Parade in Philadelphia during the 1876 Centennial

In 1922 Crusade relocated to the new Masonic Temple in Haddonfield on Kings Highway. This magnificent edifice had been planned for construction in 1914 but World War I intervened, postponing construction. The building, was totally paid for by Sir Knight Henry D. Moore. The relocation caused an interesting reaction in the Grand Commandery, where the Grand Staff expressed some confusion about where Haddonfield was located (“a suburb of Camden”). Questions of jurisdiction with

Cyrene and Olivet Commanderies had to be resolved in order to effect the relocation. Crusade’s initial membership clustered along the railroad route from Camden to Atlantic City, with some members from Moorestown in the north to Clayton in the south, along the interurban rail routes.

In the Grand Encampment triennial conclave at Atlantic City in 1927, Crusade entered a horse-mounted patrol of some twenty Sir Knights. The horses were old livery stable nags that had been fed extra oats for additional pep during the parade.

The Grand Commander of New Jersey in his 1929 address, pointed up two concerns: the decline in membership; and compliance with the 18th Amendment to the U.S. Constitution and the Volstead Act. New Jersey had been one of the last states to ratify the act to implement the prohibition of the production and sale of alcoholic spirits. A 1915 state referendum to implement prohibition had been resoundingly defeated; the state assemblyman representing Camden County not only opposed prohibition but espoused the case for legalized gambling. Crusade was perhaps less affected than most Commanderies as Haddonfield had been “dry” since 1913. The nearby Tavistock Country Club, incorporated as its own municipality in 1921, and founded by a considerable number of the leadership of Crusade Commandery, provided an outlet until enactment of the Volstead measure. In 1929, Frank B. Hineline, president of Camden Stone & Lime, and a director of The Camden Trust, was elected Commander of Crusade.

Another proposal on the 1915 referendum had been granting suffrage, the right to vote, to women. This measure failed across New Jersey, except in Camden. Haddonfield had been the control center for the movement, both pro and anti, in southern New Jersey, with Haddonfield Lodge No. 130 at ground zero. In Haddonfield the parties were about equally spilt along religious denomination lines — the Presbyterians, Quakers, and Baptists in favor, the Methodists and Catholics opposed. Save for the Quakers and Catholics, the other three were heavily represented among lodge leadership and members, and they would encompass much of the leadership of Crusade Commandery after 1920. Perhaps the stricture against discussing politics in lodge helped to contain passions.

A review of 1929 reports from across the Grand Encampment revealed widespread non-payment of dues and suspensions. The failure of the Credit Anstalt Bank in Vienna, Austria, had spread first to Berlin, then domino-fashion to Paris, and then to London with banking and business failures. The American economy in the summer of 1929 seemed in boom times, but the euphoria masked troubles in agriculture and a faltering recovery from the Great Mississippi River flood. In October the stock market in New York experienced its then largest loss in American history.

At first, it appeared that the United States might weather the economic storm. By the summer of 1930, the stock market recovered most of its losses, but manufacturing showed the effects of the decline in liquidity and demand for goods. As production fell, so did employment. The 1930 Crusade Christmas Party was held at the Walt Whitman Hotel in Camden, with manager and Sir Knight James Scott in charge. Jim personally carved ten turkeys and served them family-style. However, during the Depression, Crusade experienced many difficult times. By the winter of 1932, unemployment stood at 21 percent, hunger and social unrest stalked the land. Freemasonry in New Jersey, and the Commanderies in particular sought to combat the storm with benevolent relief programs. Crusade's membership, which had stood at one hundred seventy in 1925, had declined to one hundred eighteen by the beginning of 1933. By 1935 seventy-five Sir Knights were recorded as in arrears, such was the impact of the economic distress.

Camden city was the economic center of mass for Camden County. In the 1920s six shipyards did business in Camden, ranging from the huge New York Shipbuilding Corp. down to the Matthais Yacht Building Company. Located across the Delaware River, the Philadelphia Navy Base afforded additional employment. This industrial complex supported a reported five thousand machine shops throughout the region. With the end of World War I and the completion of ongoing ship construction contracts, employment at New York Ship slipped from a



high of fourteen thousand in 1918 to less than twenty-five hundred in 1922. In 1923, the United States signed an international treaty to limit the size and displacement of navies. A number of major warship contracts were canceled and the USS *Lexington* was redesigned from a battle cruiser to an aircraft carrier, the first large one in the US Navy. Beyond the impact on employment, these actions led to labor strife and political repercussions. The two senators and two local Congressmen who had supported the treaty were defeated at the polls; for the first time Socialist candidates polled ahead of Republicans in Camden, and Democrats, the party of ‘rum, romanism and rebellion,’ made decent showings. All this had an impact on working members of the Masonic fraternity and especially on Knight Templary.

In 1924, an interstate commission set out to construct a bridge between Camden and Philadelphia. With materials from canceled naval contracts readily at hand, the bridge contract was priced attractively and work proceeded quickly. The new Masonic building in Haddonfield benefited from cut rate steel prices, and the new Scottish Rite auditorium in Collingswood would be constructed with steel members meant for battleships.

INSPECTIONS

Crusade’s first inspection in 1920 resulted in a first place among 28 Commanderies and Crusade would remain in the top ten percent for the remainder of the decade. In 1933, the Commandery’s bank failed. Inspecting officers arriving that evening were taken to Tavistock as an emergency measure for dinner. Inspections were a source of interesting and extraordinary measures. In 1944, the Commandery could not get enough officers to fill the chairs. Wartime employment schedules and travel restrictions resulted in no inspection. Score – zero. Other meetings failed for want of a quorum.

In the 1942 Grand Commandery *Proceedings*, the Grand Commander recounted that he had been ‘read the riot act’ by Crusade’s E.C. George R. Saunders Sr. regarding the inspection requirements for Commanderies with small memberships; four other Commanderies joined in the complaint. The Grand Commander sought advice from the Grand Encampment, and a special format inspection was devised. Two of those Commanderies would fail in 1952 and turn in their charters. At the time, the inspection procedure called for a four-point penalty for failure to turn out a twelve-man line for receptions and a six-man formation was an absolute requirement. In 1956-7 Saunders would serve as Grand Commander.

UNIFORMS

Masonic scholars tell us that the Grand Encampment adopted the military-style uniform in the 1870s as a membership promotion. Young men who had been too young to participate in the Civil War could now wear a uniform and sword and perform military drills. A



French Second Empire-inspired hat. or chapeau, completed the outfit. The Grand Encampment constitution provided that no one could be knighted unless he owned a uniform. However, these were costly. Receipts in Crusade's files identify a price of about \$86.00 for a full uniform in the early 1920s. For a working man, this equated to a month's wages. The Grand Commandery tried to overcome resistance by mandating that an escrow account should be maintained where a member could contribute until he had sufficient funds to make the purchase. In some cases, the time span to accomplish this stretched out to almost ten years. Knights would avoid the issue by staying away from inspections and other public occasions, which defeated one of the basic purposes of Templary. All of Crusade's knights who are recorded as purchasing uniforms between 1929 and 1932 were out of membership by 1936. At one point after World War II, Grand Commandery threatened to recall the charters for four Commanderies each with more than ten members without uniforms. The *Proceedings* noted that those forty

members offered to resign instead. Crusade's Saunders intervened to avoid a 'Mexican stand-off,' even though Crusade had not been at risk in this instance.

In 1942, shortly after the attack upon the U.S. Naval Base at Pearl Harbor by naval and air forces of the Empire of Japan, Grand Encampment petitioned the US War Production Board for a quota of wool cloth to manufacture Templar uniforms. The War Production Board denied the request and ordered that no Templar uniforms would be manufactured 'for the duration.' A solution was found by purchasing surplus Navy petty officer jackets, adding Templar buttons and other accouterments, and changing the Grand Encampment uniform regulations to accommodate the new style. This relieved, but did not eliminate, some of the shortfall. As the cost of chapeaus and swords continued a steady escalation toward \$1,000 by the beginning of the 21st century, some knights opted to purchase the so-called Class C uniform consisting of a distinctive sports jacket, or just wear a suit with their Order of Malta. Crusade, for two decades after 1990, saw adoption of the cap and mantel, the Templar uniform worn in



**Knight Grand Cross
of the Temple**

Canada and Europe, a design that predated the 1870s military uniform. In many cases, knights continued to avoid inspection meetings and public occasions where their lack of uniforms would incite confrontation.

Crusade's records for the period 1990-2010 are remarkably deficient in detail regarding activities. One list from 1992 notes that seventy-six Knights were paid up members, however, the recorder noted that only with significant exertion was it possible to have thirty members in attendance for an annual inspection. A third of the membership had moved out of state. By this time, too, many Crusade members adopted the cap and mantel uniform, rather than the Class A uniform with chapeau. A typical meeting after 1995 would have a majority of members in this alternative uniform.

Late in the 1980s, the Grand Commandery had adopted a prerequisite requirement for membership in the Council of Royal & Select Masters in order to become a Templar Knight. The motivation for this action was to stimulate membership in the council.

Van Hook Council No. 7, which enjoyed a close tie to Crusade, was positively affected. At the time, this imposition of an additional membership requirement was not seen as a detriment to Templary membership. During the 1990s, the Ancient and Accepted Order Nobles of the Mystic Shrine (a.k.a., The Shriners) eliminated a requirement for membership in either the Scottish Rite or Knights Templar. While relatively few Shriners in New Jersey used Templary as a vehicle for recruitment, the loss of the connection was felt.

By 2019, Crusade Commandery had shrunk to forty-five members, with a third living out of state. While Crusade had revived the practice of traveling to other Commanderies, more extensive activities have proven difficult. However, a spirit of revival motivated the leadership and a determination to keep alive the light of Templary in Haddonfield. Led by E.C. George R. Saunders III, grandson of the once Grand Commander, and a group of likeminded close companions, seven new Knights were inducted at a statewide festival in the latter part of the year. The key to keeping these new Knights and building

on this new beginning lies in finding activities to inspire our members to embrace the goals of Templary among ourselves and our communities. The past provides pride in our predecessors and their accomplishments; the future will judge whether we are worthy to be their successors. ♦



**Knight Commander
of the Temple**

Masonic Tarot

inspired by "The Masonic Fool," provided courtesy of SRA No. 76 Magazine, adapted therein by Stewart A. Donaldson, Editor, from "Today in Masonic History"

*Brother Donaldson has once again given me his kind permission to borrow and expand on one of his articles. The first part of the article below is **The Masonic Fool** (slightly edited), which appeared in this month's issue of his Masonic magazine, SRA No. 76. Not only did his article provide additional fodder for this issue of the 18th District Light, it also inspired one of this month's Masonic Profiles, on Arthur Edward Waite. — The Editor*



The Fool is a card from the 22 Major Arcana found in a Tarot Deck. The history of the Tarot Cards dates back to the 15th century where they were found all around Europe and used for the playing of various games. It was not until the 18th century that the Tarot started to be used for divination. It was in the late 19th century that the deck most connected with Freemasonry and containing the most Masonic symbols arrived on the scene, thanks to Arthur Edward Waite, a Freemason and one of the creators of the Rider-Waite deck. The Rider-Waite deck is also the tarot deck that most people are familiar with. In the deck, as an example of Masonic imagery, the High Priestess card, second in the Major Arcana, is displayed with pillars on either side of her. The left one indicating the letter B and the right indicating the letter J. The Masonic reference is very clear to Freemasons.

At first glance the Fool card has no real noticeable Masonic connection. When you start to dig deeper though, the Masonic connections become somewhat clearer. In the Fool's hand he carries a white rose, a symbol of purity, much like a Master Mason's apron. It is also said that it is a symbol of freedom from baser desires. Perhaps a way of subduing his passions?

Over his shoulder, the Fool carries his possessions. As it is depicted the bag is supposed to represent untapped collective knowledge. In other words, the Fool already carries the answers with him, he need only have the wisdom to look within.

Most notably in the image, the Fool is about to stroll over a cliff. In Masonic discussions in which this card has been debated, there have been some interesting thoughts about why the Fool was about to step off the cliff, as seen through a mason's eye. One of the thoughts is the idea that the Fool is not actually stepping off into oblivion, he is actually taking a leap of faith. Although there little motivation has been offered as to why he is taking that leap, some have compared it with their entry into the Freemasonry. We come to the door of the lodge often

with some level of a pre-conceived notion; it is not until we enter the lodge, trusting in those around us (a leap of faith) that we are able to tap into the collective knowledge of the lodge and the fraternity. This is not to say a metaphysical connection, but a real tangible connection with the ideas of Freemasonry and the different view points of others into some of the hidden meanings contained within. In this sense it is a Masonic Fool, regardless of time or experience in the fraternity, who does not listen to the collective knowledge of those around him, who may see the symbols with a different take because of the varied experiences of his Masonic brothers.



If the discussion of Masonic symbolism in The Fool card seems a bit stretched to you, you are probably not alone. This author would have expected, for example, that the flower in the Fool’s hand would have been a white lily, the symbol of purity and peace we find in our discussions of the two primary Masonic columns. Some of the other ideas may seem farfetched, or quite logical, depending on your personal inclinations.

On The Empress card, also referred to in the article and illustrated here, the letters labeling the two columns certainly track with Masonic mythology, but they are also biblical in origin, and might have been placed there for other reasons. Still, the fact that the Major Arcana in the deck were designed by one who, although adept in the occult, was also a Brother, leaves little doubt that Masonic symbology influenced his designs.



Dr. Arthur Edward Waite was a genuine scholar of occultism whose published works include *The Holy Kabbalah* and *The Key to the Tarot* first issued in England in 1910. Waite utilized symbolism as the key to the Tarot pack. In *The Key to the Tarot* he writes: “The true Tarot is symbolism; it speaks no other language and offers no other signs.”

The precise origin of Tarot cards in antiquity remains obscure. Antoine Court de Gebelin, another Freemason, writing in *Le Monde Primitif* in 1781, advances the theory that Tarot cards derived from an ancient Egyptian book, *The Book of Thoth*. Thoth was the Egyptian Mercury, said to be one of the early Kings and the inventor of the hieroglyphic system. Gebelin asserts that it is from the Egyptians and Gypsies that Tarot cards were dispersed throughout Europe.

The emergence of Tarot cards in Europe predates by over five centuries the work of Waite. A German monk, Johannes, describes a game called Ludas Cartarum played in the year 1377.

Covelluzzo, a fifteenth-century chronicler, relates the introduction into Viterbo of the game of cards in the year 1379.

In the year 1369 playing cards are not mentioned in a decree issued by Charles VI of France against various forms of gambling; however, 28 years later, the Prevot of Paris, in an ordinance dated January 22, 1397, forbids working people from playing tennis, ball, cards, or ninepins excepting only on holidays. It is generally accepted that playing cards emerged in Europe in



The entire 78-card Rider-Waite Tarot Deck

the latter half of the fourteenth century, probably first in Italy as a complete 78-card deck — or some inventive genius subsequently combined the common 56 cards known as the Minor Arcana with the 22 esoteric and emblematic Tarot cards known as the Major Arcana to form the 78-card pack.

During the fifteenth century Tarot cards were generally drawn or hand painted for the princely houses of Northern Italy and France. Subsequently, the card packs became more numerous because they were reproduced by techniques using woodcuts, stencils and copper engraving. By the sixteenth century a modified Tarot pack called the Tarot of Marseilles gained popularity.

There exists today, in the archives of the Bibliotheque Nationale in Paris, 17 Major Arcana cards generally believed, probably erroneously, to have been hand painted about the year 1392 by Jacquemin Gringonneur for Charles VI of France. These cards are likely of later Venetian origin, possibly mid-fifteenth-century Tarocchi of Venice cards.

Rider-Waite Tarot has set the standard for hundreds of other tarot decks, which follow the archetypal images created by Pamela Colman Smith in 1909 under the direction of Arthur Edward Waite.

A unique feature of the Rider-Waite deck, and one of the of the principal reasons for its enduring popularity, is that all of the cards, including the Minor Arcana, depict full scenes with figures and symbols. Prior to the Rider-Waite Tarot, the pip cards of almost all tarot decks were marked only with the arrangement of the suit signs — swords, wands, cups, and coins or pentacles.



The innovative Minor Arcana, and Pamela Colman Smith's ability to capture the subtleties of emotion and experience have made the Rider-Waite Tarot a model for the designs of many tarot packs.

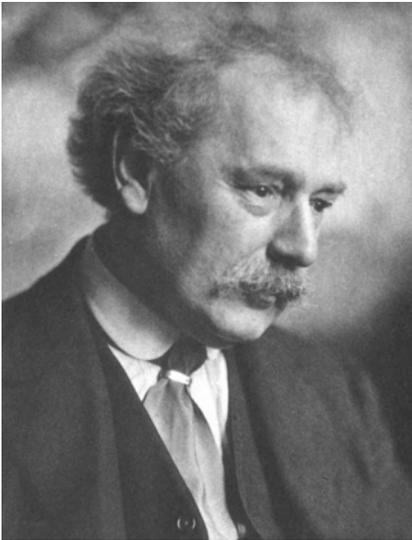


Skull and Crossbones, by WB Vincent M. Capone, which also appears in this issue, offers insights into the possible cross-pollination of symbolism between Freemasonry and 18th century pirates. If one studies images of ancient tarot cards that predate the Rider-Waite deck, one finds examples of many other images that seem similar to or suggestive of images that found their way into

Freemasonry. Perhaps there is only so much symbolism to go around, or perhaps — this author thinks very likely — there has been a great deal of borrowing, modifying, and reinterpreting many classic symbols that have come down the ages almost since the dawn of humanity. ♣

Masonic Profile: Arthur Edward Waite

ARTHUR EDWARD WAITE, is best known and remembered today as the 1909 creator of the deck of Tarot cards known as the Rider-Waite deck, which was illustrated



Arthur Edward Waite

by the artist Pamela Colman Smith, and published in England by Rider & Company. In 1910, Rider published Waite's short guide to reading the cards and, in 1911, Waite published his complete treatise, *The Pictorial Key to the Tarot*.

Waite was born October 2, 1857 in Brooklyn, New York. His father, Capt. Charles F. Waite, died when Waite was still a small boy, and his mother, Emma Lovell, took him and his sister Frederika back to her home country,

England, where he attended a small private school in London.



Pamela Colman Smith

At thirteen, Waite attended St. Charles' College. After his education, he began writing verse on the side. His mother's conversion to Catholicism, and his sister's death in 1874, seem to have influenced Waite's first adventures in psychical research. By the age of twenty-one, he was a regular at the Library of the British Museum delving into many different branches of esotericism, eventually becoming attracted to the writings of Eliphas Levi.

When Waite was almost thirty years of age, he married Ada Lakeman

THE TAROT

For the uninitiated, there are more than a thousand different types of tarot card decks in the world today, such as the *Rider-Waite* deck, the *Angel Oracle* deck, the *Universal Marseille Tarot*, the *Druid Craft Tarot*, and many others. Each deck is for a specific purpose, but each also comprises the same basic make-up of cards: the twenty-two Major Arcana and the fifty-six Minor Arcana.

The Major Arcana are the primary cards of any deck. Usually the most lavishly illustrated, they form the core of any interpretive reading based on the Tarot, representing the challenges, possibilities, and life events, past, present, and future, of the individual for whom the reading is done. Examples of the Major Arcana are *The Fool*, *The Magician*, *The Empress*, *The Lovers*, *The Sun*, *The Moon*, *The Hanged Man*, and *Death*.

The fifty-six Minor Arcana are the cards more similar to the familiar fifty-two card deck of playing cards. They are the numbered cards, Ace through 10, King, Queen, Knight, and Page of four "suits," typically Swords, Cups, Wands, and Pentacles.

What makes different decks unique is, most notably, the elaborate artwork, and also the differing interpretations (often only slightly different) of the meanings of the various cards. The Rider-Waite deck was the first to contain elaborate illustrations for the Minor Arcana as well as the Major Arcana.

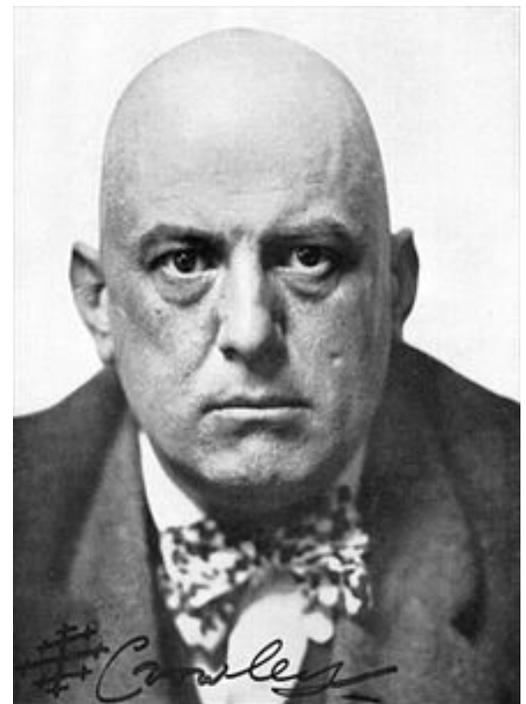
(a.k.a. “Lucasta”), and they had one daughter, Sybil. Some time after Lucasta's death in 1924, Waite married Mary Broadbent Schofield. He spent most of his life in or near London, connected to various publishing houses and, in addition to other fascinating aspects of his life, edited the magazine, *The Unknown World*.

In January of 1891, Waite joined the **Hermetic Order of the Golden Dawn**, a secret society devoted to the study and practice of the occult and the paranormal that became a huge influence on 20th century Western occultism and is still seen in modern orders such as Wicca. He withdrew in 1893, but rejoined the so-called First or Outer Order in 1896. In 1899 he advanced to the Second or Inner Order of **The Golden Dawn**.

In 1901, Waite became a **Freemason**. He was initiated in St. Marylebone Lodge No. 1305, London, on September 19, 1901, and was Raised on February 10, 1902. In 1902 he also entered the **Societas Rosicruciana in Anglia**. In 1903 Waite founded the **Independent and Rectified Order R.R. et A.C.**, which disbanded in 1914, along with Waite's departure from **The Golden Dawn**, resulting from years of internal feuding within the Order. In July 1915 Waite formed the **Fellowship of the Rosy Cross**, which was quite separate and distinct from the **Societas Rosicruciana**. By that time there existed at least a half-dozen offshoots of the original **Golden Dawn** which, as a whole, never recovered.

During all those years of deep involvement in **The Golden Dawn** and other occult organizations, it was inevitable that Waite would encounter the well-known occultist Aleister Crowley. Indeed, Crowley's first textbook on the occult was Waite's own *Book of Black Magic and Pacts*. Crowley wrote to Waite for advice and Waite apparently counseled Crowley to consult Eckarthausen's *The Cloud upon the Sanctuary*, which became central to Crowley's developing ideals regarding occult orders.

However, many years later, after Crowley and Waite had become peers in **The Golden Dawn**, Crowley subjected Waite to numerous scathing reviews in his magazine, *The Equinox*, calling him “Dead Waite,” and often alleging the fictitious pretense that Waite was Crowley's “disciple,” when in fact it had begun the other way around. Crowley even went so far as to publish an obituary for the still-living Waite. In his memoirs written in the 1920's, Crowley called Waite “the only survivor” of **The Golden Dawn** “who still pretends to carry on the business, though he has substituted a pompous, turgid rigamarole of bombastic platitudes for the neophyte ritual, so that the last spark of interest is extinct for ever.” In his novel *Moonchild*, Crowley referred to Waite as the villainous “Arthwate.” Even H.P. Lovecraft got into the feud between Waite and Crowley by personify-

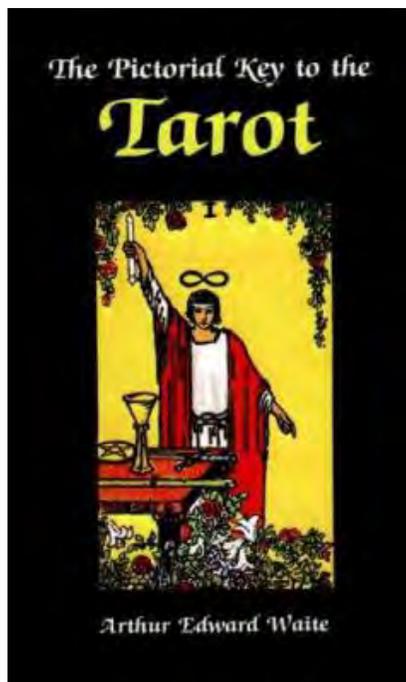


Edward Alexander
“Aleister” Crowley

ing Waite, according to accounts, as the villainous wizard Ephraim Waite in his short story *The Thing on the Doorstep*.

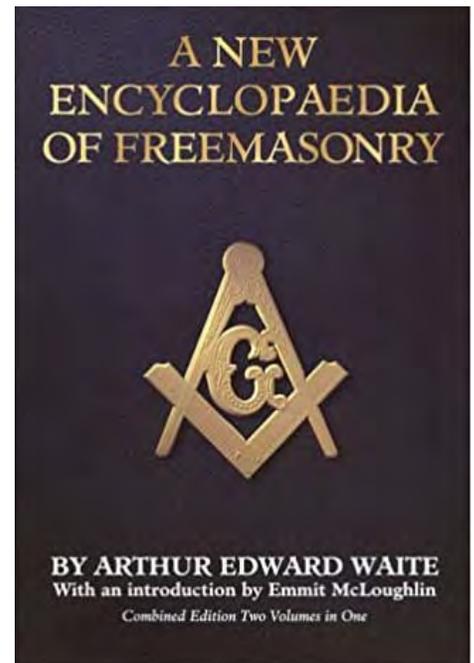
As a writer, Waite was prolific. Many of his works were well received, even in academic circles. He wrote occult texts on subjects ranging across the entire spectrum of occultism and related organizations: divination esotericism, Rosicrucianism, Freemasonry, ceremonial magic, Kabbalism, alchemy, and even the Holy Grail, to name a few. As a historian of Rosicrucianism, his *The Brotherhood of the Rosy Cross* (1924) is particularly noteworthy. He also translated and reissued several mystical and alchemical works. Some of his numerous volumes still available today include *The Book of Ceremonial Magic*, *The Holy Kabbalah*, *A New Encyclopedia of Freemasonry*, and his edited translation of Eliphas Levi's 1896 *Transcendental Magic, its Doctrine and Ritual*. Waite also authored two allegorical fantasy novels, *Prince Starbeam* and *The Quest of the Golden Stairs*, and edited *Elfin Music*, an anthology of poetry based on English fairy folklore.

For all of his other accomplishments, Waite is still best known today as the 1909 creator of the Rider-Waite Tarot deck and author of its accompanying interpretive volumes, the *Key to the Tarot*, and the *Pictorial Key to the Tarot*.



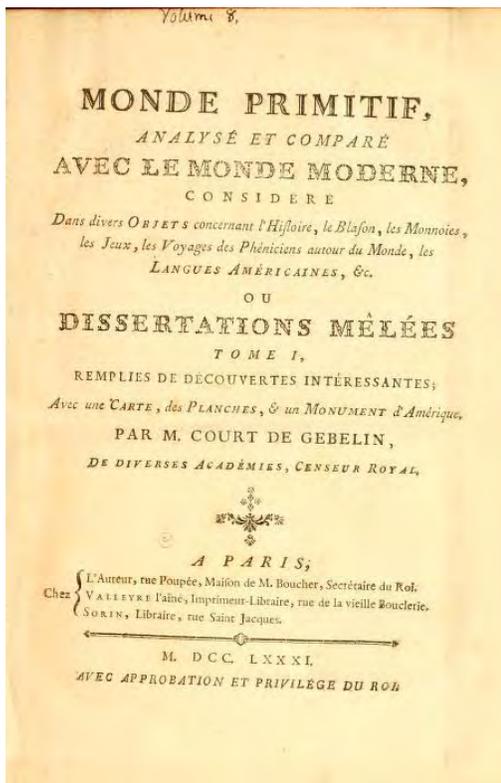
The Rider-Waite Deck remains notable for being the first modern deck to illuminate all of the cards, including the Minor Arcana. A major inspiration for the Rider-Waite deck was the Sola Busca tarot (Northern Italy, 1491), the first and only fully illustrated Tarot deck up to the time of publication of the Rider-Waite tarot. The Rider-Waite deck not only remains in publication today, but is the best known and most widely used of all Tarot decks.

Waite died on May 19, 1942. Despite the fact that his primary claim to modern notoriety seems to be as the creator of his famed Tarot deck, his biographer R. A. Gilbert holds, “Waite's name has survived because he was the first to attempt a systematic study of the history of western occultism — viewed as a spiritual tradition rather than as aspects of proto-science or as the pathology of religion.”



Masonic Profile: Antoine Court de Gébelin

ANTOINE COURT DE GÉBELIN was born January 25, 1725 at Nîmes, France. His father, Antoine Court, was a leader of the French Huguenots, a largely Calvinist Protestant sect of the 16th–17th centuries. The Huguenots were harshly persecuted by the then Catholic majority. Young Antoine served as his father’s amanuensis and later became a scholar in his own right. At some point, the son took on his grandmother’s surname and became Antoine Court de Gebelin. He was ordained a Protestant pastor in Switzerland in 1754, before returning to “Enlightenment France,” and remained openly Protestant and an advocate for freedom of conscience.



In 1771, in Paris, Court de Gebelin

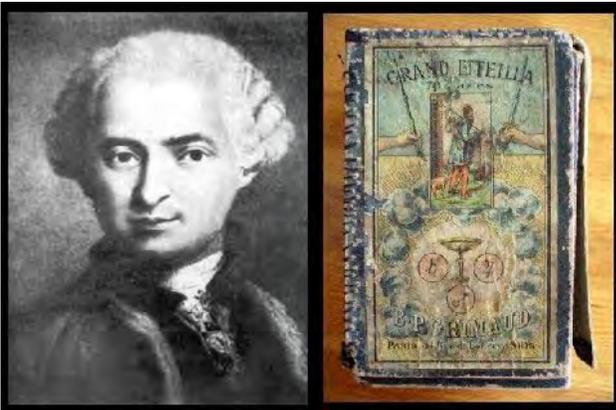
was initiated into Freemasonry in the lodge Les Amis Réunis, later joining the lodge Les Neuf Sœurs, the famous Parisian Lodge that ultimately boasted among its members luminaries no less than Benjamin Franklin, Marquis de La Salle, John Paul Jones, and Voltaire.

Throughout his adult life, Court de Gebelin was widely regarded as an accomplished scholar, a philologist, and a writer. He propagandized for Protestantism in his 1763 work, *Les Lettres toulousaines* (The Toulouse Letters), and along with Franklin and others championed the cause of American independence from England in the 1776 work, *Affaires de l'Angleterre et de l'Amérique* (Affairs of England and America).

His most important work of scholarship remains the unfinished *Le Monde primitif, analysé et comparé avec le monde modern* (The Primitive World, Analyzed and Com-

pared with the Modern World), which he worked on from 1773 until his death in 1784, Among other things, *Le Monde primitif* offered a theory of allegory, a history of the calendar, a comparative grammar, and a universal theory of languages.

In 1781, Court de Gebelin was elected a Foreign Honorary Member of the American Academy of Arts and Sciences, the same year in which he is credited with initiating the interpretation of the Tarot as an arcane repository of timeless esoteric wisdom. His work on the latter subject led to his being considered today as the intellectual grandfather of much of modern occultism.

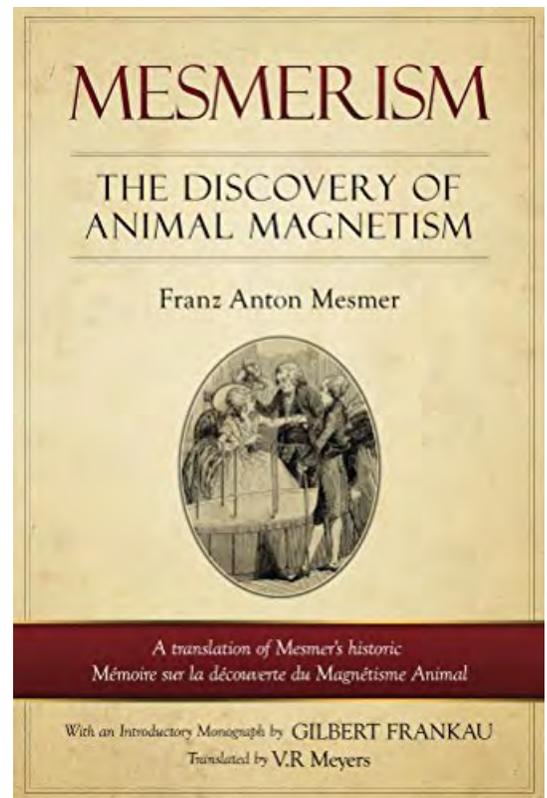


Jean-Baptiste Alliette

Le Monde primitif includes a chapter on the Tarot. It was Court de Gebelin’s immediate perception, the first time he saw a Tarot deck, that it held the secrets of the Egyptians. Writing without the benefit of Champollion’s work deciphering Egyptian hieroglyphics, Court de G ebelin developed a reconstruction of Tarot history, if without any historical evidence, which asserted that Egyptian priests had distilled the ancient *Book of Thoth* into the Tarot im-

ages. These they allegedly brought to Rome, where they were secretly known to the popes, who brought them to Avignon in the 14th century, whence they were introduced into France. An essay by the Comte de Mellet included in *Le Monde primitif* is responsible for the mystical connection between the Tarot’s 21 trumps and the fool with the 22 letters of the Hebrew alphabet. Another appended essay suggested the use of the Tarot for “cartomancy.” Within two years a French occultist named Jean-Baptiste Alliette, who went by the pseudonym Ettellia, had published a technique for reading the tarot, and the practice of tarot reading was born.

In addition to the many other fascinating aspects of his life and work, Court de Gebelin supported and studied the “animal magnetism” work of Mesmer. In Paris, On May 10, 1784, Antoine Court de Gebelin was found dead in his bath after undergoing Mesmer’s magnetic treatment — having died, apparently, from an electrically induced heart attack. ⚡



Communications of 18th District Lodges

AUDUBON-PARKSIDE No. 218
3rd Monday @ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

CAMPANA DE LIBERTAD No. 376
4th Tuesday @ Merchantville
6926 Park Avenue
Merchantville, NJ 08109

COLLINGSWOOD-CLOUD No. 101
2nd Tuesday @ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

LAUREL No. 237
1st & 3rd Friday @ Laurel Temple
Atlantic Avenue and Stone Road
Laurel Springs, NJ 08021

LAZARUS No. 303
1st Monday @ Haddonfield Temple
16 East Kings Highway
Haddonfield, NJ 08033

MERCHANTVILLE No. 119
2nd & 3rd Friday @ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

MOZART No. 121
1st Tuesday @ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

RISING SUN No. 15
1st Wednesday @ Haddonfield Temple
16 East Kings Highway
Haddonfield, NJ 08033

USS NEW JERSEY No. 62
3rd Monday @ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

**RECENT TRAVELS
OF THE
TRAVELING GAVEL**

Moved to
LAUREL on
November 10, 2017

**NEW RULES
TOOK EFFECT**
January 1, 2019

Moved to
MERCHANTVILLE on
January 4, 2019

Moved to
RISING SUN on
January 18, 2019

Moved to
USS NEW JERSEY on
February 6, 2019

Moved to
MERCHANTVILLE on
March 18, 2019

WHO'S NEXT?



2020 18th District Masonic Village Visits

SUNDAY

LODGE



Cancelled

January 5	USS New Jersey
January 19	Lazarus
February 2	Collingswood-Cloud
February 9	Laurel
February 16	Audubon-Parkside, Campana de Libertad & Merchantville
February 23	Mozart
March 1	Rising Sun
March 15	USS New Jersey
March 29	Lazarus
April 12	Collingswood-Cloud & Laurel
April 19	Campana de Libertad & Merchantville
April 26	Audubon-Parkside & Mozart
May 3	Rising Sun
May 17	USS New Jersey
May 31	Lazarus
June 21	Collingswood-Cloud & Laurel
June 28	Campana de Libertad & Merchantville
July 5	Audubon-Parkside & Mozart
July 12	Rising Sun
July 26	USS New Jersey
August 9	Lazarus
August 30	Collingswood-Cloud & Laurel
September 6	Campana de Libertad & Merchantville
September 13	Audubon-Parkside & Mozart
September 20	Rising Sun
October 4	USS New Jersey
October 18	Lazarus
November 1	Laurel
November 8	Campana de Libertad, Collingswood- Cloud & Merchantville
November 15	Mozart
November 22	Audubon-Parkside & Rising Sun
December 6	USS New Jersey

2020 DLI/GLI Schedule

18th District MW&PM Association at 6:45pm before DLI at 7:30pm

Wednesday

Lodge/Location

January 8

Audubon-Parkside No. 218
(@ Audubon Temple)

February 12

Collingswood-Cloud No. 101
(@ Audubon Temple)

March 11

Laurel No. 237
(@ Laurel Temple)

April 8

Lazarus No. 303
(@ Haddonfield Temple)

~~May 13~~

Cancelled

~~Monart No. 121
(@ Audubon Temple)~~

June 11

(Thursday)

GLI @ Beverly-Riverside #107
(621 S. Chester Ave., Beverly, NJ 08075)

September 9

Rising Sun No. 15
(@ Haddonfield Temple)

October 14

USS New Jersey No. 62
(@ Merchantville Temple)

November 11

Qualification Teams
(@ Merchantville Temple)

May Calendar

https://calendar.google.com/calendar/embed?src=513hgs9net006u7qph4neeo08%40group.calendar.google.com&ctz=America%2FNew_York

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<div style="border: 1px solid black; padding: 5px; background-color: #ffffcc;"> <p>All events EXCEPT the May 2nd BLOOD DRIVE are likely cancelled, pending word from the Grand Master.</p> </div>					1 RS Happy Hr. LL OES #201	2 BLOOD DRIVE CC Karaoke
3 RS Masonic Village	4 High Twelve LZ	5 MZ Crusade Commandery	6 RS	7 OES #140	8 MV	9
10 	11 Van Hook Council	12 CC	13 18th M&W DLI	14	15 LL MV	16
17 US Masonic Village	18 High Twelve AP US	19	20	21 Dinner & DVD Night	22 Scottish Rite Dinner	23
24	25 	26 18th District Gold Token Night	27	28 Zerubbabel Chapter	29	30 2020 Grand Staff Comedy Night
31 LZ Masonic Village						

MASONIC VILLAGE VISITATIONS

Sunday, May 3 — Rising Sun
~~Sunday, May 10 — US New Jersey~~
 Sunday, May 31 — Lazarus

Cancelled



AP = Audubon-Parkside
 CC = Collingswood-Cloud
 LB = Campana de Libertad

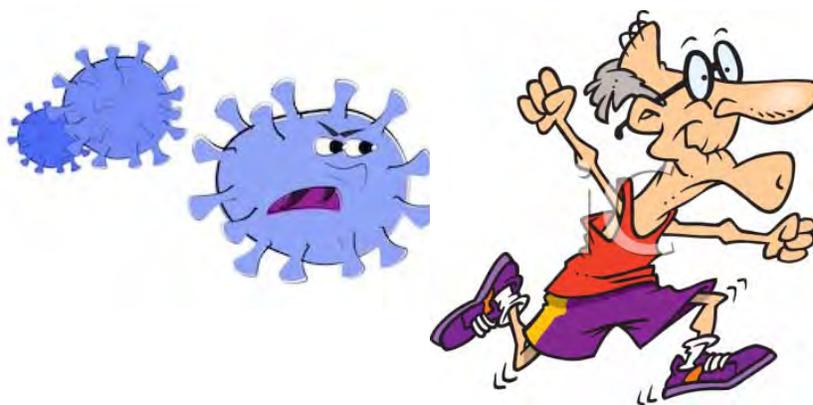
LL = Laurel
 LZ = Lazarus
 MV = Merchantville

MZ = Mozart
 RS = Rising Sun
 US = USSNJ

This Month's 18th District Events

The following pages are intended to promote Masonic events and are offered as a courtesy by the 18th District Light to the event sponsors. The 18th District Light is not responsible for the accuracy of the information, event cancellations, nor for accepting reservations. For information or reservations for an event, please follow the instructions given in the event flyer.

Traveling



It's What We Do



**American
Red Cross**



One car accident victim can use
as many as **100 units** of blood.

**May is National
Trauma Month**



**FREE
BREAKFAST
for blood donors**

18TH MASONIC DISTRICT OF NJ BLOOD DRIVE

Make your appointment at:
redcrossblood.org
Use Sponsor Code: 18th Masonic

**Merchantville Masonic Temple
6926 Park Avenue
Pennsauken, NJ**

**SATURDAY, MAY 2
9 AM TO 2 PM**

Save time on the day of the donation
& visit redcrossblood.org/rapidpass

redcrossblood.org | 1-800-RED CROSS

Collingswood Cloud 101 Karaoke Night

May 2, 2020

7pm - 10pm

\$15 per person, \$25 for a couple

@ Songbird Karaoke (old Collingswood Cloud Lodge building)

No walk-ins allowed, limited availability

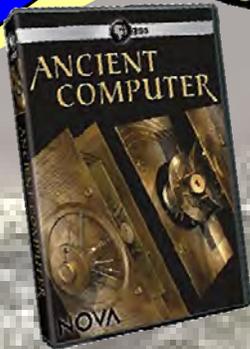
must RSVP by 4/25/2020

Contact: Ken Carpenter: kfcarpenter@comcast.net

KARAOKE
NIGHT



THE ANTIKYTHERA MECHANISM



THURSDAY, MAY 21
HADDONFIELD MASONIC
TEMPLE

6:30 PM — DINNER (BYOB)

7:00 PM — DVD

8:00 PM — DISCUSSION

Discovered at the turn of the 19th into the 20th century, an unpromising lump of metal salvaged from a two thousand year old Roman shipwreck turned out to be a most extraordinary treasure — the world's first computer. Join us as we follow the ingenious detective work that painstakingly discovered the truth about this ancient Greek device known as the Antikythera Mechanism — an astonishingly sophisticated astronomical calculator and eclipse predictor, unrivaled until the era of modern science and believed to be from the workshop of Archimedes.

A Joint Project of Collingswood-Cloud Lodge No. 101 and Rising Sun Lodge No. 15
Curated for 2020 by WB Don Elfreth

18th Masonic District Gold Token Night



Tuesday, May 19, 2020
5:30-9:30 PM

The Cove

20 West Atlantic Avenue, Audubon, NJ

\$45.00 per person (cash bar)

Please Join Us to
Honor our Senior Members
from your Lodge and
around the District

MENU

Spring Salad w/Balsamic Vinaigrette
Chicken Pastina Soup

Entrée (see choices below)
w/Garlic Mashed Potatoes
& Broccoli/Belgian Carrots
Apple Crisp w/Ice Cream
Coffee, Tea & Soft Drinks

ADVANCE RESERVATIONS ONLY

— No paying at the door —

RSVP by MAY 18th, with your name, lodge, number in party, and
entrée choices to WB Jim Butler — dabutlers2@comcast.net

Entrée Choices:

Prime Ribeye • Grilled Norwegian Salmon • Le Grande Chicken

Remit Payment for \$45 per person payable to YOUR LODGE.

Lodge Secretaries will remit to WB Jim Butler.

Looking Forward



Upcoming Events

COMING! in 2020

A Joint Presentation of Rising Sun
and Collingswood-Cloud Lodges

Masonic Film
Series



Curated for 2020
by WB Don Elfreth

SECRETS OF THE PARTHENON

Thursday, March 19
Haddonfield Masonic Temple

6:30 pm — Dinner (BYOB)
7:00 pm — DVD
8:00 pm — Discussion

Watch Your 18th District Light For details!

Postponed

A Joint Project of Collingswood-Cloud Lodge No. 101 and Rising Sun Lodge No. 15
Curated for 2020 by WB Don Elfreth

MARCH

THE ANTIKYTHERA MECHANISM

Thursday, May 14
Haddonfield Masonic Temple

6:30 pm — Dinner (BYOB)
7:00 pm — DVD
8:00 pm — Discussion

Watch Your 18th District Light For details!

Postponed

A Joint Project of Collingswood-Cloud Lodge No. 101 and Rising Sun Lodge No. 15
Curated for 2020 by WB Don Elfreth

MAY

GALILEO'S Battle for the Heavens

Thursday, July 16
Haddonfield Masonic Temple

6:00 pm — Dinner (BYOB)
6:30 pm — DVD
8:30 pm — Discussion

Watch Your 18th District Light For details!

Join us in exploring the story of the father of modern science as he struggles to get Church authorities to accept the truth of his astonishing discoveries alongside his closest confidante — his illegitimate daughter, Sister Maria Celeste, as revealed in Vera Rubin's bestselling book, *Galileo's Daughter*. Simon Callow portrays Galileo in key moments from his life: his pioneering telescopic observations of the Moon and planets, his revolutionary experiments with falling objects, and his fateful trial for heresy before the Inquisition.

A Joint Project of Collingswood-Cloud Lodge No. 101 and Rising Sun Lodge No. 15
Curated for 2020 by WB Don Elfreth

JULY

Sir Isaac Newton

the Light

Thursday, Sept. 10th
Haddonfield Masonic Temple

6:00 pm — Dinner (BYOB)
6:30 pm — DVD
8:30 pm — Discussion

Watch Your 18th District Light For details!

Explore with us two sides of one of the greatest scientific minds the world has ever known as we look first at the scientist in *The Gravity of Genius* and then at the alchemist and mystic in *Newton's Dark Secrets*. Prepare to be surprised by what you never knew about the man responsible for *The Principia*, the theory of gravity, Newtonian mechanics, and calculus.

A Joint Project of Collingswood-Cloud Lodge No. 101 and Rising Sun Lodge No. 15
Curated for 2020 by WB Don Elfreth

SEPTEMBER

Thursday, Nov. 19th
Haddonfield Masonic Temple

SPACE MEN

6:00 pm — Dinner (BYOB)
7:00 pm — DVD
8:00 pm — Discussion

Watch Your 18th District Light For details!

On a perfectly still August morning in 1968, the *Surveyor 3* lunar lander beamed back to Earth a grain of sand, black, lustrous, and perfectly round. When the grain was analyzed, it was found to be a piece of a very rare mineral, a mineral that is only found in the very depths of space. It was a piece of space rock, a piece of space that had traveled 200 million miles to reach Earth. It was a piece of space that had traveled 20 million miles to reach Earth. It was a piece of space that had traveled 20 million miles to reach Earth. It was a piece of space that had traveled 20 million miles to reach Earth.

A Joint Project of Collingswood-Cloud Lodge No. 101 and Rising Sun Lodge No. 15
Curated for 2020 by WB Don Elfreth

NOVEMBER

21

21A

The Worshipful Master
El Donaldo F. Vid Al
Invites you and yours to attend
Merchantville Lodge #119's
Annual Ladies' Night
Saturday, August 29th 2020

@ Pennsauken Country Club / Catered by Marco's
Your choice of Filet Mignon / Salmon / Chicken Marsala
\$45 per person

Social Hour 6:30pm / Dinner 7:00pm

Dress: Jacket & Tie

Flowers and Gifts for All Ladies!

DJ Music, Dancing, and Basket Auction!

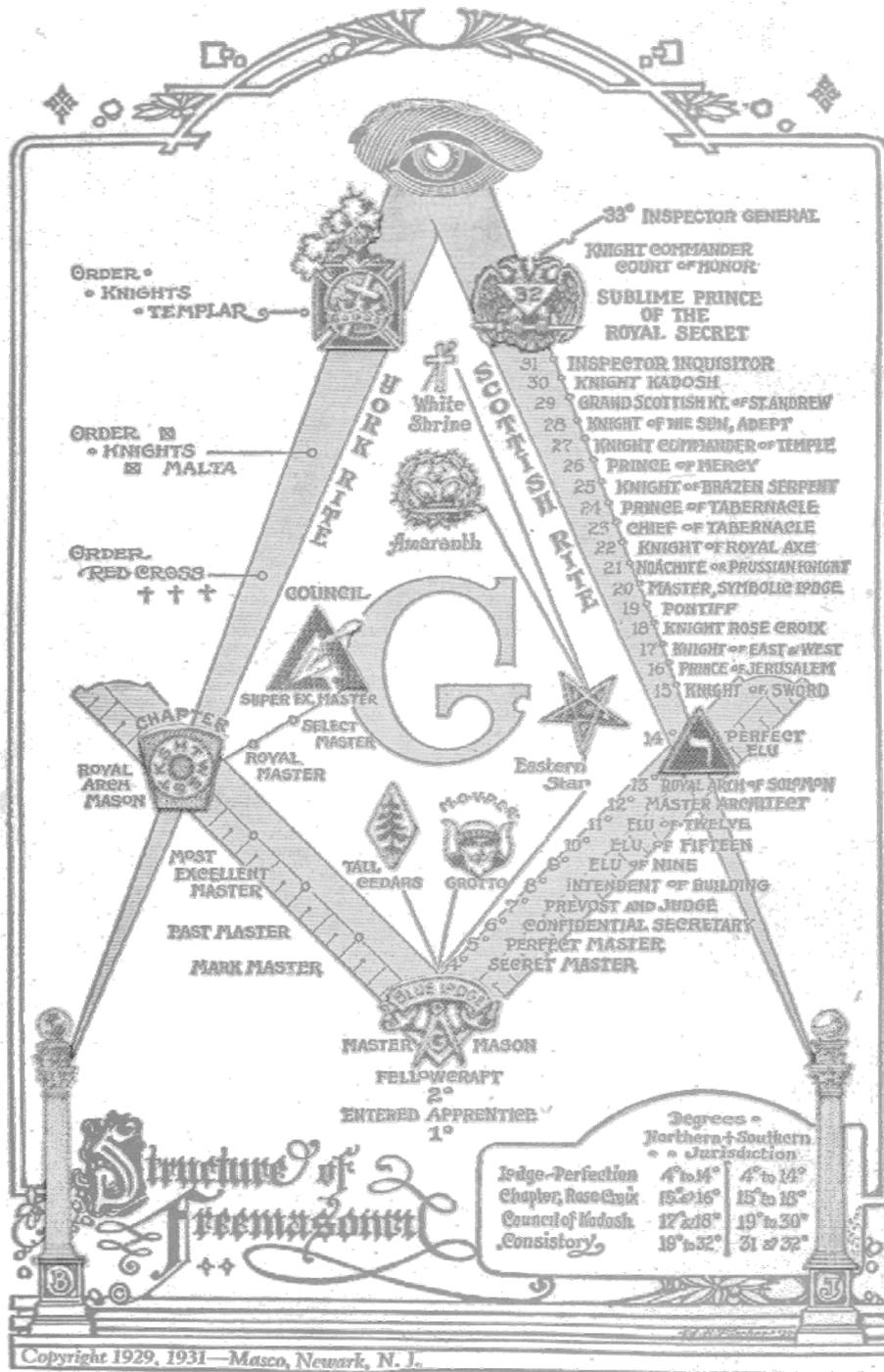
RSVP to merchantvillelodge@gmail.com

by August 14th with number attending and meal choice

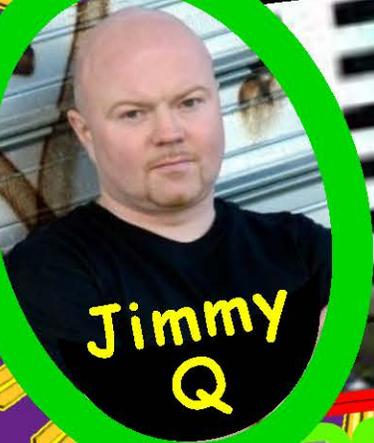
Make checks out to Merchantville Lodge #119 or pay by PayPal!



G. L. and Appendant Bodies



Saturday, May 30th
7:00 PM
3 COMICS!



Jimmy Q



Mike G



Hollie Arduto



COMEDY NIGHT

Place: Don...
Comm...
Avenue
049

Cancelled

SHMENTS!
SOFT DRINKS!

B.Y.O.B.
ADULT BEVERAGES

SILENT AUCTION!
UNIQUE GIFT IDEAS!
SPORTS MEMOROBILIA
TRIPS!

HA... EVENT:
a portion of the proceeds to benefit:
Women's Dyslexia
Centers of NJ

Tickets: ... **at this link...**
<http://bit.ly/GS2020ComedyNight>



or contact:
Scott Vicari (856) 952-3459 vicari427@comcast.net

Sponsored by: Grand Staff 2020

New Jersey Lodge of Masonic Research and Education



Are you an “Information Mason”?

- Are you looking for more “light” in Masonry?
- Do you seek the challenges of Masonic scholarship?
- Do you enjoy crafting and presenting your own work?
- Do you appreciate the fellowship of like-minded brothers?
- If so, you are already an “Information Mason” in your heart, so . . . Why not make it official?!



Join the New Jersey Lodge of Masonic Research and Education No. 1786 and add a new dimension to your Masonic activities.

The purpose of the New Jersey Lodge of Masonic Research and Education is to foster the education of the Craft at large through prepared research and open discussion of topics concerning Masonic history, symbolism, philosophy, and current events.

Our lodge meets on the second Saturdays of March, June, September and December at Hightstown-Apollo Lodge No. 41, 535 North Main Street, Hightstown.

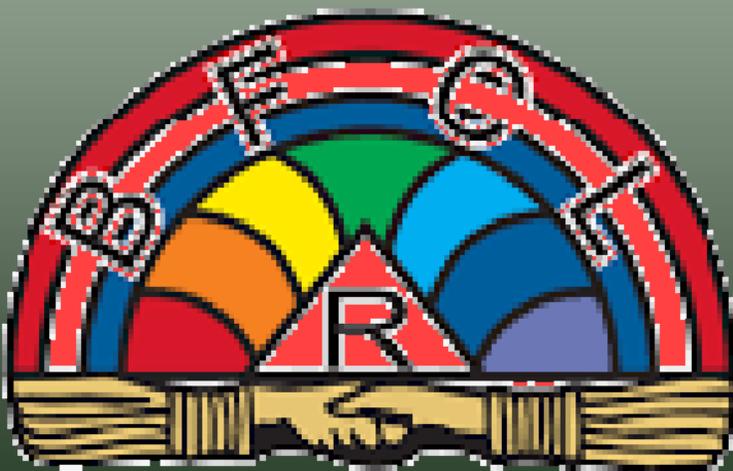
To learn more, visit our website at <http://njlore1786.org> or contact Bro. Martin Bogardus at mbb08021@comcast.net

All Master Masons are welcome at our meetings!

In a world too often seen through a screen, DeMolay and Rainbow remind us there are other choices.

Members of DeMolay (men ages 12 through 21) and Rainbow (women ages 11 through 20):

- Develop civic awareness through community service projects
- Learn personal responsibility by planning and executing their own activities
- Gain self-confidence through leadership and public speaking



For more information on these organizations for your son, daughter, grandchild, niece, nephew or neighbor, please call or e-mail:

RW Rick LaBaw
(609-902-7516)
rflabawjr@comcast.net

Entertainment

~~Puzzle Pages~~



Masonry & Covid-19

Find each word from the list below in the grid and circle the letters. Words can appear forwards or backwards, horizontally, vertically, or diagonally, and can overlap, sharing letters, in any and all directions. When you have found all the words and circled all the letters, the remaining letters will spell out the secret message. Blacked out boxes are not used.

A	N	O	R	O	C	U	R	V	E	P	I	D	E	M	I	C	O	S	T
G	N	I	T	C	E	F	N	I	N	S	T	A	L	L	S	O	H	C	A
V	O	T	I	N	G	E	H	R	A	■	E	C	O	N	O	M	Y	O	V
I	I	L	I	F	E	S	X	U	L	F	N	I	L	■	L	M	T	U	E
R	T	S	T	B	A	R	S	S	D	N	A	H	E	H	A	U	I	G	R
A	U	T	G	W	O	T	E	L	I	O	T	L	R	C	T	N	C	H	N
L	A	N	N	E	N	D	U	R	E	A	B	U	R	H	I	I	C	R	S
Y	C	A	I	N	R	K	I	E	■	A	L	S	O	O	O	C	I	Y	B
G	Y	R	H	I	E	C	■	E	C	E	S	E	T	S	N	A	T	R	L
O	E	U	T	C	T	I	T	I	S	E	N	■	C	P	U	T	N	O	O
L	N	A	A	I	S	S	N	N	V	I	G	E	O	I	R	I	A	T	O
O	E	T	E	D	A	U	E	E	T	R	N	D	D	T	S	O	L	C	D
I	I	S	R	E	M	T	N	N	M	E	O	C	O	A	E	N	T	E	D
M	G	E	B	M	N	T	A	O	■	P	S	G	I	L	S	V	A	J	R
E	Y	R	O	I	I	R	A	T	L	A	A	L	E	M	D	■	E	A	I
D	H	C	F	L	A	T	T	E	N	P	M	O	T	A	E	N	R	R	V
I	N	L	A	U	R	O	R	O	T	C	E	V	A	S	E	D	A	T	E
P	W	T	Q	E	L	E	C	T	I	O	N	E	R	K	■	A	N	R	D
E	O	G	N	I	C	N	A	T	S	I	D	L	A	I	C	O	S	A	G
R	G	D	E	L	L	E	C	N	A	C	S	S	O	R	C	D	E	R	P

Altar, Atlantic City, Antibodies, Bars, Blood Drive, Breathing, Cancelled, Caution, Communicable, Communication, Corona, Cost, Cough, Curve, Doctor, Economy, Election, Endure, Epidemic, Epidemiology, Flatten, Glove, Gown, Grand Lodge, Hands, Hospital, Hygiene, Infecting, Influx, Intense, Install, Isolation, Life, Medicine, Mends, Mask, Mason, Master, Nurses, Pandemic, Paper, Quarantine, Rate, Red Cross, Rules, Restaurants, Sedate, Sick, Social Distancing, Taverns, Toilet, Trajectory, Trend, Vector, Ventilator, Voting, Viral, Virus, Wash

Masonic Cryptoquote

XRNMBG D SRKDFB TMFBC, CPR

OEYFS FYB'C OFBR DBNOMKR.

FC'Y NMEKY.

XKM. TPFJ SMJJFBY

YMPM JMGAR

Puzzle Solutions

MASONRY & COVID-19

A	N	O	R	O	C	U	R	V	E	P	I	D	E	M	I	C	O	S	T
G	N	I	T	C	E	F	N	I	N	S	T	A	L	L	S	O	H	C	A
V	O	T	I	N	G	E	H	R	A		E	C	O	N	O	M	Y	O	V
I	I	L	I	F	E	S	X	U	L	F	N	I	L		L	M	T	U	E
R	T	S	T	B	A	R	S	S	D	N	A	H	E	H	A	U	I	G	R
A	U	T	G	W	O	T	E	L	I	O	T	L	R	C	T	N	C	H	N
L	A	N	N	E	N	D	U	R	E	A	B	U	R	H	I	I	C	R	S
Y	C	A	I	N	R	K	I	E		A	L	S	O	O	O	C	I	Y	B
G	Y	R	H	I	E	C		E	C	E	S	E	T	S	N	A	T	R	L
O	E	U	T	C	T	I	T	I	S	E	N		C	P	U	T	N	O	O
L	N	A	A	I	S	S	N	N	V	I	G	E	O	I	R	I	A	T	O
O	E	T	E	D	A	U	E	E	T	R	N	D	D	T	S	O	L	C	D
I	I	S	R	E	M	T	N	N	M	E	O	C	O	A	E	N	T	E	D
M	G	E	B	M	N	T	A	O		P	S	G	I	L	S	V	A	J	R
E	Y	R	O	I	I	R	A	T	L	A	A	L	E	M	D		E	A	I
D	H	C	F	L	A	T	T	E	N	P	M	O	T	A	E	N	R	R	V
I	N	L	A	U	R	O	R	O	T	C	E	V	A	S	E	D	A	T	E
P	W	T	Q	E	L	E	C	T	I	O	N	E	R	K		A	N	R	D
E	O	G	N	I	C	N	A	T	S	I	D	L	A	I	C	O	S	A	G
R	G	D	E	L	L	E	C	N	A	C	S	S	O	R	C	D	E	R	P

HEALTHCARE SYSTEM OVERLOAD

MASONIC CRYPTOQUOTE

BRO. PHIL COLLINS
IT'S YOURS.
MUSIC ISN'T MINE ANYMORE.
BEYOND A CERTAIN POINT, THE

