

The Journal of the 18th Masonic District

18th District Light

Masonic Light, Happenings and Events
From Around the District

LODGES OF THE 18TH DISTRICT

**Audubon-Parkside #218
Collingswood-Cloud #101
Laurel #237
Lazarus #303
Liberty Bell #376
Merchantville #119
Mozart #121
Rising Sun #15
USS NJ #62**

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The Robert Hudgins
Chili Cook-Off
The Misuse of Rhetoric
Interstate Brotherhood
Masonic Profile: Mark
Juchniewicz**

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MAY 2019

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Gold Token
Night**



18th District Light - Journal of the 18th Masonic District
Editor: WB David A. Frankel — dafrankel@comcast.net

From the Editor

Brethren:

*Tra la, it's May, the lusty month of May,
That lovely month when everyone goes blissfully astray.
Tra la, it's here, that shocking time of year,
When tons of wicked little thoughts merrily appear.*

Well, it certainly is May! I'm afraid, however, that the lyrics to that delightful Lerner & Lowe ditty (from *Camelot*) aren't very Masonic, as Masonic teachings admonish us to avoid wicked little thoughts and to try not to go astray. So, if you need to stay busy to avoid those pitfalls, our Masonic May has much to offer!

We have our usual assortment of regular and emergent communications, with both an EA and an FC Degree on the calendar, Masters & Wardens and DLI, a presentation on *Surveying and Mapping Wilderness America*, a Happy Hour, a Blood Drive, a Crab Feast, and the latest installment of the Masonic Film Series. Of course there's Mother's Day and Memorial Day, but the top Masonic feature of our May is the 18th District GOLD TOKEN NIGHT on May 28th. Get your reservations in and come out to honor our long-term brethren from your lodge and across the district.

I hope everyone will enjoy the profile of Bro. Mark Juchniewitz submitted by WB Matt Leilach. I hope even more that someone in our own district will be inspired to similarly honor an outstanding member of their lodge, and submit it to your 18th District Light!

A final note — the Traveling Gavel moved to Merchantville when they claimed it at USSNJ's official visit on March 18th, too late to get the news into the April 18th District Light. Congrats, Merchantville!

Dave

THE TRAVELING GAVEL



Possession of the Traveling Gavel is the 18th District's symbol of honor for Lodges that fulfill the spirit of Masonic Travel. The Gavel, along with its accompanying logbook, remains with the Lodge last able to capture it until claimed by another Lodge under these rules.

A Worshipful Master and any other four (or more) Master Masons from his Lodge may claim the Gavel by visiting the current Gavel-holders for any regular or emergent communication. The claimants must all be present from the Opening through the Closing of the Lodge. In the case of competing claims, the Gavel shall go to the visiting Lodge with the largest contingent. If still tied on that basis, the Master of the host Lodge shall decide the tie by coin flip.

Once claimed the new Gavel holders should record their claim in the logbook, and report it to the Deputy and the 18th District Light at the first opportunity. The Gavel should be prominently displayed in the East during all communications until claimed by another Lodge.

HAPPY TRAVELING!

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

— Thomas Paine





18th Masonic District

**American Red Cross Blood Drive @
Merchantville Masonic Temple**



May 4th, 2019 9am-2pm
6926 Park Ave- Pennsauken, NJ

MAKE AN APPOINTMENT ONLINE: [SIGN UP!](#)

Or sign up at www.redcrossblood.org and use
sponsor code: **18th Masonic**

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

Area hospital patients are counting on you!
Don't forget to **HYDRATE** and please **remember your ID.**



18th Masonic District Blood Drives

Bonus Bucks

Donate a Pint of Blood at
any 18th District Masonic Blood Drive



District Grand Lodge Officers

**Congratulations to our new and continuing
Grand Lodge Officers for the coming Masonic Year**

DISTRICT DEPUTY GRAND MASTER

RW Bernard J. Madgey

Laurel Lodge No. 237
Budmadgey@aol.com

DISTRICT RITUAL INSTRUCTOR

RW Keith A. Herman

Rising Sun Lodge No. 15
kaherman@msn.com

GRAND CHAPLAIN

RW David J. Lane, Sr.

Mozart Lodge No. 121
mozartlodge121@gmail.com

GRAND INSTRUCTOR

MW Larry Plasket

Merchantville Lodge No. 119
lplasket@njmasonic.org

The Masonic Cipher

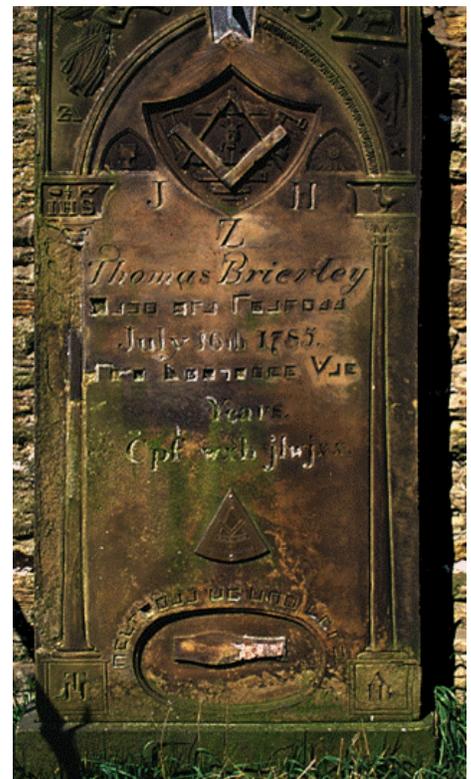
All modern Masons, at some point, have no doubt studied a form of the Masonic ritual cipher. Whether it was while studying for degree examinations, learning the various officers' parts, or memorizing the several Masonic lectures, we have all possessed a copy of at least some portion of the catechisms or ritual, usually recorded in a printed form, that we loosely refer to as a cipher. I say "loosely" because what we refer to as a cipher is really more of a fuzzy combination of a true cipher and a quasi-phonetic mish-mosh.

The dictionary definition of "cipher" as it applies to encoded writing can be generalized to "a secret or disguised way of writing; a code." By that definition, our "cipher" may technically qualify, but it contains too many inconsistencies to be useful for encoding information that is not already known by the reader.

In a true cipher or code, various letters, runes, or symbols are used to substitute for elements of a language in a predictable way, so that information may be encoded and transmitted, protected from prying eyes. The recipient of an encoded message can decode it using a key that reverses the substitution. In more advanced forms of substitution ciphers the key may be based on a complex, ever changing algorithm to frustrate those who would attempt to break the code.

That portion of our ritual cipher which uses unusual signs and symbols to substitute for various letters or words, does so with imperfect consistency, just as the quasi-phonetic portion often represents the same word differently, or may use a single letter to stand for a rather lengthy word. Those inconsistent representations have led me for many years to admonish candidates and officers alike that they cannot simply "learn to read the cipher." Rather, they must learn the ritual first, then use the "cipher" as a memory aid to the correct wording. We are not encoding the ritual, though we certainly are disguising it.

In past times, when Freemasonry operated far more in secret than is necessary today (at least in America), it is easy to imagine that they needed a genuine code in order to transmit secret information. Such a code did exist, and still exists today,



The Masonic tombstone of one Thomas Brierley. Note the Square and Compasses and the extensive use of the Masonic Cipher.

known as the Masonic or Freemasons Cipher — also known as the pigpen cipher, the Napoleon cipher, and the tic-tac-toe cipher.

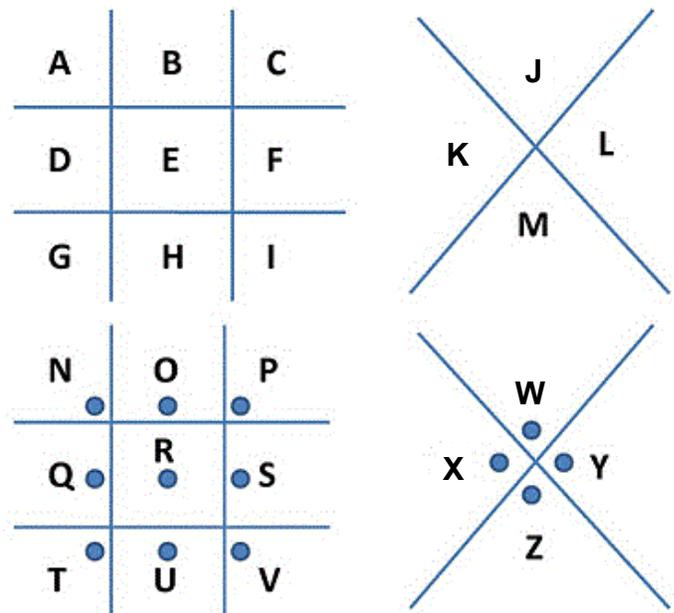
No one knows when this type of cipher was first invented, or by whom, but it was described in books on the occult as early as 1531 as an early Rosicrucian cipher. That cipher, related to Kabbalistic tradition, used the Hebrew alphabet rather than the Latin alphabet. Variations of this cipher were used by both the Rosicrucians and Freemasons. At one time, Freemasons used it with such frequency that it became known as the Freemasons cipher. In the early 18th century it was used to keep private Masonic records as well as for correspondence. Many tombstones of Freemasons have been noted using the cipher as part of the engravings. One of the earliest stones in Trinity Church Cemetery in New York City, which opened in 1697, contains a cipher of this type. George Washington's army records show documentation about this cipher system using a randomized form of the alphabet, and during the American Civil War, the system was used by Union prisoners in Confederate prisons.

At its core, the Masonic Cipher is an extremely simple substitution cipher. Instead of a simple alphabetic substitution however, it uses unusual symbols to substitute for letters of the alphabet that is being encoded. One form of the cipher is illustrated here. The symbol for each letter is derived from its position in the grid, and the sides of the grid box it occupies. The dots are used to differentiate the two sets of matching grids. In the illustrated format, the symbols for the 26 letters would be:

┌┐└┘┐└┘┐└┘┐└┘┐
┌┐└┘┐└┘┐└┘┐└┘┐

In this case, the alphabet has been placed in the grids in a straightforward orderly way. The cipher can be made marginally more confusing by scrambling the original alphabet, but none of this would fool modern code-breakers. Cracking a simple substitution is independent of the order of the starting alphabet. Nevertheless, to the uninitiated, long ago, especially if the original language and alphabet was not known, this might have presented a usefully daunting code.

Other variations of the code involve different arrangements of the letters within the grids, or different arrangements of the grids themselves, both of which are illustrated next.



A	B	C	J	K	L	A	C	E	B	D	F
D	E	F	M	N	O	G	I	K	H	J	L
G	H	I	P	Q	R	M	O	Q	N	P	R

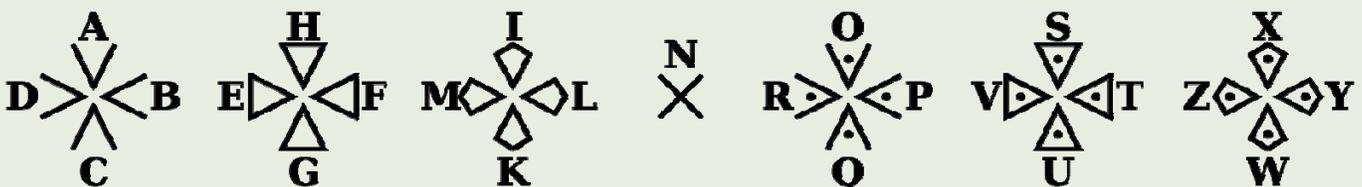
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Two alternative means of filling in the Masonic Cipher grids.

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

An alternative grid arrangement for use with the Masonic Cipher.

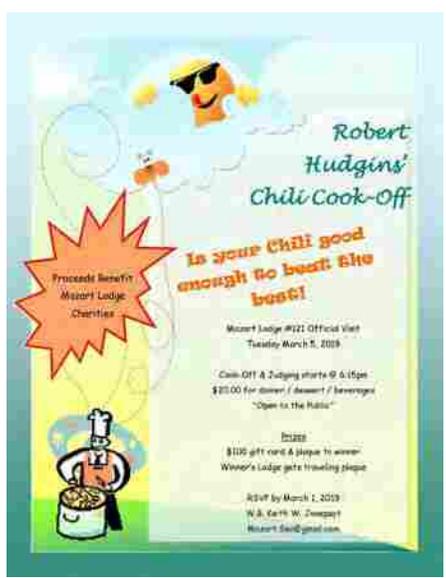
Some sources claim that a similar cipher system based on a variant of the Maltese Cross was used by, alternatively, the Knights Templar or the Masonic Knights Templar, which are two very different groups separated by centuries. The inconsistency in attribution, and the fact that use by the original Knights Templar would have far predated the documented use by the Rosicrucians casts suspicion on the authenticity of such a claim. Nevertheless, the system is illustrated below for your interest.



A Brother Remembered

by WB Keith Josepayt, Mozart Lodge No. 121

Ed. Note: *Our more recently added Brothers never got the chance to know WB Robert A. Hudgins. Robert and I served together as Worshipful Masters in 2012; he at USS New Jersey No. 62, and I at Rising Sun No. 15. WB Keith Josepayt was Junior Deacon at Mozart No. 121 at the time, on his own way to the East. None of us could have imagined then that a brief time later Bob would have moved to Tennessee, lost a battle with disease, and passed away. It is sad to say, but all too true, that in Masonry, perhaps due to the size and long tenure of our fraternity, we become rather accustomed to losing our Brothers with alarming frequency. With most, we are lucky enough to have enjoyed the privilege of their company for many years. All are missed; but when we lose someone like Robert so long before what should have been his time, it is especially painful. Mozart Lodge's annual Chili Cook-Off, renamed for our lost Brother, has become a lasting tribute to Robert's memory.*



On Tuesday evening, March 5, 2019, brethren, family, and friends assembled at Mozart Lodge No. 121 for Mozart's 10th annual Chili Cook-off. The event was re-named a few years after its inception to honor the memory of its very first winner, WB Robert Hudgins, Past Master 2012 of U.S.S. New Jersey Lodge No. 62.



Bro. Michael Mattes of Mozart Lodge presents the Winner's Trophy to Bro. Evan Vasilion, of USS New Jersey Lodge

This year's event saw a tough and close competition between and among eight entrants, with more than twenty-five attendees participating in tasting and judging their tantalizing offerings. In the end, the chili judged to be the best was that of defending champion Bro. Evan Vasilion, of USS New Jersey No. 62, whose second-year-in-a-row victory sets him up as the man to beat next year. Second place went to Mozart Lodge No. 121's own Bro. Shane Mertz, with third place going to Athena Chapter, OES member Barbara Sutton. Mozart Lodge wishes to thank everyone who participated in this year's event and hopes to see everyone again next March, to continue celebrating great chili and continue honoring the memory of WB Hudgins' in the annual Robert Hudgins' Chili Cook-Off competition. 🍲

RHETORIC

The Misuse of Rhetoric

An 18th District Light Editorial: based in part on an article in *The Philadelphia Inquirer*, March 24, 2019, by Jeffrey Barg, a.k.a., The Angry Grammarian

In the Entered Apprentice degree, Masonic initiates are informed that one of the necessary elements in the process of shaping our imperfect selves into a “perfect ashlar” is a “virtuous education.” In the Fellowcraft (or Fellow Craft, if you prefer) degree, we are admonished to assiduously pursue the seven liberal arts and sciences — Grammar, RHETORIC, Logic Arithmetic, Geometry, Music, and Astronomy — first in the lecture, and again in the Charge. Let this then be our lesson in Rhetoric for the month of May.

Rhetoric, of course, is the art of effective or persuasive communication, especially when trying to manipulate or sway the listener to agree with a particular point of view. For centuries rhetoric has been a subject studied not only by orators, but also by heads of state, politicians, captains of industry, journalists, writers, and more recently by advertisers, film makers, professional athletes and, sadly, by those who would undermine our beliefs in some of our most sacred values; for Masons these include Brotherly love, Relief, and Truth. The tricks and tools of Rhetoric are available to anyone, including the most unconscionable sophists, who regularly undermine the truth and propagate hatred.

Rhetoric is an equal opportunity tool, far from immune to abuse, and when the accomplished use of rhetoric falls into the hands of the unscrupulous, we should all be deeply concerned. One need look no further than the horrors that preceded and accompanied World War II for an example of how rhetorical skills can be used to sway entire populations into hate. It has oft been said that one cannot be hypnotized into doing something otherwise against one’s base nature. If only the same could be said for rhetoric!

Rhetoric, it seems, works on the conscious mind to reach the unconscious. Which means that the only defense we have against the insidious nature of misused rhetoric is the power of our own conscious minds to recognize and see through it. Before you scoff at this notion, heed the following tale — not from the realm of history past or future science fiction — but lifted from the events of today.

The *Daily Stormer* is “the publication of record” for neo-Nazis, white supremacists, neo-Confederates, the Ku Klux Klan, and others of similar ilk — and it has a style guide.

If you’ve ever written professionally in almost any field, or were required to follow certain rules of style when writing in school or college, you are probably familiar with such well-known style guides as the *Chicago Manual of Style*, *APA Style*, or the *MLA Handbook*. Old-timers and young alike have probably encountered the classic, *The Elements of Style*, by Wil-

liam Strunk, Jr., and E. B. White. When this editor attended law school, the bible for legal writing and citation form was the *Harvard Law Review Bluebook*, and in newspaper journalism it's the *Associated Press Stylebook*. All of these worthy tomes share one thing in common — they are designed to promote clarity through the use of correct grammar, proper syntax, and uniformity in the citation of references, so that accurate factual information may be conveyed. None of them are intentionally concerned with the rhetorical tools of persuasion, other than to convince us that uniformity of style in communication promotes accuracy and understanding.

But a rhetorical style manual has no such aims. A rhetorical style manual is about how to use written and verbal communication to sway opinion and bring even the most skeptical audience to a particular point of view. This is the very nature of rhetoric and is not in itself insidious. But when such tools are misused to misrepresent objectively false facts or to promote immoral views, the unaware can be manipulated, incognizant that they are being influenced by a subtle but purposeful choice of words and the skillful use of imagery and innuendo.

It appears that the very same “literary principles” advocated by the *Daily Stormer*'s stylebook were used by the writer of *The Great Replacement* — the manifesto penned by the perpetrator of the painfully recent massacre of worshippers in Christchurch, New Zealand — in an effort to make his detestable diatribe more palatable to an internet audience. Fortunately, most responsible news outlets recognized and denied visibility to his propaganda.

The instructions in the *Daily Stormer* style manual range from the seemingly mundane — how to capitalize words in headlines, which words to include in hyperlinks — to the truly creepy. One entire section is dedicated to which slurs are “allowed and advisable.” Another section advises writers how to set a light tone so “the unindoctrinated should not be able to tell if we are joking.” The guide's primary goal is not buried between the lines, but stated plainly — “it's totally important to normalize the acceptance of violence as an eventuality/inevitability.” The book endorses all of the tricks used by the Christchurch shooter in his manifesto — cracking jokes, short quippy paragraphs, sarcasm, the use of well-known memes — all intended to achieve a “lighthearted yet effective way to promulgate hate.”

Iwould like to think that Freemasons are encouraged to study rhetoric not just to employ its tools in a positive way, but that we might be armed against them when they are used to undermine our fundamental beliefs in brotherly love and truth. It is immeasurably sad to me that in the 21st century destructive rhetoric is still being used by some of the world's worst despots to justify hatred and repress freedoms. And yet, even in our own country, divisive rhetoric, often provably false, is bandied about on a daily basis as a political tool — both to sway and to divide us, rather than to educate and unite us. Whatever your politics may be, however you bristle when you see opinions you disagree with in print, when you hear the legitimate news media referred to as “the enemy of the people” your mind should shudder with visions of repressive dictators, past and present, using the same phrase around the globe. As Freemasons we must educate ourselves, hold to our beliefs, and recognize the lies in such false and destructive rhetoric! 🍀

Interstate Brotherhood

by WB Marty Bogardus, Collingswood-Cloud Lodge No. 101

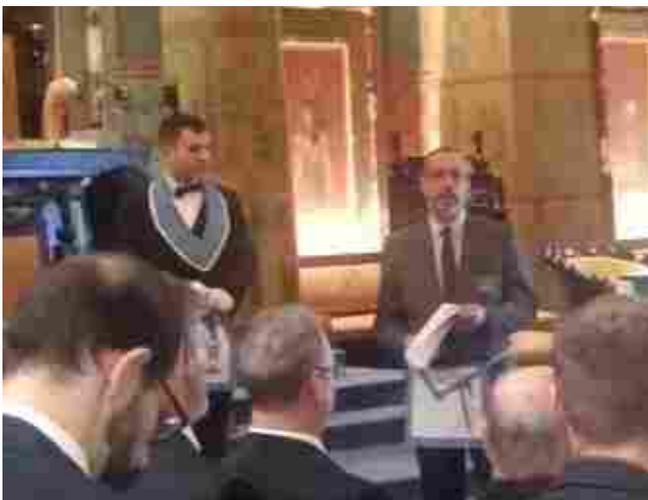
On April 2, 2019, Pennsylvania Lodge No. 2 hosted Collingswood-Cloud Lodge No. 101 at its home in the Pennsylvania Grand Lodge building at One North Broad in Philadelphia for the purpose of establishing a reciprocal brotherhood night between the two lodges. Pennsylvania Lodge No. 2's origins pre-date the American Revolution. It was constituted in 1758 as one of the earliest Masonic Lodges in the original 13 colonies. Collingswood-Cloud Lodge is venerable on our side of the Delaware, dating the origin of at least one of its predecessors to 1870.



Twelve of our Collingswood-Cloud brethren attended the event, enjoying dinner served in the lower level banquet hall before adjourning to Lodge No. 2's regular communication in the magnificent Egyptian room.

Worshipful Brother Ariel Gonzalez, Worshipful Master of Lodge No. 2, opened the lodge, conducted business, and then introduced the two speakers for the evening. Brother Jordan Barnett's credentials (MD, MBA, FACEP, FAAEM) aptly qualified him to present *Exogenous Influences in Medicine and the Opiate Crisis*, discussing the ravages of the opioid epidemic upon the greater Philadelphia area and its residents. The second presentation (with apologies to the

speaker, whose name I failed to obtain) illuminated the work of The Shrine on behalf of the various hospitals they support. It was a thoroughly enjoyable evening, and Collingswood-Cloud is looking forward to reciprocally hosting Pennsylvania Lodge No. 2 in the near future. 🍀



A note to those who may wish to visit one of the many lodges that meet in the Pennsylvania Grand Lodge — most of the lodges there can provide a discount parking ticket for the parking garage located at 12th and Filbert Streets. The entrance to that garage is on 12th Street, between Arch and Filbert. You can usually request the discount voucher from the lodge Secretary and save on the otherwise rather hefty parking fee.

Masonic Profile: Mark Juchniewicz

Thrice Illustrious Tyler

By WB Matt Leilich, Gothic-Fraternal Lodge No. 270

Editor's Note: As Masonic Profiles go, this one is a bit of a departure for the 18th District Light. DB Mark Juchniewicz is not an entry on anyone's internet list of famous Masons; nor is he from the 18th District, but rather from the 15th. I chose to present this piece for two reasons. Firstly, due to changes in its content philosophy, WB Leilich was unable to find a home for his article in the New Jersey Freemason. Secondly, for me DB Juchniewicz' story is emblematic of the many dedicated Brothers we have right here in the 18th, and I am hoping one of our 18th District brothers will see fit to similarly honor one of our own and submit such an article to your 18th District Light!

Along with his many other Masonic activities, Brother Markus Juchniewicz has, for several years, served as the installed Tyler simultaneously for Horizon Daylight Lodge No. 299, Mount Moriah Lodge No. 28, and Princeton Lodge No. 38. To honor his ubiquitous service and mark his widespread popularity among the brethren, on September 24, 2018 at a regular communication of Princeton Lodge, WB Matthew Leilich presented Bro. Juchniewicz with a uniquely appropriate gift — a custom made three sworded Tyler's jewel.



Brother Juchniewicz's Masonic career began on June 12, 2013 with his initiation into Horizon Daylight Lodge. He was passed to Fellowcraft on August 14th and raised to the sublime degree on October 9th of the same year. Not one to simply kick back on the sidelines, Mark immediately volunteered to fill in as needed in the chairs and has served officially as Senior Steward and Junior Master of Ceremonies and unofficially as Marshal. He is a member of Crescent Shrine No. 94 (where he received the "Hillbilly" Degree) and of the Scottish Rite, Central Valley, where he received the Red Hat award in September 2018. Mark is also a member of Scott Chapter No. 4 of the Royal Arch and of Jerusalem Commandery No. 32 of the Knights Templar. But his true claim to local fame is for his services as a Tyler.

Mark first served as Tyler in 2014 for both Mount Moriah and Horizon Daylight Lodges. In 2015 he became Tyler of both Gothic-Fraternal Lodge, where he was later made an honorary member, and of Princeton Lodge as well. He is aptly suited to the role of Tyler, with a stern yet welcoming demeanor and a willingness to greet strangers with friendliness.

*“We need guys like
this in our
fraternity!”*

A few years ago, Mount Moriah Lodge was holding its annual election of officers. After the elections, all but the Past Masters retired from the meeting and went home, while the Past Masters stayed behind to qualify the new Worshipful Master elect. The qualification only took about five minutes, but the Past Masters remained in the lodge room for about two hours afterwards just to chat. When the Past Masters finally left for the evening, they were all shocked to find Mark still standing guard outside the door. When Past Grand Master MW Ed Pepler asked Mark

why he hadn't departed with the others, Mark replied, “No one had relieved me of my post.” MW Ed Pepler turned to the Past Masters and quipped, “You see, we need guys like this in our fraternity!”

Indeed, we do! Brother Juchniewicz does so much more for our fraternity than serve as Tyler. In 2017 he was appointed “supervisor of volunteers” at the Masonic Home (now the Masonic Village). He was, and is, the first non-Past Master ever to be appointed to this position. Every Sunday Mark supervises two lodges and other volunteers in assisting residents to and from church services, including volunteer Key Club members and students from Rancocas Valley and Burlington High Schools. Brother Juchniewicz works every one of the 52 Sundays of the year, rain or shine, including holidays.

On Sunday, December 16, 2018 at Princeton Lodge No. 38's annual Installation of Officers, Mark was presented with his Distinguished Brother Apron, and if things have gone as expected, this month he will be appointed Tyler of the Scottish Rite Central Valley.

All of Mark's Masonic accomplishments have been obtained through hard work, dedication, and self-sacrifice. If it's true that you get out of our fraternity what you put into it, than our fraternity has given a great deal to Bro. Mark, because he has certainly put a great deal into it. His pride in his Freemasonry is displayed for all to witness on the roof of his truck, pictured here! In the words of Robert South, “If there be any truer measure of a man than by what he does, it must be by what he gives.” By that measure, and by the opinions of those who know him well, Brother Markus Juchniewicz is a remarkable Tyler, and also a remarkable man and Mason. 

