

March 2021

# 18th District Light

Journal of the 18th Masonic District

## 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

## **INSIDE**

**Psalm 133**

**Illustrations of Masonry  
by William Preston**

**Masonic Profiles:  
A Bit of History**

**and much more!**

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**18th District Light: Journal of the 18th Masonic District**  
 Editor: RW David A. Frankel — [dafrankel@comcast.net](mailto:dafrankel@comcast.net)

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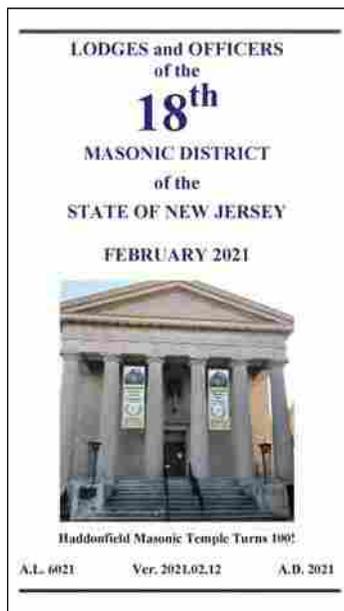
THE 18TH DISTRICT BLUEBOOK CAN BE FOUND AT:  
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# FROM THE EDITOR

**B**rethren,

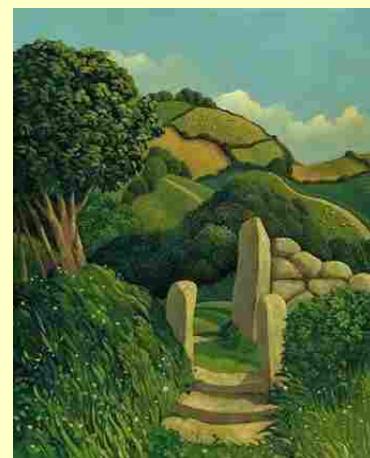
The 2021 18th District “Blue” book (which isn’t blue anymore) is now available digitally courtesy of your 18th District Masters & Wardens Association. If you haven’t received a copy directly from your lodge secretary, you may view and/or download the latest version of the bluebook at the link provided on page 2, beneath the Table of Contents.

*Dave*



## ON THE COVER:

*The Kissing Gate*  
by Jo March



While searching for an appropriate March cover image, I came across the work of Jo March, a British landscape and figurative painter working in Cornwall. Personally, I found her work fascinating, and chose this image for our March cover. You can find more of Jo’s work online at [JoMarchArt.com](http://JoMarchArt.com).

— The Editor



## WHAT IS A FREEMASON?

*The following appeared in The Farmers Almanac for 1823. Thanks to Bro. Martin Bogardus for the submission.*

### Character of a Freemason

The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict [*sic*]; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received and humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge, because he is honest upon principal.

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

— Thomas Paine



## PSALM 133

by RW David A. Frankel GC, Rising Sun Lodge No. 15

*1. Behold how good and how pleasant it is for brethren to dwell together in unity!*

*2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;*

*3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.*

**F**rom a Masonic perspective, Psalm 133 is the verse given aloud during the first section of the Entered Apprentice degree when, at the Order of the Worshipful Master, the candidate circumambulates once regularly around the lodge, traveling to the Junior Warden's station in the South.

This Psalm is considered one of the fifteen "Songs of Ascents" (Psalms 120-134), known also as Pilgrim Songs, and by several other names. Many biblical scholars believe they were songs sung by worshippers ascending the road to Jerusalem to attend pilgrim festivals. Yet others think they were sung by Levite singers as they ascended the fifteen steps to minister at the Temple in Jerusalem, and there are several other theories as to what they represent and how they came to be assembled in the Book of Psalms. Whatever the true explanation, their poetic form and their hopeful content do indeed make them seem well-suited to recitation by travelers.

Psalm 133 is widely known. It is a regular part of Jewish, Catholic, Anglican, and Protestant liturgies. It has often been set to music, and its invo-

### LITTLE THINGS

This observation seems of little consequence, but this author has always been a stickler for detail. To wit, our NJ Ritual ends the second verse of Psalm 133 thusly:

*“. . . that went down to the skirts of his garment;”* (note: garment, singular)

I have reviewed as many copies and versions of the King James Bible as I could find, both physically and digitally. Discounting alternative translations that substitute clothing or some other word, without exception the verse ends with the plural word "garments."

Similarly, I have reviewed old ritual manuals, at least as far back as my own initiation in 1973, and found only the singular form of garment.

Occam's razor would lead us to believe the simplest explanation: that this is a minor error in our ritual that was introduced at some point in the past and has been propagated ever since. The reader may choose to believe differently if they wish.

The question presented is whether we should follow the ritual as given in the cipher manual, or accept the common sense explanation and make the correction?

One might choose to argue that the difference was inserted intentionally as a small means of differentiating our ritual from the biblical version, thereby potentially tripping up imposters. But I suspect that proving such an explanation would be impossible, and in any event pointless.

In the end, I doubt anyone will take notice or become overly concerned with whether a Chaplain singularizes or pluralizes the word garment in this brief moment in the Entered Apprentice Degree.

cation of unity has been quoted in the mottoes and coats of arms of schools and universities. Fundamentally, the Psalm is a two-tiered analogy, which likens brotherhood ...

*“Behold how good and how pleasant it is for brethren to dwell together in unity.”*

... to the oil of anointment.

*“It is like the precious ointment that ran down upon the beard, ...”*

But it also goes on to imply that the oil of anointment, and therefore brotherhood itself, represents the blessings of deity. It does so by drawing a further analogy between: a) the precious oil running down upon one’s beard; and b) the dew descending from Mt. Hermon or upon the mountains of Zion, for it was there, the Psalm tells us, that the Lord commanded the blessing of everlasting life.

Mount Hermon is one of the most conspicuous peaks of a range of mountains on the Lebanon-Syria border, west of Damascus. It rises to an elevation of 9,232 feet and is the highest point on the east coast of the Mediterranean Sea. There are countless images of the morning mist drifting down its sides. It has been said of ancient times that “in whatever part of Palestine the Israelite turned his eye northward, Hermon was there, terminating the view.”

The reference to Aaron’s beard is probably an allusion to Moses anointing his brother Aaron as a High Priest of Israel. According to the *Midrash*, an interpretation of biblical text by ancient Judaic authorities, drops of the holy oil of anointment ran down Aaron’s long beard and clung, hanging down like two pearls. Both Moses and Aaron feared an error in their ceremony, but a heavenly voice declared to Aaron, *“Behold how good and how pleasant it is for brothers to dwell together in unity ... just as Moses did not transgress, neither did you transgress.”*



The Psalm’s themes of brotherly love and unity have been interpreted in various ways by other scholars. Some have said that it alludes to God joining with the Jewish people when they are themselves united. It has also been suggested that it represents David directing a call for unity to the sons of his many wives. Augustine of Hippo held that the theme of brotherhood in this Psalm had such impact as to give birth to monastic brotherhoods.

Psalm 133 then, is a potent symbol of the importance of brotherhood in the grand scheme of the Supreme Architect’s universe. As is so much of our Masonic ritual, this simple, short Psalm is packed with symbolism and a multiplicity of interpretations, while itself celebrating one of the most fundamental tenets of Freemasonry — Brotherhood. It is a most appropriate and fitting accompaniment to a candidate’s first trip around the lodge during his initiation rite. 

# ILLUSTRATIONS OF MASONRY

## BY WILLIAM PRESTON (1742-1818)

**From the Editor:** If you are a Freemason, you have at least heard of William Preston. To say that his writings have been influential on the craft would be an immeasurable understatement. But let us be honest. In a country like the U.S., where far too many adults rarely crack an actual book, much less look for and read works from the past, it is almost certainly more likely than not that a significant number of Masons have never actually read anything from Preston. Preston's *Illustrations of Masonry* is an encyclopedic work that presents Preston's writings on broad variety of Masonic topics from his reflections on the craft in general, to his analysis of our ritual, to the history of Freemasonry in England, to the inclusion of an anthology of Masonic odes, anthems, and songs. I thought it useful and prudent to present a tiny sampling of this 248 page tome within the pages of the *18th District Light*. If what you read here intrigues you, the entire volume, in PDF format, is available for free [here](#).

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### REFLECTIONS ON SYMMETRY AND PROPORTION

*in the works of Nature and on the harmony and affection among the various species of Beings.*

WHOEVER attentively observes the objects which surround him, will find abundant reason to admire the works of Nature, and to adore the Being who directs such astonishing operations: he will be convinced, that infinite wisdom could alone design, and infinite power complete, such amazing works.

Were a man placed in a beautiful garden, would not his mind be affected with exquisite delight on a calm survey of its rich collections? Would not the groves, the grottos, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken his sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would not his mind be agitated with the most agreeable sensations; and would not the view of the delightful scene naturally lead him to admire and venerate the happy genius who contrived it?

If the productions of art so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature, which presents to view unbounded scenes of utility and delight, in which divine wisdom is most strikingly conspicuous? These scenes are, indeed, too expanded for the narrow capacity of man to comprehend; yet whoever contemplates the general system must naturally, from the uniformity of the plan, be directed to the original source, the Supreme Governor of the world, the one perfect and unsullied beauty!

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified; beside the symmetry, good order, and proportion, which appear in all the works of creation, something further attracts the reflecting mind, and draws its attention nearer to the Divinity; — the universal harmony and affection among the different species of beings of every rank and denomination. These are the cements of the rational world, and by these alone it subsists. When they cease, nature must be dissolved, and man, the image of his Maker, and the chief of his works, be overwhelmed in the general chaos.

In the whole order of beings, from the seraph which adores and burns, down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them the principle of association with others of the same species. Even the most inconsiderable animals are formed into different ranks and societies, for mutual benefit and protection. Need we name the careful ant, or the industrious bee; insects which the wisest of all mankind has recommended as patterns of unwearied industry and prudent foresight? When we extend our ideas, we shall find that the innate principle of friendship increases in proportion to the extension of our intellectual faculties; and the only criterion by which a judgment can be formed, respecting the superiority of one part of the animal creation above an other, is, by observing the degrees of kindness and good-nature in which it excels.

Such are the general principles which pervade the whole system of creation; how forcibly, then, must such lessons predominate in our assemblies, where civilization and virtue are most zealously cherished, under the sanction of science and the arts?

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### **CEREMONY OF OPENING AND CLOSING THE LODGE.**

In all regular assemblies of men which are convened for wise and useful purposes, the commencement and conclusion of business is accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are little more than visionary delusions; but their effects are sometimes important. — When they impress awe and reverence on the mind, and attract the attention to solemn rites by external forms, they are interesting objects. These purposes are effected when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing the lodge with solemnity and decorum is therefore universally adopted among Masons; and though the mode in some meetings may vary, and in every Degree must vary, still a uniformity in the general practice prevails in the lodge; and the variation (if any) is solely occasioned by a want of method, which a little application will eas-

ily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason, especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is directed for regularity of conduct and behaviour; and by their example, other brethren, less informed, may naturally expect to derive instruction.

From a share in this ceremony no Mason is exempted; it is a general concern, in which all must assist. This is the first request of the Master and the prelude to business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention; and the mind is insensibly drawn from the indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our first care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, it is intimated that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the lodge is opened or closed in solemn form.

At opening the lodge, two purposes are effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due to him in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and the eye is fixed on that object from whose radiant beams alone light can be derived. Hence, in this ceremony, we are taught to adore God, and supplicate his protection on our well-meant endeavours. The Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations. Then the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of the Order are not passed unobserved. The necessary degree of subordination which takes place in the government of the lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked, and extended to the whole fraternity. Each brother then faithfully locks up the treasure which he has acquired in his own repository; and, pleased with his reward, retires to enjoy, and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their meetings. Hence, it is arranged as a general Section in every Degree of the Order, and takes the lead in all our illustrations.

### **A Prayer used at opening the Lodge.**

May the favour of Heaven be upon this meeting! And as it is happily begun, may it be con-

ducted in order, and closed in harmony! Amen.

**A Prayer used at closing the Lodge.**

May the blessing of Heaven rest upon us, and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! Amen.

**Charges and Regulations for the conduct and behaviour of Masons.**

A rehearsal of the Ancient Charges properly succeeds the opening, and precedes the closing, of the lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty cannot be disagreeable to those who are acquainted with it; and to those to whom it is not known, should any such be, it must be highly proper to recommend it.

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**CHARGE AT INITIATION INTO THE FIRST DEGREE.**

BROTHER, [As you are now introduced into the first principles of our Order, it is my duty to congratulate you, on being accepted a Member of an ancient and honourable Society; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on every person when he is initiated into our mysteries. Monarchs in all ages have been encouragers and promoters of the Art, and have never deemed it derogatory from their dignities, to level themselves with the brethren, to extend their privileges, and to patronise their assemblies.]

As a Mason, you are to study the moral law, as it is contained in the sacred code; to consider it as the unerring standard of truth and justice and to regulate your life and actions by its divine precepts.

The three great moral duties, to God, your neighbour, and yourself, you are strictly to observe: — To God, by holding his name in awe and veneration; viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours: — To your neighbour, by acting upon the square, and, considering him equally entitled with yourself to share the blessings of Providence, rendering unto him those favours, which in a similar situation you would expect to receive from him: — And to yourself, by not abusing the bounties of Providence, impairing the faculties by irregularity, or debasing the profession by intemperance.

In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live; yielding obedience to the laws which afford you protection, and never forgetting the attachment you owe to

the place of your nativity, or the allegiance due to the sovereign or protectors of that spot.

[In your outward demeanour you are to avoid censure or reproach; and beware of all who may artfully endeavour to insinuate themselves into your esteem with a view to betray your virtuous resolutions, or make you swerve from the principles of the institution. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable action; but let your conduct be uniform, and your deportment suitable to the dignity of the profession.]

Above all, practice benevolence and charity; for these virtues have distinguished Masons in every age and country. [The inconceivable pleasure of contributing toward the relief of our fellow-creatures, is truly experienced by persons of a humane disposition; who are naturally excited, by sympathy, to extend their aid in alleviation of the miseries of others. This encourages the generous Mason to distribute his bounty with cheerfulness; by supposing himself in the situation of an unhappy sufferer, he listens to the tale of woe with attention, bewails misfortune, and speedily relieves distress.]

The Constitutions of the Order are next to engage your attention. [These consist of two points, oral and written communication. The former comprehends the mysteries of the Art, and are only to be acquired by practice and experience in the lodge; the latter includes the history of genuine Masonry, the lives and characters of its patrons, and the ancient charges and general regulations of the Craft.]

A punctual attendance on the duties of the Order we earnestly enjoin, more especially in that assembly where your name is enrolled as a member. [There, and in all regular meetings of the fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry properly conducted. The rules of good-breeding you are never to violate, by using unbecoming language, in derogation of the name of God, or toward the corruption of good manners: neither are you to enter into any dispute about religion or politics; or behave irreverently, while the lodge is engaged in what is serious and important.] On every occasion you are to pay a proper deference and respect to the Master and presiding officers, and diligently apply to the work of Masonry, that you may sooner become a proficient therein, as well for your own credit, as the honour of the company with whom you associate.

Although your frequent appearance at our regular meetings be earnestly solicited, your necessary employments are not to be neglected on that account: neither are you to suffer your zeal for Masonry to exceed the bounds of discretion, or lead you into argument with persons who may ridicule our system; but extend your pity toward those who may be apt through ignorance to contemn, what they never had an opportunity to comprehend. All that is required for your general observance is, that you study the liberal arts at leisure, trace science in the works of eminent masters, and improve in the disquisitions of the system, by the conversation of well-informed brethren, who will be equally ready to give, as you can be to receive, instruction.

Finally; Adhere to the constitutions, and support the privileges which are to distinguish you as a Mason above the rest of the community, and mark your consequence among the Fraternity.

If, in the circle of your acquaintance, you find a person desirous of being initiated into the Order, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the value of Masonry may be enhanced by the difficulty of the purchase; the honour and reputation of the institution established on the firmest basis; and the world at large convinced of its benign influence.

[From the attention you have paid to the recital of the duties of the Order, we are led to hope that you will form a proper estimate of the value of Free-masonry, and imprint on your mind the dictates of truth, honour, and justice.]

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**ODE I.**

*[By Mr. CUNNINGHAM]*

HAIL to the CRAFT! at whose serene command  
The gentle ARTS in glad obedience stand:  
Hail, sacred MASONRY! of source divine,  
Unerring sov'reign of th' unerring line  
Whose plumb of truth, with never-failing sway,  
Makes the join'd parts of symmetry obey:  
Whose magic stroke bids fell confusion cease,  
And to the finish'd ORDERS gives a place:  
Who calls vast structures from the womb of earth,  
And gives imperial cities glorious birth.

To works of Art HER merit not confin'd,  
She regulates the morals, squares the mind;  
Corrects with care the fallies of the soul,  
And points the tide of passions where to roll:  
On Virtue's tablet mars HER moral rule,  
And forms HER Lodge an universal school;  
Where Nature's mystic laws unfolded stand,  
And Sense and Science join'd, go hand in hand.

O may HER social rules instructive spread,  
Till Truth erect HER long neglected head!  
Till through deceitful night SHE dart her ray,  
And beam full glorious in the blaze of day!  
Till men by virtuous maxims learn to move,  
Till all the peopled world HER laws approve,  
And Adam's race are bound in brother's love!



## MASONIC PROFILES: A Bit of History

We have written before in these pages of RW Bro. E.Y. Smith's excellent compilation, the *History of Freemasonry in New Jersey, 1787-1987*. Among other resources, the book contains a list of notable New Jersey Masons, many of whom you will not find revealed in your internet searches. Here is a sampling of several who were from our area and local lodges.

**ARTHUR EDGAR ARMITAGE, SR.** (1891-1981) of Collingswood, was an educator and the founder, in 1926, of The South Jersey Law School, which later became The College of South Jersey of Rutgers University, Camden. He was Mayor of Collingswood from 1936 to 1969, the longest continuous term of office of any American Mayor at the time. He was a member of Parkside Lodge No. 217, which survives in Audubon-Parkside Lodge No. 218.

**DAVID BAIRD, SR.** (1839-1927) of Camden was a lumber merchant with large timber holdings in Pennsylvania, New York, Michigan, and the Southwest. Baird was a United States Senator, 1918-19, and was a member of Ionic Lodge No. 94, which consolidated into USS New Jersey Lodge No. 62.

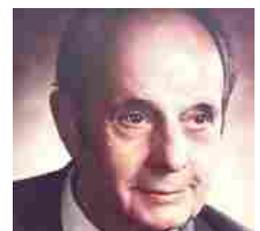


**CHARLES SHIMER BOYER** (1869-1936) of Camden and later Moorestown, was a philanthropist and benefactor of The Camden County Historical Society, serving as its president from 1921 to 1936. He was also a writer and a collector of early Americana. Boyer was a member of Trimble Lodge No. 117, which consolidated into USS New Jersey Lodge No. 62. Brother Boyer was profiled in much greater detail in the June 2017 issue of the *18th District Light*.

**GEORGE FRANKLIN FORT** (1843-1909) of Camden and later Atlantic City, was called "America's First Outstanding Masonic Student." He was the author of the *Early History and Antiquities of Freemasonry* in 1875, a cousin of John Franklin Fort, and a member of Trimble Lodge No. 117, which consolidated into USS New Jersey Lodge No. 62.

**FRANCIS F. PATTERSON, JR.** (1867-1935) of Merchantville was a newspaperman. He served as editor of *The Philadelphia Public Record* newspaper from 1890 to 1894 and was the owner and publisher of *The Camden Post Telegram* newspaper from 1894 to 1923. He served as a New Jersey Assemblyman from 1898 to 1900 and a United States Congressman from 1921 to 1927. He was a member of Camden Lodge No. 15, which survives in Rising Sun Lodge No. 15 via various consolidations.

**WILLIAM GEORGE ROHRER, JR.** (1909-1989) of Westmont (Haddon Township) was a philanthropist and business executive. He was the long-time president of Rohrer Chevrolet and later president and Chairman of the Board of the First People's Bank of New Jersey. Brother Bill served as mayor of Haddon Township for 36 years, from 1951 to 1987. He was a member of Mozart Lodge No. 121. Brother Rohrer's detailed profile appears



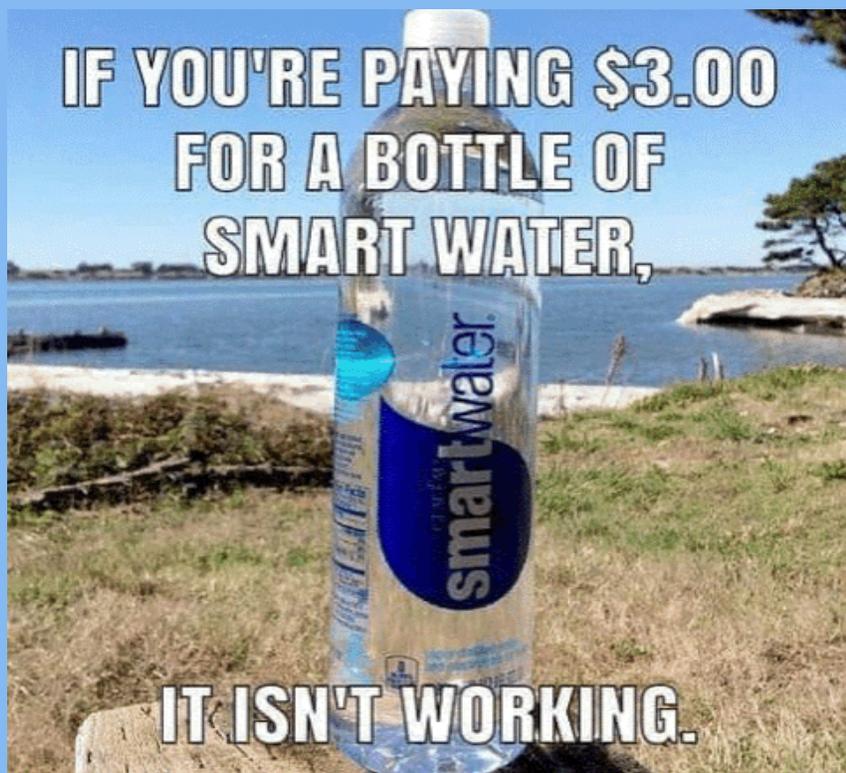
in the May 2017 issue of the *18th District Light*.



**HENRY GENET TAYLOR** (1837-1916) was a Civil War Surgeon with the 8th Regiment of New Jersey Volunteers in the Army of the Potomac. His war record included his participation and medical services in 25 battles and minor engagements. After the Second Battle of Manassas (Bull Run), in August 1862, he remained behind Confederate lines for 10 days, in order to insure the safe evacuation of his wounded. Dr. Taylor was a member of Camden Lodge No. 15, which still survives in Rising Sun Lodge No. 15.

**JOSEPH TRIMBLE** (1815-1884) of Camden and Moorestown, was an authority in Masonic jurisprudence, and an expert in ritual, who “brought about a uniform, commonly acceptable ritual in New Jersey.” He was elected Grand Master from the floor in 1857. MW Brother Trimble was a member of Camden Lodge No. 15, surviving in the present in Rising Sun Lodge No. 15.

**ALBERT S. WOODRUFF** (1886-1948) of Merchantville was twice a New Jersey Senator , 1924-26 and 1933-35. He served as Vice Chancellor in the Court of Chancery of New Jersey 1940-48. Brother Woodruff was a member of Camden Lodge No. 15, surviving through various consolidations in Rising Sun Lodge No. 15. ♻️



# 18TH DISTRICT LODGE COMMUNICATIONS

**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 & 3rd 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

**MASONIC HOME VISITATIONS**

**SUNDAY**

**LODGE**

***Suspended  
Until  
Further  
Notice***

# 2021 DLI/GLI Schedule

**WEDNESDAY, MARCH 10th**

**“VIRTUAL” MASTERS & WARDENS  
and  
DISTRICT LODGE  
OF INSTRUCTION**

**Time: Mar 10, 2021 06:45 PM**

**Join ZOOM Meeting:**

<https://us02web.zoom.us/j/8126210133?pwd=aEluL1lsajZYQSs4bzIJdFJqTW1BZz09>

Meeting ID: 812 621 0133

Passcode: Mozart#121

One tap mobile:

+13017158592,,8126210133#,,,,\*848041# US (Washington DC)

+13126266799,,8126210133#,,,,\*848041# US (Chicago)

Dial by your location:

+1 301 715 8592 US (Washington DC)

+1 312 626 6799 US (Chicago)

+1 929 205 6099 US (New York)

+1 253 215 8782 US (Tacoma)

+1 346 248 7799 US (Houston)

+1 669 900 6833 US (San Jose)

Meeting ID: 812 621 0133 / Passcode: 848041

# March 2021

[https://calendar.google.com/calendar/embed?src=513hgs9net006u7qph4neoo08%40group.calendar.google.com&ctz=America%2FNew\\_York](https://calendar.google.com/calendar/embed?src=513hgs9net006u7qph4neoo08%40group.calendar.google.com&ctz=America%2FNew_York)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 LZ	2 MZ Crusade Commandery	3 RS followed by Virtual Tem- ple Tour via ZOOM (see flyer)	4 OES #140	5 RS Happy Hr. LL	6
7	8 Van Hook Council	9 CC	10 M&W DLI	11	12 MV	13
14 	15 AP US	16	17 	18	19 LL MV	20
21	22	23 LB	24	25 Zerubbabel	26 Scottish Rite Dinner	27
28	29	30	31			PASSOVER
PASSOVER				<div style="border: 1px solid black; padding: 5px;"> <ul style="list-style-type: none"> <li><span style="color: blue;">■</span> — District Blue Lodges</li> <li><span style="color: black;">■</span> — District &amp; GL Events</li> <li><span style="color: red;">■</span> — Special Events &amp; Holidays</li> <li><span style="color: purple;">■</span> — Appendant Bodies</li> </ul> </div>		



## MASONIC VILLAGE VISITATIONS

# Suspended



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*



# *Rising Sun Lodge*

No. 15, F&AM

**You are invited to**  
**The Worshipful Master's**  
**Virtual Tour**

**of**  
**Haddonfield Masonic Temple**  
**following our Regular Communication**  
**on**

**Wednesday, March 3, 2021**

**8:30 pm to 9:30 pm**

**via the ZOOM video platform**

**Meeting ID: 474 770 7065**

**Passcode: 082222**

**Worshipful Master Mark Friedrich will conduct**  
**a live walk-thru to show you the latest**  
**improvements to our Temple in preparation**  
**for the Centennial Rededication in September!**

# Looking Forward



# Upcoming Events