

The Northern Light

Vol. 43 No. 2 MAY 2012

COMPANION PIECE TO THE CELEBRATED BEN HUR CHARIOT RACE MARCH.

The Midnight Fire Alarm

MARCH & TWO STEP.



5

Simplified. 5 Four Hand. 10

WRITTEN BY
HARRY J. LINCOLN.

ARRANGED BY
E. T. PAULL
AUTHOR OF CHARIOT RACE MARCH.

PUBLISHED BY **E. T. PAULL MUSIC CO.** 243 WEST 42ND ST.
NEW YORK

PHILADELPHIA, PA. JOS. MORRIS CO.
SPRINGFIELD, MASS. A. H. GOETTING.
NEW YORK NEW YORK MUSIC SUPPLY CO.

NEW YORK CROWN MUSIC CO.
NEW YORK ENTERPRISE MUSIC CO.

LONDON, ENG. B. FELDMAN.
BOSTON, MASS. COUPON MUSIC CO.
TORONTO, CANADA. W. R. DRAPER.

CHICAGO, ILL. F. J. A. FORSTER CO.

Copyright
MCMVII.
By E. T. PAULL.

*The Masonic Band
March Plethora*

page 8

The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

CONTRIBUTORS



Jeffrey L. Kuntz, 32°, is a member of the Valley of Williamsport. He has published several articles both nationally and internationally.

Other Contributors:

Jeff Croteau is manager of library and archives at the Van Gorden-Williams Library. Robert A. Domingue is historian for St. Matthew's Lodge, Andover, MA, and editor of The Philatelic Freemason. Thomas W. Jackson, 33°, was formerly Grand Secretary for the Grand Lodge of Pennsylvania. He is Executive Secretary for the World Conference of Masonic Grand Lodges. Aimee E. Newell, PhD, is the director of collections at the Scottish Rite Masonic Museum and Library, located at Supreme Council headquarters in Lexington, MA. Jerry A. Roach, 32°, is a staff writer for The Northern Light and executive assistant at the Supreme Council.



Steven R. Pekock, 32°, is director of development for the Supreme Council, 33°, AASR, NMJ, USA.



Leigh E. Morris, 33°, works in corporate communications for a major utility company. He is a member of the Valleys of Milwaukee and Springfield, IL.



Robert F. Ogg Jr., 33°, is the Deputy for the state of Rhode Island.

Volume 43, Number Two

In This Issue

Message from the
3 Sovereign Grand Commander

14 Children's Dyslexia Centers

17 Masonic Word Math

Notes from the
18 Scottish Rite Journal

19 Brothers on the Net

20 Scottish Rite Charities

21 The Stamp Act

22 Book Nook

24 HealthWise

26 Views from the Past

27 Quotables

28 Today's Family

29 More Than Just Books

30 Readers Respond

31 Et cetera, et cetera, etc.

FEATURED ARTICLES



4 Treasures from Indiana

By Aimee E. Newell, PhD



8 The Masonic Band March Plethora

By Jeffrey L. Kuntz, 32°



16 What is the Point?

By Robert F. Ogg Jr., 33°

OF NOTE

13 The Secret of Frederick the Great

By Jerry A. Roach Jr., 32°

25 Memorials:

III. Walter Henry Kropp, 33°

III. Gerald Carl Pickard Sr., 33°

EDITOR

Alan E. Foulds, 32°

GRAPHIC DESIGNER

Beth E. McSweeney

STAFF WRITER

Jerry A. Roach Jr., 32°

PRODUCTION ASSISTANT

Sonja B. Faiola

MEDIA ADVISORY COMMITTEE

Richard V. Travis, 33°, chairman

William Fox Jr., 33°

Eric Ginette, 33°

Donald G. Duquette, 33°

Douglas N. Kaylor, 33°

Donald M. Moran, 33°

SUPREME COUNCIL, 33°

Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

THE NORTHERN LIGHT (ISSN 1088-4416) is published quarterly in February, May, August, and November by the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., as the official publication. Printed in U.S.A. Periodicals postage paid at Boston, MA, and at additional mailing offices.

POSTMASTER: Send address changes to The Northern Light, PO Box 519, Lexington, MA 02420-0519.

Copyright © 2012 by Trustees of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A.

Mailing Address:

PO Box 519, Lexington, MA 02420-0519

Editorial Office:

33 Marrett Road (Route 2A), Lexington, MA 02421

781-862-4410 • Fax: 781-863-1833

email: editor@supremecouncil.org

Internet:

www.ScottishRiteNMJ.org

SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°



VOC

The Valley of Chicago (VOC) conducted an interesting research project some years back when it hired the Gallup Polling Organization in New Jersey to conduct research on the opinions of Valley members. The polling was conducted from 1993-95 and included existing members as well as those who had let their membership lapse. One particular question asked during the polling stands out in this unique survey, covering 400 Valley of Chicago members.

“What do you think is the greatest strength of the Scottish Rite Valley of Chicago?”

Response:	Percent
Brotherhood/camaraderie	20
Its members/people	18
Charitable work/philanthropy/helping people	8
Degree work/programs	4
Programs/activities/performances	4
Dedication	3
Education	2
Morals/ethics/values	2
Information/communication	2
Leadership	2
Large membership	2
Association with/assistance to Blue Lodge	2
Other	8
Don't know	19
Nothing	2
Everything	1
Refused	1

What conclusions can be drawn from this survey? You can decide for yourself. What if we spent more money today and did the same type of survey on a jurisdiction-wide basis? Would the leaders of the fraternity pay any more attention to a more current study of its members? It is interesting to note the lack of positive responses to some of what traditionally takes up much of our time in the fraternity. For example, charities and ritual work together polled only 12 percent of responses and yet these two segments generally occupy the vast majority of the time and efforts of our officers and members. Would the results of the poll been different if we had selected a number of local symbolic lodges in the Chicago area? Again, you can decide for yourself.

Whether we admit to it or not, many of our members vote with their feet and don't attend our meetings. Why? Could it be that the leaders of the craft are not listening to our members? Has the Masonic fraternity evolved into an organization of top-down management with regard to the communications with our members?

Perhaps another question that should have been asked to these 400 Valley members:

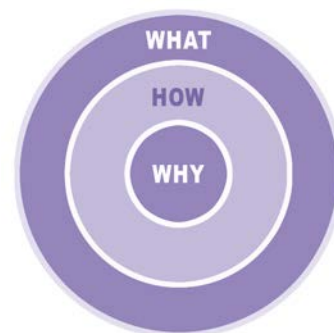
“Do the leaders of the fraternity serve the needs of the institution or do they serve the needs of the members?”

Noted management guru Peter Drucker identified one of the primary responsibilities of management was to effectively communicate with its customers (members). Early in his career, Drucker made one of his many brilliant yet simple observations when he noted that management must understand “the most important thing in communication is to hear what isn't being said.”

One of our Deputies recently noted that if the Masonic fraternity were to go out of business tomorrow, he wouldn't miss the meetings and responsibilities of the office, but he would certainly miss many friendships. This Brother truly understood the value of these enduring lifelong friendships each of us made when we knelt at the altar of Freemasonry.

Understanding that the Masonic fraternity has experienced a significant drop in membership over the last 50 years, perhaps the next Gallup Poll should include a question about our leadership at every level of the craft.

“Are the Masonic leaders of the 21st century listening to what isn't being said?”



John Wm. McNaughton
Sovereign Grand Commander

Treasures from Indiana

By AIMEE E. NEWELL, PhD

ONE HUNDRED YEARS AFTER THE GRAND Lodge of England was formed in London, an act often understood to signal the beginning of speculative Freemasonry, the Grand Lodge of Indiana was organized in 1817 (and formally established in 1818). Representatives from the nine existing lodges that met in the state gathered during a session of the legislature in Corydon, IN, and decided to form a Grand Lodge. Previously, some of these nine lodges professed their allegiance to a neighboring Grand Lodge, like Ohio or Kentucky, while others were authorized by the Grand Lodge of Virginia.

The Scottish Rite Masonic Museum & Library, in Lexington, MA, collects material related to American Freemasonry and fraternalism. We share some of our Indiana treasures here to help trace the history of fraternal groups in that state. One of our newest acquisitions began its life, reportedly, in the “old Masonic hall” in Madison, IN.

The cupboard, with three doors across the front, has painted symbols on the doors – two square and compasses emblems and an Eastern Star symbol. They suggest that the local Eastern Star group organized their papers in one section, while the town’s Masonic lodge used the other two. Pencil notations remain inside over some of the dividers, which reminded previous users about which types of papers went where. A new Masonic building was constructed in Madison in 1871 and the cupboard may have been made or purchased around that time.

Order Out of Chaos – The Scottish Rite Comes to Indiana

As of 1863, there was only one Scottish Rite Mason in Indianapolis – Caleb B. Smith. After practicing law and serving in both the Indiana



MASONIC and ORDER of the EASTERN STAR CUPBOARD, 1860-1900.

Probably from Indiana. Purchased through the generosity of Helen G. Deffenbaugh in memory of George S. Deffenbaugh.

House of Representatives and the U.S. House, Smith was appointed as Secretary of the Interior by Abraham Lincoln in 1861. However, his tenure in Lincoln’s cabinet was short; he resigned in 1862 to become a justice on the Indiana Supreme Court where he served until his death in 1864. Back in Indianapolis in 1863, Smith encouraged several of his Masonic Brethren to pursue the Scottish Rite degrees in nearby Cincinnati, OH.

By 1865, enough Indiana men had completed the degrees in Ohio to establish the Valley of Indianapolis, and Indiana was added to the title of the Deputy for Ohio, who became the Deputy

for Ohio and Indiana. But, at the same time, an organizer for the Hays Supreme Council, headquartered in New York and not recognized by the Supreme Council headquartered in Boston, visited Indiana and established 14 Scottish Rite bodies in nine towns in a six-week period. As one Valley of Indianapolis historian, Charles E. Crawford, described it, "This invasion was met with determined opposition by the Indianapolis bodies." In 1867, the Boston Supreme Council established four bodies in New Albany in direct competition with the ones already meeting there that were chartered by the Hays Supreme Council.

This "invasion" led the Indiana Scottish Rite men to ask the Supreme Council to separate the Indiana bodies from Ohio in 1867, creating a new district for Indiana by itself. A draft of this resolution is now in the VanGorden-Williams Library and Archives at the Scottish Rite Masonic Museum. The document sets out the reasons for creating a new district, explaining that "the most earnest and active efforts of the Bodies of Indiana are necessary to preserve its State to the legitimate Supreme Council sitting at Boston, Massachusetts."

The petition was presented by Edwin A. Davis at the Supreme Council's meeting in Boston on May 15, 1867. The next day it was granted and John Caven was appointed Deputy for Indiana, taking over from Enoch Terry Carson, who remained the Deputy for Ohio. Then, at the same Supreme Council meeting, the Boston and New York Supreme Councils were united through the Union of

UNIDENTIFIED MAN and WOMAN, 1860-69,
H.R. Cornell, Ligonier, IN.
Gift in memory of
Jacques Noel Jacobsen.

**SCOTTISH
RITE BADGE,
1906.**

The Eli A.
Hirshfield
Company,
Indianapolis, IN.
Gift of Ursula
Endress.



1867. Both Councils were dissolved and a new Supreme Council created. Under the terms of the Union, all existing bodies of both Supreme Councils were recognized. This meant that there were 33 Scottish Rite bodies in ten cities in Indiana, although the competing groups in New Albany merged and reorganized.

Unfortunately, Indiana was unable to maintain so many Scottish Rite bodies. By 1873, Valleys in six of the cities ceased to exist and two more Valleys went dark by 1880. But, in keeping with the trend across the jurisdiction, membership rebounded during the early 1900s as men were attracted to the elaborate degree presentations and the values and ideas that Scottish Rite Freemasonry offered.

By 1906, Scottish Rite membership in Indiana was on the rise. A badge in the museum's collection commemorates the Council of Deliberation meeting that year, which took place in Indianapolis. A request was made to institute a new Rose Croix chapter in Fort Wayne which would be approved at the Supreme Council's annual meeting in Boston later that year. Also, at the 1906 annual meeting, the Deputy for Indiana reported that "perfect accord and contentment reign supreme, and our beloved Rite in all its several branches is in a healthy and prosperous condition."

Indiana Women

Just as in every other state, women in Indiana also had a relationship to Freemasonry, despite being prohibited from joining a lodge. Some assisted



their fathers, husbands and brothers by stitching their regalia, or helping to raise funds for the local lodge. Others joined the Order of the Eastern Star or made refreshments for a lodge event. These activities are represented in the museum's collection through many special objects.

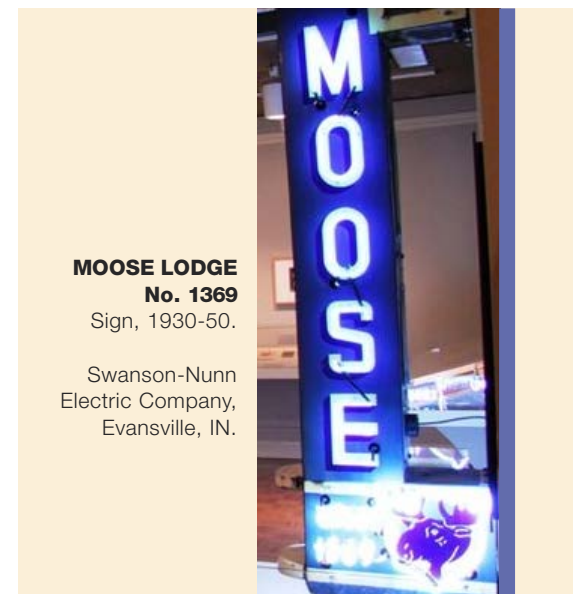
Long-time readers of *The Northern Light* may recognize the Indiana quilt pictured here, especially given its striking colors and patterns. Shortly before it was generously donated to the museum by a family member in 1986, the quilt appeared on the back cover of *The Northern Light* in November 1985. Since that time we have learned a great deal about its maker, Jane Haight Webster. Webster's quilt, made during the mid-1800s, shows that women had familiarity with the symbols of Freemasonry.

In 1825, Jane Haight married Harry Croswell Webster in Pittsford, NY. Ten years later, the couple moved to a small township near South Bend, IN. Together, they had 13 children. Around 1850, Jane Webster converted to Spiritualism, eventually becoming a "writing medium." Spirituality was a religious movement aimed at proving the immortality of the soul by establishing communication with the spirits of the dead. Scholars have suggested that Spiritualism's popularity was a response to the widespread

economic, social and cultural changes taking place in America in the mid-1800s.

Spiritualism offered a sense of order for believers at a time when their daily lives were increasingly fragmented.

At some point in the 1850s or 1860s, Jane Webster made this quilt, piecing and appliquéing it by hand. The design of the quilt is linked with her ability as a medium. According to family history, the quilt's design was conceived in trances: she envisioned an arrangement of symbols and then stitched them into the quilt. Indeed, the quilt is put together with appliqué and embroidery added to the blocks after they were joined, supporting the family story of the quilt's construction. Yet, while family history holds that the quilt was a creation aided by Webster's Spiritualist leanings, visual examination suggests

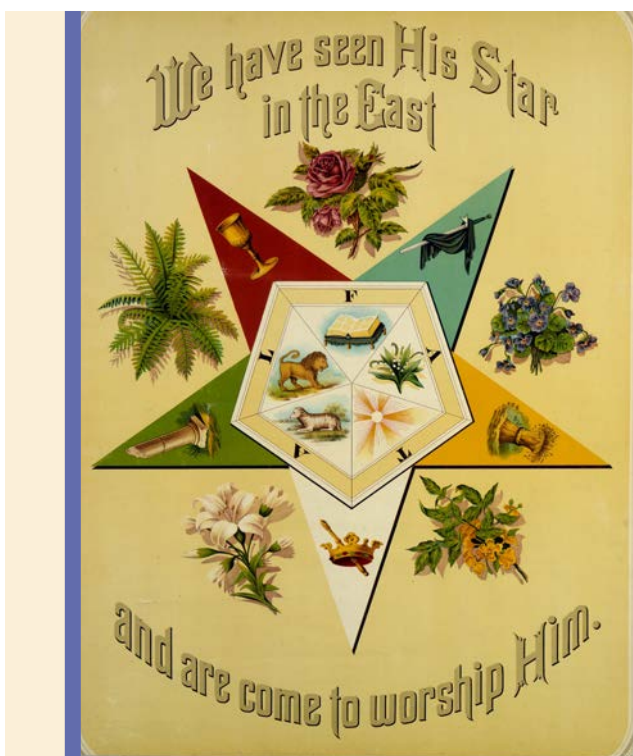


MOOSE LODGE

No. 1369

Sign, 1930-50.

Swanson-Nunn
Electric Company,
Evansville, IN.



ORDER OF THE EASTERN STAR

Signet Poster,
1879-1900,
Willis D. Engle,
Indianapolis, IN.

Photo by
David Bohl.

that she was also influenced by the various depictions of Masonic symbols that she saw around her. Jane Webster's husband, Harry, belonged to St. Joseph Lodge No. 45, in South Bend.

While we do not know if Jane Haight Webster was a member of Eastern Star, the opportunity did exist in her lifetime. A few Eastern Star groups were established in isolated locations around the state during the 1850s and 1860s, but these generally did not survive for extended periods. South Bend Chapter No. 8 was organized in 1871 and became part of the national network of chapters

established when the General Grand Chapter was organized in 1876.


Shortly after the founding of the General Grand Chapter, Willis D. Engle designed a striking signet, which was published as a lithograph and sized to hang on the wall of the lodge for ready reference. It shows Eastern Star's primary symbol – the five-point star – and has appropriate colors and symbols. Engle, who was born in Michigan, moved to Indianapolis in 1865 and remained there throughout his life, creating this signet while living in the city in 1879. In addition to becoming a member of Mystic Tie Lodge No. 398, Engle was active in Eastern Star. He served as the first Secretary of the General Grand Chapter from 1876-89 and wrote two books on the group: *The Eastern Star in Indiana* (1899) and *A General History of the Order of the Eastern Star* (1901).

Not Just Freemasons . . .

While Indiana has a storied Masonic history over the past 200 years, it was – and still is – home to a number of non-Masonic fraternities as well. At the Scottish Rite Masonic Museum & Library, we collect materials related to all American fraternal groups because we believe that studying their history, which was often intertwined with Freemasonry, helps us understand Masonic history. A carte-de-visite photograph in the museum's collection shows a man and woman (presumably husband and wife) standing together wearing regalia

from an unidentified fraternity. The woman wears a collar, while her male companion wears a sash and an apron with crossed swords. Unfortunately, we do not know the identity of this couple, but the photographer's mark on the back tells us they were photographed in Ligonier, IN, probably in the 1860s.

Another non-Masonic object associated with Indiana is one of the most striking in the museum's collection: the neon sign for Moose Lodge No. 1369. While the sign was used by a Moose lodge in neighboring Illinois, it was made by the Swanson-Nunn Electric Company of Evansville, IN, in the 1930s or 1940s. The Loyal Order of Moose was founded in Louisville, KY, in 1888 by Dr. John Wilson, but, Wilson became dissatisfied early on and left the group he started. According to the Moose website, "It was just the two remaining Indiana lodges that kept the Moose from disappearing altogether." Then, in 1906, Freemason James J. Davis joined and built the fraternity from those two Indiana lodges to more than 3,000. Members pursue tenets of purity, aid and progress. Today, there are more than 80 Moose lodges in Indiana.

At the museum, we are pleased to be able to preserve and share Indiana's fraternal heritage. Today, one of the best-known Scottish Rite Cathedrals in the United States is the one in Indianapolis, on Meridian and North Streets, with its Gothic tower that rises 212 feet above the street. Designed by architect George F. Schreiber, the building was dedicated on Sept. 20, 1929. It has been called "an outstanding monument to fraternal idealism throughout the world" and continues to remind us of the rich history of Freemasonry in Indiana, while reminding us to strive towards excellence in the future. 

Aimee E. Newell, Ph.D., director of collections, Scottish Rite Masonic Museum & Library in Lexington, MA. If you have questions about the collection, or would like to discuss a donation of objects, contact her at anewell@monh.org or 781-457-4144. For more information about the museum, please visit our website, nationalheritagemuseum.org.



MASONIC QUILT,
1850-77.

Jane Haight
Webster, South
Bend, IN. Gift of
Donald E. Mohn.

Photo by
John M. Miller.

The Masonic Band

MARCH PLETHORA

By JEFFREY L. KUNTZ, 32°



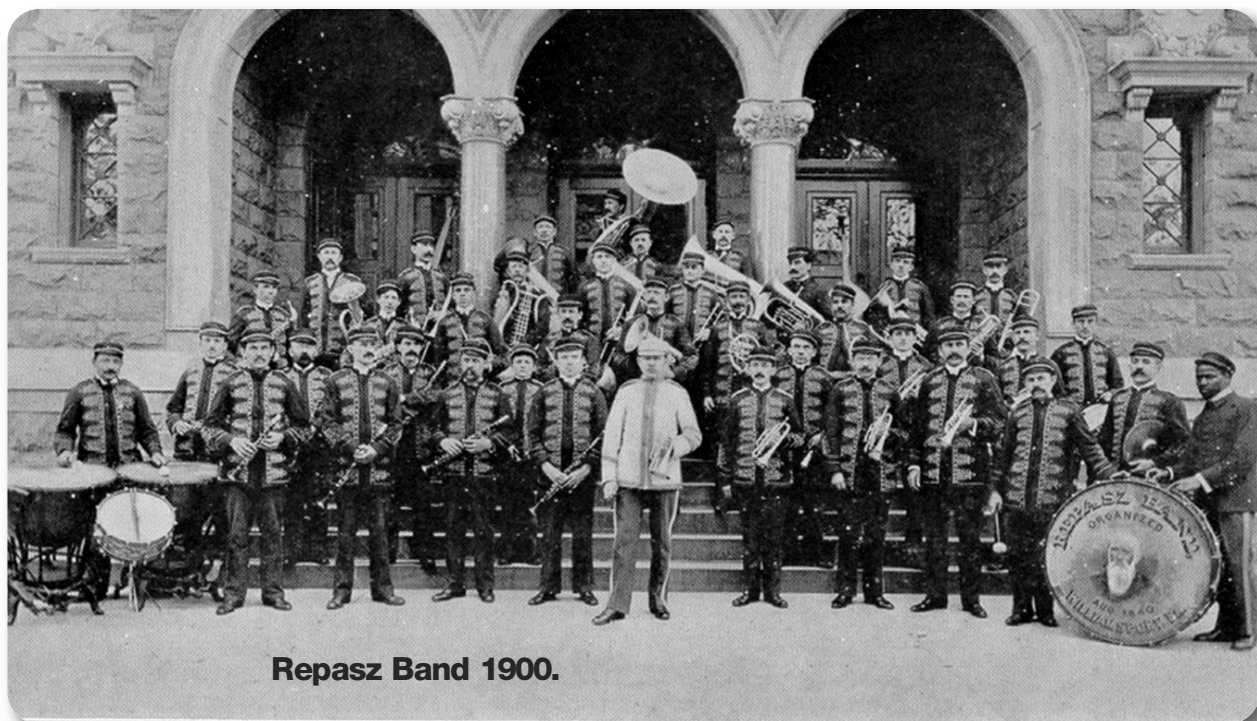
When

hen nine or ten years old, I showed enough interest in music that it was inevitable that I would learn to play a musical instrument and be in the high school band. Since our family still had possession of my late grandfather Kuntz's old silver-colored trombone, it was natural that would be the chosen instrument. This was especially true, since my older brother took lessons on it and played for a short while until being distracted by other interests, such as sports.

With anticipation of playing in the high school band, and having already played in smaller ensembles for younger players, my interest was soon captured by the marching band genre. I had acquired a couple of quite old 78 rpm records of John Philip Sousa and Edwin Franko Goldman marches performed by the composers and their own bands.

Within a couple of years, I had bought, with my allowance money, about a half dozen 33 rpm recordings of marches, mostly by Sousa. This was all before my musical interests shifted to the classics, largely due to watching Leonard Bernstein's intriguing Young People's Concerts on television. Of course, in those days, I barely knew what Freemasonry was, let alone the fact that Sousa, Henry Fillmore, and Karl King were members of this great fraternity.

When already in my late teens and early twenties, in addition to music, I was also studying a good deal about such things as mysticism, theosophy, and esoteric fraternal organizations. This, coupled with the fact that I had several older musician friends who were Masons, caused the inevitable to strike again. I was to be a Freemason. Even before joining a blue lodge, I was playing in the Scottish Rite Imperial Teteque Band in the Valley of Williamsport, PA, and occasionally singing in the Williamsport Consistory Choir for performances outside degree work.



Repsz Band 1900.

Several years after becoming a Scottish Rite Mason in the Valley of Williamsport, I joined Baldwin II Commandery, No. 22, of Knights Templar in Williamsport. The nationally published magazine of the Grand Encampment of Knights Templar occasionally included articles about composers of Masonic music. Between reading those stories, playing in the Scottish Rite Teteque Band, and occasionally conducting bands, I learned much about Masonic band marches and the extent of them.

What I found amazing was the fact that Williamsport Masonry and the Scottish Rite Imperial Teteque Band had their own rich history of band music. Charles C. Sweeley, whose son, H. Carlton Sweeley was manager of the Teteque Band in my early years with the band, was a prolific composer of marches in the early 20th century. The elder Sweeley was a member of the Valley of Williamsport and the Teteque Band. I remember the band performing his march, "Our Commander."

Another local but more widely known march composer during Charles Sweeley's time was Harry J. Lincoln, who was both a Knight Templar and Scottish Rite Mason in Williamsport. He composed "Baldwin II Commandery March" (1906), for Commandery No. 22, of which yours truly is currently Eminent Commander.

Harry J. Lincoln was the composer of the world famous "Repsz Band March" (1901), written for that "rival" band of the Teteques in Williamsport. A rather interesting story about that march caused some dispute. One published edition of the piece had Lincoln's name printed on it as the composer, another had Charles C. Sweeley's on it.

Another Williamsport Masonic composer was the well-known trumpeter John Hazel, who had played for Sousa. He also wrote, a good many years before Lincoln, a march for Baldwin II Commandery of Knights Templar.

The typical American band marches written by these composers are always made up of two-beat measures, either in 2/4 time, 6/8, or cut time (2/2) in which the half note gets the beat. They usually begin with an introduction of four measures or sometimes eight. The first two strains or themes have 16 measures each and are repeated. Going into the third strain, which is the beginning of what is called the trio, the key signature abruptly modulates, that is changes into a different key, usually a fourth step up to the closely related key called the subdominant, adding one flat to the key signature. This third and last strain usually has 32 measures, then goes into an agitated strain called the interlude, which is also

called a “dog fight” or “breakup strain,” after which the third strain is repeated. Some marches have two strains of 16 measures in the trio, with or without an interlude.

One of the most famous Masonic marches is Sousa’s “Nobles of the Mystic Shrine,” which he premiered conducting a combined band of 6,000 Shriners at Griffith Stadium in Washington, DC, for the National Shrine Convention in 1923. That march has a rather unique mystic Arabian or oriental sound, written in a minor key and employing a tambourine. Although not a Scottish Rite Mason, Sousa was a member of York Rite bodies and Almas Shrine in Washington, DC. He was named honorary leader of the Almas Shrine Band.

Another Masonic march by Sousa which is actually more well-known is “The Thunderer” (1889), composed for the Commandery of Knights Templar. His “Crusader March” (1888), also written for The Knights Templar, is a rather catchy piece, but quite demanding for players and is, unfortunately, seldom performed.

Another one of the earliest Masonic composers was Edward E. Bagley, who composed two marches for Templar Masonry, “Holy Cross Commandery” (1902), and “Knight Templar” (1911). Although not much is known about Bagley, he is the composer of one of the most popular marches of all, “National Emblem.” It is the familiar piece in which the first 12 measures of the first strain are a rather clever spin-off the “The Star Spangled Banner.” The second strain begins with the phrase that is comically paired with that nonsensical lyric, “O, the monkey wrapped his tail around the flagpole.”

Fred Jewel was a march composer who was very active in Masonry. He led both the Murat Temple Shrine Band and the Franklin Indiana Masonic Home High School Band and composed several marches for appendant Masonic bodies, including “March to Mecca” (1919), “Murat Temple” (1925), and “Sahara Grotto” (1928).

R. B. Hall was another leading march composer of the late 19th century. He wrote a goodly number of them for various fraternities, including the Elks, Odd Fellows, and Knights Templar, but was not known to have membership

R. B. Hall,
ca. 1900.

PHOTO: MAINE HISTORICAL SOCIETY.



in any of them oddly enough. He was, however, upon occasion called a “fraternal friend.” Two of his most famous marches were “Independencia,” written for the Odd Fellows, and “Officer of the Day.” His two known Masonic marches are “DeMolay Commandery” (1892), and “Dunlap Commandery” (1894).

Perhaps the most prolific composer of fraternal marches was Frank Losey who is known especially for his “March Gloria.” A Pennsylvanian almost all his life, Losey had an association with Harry Lincoln, Charles Sweeley, and the Scottish Rite Teteque Band in Williamsport. He was editor-in-chief of the Vandersloot Publishing Company, which started in that city and published some of Lincoln and Sweeley’s marches. Losey composed a number of marches for various bodies and fraternities, including one for Eastern Star.

Henry Fillmore approached the genius of Sousa, and was a very prolific composer of various genres of band music, but wrote no known march specifically for any Masonic body. He was, however, a Scottish Rite Mason in Cincinnati, OH, and a Shriner. He led the Syrian Temple Shrine band there and with them helped raise a good deal of money for Shrine charities. That

band became what was considered at that time, the finest fraternal band in the world. Fillmore's musicians thought so much of him that when he resigned as band leader after having a serious dispute with Shrine officers, all the band members resigned along with him.

A study of Masonic march music would certainly not be complete without Karl King, the composer of that famous and stirring circus march "Barnum and Bailey's Favorite." He was a member of all major bodies of Freemasonry; blue lodge in Canton, OH; York Rite in Fort Dodge and, Eagle Grove, IA, and Scottish Rite and Shrine in Des Moines. As a composer, he shared the status of Sousa and Fillmore. In fact, Fillmore wrote a march in honor of him and entitled it "King Karl King." His compositional output was tremendous, having written over 300 works in various genres, about 200 of which are marches, which is at least 50 more than Sousa wrote. King composed at least two marches for the Grotto, one for Knights Templar called "Forest City Commandery" (1915) and "Mystic Call" (1913).

The band marches mentioned here are not half those composed for use by or in honor of Masonic fraternities. There are many more

written mostly by somewhat lesser known composers. In our present computer age, I fully realized this considerable output of Masonic band marches when performing online searches and checking out masonmusic.org/marchwrite.html. I found it amazing.

Playing in the Teteque Band in the Valley of Williamsport, I remember when, in more recent decades, even a couple of the local band members tried their hands at composing a march and having it performed. Those pieces were never published and would not have been, at least not by any established publishing firm. This is not necessarily out of mediocrity, but is due to the fact that the 40-year cycle of the band march style examined here met its end in the 1930's.

Fortunately, this is not to say that the great marches of Sousa, Fillmore, King, and others, whether or not Masonic, will, in the near or distant future, no longer be performed. Whether they inspire patriotism, bring honor to our great and beloved Freemasonry, or simply give us wholesome musical entertainment, as long as there are marching bands and concert bands, we can be thankful that these pieces of music will be played for a long time to come. **END**



PHOTOS COURTESY: JOHNS HOPKINS UNIVERSITY, LEVY SHEET MUSIC COLLECTION.



200 YEARS OF BROTHERHOOD

Scottish Rite Freemasonry Come Into the Light

On Aug. 5, 1813, the Northern Masonic Jurisdiction was born, as Daniel D. Tompkins was installed as the first Sovereign Grand Commander.

The 200th anniversary of that event will be reached August 2013. Starting this August and running through 2013, we will celebrate **"200 Years of Brotherhood."**



Find out more information
at your local Valley or at

ScottishRiteNMJ.org





Friderich Grosse als Freymauer
[Frederick the Great as Freemason], 1740.
Johann Weiss. Berlin, Germany. Engraving on paper.

The Secret of Frederick the Great

By JERRY A. ROACH JR., 32°

As our jurisdiction begins its bicentennial celebration and members reflect upon the history of our institution, the world also celebrates the 300th anniversary of the birth of Frederick II of Prussia; a man, king and Brother whose personal legacy is intertwined with the chronicles of the Scottish Rite.

There is no doubt among scholars regarding Frederick's initiation into the Masonic fraternity. While attending a state dinner at The Hague in July 1738, Frederick listened as one of the guests, Count van der Lippe-Bückenburg, extolled the virtues of Freemasonry, much to the chagrin of Frederick's father, King Frederick William I. Following the dinner, Frederick secretly approached Count Lippe and requested to be initiated into the mysteries of Freemasonry. The initiation took place at the Kron's Hotel in Brunswick at midnight of the evening of Aug. 14, 1738. Lippe arranged the proper regalia to be smuggled through customs by the Masonic luminary, Dr. Bielfeld, from a nearby lodge in Hamburg. Frederick was admitted, along with his friend, Capt. Wartensleben, with the request that he be given no preferential treatment and be initiated according to all ancient usages of the craft. The whole affair took nearly four hours. For the next two years, Frederick was moderately active in the fraternity. He founded a lodge in Reinsberg in 1739, and sat as Master of a lodge in Charlottenburg for the initiation of his brother, Prince William, in 1740. Soon, however, history would have its way with the life of Frederick.

Upon the death of his father, Frederick ascended to the throne of Prussia in 1740, and the responsibilities of the crown would demand Frederick's full attention. He did not dismiss the fraternity entirely, however. In 1744, he approved a treaty with the Grand Lodge of England establishing the National Grand Lodge of Germany to which he further granted his protection. On Feb. 14, 1777, Frederick composed a declaration of support to the Royal York of Friendship in Berlin for the Masonic

celebration it held in honor of his birthday. Nevertheless, this is when the tapestry begins to conceal the truth.

Nearly all Masonic scholars concur that Frederick's involvement in the fraternity waned near the end of the War of Austrian Succession in 1748, and that he ceased to be a member by 1756. Schlosser's *History of the Eighteenth Century* goes so far as to state: "He also commanded such of his Ministers of State as belonged to the Order to desist from visiting their lodges."

What is most curious for us as Scottish Rite Masons is the assertion that Frederick himself promulgated or ratified the Constitutions of 1786 which established the very existence of the rite. Scholarly debate has concluded, though some still claim validity, that Frederick, at the age of 74 and ailing, neither authored nor signed the Constitutions of 1786. Nonetheless, Albert Pike, who after years of doubting Frederick's involvement, concludes in his *Historical Inquiry*: "But we now believe that they were made at Berlin, under the auspices of Frederick, in May, 1786, and that he was the Patron and Protector of the high degrees, and did approve these Grand Constitutions. We have not endeavored to be convinced, nor have we had any opinion which we felt a pride in sustaining; and now we propose to place the reader in possession of the facts that have changed our opinion, and leave each to decide for himself."

The controversy is ultimately of little consequence. All recognized Supreme Councils in the world have adopted the Constitutions of 1786 as the basis of governance in their respective jurisdictions. Neither conclusion regarding Frederick's involvement has been proven to the satisfaction of the contending side, and thus further embellishes the interwoven veil that obscures our true history. As Ill. George A. Newbury, 33°, wrote in his history of the Northern Masonic Jurisdiction regarding Frederick: "Another secret that will never be unraveled."

Bicycle Trip for Awareness

One man's journey across the United States

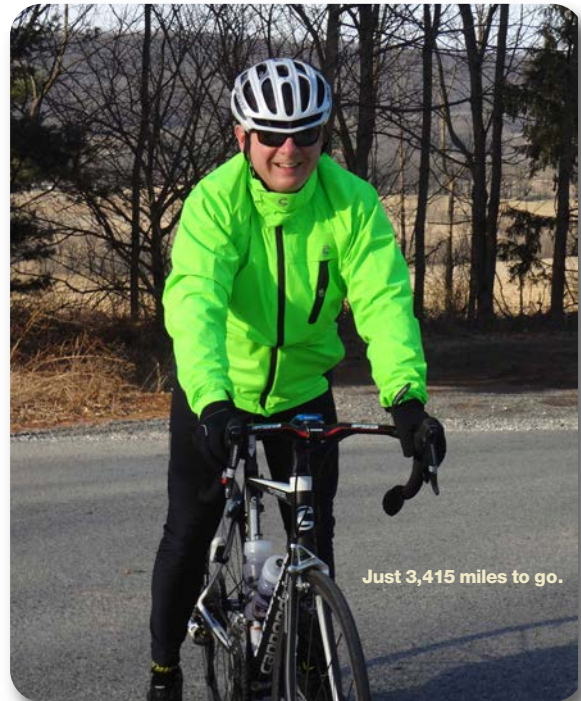
Supporting children with dyslexia is an important charitable endeavor for members of the Ancient Accepted Scottish Rite, with many Valleys raising funds and donating time to help their local dyslexia centers succeed and to help children in need of their services.

While some Valleys turn to traditional fundraising efforts to raise money to support their centers, one Brother has dedicated himself to a great singular effort to ensure that the dyslexia center in State College, PA, continues to provide its essential tutoring services. Ill. Larry R. Emigh, 33°, will be riding his bicycle across the United States, from the West Coast to the East Coast, beginning in May 2012 as a fundraiser for the Children's Dyslexia Center.

Not only will this challenging bicycle trip raise awareness that children with dyslexia desperately need assistance, but also raise funds to help support the children's dyslexia center in State College. Fundraising for the center is essential because it provides free tutoring to children with dyslexia between six and 18 years of age.

Starting May 13, Bro. Emigh will bike 3,415 miles across the United States in just seven weeks, running his 70-year old "motor" on top of his trusty bike, all for the hard-working students who receive tutoring at the center. In his quest to complete this arduous journey, he has been working out six days a week for the last two years. While he has been training hard for this bike ride for months, Bro. Emigh has also remained dedicated to publicizing this unique fundraiser. His journey will end on June 29 at Revere Beach, near Boston.

As he enters the final month of preparation, he continues to reach out to his supporters – both emotional and financial – through his website, blog, Twitter feed, and Facebook page. As he rides to reach his goals for



both the cross-country journey and fundraising for the center, he hopes you will "ride along" on this important trip.

Do you want to know more about his days of training? You'd like to know about the challenges of dyslexia? Would you like to donate to the important cause behind this ride, or help publicize this amazing fundraiser?

Follow Larry at:

- tourfordyslexia.org for information about the route; the Children's Dyslexia Center, and updates on his blog;
- facebook.com/tourfordyslexia for Larry's personal connections and status updates;
- twitter.com/tourfordyslexia for training info and the latest news

All of these outlets have helped Larry share information about fundraising, publicize his cause, and reach out to his local supporters.

Shane Lucas, 16, is a freshman in high school and a talented artist. He has been attending the Children's Dyslexia Center in Peoria since

one child's Success

September 2011. We asked him to tell us a little bit about his art; his

experiences at the center, and a collegiate art program he plans to participate in this summer in New York city.

I've been doing art since I could pick up a marker. If I wasn't drawing a person or something I was drawing blueprints, or building things, which is a lot like sculpture. Now, the type of art I do is anything that has to do with peace or war. I like to make art that has a very deep meaning to go with it. I like to do sculptures mainly. I recently made a cardboard peace sign that I covered with pictures of the Holocaust, of war, or of anything to do with hate. I put these pictures on a peace sign because I think that there should be more peace than hate.

Besides sculpture, I draw too. I prefer to do black and white drawings with shading and no color whatsoever. Sometimes I draw couples because that's the one thing that's true happiness in the world. I also like anime, which is a Japanese cartoon form, because it has a realistic look, but at the same time, it's a cartoon. I appreciate that you can see every detail: giant eyes, spiky hair, and facial expressions.

I haven't always wanted to be a visual artist. When I was a kid, from first to eighth grade, I wanted to be a chef. But then I started drawing more and more anime, and that was when I decided I wanted to be an artist – a cartoon designer. I enjoy working with computers, and that makes me think about being a graphic designer, which is also another form of art.

If I'm honest, I'd have to say that being dyslexic affects my art somewhat. I have a couple of drawings about kids who are outcasts. When I first found out that I was dyslexic, I kind of felt like an outcast because I felt different from everyone else. For a few months, I drew a lot of pictures of a kid in the corner in the dark, or a kid who was shaded out from the picture. When I first started coming to the center, I started to put the things I was learning into my artwork. Learning was cool, and I would take something that I learned at the center and I portrayed it in a drawing. I even put the schwa [ə] into some of my art somehow.

Coming to the center is a challenge for me. I like coming, and I like learning things, and sometimes I even like to one-up the people who are good at English. At the same time, I have to sacrifice other things to be able to come to the center. I can't go out for track – my favorite sport – because the practices would interfere with tutoring. And sometimes, when I have a big test or a project due, I worry that I won't be able to pass because I won't have time to study because I'm coming for tutoring. Sometimes kids at school aren't cool about it if they find out. But my friends know, and I know I'm learning things that other people

don't know. One of my good friends from second grade has struggled in school too, and now his mom is looking into the center.

I know other kids who have trouble with reading, and I'm glad that I have a way to approach it. It used to be if I had these big long words, I could not read them. That's getting easier. Math is more my strong suit – math and art. I like to visualize things, like thinking about how different parts go together to make a pen, or imagining how a sprinkler system is configured and how it all works together. I guess that's part of my dyslexia, and also part of my art.

This year, I'll be attending a summer arts program at the School of Visual Arts, an art school in NYC. The school started in the 1940's, as a school to train cartoon artists. Now, it's an art college with a lot of variety. The program is for high school students from freshman year to senior year. I'll be going for a whole month, and I can choose a "major." If students don't know what they want to do, then the school will offer a few different courses to see what they like. I think it will be a great experience because you don't just bring your form of art; you also get thrown into other kinds of art and learn techniques from other people. I'll bring back knowledge that I didn't have before and life lessons.

My mom helped me find the program for the summer. We were searching the web for potential art schools for college, and we found this opportunity for high school students. One of my best friends from my school is also going to go. I'm pretty excited about it. I love big cities. Being there by myself seems like an adventure. When I get back at the end of the summer, I'll write another article to let everyone know how it went.

what ^{*is the*} POINT?

A short while ago I received an email sent by Ill. Gail N. Kemp, 33°, Deputy for Indiana. In the email he commented on something he had watched on one of the television channels devoted to history. He described the effort during the closing days of World War II to find the production and launch facilities for the V1 and V2 rockets that were hammering London and the surrounding areas, killing hundreds of people. The search involved reviewing thousands of aerial reconnaissance photographs. With so many men off fighting the war, the search largely fell to women. It required endless hours of tedious work – the kind of work that drives people to distraction. It was, however, done with zeal and passion. Why would that be the case? One of those involved, when interviewed, commented that there was a “point to the work,” and they understood exactly what the point was. What they were doing would save the lives of their country men. Because they “got the point,” they were willing to give an onerous task their absolute best effort.

Let’s now talk about our fraternity. “What is the point of the Scottish Rite?” For that matter, what is the point of our fraternity as a whole?

Is it our purpose to erect magnificent edifices which are the wonder of the community? Our fraternity has done a lot of that, and to what end? Many of our beautiful buildings have gone the way of the statue of “Ozymandias, King of Kings” as described in Percy Bysshe Shelley’s poem. They, like the statue, lay in ruins in the desert sands. I put this question to you. Is a beautiful building that cannot be maintained worth its cost to the members? Some Valleys are more fortunate than others. They do have the financial strength to both care for their building and care for their members. If your Valley cannot do both, perhaps it is time to think about which of the two is more important. I think that you already know the right answer to that question.

Does our fraternity exist to create fancy titles and to design glittering adornments for our leaders to wear? Let’s put it another way. Does our fraternity exist so that the

*A strong and growing
fraternity can do much good
in the world, but first it must
be strong and growing.*

members may serve its leaders, or do we have our positions so that we might serve our members? At a meeting of my Valley some time ago, I asked those present the following rhetorical question. Who is the most important person in our Valley? I am sure that they were busily trying to figure out who had the highest rank and title. They were more than a little surprised when I gave them my own answer to that question. The most important person in our Valley is the Brother in the seat next to you, no matter who that might be. The fraternity exists to serve him, to meet his fraternal needs. It is our job as leaders to understand what those needs are and to figure out ways to meet them. As I have said in the past, our fraternity must be a valuable and rewarding experience for those for whom participation is an option. The collars are worn for a purpose. It is to designate to our members, those whose job it is to lead our fraternity toward fulfilling our vision and mission.

Does our fraternity exist to require men to commit ritual to memory so that it can be parroted back in a letter-perfect way? Does the fraternity exist to serve its ceremonies, or do the ceremonies exist to serve the members? I have always enjoyed being in degrees. I guess that I am a bit of a “ham” at heart. My enjoyment did not

flow from getting the words letter perfect; I seldom did. My enjoyment came from the spirited kidding and fun we all had in getting ready to present the work. It was quality time with my Brothers. My enjoyment also came from the times something went wrong, leaving us all in stitches, trying our very best not to crack a smile. It stemmed from the good feeling you get when you look at the candidates' faces and knew that they did not just hear the words, they clearly understood them. None of this has much to do with letter-perfect recitation for its own sake. That is the fraternity serving the ritual. It is far better to know that your audience got the message and that you enjoyed your part in bringing that message to the audience.

Is the point of our fraternity to give away our resources to people who do not care much about Freemasonry, but who are more than willing to accept our charity? I would like to repeat something I once said. "A strong and growing fraternity can do much good in the world, but first it must be strong and growing."

I go back to my earlier statement. The most important people in our fraternity are the average members – those who do not seek rank and title. They just want to attend meetings and have an enjoyable and inspirational experience. Yes – you guessed it – it is the ICE thing again. Of equal importance are the members who no longer bother to attend. Why are they important? They are important because we somehow failed to meet their fraternal needs. I once said that a fraternity that fails its members is a failure, no matter what else it is good at.


Having said all that I have said, I guess that is fair for you to ask, "Gee Bob, what do you think the point is?" I believe that the "point" of our fraternity is simple, we exist to be a mutual benefit society. No, not like the insurance company, we are a very different kind of mutual benefit society.

- *We exist to help our members to better their lives.*
- *We exist to defend and protect each other in times of peril.*
- *We exist to provide sustenance and a helping hand to our members and their loved ones in dire times.*

- *We exist to provide comradeship, and to be good friends and company for each other.*
- *We exist because we were an organization a man could be proud of belonging to.*
- *We exist because we encourage our members to live in consonance with our core values.*

Perhaps you noticed that nowhere in my list do you see mention of buildings, medals, or perfect ritual. None of those things have anything to do with why we exist. We exist to do those things that we obligated ourselves to do when we knelt at the altar and took an oath. Let's all do our fraternity a favor. Let's concentrate on what is really important.

To that end, I am making a pledge to myself. The night before our next Valley meeting, I am going to call someone who hasn't been attending meetings, and tell him that I miss seeing him. I wonder what kind of things I might find out. How about you giving that a try too? Why, we could start a whole new thing. What a nice way to let one of our Brothers know that we do care, and all for the small price of a phone call.

Well Brother, I hope to see you at our next Valley meeting. If you are not there, you will be missed. 

Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

MASONIC WORD MATH

(NONSENSE) + (VARIETY) – (NOISES) +
(CONGRATULATE) – (VAGUE) + (INSIST)
– (TRY) – (SENSE) + (OPPOSE) –
(CARTOONS) – (PLAN)

=

Clue for this puzzle appears on page 5.
Answer from previous issue: ALLEGORICAL

NOTES FROM THE SCOTTISH RITE® OF FREEMASONRY ♦ SOUTHERN JURISDICTION ♦ USA

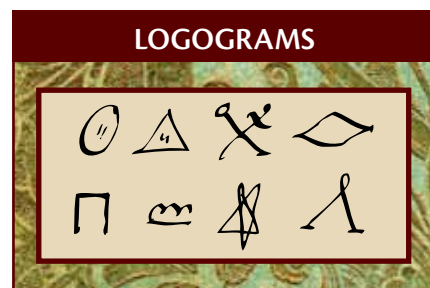


The Copiale Cipher


A curious enciphered manuscript was discovered in an East German library in 1970 and eluded all attempts at decipherment. The document was forgotten until it fell into the hands of a private collector and recently came to the knowledge of an international team of academics from the U.S. and Sweden. In April 2011

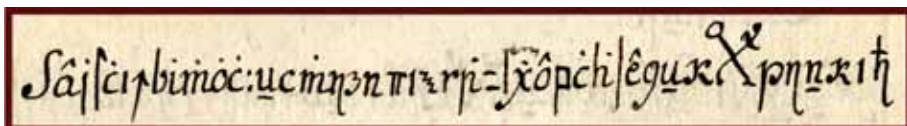
portunity to arouse public interest with another mysterious topic that often grabs headlines: the Cipher protected an 18th-century German Masonic ritual.

It is amusing that the purpose of this “secret society” has been reported as ophthalmology, a sort of vocational fraternity of eye specialists. While a few news sources did report on the symbolism of the eye in the western esoteric tradition, most seem to echo the belief that “the rituals detailed in the document indicate the secret society had a fascination with eye sur-



Grand Historian, saw the German word *mopseN* [sic] and noted that it was mistranslated as “thieves” on the second page of the cipher. Bro. de Hoyos noted that the “Mopses” were a pseudo-Masonic Catholic coed fraternity founded in 1740.

The interpretation of the manuscript as the ritual of an ophthalmology society is due to the misinterpretation of one commonly used logogram (a symbol used in place of a word). The logogram , which the code breakers called “lip,” was interpreted to mean “oculist” or “eye doctor.” The full article on the Copiale Cipher can be found at ScottishRite.org/journal/march-april-2012.



the “Copiale Cipher” was broken, studied, and released to the public six months later. It contained rituals that caused a great deal of excitement in the mainstream press. Due to translation errors, the press missed an op-

portunity and ophthalmology, though it seems members of the secret society were not themselves eye doctors.”

The first sign that this was a Masonic document was when Ill. Arturo de Hoyos, 33°, Grand Archivist and

CELEBRATING THE CRAFT WEB EVENT

The Supreme Council of the Southern Jurisdiction is planning to host the first-ever Web Event: *Celebrating the Craft*. The event, to be held on May 19, 2012, will be live-streamed through the Supreme Council website at ScottishRite.org, from 6:00 PM until midnight ET. The goal is to raise \$1 million for our Rebuilding the Temple Campaign. Money raised will also benefit local Orients of the Southern Jurisdiction, half will go

to support the Rebuilding the Temple Campaign to restore the House of the Temple in Washington, DC, and the other half will go back to local Orient charities.

The Celebrating the Craft Web Event is designed to provide members with an opportunity to learn more about the Scottish Rite and the importance of the House of the Temple. The Web Event is like a telethon, but it's broadcast over the Internet. It will feature well-known

entertainers, such as Ernest Borgnine and Brad Paisley, Masonic scholars, such as Arturo de Hoyos and Dr. S. Brent Morris, and many others. Comedian Norm Crosby will host the event.

We are encouraging our Valleys to host a Celebrating the Craft Party for members and their families.

For more information about the Web Event, contact the Development Office at (866) 448-3773 or webathon@scottishrite.org.

If you are like most people, you spend far too much on electricity. The good news is you have the power to do something about it.

No doubt, part of your problem is due to what are known as phantom or vampire loads. These occur when a device continues to draw power after you turn it off, allow it to go into sleep mode or assume it is off because it no longer is in use.

For example, you plug your cell phone charger into the outlet and then connect it to the phone. As long as the charger remains plugged in, it will continue to draw power – even after the phone's battery is fully charged or has been disconnected from the charger.

The charger basically is a transformer (that's the boxy unit that plugs into the outlet) that steps down the voltage from 120 volts to ten volts. As long as it is plugged into a live outlet, it will draw power. This is true of other devices that utilize this type of transformer, such as printers, modems, routers and scanners. Computers continue to draw power even when in a sleep mode. Many other devices draw power after being turned off.

There is an easy and inexpensive phantom load solution – smart power strips. Smart power strips are designed to turn on or off every device that is plugged into it. In addition, most smart power strips provide excellent surge protection,

Plug your computer into a smart power strip and then turn it on. The smart power strip energizes every other device plugged into the strip. Turn the computer off and the strip turns everything else off, such as the modem, router, scanner and printer. Naturally, you can do the same with your TV and stereo system.

How much can you save with smart power strips? That depends on the number of phantom loads you choose to eliminate, but it is estimated phantom loads represent ten percent or more of a typical residential electric bill. From my perspective, that's a lot of money for a small amount of convenience.

Expect to pay \$20 to \$30 for a quality smart power strip that provides surge protection. You can recover that investment in a few months.

Of course, there are more ways to tame the energy hog. If you are in the market for a new computer, consider buying one that is Energy Star qualified. Apple, Dell, HP, Acer and Gateway are among the brands with models that have earned the Energy Star qualification.

Look for the Energy Star qualification label when shopping for televisions, DVD and Blue-ray players,

amplifiers, and home-theater-in-a-box systems. For more information, check out the Energy Star website (energystar.gov).

If you want to save more money and increase your personal comfort, consider improving your lighting by dumping those obsolete and inefficient incandescent and T12 fluorescent bulbs.

If you haven't tried a compact fluorescent light (CFL) in the past couple of years, you may be in for a surprise. In my view, CFLs provide superior lighting compared to incandescents. Furthermore, CFLs are now available in three-way, dimmable, decorative and outdoor models.

Equally important, a CFL will save a typical residential customer \$5 or more per year in electricity costs.

You likely have light fixtures that use tube-type fluorescent lamps. Unless the fixture is new, or you have recently upgraded, it undoubtedly has T12 fluorescent lamps. A T8 lamp uses about 33 percent less electricity than a T12. Besides, T8 lamps provide a better light, making it easier to read, prepare a meal or work at the computer. T8 lamps will fit in the T12 fixture, but you will need to replace the magnetic ballast with an electronic ballast.

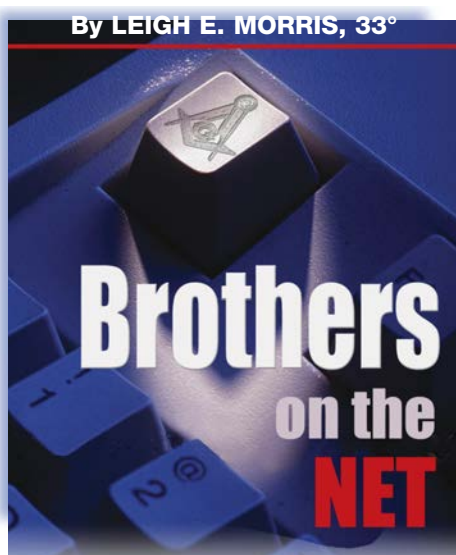
If you install new fluorescent fixtures or want to replace existing fixtures, I recommend T5 fluorescent lamps for the best economy and light.

Should you want to have some fun while learning how to cut energy spending, buy a Kill A Watt meter. Most hardware stores carry this meter. If not do a Google search to find it.

You simply plug any electric device into the nifty Kill A Watt meter to learn how much electricity the device uses. You can calculate usage and cost by the day, week, month or year. It can help you decide what you should keep, what should be retired and even how much you'll save by using the smart power strip.

Now, would you like to save even more? You need to buy and install a programmable thermostat. When you use it for both the heating and cooling season, it can trim your total energy bill by about \$200 or more. Depending on features, you can buy a quality unit for \$20 to \$45.

Enjoy your savings. You might even share some of it with a Scottish Rite Masonic Charity.



Let's Save a Little Money

drop me a line.

As always, I welcome your questions and comments: studebaker55@yahoo.com. If you prefer, you can write to me at PO Box 42, Virginia IL 62691.

2012 Blue Envelope Appeal

May marks the start of the 2012 blue envelope appeal. For 47 years, the blue envelope has represented our commitment as Brothers to the tenet of charity – a value we cherish among our highest principles. This year, we once again will support four projects. Two of these have proven to be the most highly cherished and respected by our members – the Children's Dyslexia Centers and the Almoner's Fund. As you receive your invitation to give to the blue envelope, please consider these stories...

MARCH 3 – Tornadoes wreaked havoc throughout the South and Midwest. Towns in Indiana and Illinois were particularly hard hit.

At times like these we often ask how we might help those whose suffering is the result of a cruel act of fate. As Masons, we affirm by our obligations to aid our Brothers and their loved ones as we become aware of their hailing sign.

In 2010, the blue envelope appeal included the Almoner's Fund as one of its beneficiaries.

Since then, the blue envelope has provided thousands of dollars to help Brothers (not just Scottish Rite members) surmount their obstacles and get back on their feet.

This is part of a letter from an actual Almoner's Fund recipient:

"2011 was the hardest year of my life. If it weren't for the help of others like you I would be homeless right now. During Hurricane Irene, I watched as her floodwaters consumed my truck and tools which are my livelihood, after which I was rescued by a swift water rescue team in a boat.

"I cannot begin to express to you how much this gift has touched my heart. This is what Masonry is all about. Until now I have never truly known the power of charity. You gave me more than a check. You gave me hope and love, and you made a good man better."



THE CHILDREN'S DYSLEXIA CENTERS, a Scottish Rite Masonic partnership, became a charity of this fraternity in 1994. Today there are 53 centers that span the geography of our fraternity.

Unless you are dyslexic, or live with a person who is, it is hard to entirely comprehend the struggles that come with this disorder. Through the perceptions of a child, it is particularly frustrating and demoralizing. Often schools do not want to identify a child as dyslexic. As a result, access to help is often impossible.

Since the Scottish Rite established the Children's Dyslexia Centers, more than 7,000 boys and girls have come to the centers for help. More than 98 percent have received the assistance they needed to overcome this disorder.

The stories of success are many. Here is one:

"I can remember the days when my son would cry because he struggled to read.

"I am so thankful for the dyslexia center. I see such a difference in my son's reading, writing and comprehension.

"But what means far more to me is the look in his eyes when he knows that he is doing well."

Nearly 2,000 times every week, a child in a center supported by Scottish Rite Masons gets one step closer to success. And just as often a thankful parent looks on in gratitude.

Two entirely different stories that share one important principle – your support of the blue envelope appeal makes a transformational difference in the lives of people all over, from Brothers overwhelmed by disaster to children struggling to succeed. Additionally, the Scottish Rite Masonic Museum and Library and the Leon M. Abbott Scholarships also rely on donations to the blue envelope.

When you are asked to do your part, please be generous. Great things arise from your support.



The Stamp Act

By **ROBERT A. DOMINGUE**



Vasiliji M. Golovnin

was a member of the Lodge "Trois Flambeaux" (Three Lights) located in St. Petersburg from 1816-22. He also served in various positions in the Lodge "Sphinx" and the Lodge "Alexandre du Lion d'Or" both of St. Petersburg. He was a member of the Chapter "Du Phenix." He and the Kurile Island Expedition are pictured on a stamp issued by Russia on Nov. 22, 1994, to honor the 300th anniversary of the Russian Fleet.

Born April 19, 1776, in the province of Ryazan, Russia, Vasilij M. Golovnin became a Russian Navy Officer, Vice admiral and sailor who, in 1807, explored and mapped the coasts of the Russian part of Alaska, including the Kuril Islands and Kamchatka, for Tsar Alexander I. His adventures took him around the world twice. In 1811, he was captured with part of his crew on Kunashir where they were conducting research. They were held captive for two years and were interrogated but received fair treatment.

He was appointed assistant director of the Marine College in 1821 and Quartermaster General of the Fleet in 1823. He died of cholera on July 11, 1831, in St. Petersburg.



Oliver N. Hardy is pictured on a U.S. stamp issued Aug. 29, 1991, as part of a booklet honoring famous comedians. He joined Solomon Lodge No. 20, Jacksonville, FL, in 1916.

Born Jan. 18, 1892, in Harlem, GA, he acquired an early interest in music and theater. He joined Coburn's Minstrels in 1900 and ran away from a boarding school to sing with them. By 1910 he became the projectionist at a local movie theater and in 1913, he moved to Jacksonville where he was able to enter the film industry while working as a cabaret singer and a film manufacturing employee. He made his first movie in 1914, and between 1918-23 he made more than 40 films. By 1927 he teamed with Stan Laurel and they became a classic double act



that lasted nearly 30 years. Oliver had a heart attack and stroke in late 1955 and died on Aug. 7, 1957, in No. Hollywood, CA.



José Bonifácio was born on June 13, 1763, in Santos, Sao Paulo, Brazil. He became one of the most important individuals in Brazilian intellectual circles who actively participated in the movement toward the independence of Brazil. He served as Dom Pedro's counselor and was appointed head of the Ministry for Kingdom and Overseas Affairs. His relationship with the prince deteriorated, and he joined the opposition. He was exiled in 1823 and went to live in Bordeaux. He died on April 6, 1838, in Niteroi.



José Bonifácio was a member of the Lodge "Commercio e Artes" in Rio de Janeiro. This lodge evolved into a Grand Lodge, and he served as the first Grand Master of that body from 1821-22 and again from 1831-38. He is pictured on a stamp released by Brazil on April 21, 2008.

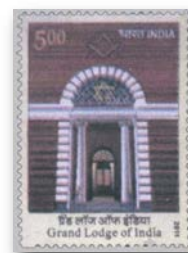


Duke Ellington was honored on a stamp issued by the USPS on April 29, 1986, as part of its Performing Arts series. His petition to join Masonry was received by Social

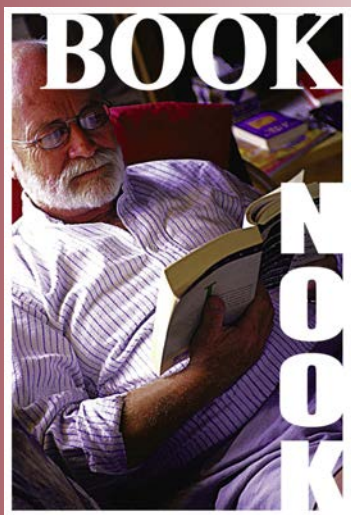


Lodge No. 1, of the District of Columbia Prince Hall Grand Lodge on Oct. 20, 1931. He received his Master Mason degree on May 5, 1932, and later became a member of Mecca Temple No. 10.

Born in Washington, DC, on April 29, 1899, his professional debut was as a pianist in 1916. Shortly thereafter he formed his first small jazz band. He moved to New York in 1922 where jazz was becoming hot and got his big break in 1927 at Harlem's famed Cotton Club. He made several world tours and appeared in many famed locations; during his career he wrote more than 1,000 compositions. He received the Medal of Freedom from President Nixon and died on May 24, 1974 in New York city.



The newest pure Masonic stamp was issued on Nov. 25, 2011, by India Post. It honors the Grand Lodge of India and pictures the entrance to the Grand Lodge building.



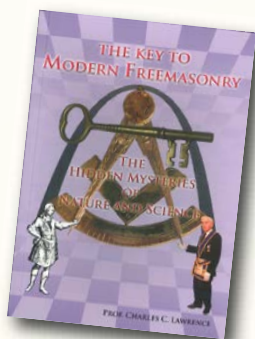
The Key to Modern Freemasonry: The Hidden Mysteries of Nature and Science

by Charles C. Lawrence, Published in 2011 by
Hamilton House Publishing Ltd., distributed by Lewis
Masonic, Riverdene Business Park, Molesey Road,
Hersham, Surrey, England KT12 4RG.

Professor Charles Lawrence is a British scholar who has studied Freemasonry for the past 40 years. He is also an internationally recognized engineer and scientist. Based upon the writings within this text, these parallel disciplines have influenced his Masonic historiography with a profound analysis that will question most reader's preconceptions about our ancient craft.

Apart from being a well-researched historical narrative, the author does an extensive study of the concepts and allegory in Masonic rituals, while citing the basic principles of nature and science, in the 200 years prior to the formation of the Grand Lodge in England (1717) and formation of the Royal Arch (circa 1720).

Lawrence readily asserts that "his study will show that modern Masonry is a particular derivative of that 1717 initiative and that all allusion to such antiquity is essentially contrived. It will be shown that modern Masonry is the product of a quite modest notion: that the senior members of four, otherwise autonomous, London-based lodges should meet on a quarterly basis to



discuss matters of mutual benefit. Further, that these lodges were typical of lodges that were the legacy of changes that had occurred over the preceding 200 years; namely the metamorphosis of the erstwhile powerful group of operative masons' lodges into small social gatherings of the most influential members of a particular community." In part, his assertions clearly challenge the noted belief, held by some contemporary Masonic scholars and past historians as well, that Freemasonry has existed since time immemorial.

This book has more than 500 pages, divided into six parts. It's a time-consuming study that includes 40 chapters, author's conclusions, and three appendices.

Part I provides the fundamental basis of the Masonic (symbolical) science from the early 1700s with due reference to modern concepts.

Part II examines the sociological factors behind the foundation of the Grand Lodge and Royal Arch.

Part III includes detailed biographies of the first three Grand Masters, reference tables of principal Grand Officers and Wardens, and the author's commentary about the need for a formalized ceremony ritual that set a strong tradition, shared objectives and obedience to codes that add to Freemasonry's appeal and strengthen its members' loyalty toward a new institution.

Part IV presents the lineage of the aristocratic families of the Grand Masters.

Part V looks at the favorable conditions of the time period that allowed peripheral activities, such as Freemasonry, to flourish; specifically, a buoyant economy combined with social, religious and political stability. Here, the author makes note of public perseverance of knowledge: notably in the form of public and private lectures and publications of scientific discovery.

Part VI discusses the seven liberal arts and sciences, the hidden mysteries of nature and science and the founders' belief of the absolute perfection of the deity as a moral imperative within the Masonic ritual.

This book is written in an academic writing style that reads analogous to a thesis or dissertation. Many of the book's chapter could easily merit a separate book review due to the overwhelming amount of technical information. In this regard, I found myself having to reread some of the material just to comprehend what was being stated by the author.

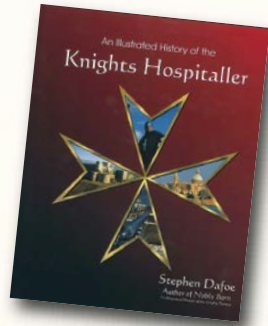
I highly recommend this book to Brothers who want a detailed analysis of the foundation of the early days of the Grand Lodge and the formalized ritual that resulted thereafter; especially when you consider its impact in Europe, and British colonies, of which America was probably the most significant.

**Reviewed by
Michael S. Franck, 32°
Valley of Detroit**

An Illustrated History of the Knights Hospitaller

by Stephen DaFoe. Published in 2010 by Ian Allan
Publishing, 800 Guillard Avenue, Kent Science Park,
Sittingbourne, ME9 8GU.

Noted Masonic researcher and author Stephen DaFoe's *An Illustrated History of the Knights Hospitaller* is, as promised, richly illustrated. The first thing that draws the reader's attention upon examining the volume is that nearly every page has a full-color photograph, drawing or map, used to assist the text in making clear the complex and interesting history of this order which spans slightly more than seven centuries in this work.



The Hospitallers have suffered, perhaps, from a less romantic history than the Knights Templar. Without the dramatic betrayal and destruction of the Templars, the Hospitallers have had less opportunity to weave their way into popular folklore and have played a lesser role in Masonic chivalric development. However, DaFoe's history provides ample evidence that their history is as compelling as that of the Templars.

DaFoe begins by pointing out that the Hospitallers were not formed by the Crusades, but rather transformed by them. Originally providing shelter and food to pilgrims, the Hospitallers emerged in a period when Jerusalem was under Muslim control, and the area was reasonably peaceful. DaFoe presents an interesting exploration of the Crusades, focusing on the ways in which the Hospitallers adapted to the changing climate.

Perhaps because DaFoe has previously written extensively about the Templars, he often compares and contrasts the two orders, allowing the reader to begin to see how the two came to such different ends. He points out, for example, that while the Templars had extensive rules concerning the proper arms for a knight as opposed to a sergeant, the Hospitallers had no such rules and one may assume that the weapons and armor of the two classes differed only in quality, if at all. In general, it would appear that DaFoe sees the Hospitallers as incidentally militaristic, rather than intrinsically so, as were the Templars. The Hospitallers were also far more adaptable in their mission. As the Crusades came to their catastrophic end for the military orders, the Hospitallers had the advantage of being able to return to their original cares: providing food, shelter, and medical care, such as it may have been, to pilgrims and others in need. The Templars, persisting in seeking another crusade, met their bloody end.

Especially interesting are the explorations of the various fortifications and buildings raised by the military orders in pursuit of securing the Holy Land and their own ends. Whenever possible, photos are included, giving the reader the opportunity to become familiar with the various structures that have survived to this day as a testimony to the determination of the Knights to hold the Holy Land.

There is, perhaps, one minor fault in this volume in that the entire history of the order after about 1798 appears in just a few paragraphs. While it is true that the recent history of the Hospitallers may lack the drama and scale of the bloodshed and warfare that once was their trade, many readers might be surprised to learn that the order has continued into the modern day; and they may wish to know more about their efforts to care for the sick and poor in 120 countries.

DaFoe, however, probably assumes correctly that focusing on the most famous periods of the military orders will best satisfy the majority of readers. He skillfully blends excellent scholarship with good storytelling so that the reader feels caught up in the sweep of events, and is eager to follow the story to its conclusion. If DaFoe is successful in anything, it is in clearly transmitting his own enthusiasm for the topic to the reader. And that, alone, makes the book worth the price.

**Reviewed by
David L. Riley, 32°
Valley of Boston**

Get Well, Bro. Jackson

Since November 1990, Ill. Thomas W. Jackson, 33°, has been volunteering his time reviewing Masonic books for *The Northern Light*. Since then he has read and written opinions on 248 books for this publication. Bro. Jackson is Past Grand Secretary for the Grand Lodge of Pennsylvania, and he is Executive Secretary for the World Conference of Masonic Grand Lodges. Currently he is recovering from serious medical issues. We wish him a speedy recovery and hope to see him back on the pages of *The Northern Light* as soon as possible.

We thank Bro. Michael S. Franck, 32°, of the Valley of Detroit and Bro. David L. Riley, 32°, of the Valley of Boston for doing a tremendous job with this issue's "Book Nook."

Health Wise

ideas
for
health
and
fitness



Children's cholesterol testing

The National Heart, Lung and Blood Institute now recommends that children ages nine and eleven should have their first cholesterol check. The test should be repeated between ages 17 and 21.

The recommendations come as growing biological evidence shows conditions that result in heart attacks, diabetes, high blood pressure and other diseases begin in childhood, though they might not be evident until middle age.

The American Academy of Pediatrics endorses the recommendations.

In most cases, high cholesterol is addressed with improving diets and increasing daily exercise. Less than one percent of children diagnosed with high cholesterol would take a statin.

Malaria vaccine

The first ever malaria vaccine is in its second testing phase. The first testing was on 15,460 children. It was found to be 50 percent effective in children five to 17 months old.

The project was developed among GlaxoSmithKline, the PATH Malaria Vaccine Initiative and the Bill and Melinda Gates Foundation, whose chair, Bill Gates, announced the results.

Malaria is one of the most devastating diseases in the world, causing 225 million cases per year and more than 780,000 deaths. Most deaths are among African children, according to the World Health Organization.

Vaccine developers say it will be available in Africa by 2015.



People who can't cook

Some nutritionists are discouraged by the results of a survey done for the Tufts University HNRC Cardiovascular and Nutrition Laboratory. They worry that all their healthy cooking advice is wasted on more than a quarter of Americans.

The survey conducted by Impulse Research revealed that more than 28 percent of the participants say they don't cook because they don't know how.

About half of the survey subjects said it is because a spouse or partner does it, and 25 percent said they hate cleaning up afterward.

More than 21 percent said they don't have the time, and 66 percent say they hate to visit the supermarket, which they say takes more time than any other household task.

At Tufts, the nutrition laboratory director says the results show the importance of incorporating food preparation and purchasing skills into school curriculums.

Preparing food at home is one of the best ways to get healthier meals.

Preserve verbal memory

French researchers showed that individuals with the highest intake of fruits and vegetables did better on verbal memory tests than those who consumed the least. Verbal memory is the ability to recall words and their meanings.

The study involved 2,500 men and women aged 45-60. They were followed for 13 years.

Study leaders, quoted in the *American Journal of Clinical Nutrition*, found a high intake of fruits and vegetables was strongly associated with better verbal memory.

One part of the study found the greatest benefits were to those who ate more fruits. High intake of fruits was eight servings per day. Doctors at Duke University suggest that consumers aim for ten servings of fruits and vegetables.

Live longer - eat fiber

The National Institutes of Health-AARP Diet and Health Study shows that fiber from grains has the strongest association with reduced mortality. The fiber in vegetables and beans was far less effective, and the fiber from fruit had no life lengthening qualities.

This was just one of the studies in 35 to 40 years of research on grain fibers. The largest study, by The National Cancer Institute, compared the fiber intake of 219,123 men and 168,999 women ages 50 to 71.

Over a nine-year period, those in the highest grain fiber group were 22 percent less likely to die of any cause.

All of this simply means that eating whole-grain bread, cereals and crackers will help you avoid conditions that could shorten your life.

III. Walter Henry Kropp, 33°

1923 - 2012

Bro. Kropp was an Active Emeritus Member of this Supreme Council for the state of Ohio. He was elected an Active Member in 1976, and served as Deputy for Ohio from 1978-81. He assumed Active Emeritus status in 1989.

He was raised a Master Mason in Humboldt Lodge No. 476, F. & A.M., Columbus, OH, October 31, 1949.

On October 10, 1952, he was united in marriage to Lucille Anne Thornburgh, who survives with two sons, Walter B. and Karl V.; and six grandchildren.

For the complete balustre on the life of
III. Walter H. Kropp, 33°, visit the "Member's Center"
at ScottishRiteNMJ.org.



III. Gerald Carl Pickard Sr., 33°

1926 - 2012

Bro. Pickard was an an Active Emeritus Member of this Supreme Council for the state of Maine. He was elected an Active Member in 1992, and he served as Deputy for Maine from 1994-2001. He assumed Active Emeritus status in 2001.

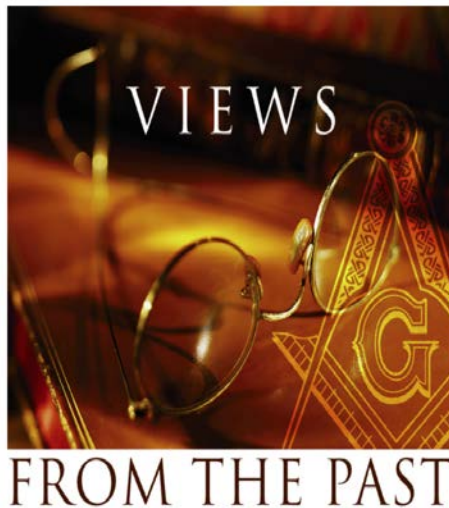
He was raised a Master Mason in Lynde Lodge No. 174, A.F. & A.M., in 1950, where he was Master in 1972-73.

He was united in marriage to Gloria Estelle McGinley, who survives along with three sons, Brian, Neal and G. Carl Jr.; a daughter, Sherrill; seven grandchildren; and one great grandchild.

For the complete balustre on the life of
III. Gerald C. Pickard Sr., 33°, visit the "Member's Center"
at ScottishRiteNMJ.org.



GENUINE MASONRY



Genuine Masonry can only exist where a sufficient number of whole-souled, generous and intelligent men can be found who are willing to band themselves together for the purpose of mutual improvement in all that is required to make a good citizen.

Masonry does not depend upon any particular system for its perpetuation, but rather upon the necessity for something to control the passions of men who desire to live pure and upright lives, and to assist those who within themselves are unable to withstand the temptations with which they are much too frequently surrounded.

The great high road of all human welfare lies along the old highway of steadfast well doing; and they who are the most persistent, and work in the finest spirit, will invariably be the most successful; success treads on the heels of every right effort.

Many become Masons in name and never comprehend the emptiness of their title. Masonry is of the heart and in the life. A man said, "I have been a Mason for many years; what good has it done me?" He never was a Mason. What he put into Masonry is exactly what he got out of it.

Every Mason should live up to the highest expectations of our Masonic brothers. When the time comes that all craftsmen recognize this and try to live up to it, then we will have a world safe for anything that is good.

Masonry is worth to one just what he puts into it. If a member fails to attend a lodge, and takes no interest in the work, it is worth nothing to him further than giving the privilege of wearing a button or a Masonic emblem of some kind.

— Frank G. Higgins, *Brotherhood*,
February 1921

FACT OR FICTION

Would it not be wonderful if the majority, if not all, of the people of this nation could share the bland optimism of that prominent educator who recently gave expression to his views while on a visit to Denver. The gentleman averred that modern youth is setting a higher moral standard than their parents knew, but permit us to quote him:

"The youngsters are building a new morality based on human conduct and its attendant results . . . Sophisticated? Surely, but knowledge can't hurt. They are accomplished, informed and fearless." Thus (as the newspaper states) the doctor disposes of the four arguments of the modern pessimist. But does he?

If cold, hard facts to the contrary could be so lightly dismissed with a perfunctory wave of the hand, what an El Dorado this land would be. The gentleman may be correct in a sense, however, when he states that the "youngsters are informed and fearless." As to the "new morality," there are still some "pessimists" who are inclined to

feel that it fails to measure up to the old tried and true standards of conventionality that the parents of today recognized and practiced during , their adolescent years.

It seems that the manifold advantages offered the modern boy and girl, such as the latest type of school, wherein are to be found all features that should appeal to the youth, the many amusements and attractions that their mothers and fathers never enjoyed, all tend to take the edge from individual endeavor.

Youth has progressed; the educator tells us so. He bases his contention on the premise that red flannels have been discarded along with other archaic habiliments. The new "moral code" is working finely – everybody is sophisticated and happy – and there you are.

How much more sober, if critical, are the words of Dr. Thomas H. Briggs of Columbia University. Speaking of schools he is quoted in the press as stating that "the social prestige resulting from the passing of courses that contain

no vital interest and later manifest no material influence on action or on character is mischievous and deceiving... It deludes youth into a false sense of possession which the world assuredly, if gradually, corrects." As to the aptitude of the modern student he remarked that "after a year's study of American history, half the students are unable to define the Monroe Doctrine, and only half can translate a simple French sentence after studying that language a year."

How easy it is to "wink the other eye" and deceive oneself into believing that all is well with the youth of the land when the physical vision is assailed by evidence that would refute such irrational idealism.

There is such a thing as making a bid for juvenile favor, and it is feared that the educator first quoted was doing just that. The gentleman may not be quite accurate in his approximation of modern youth, but his potentialities as a humorist should merit early recognition.

— Leslie D. Waudry,
The New Age, March 1930

Promotion Only When Merited

Perhaps the requirement that to be eligible for elevation to the position of Master, a Mason must have served as Warden, introduces the idea of promotional advancement. It may be that the "official line" scheme of succession, the advancing of all elected officers, even to the lowest in rank, step by step annually, grew out of this single regulation. Be that as it may, the plan is most generally in use in this land of ours. That it is ideal in operation is claimed by no one.

Undoubtedly the most genuinely democratic and unrestrained plan of election would be to present to the Brethren at the annual meeting no slate whatever, and leave them free to name whomever they please to each official position. That devoted service would be rewarded, competency brought out and the best results secured by this plan is doubtful. The crowd present at the annual meeting is not always composed of those who are best informed as to the merits of the Brethren who might be

expected to become good officers. Mere popularity would be very likely to win over proved ability. The glad hand and winning smile might prove triumphant over real devotion and willingness to labor and serve. Such a wide-open plan would scarcely do.

After much experimentation the "official line" system of regular promotion has proven to be the most satisfactory in use at present. It has, however, its drawbacks. Very few lodges elect the entire roster of officers and thus give to each the stamp of general approval. Some elect only the Master, Wardens, Treasurer and Secretary, leaving the remainder to be chosen by the new Master. Almost always the Master will choose wisely, but it is undeniable that by this method the power is placed in his hands to determine who shall be Master eight or ten years after he has passed out of the picture, thus making the line self-perpetuating.

— William C. Rapp,
Masonic Craftsman, November 1935

THE COMMON GAVEL

As an instrument used by operative masons to break off the corners of rough stone, it is a tool with one sharp edge and a hammer edge opposite. It can, therefore, be used as a hammer or a chisel. The results obtained in fitting and preparing stone from the quarry are marvelous when in the hands of skilled workmen. Many years of diligent, study and practice as an apprentice and fellow craft were required before one was able to become a master mason, that is one who could do or superintend all parts of building operations. Only a few became so adept in the profession as to be so classed.

The Monitorial explanation, "but we as free and accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens," is a most beautiful piece of literature, admonishing every Mason to so cleanse and purify his

heart from every vice and imperfection, that would render it unfit for a place in the spiritual temple of the body.

This, the most common of the symbols, therefore, has a very important place in Masonry. The common gavel is primarily an entered apprentice tool, for theoretically, at least, he has not been fully prepared for that celestial building. Hours and years of diligent study and practice will be required to at last win the approbation of the Supreme Grand Master of the Universe. The lessons taught by this symbolic tool will have to be repeated again and again. Masons can never feel that this symbol can be discarded at the passing to the fellowcraft degree, for in life, we must be constantly guarding against vices and superfluities. They come in on us, and frequently we are unaware of them until they have gained a stronghold on us and we need so strong an implement as the common gavel to divest ourselves of them.

— M. F. Hofstetter, *Square and Compasses, February 1940*

QUOTABLES

Gratitude makes sense of our past, brings peace for today, and creates a vision for tomorrow.

— Melody Beattie

No matter where you are in life right now, no matter who or how old you are – it is never too late to be who you are meant to be.

— Esther and Jerry Hicks

There's always an opportunity to make a difference.

— Michael Dell

High expectations are the key to everything.

— Sam Walton

You can never be comfortable with your success. You've got to be paranoid you're going to lose it.

— Lew Gerstner

Intellectual property has the shelf life of a banana.

— Bill Gates

Act as if what you do makes a difference. It does.

— William James

The strength of a nation derives from the integrity of the home.

— Confucius

There is more to life than increasing its speed.

— Mahatma Gandhi

Believe in yourself, and there will come a day when others will have no choice but to believe with you.

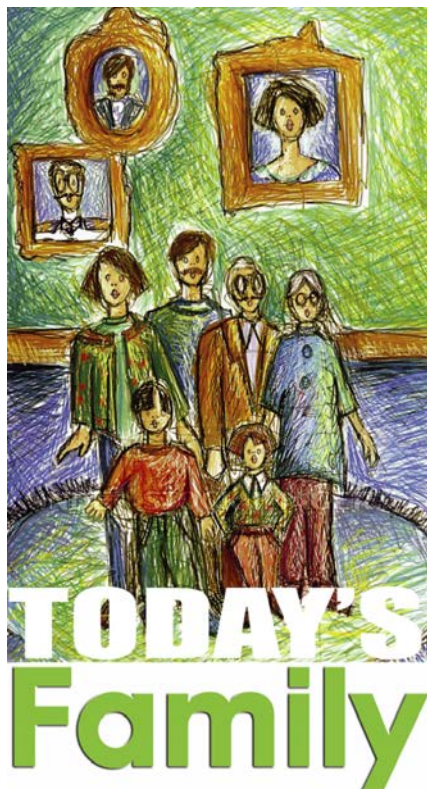
— Cynthia Kersey

A pleasure is not full grown until it is remembered.

— C.S. Lewis

The price of excellence is discipline.

— William Arthur Ward



For a better homecoming

Well-known author Jim Fannin says families are under great stress right now, but relationships can become more rewarding in just a minute and a half.

If you've been away from someone you love for two hours or more, the first 90 seconds you see the person have more impact on the relationship than spending hours with him or her later.

As you drive home, finish thinking about work and get your mind ready to go inside to the people you love and care about.

Maybe you have to go and find them when you get there. Don't take off your coat or put your briefcase down, find your family. If you have children, let them run to you. Hug them and hold them up. Then tell them to let go so you can hug your spouse.

The first 90 seconds can say, "I missed you. I care about you. I need you and I value you in my life."

Fannin recommends "mirroring" the mood at hand. If kids are excited, be excited. If your spouse is sad, speak sadly and ask if it's been a bad day. Then you have a chance to change to a more positive level.

Avoid paint can mess

When you dip your paintbrush, you usually wipe the excess against the side of the can. Before you know it, paint is dripping down the side of the can. The little groove around the rim gets so full of paint that it splatters everywhere when you hammer the lid back on.

Avoiding the mess is easy. Just wrap one or two rubber bands around the can from top to bottom, going across the middle of the can opening.

When you fill your paint brush, just tap it against the rubber bands and the excess paint will fall back into the can, according to the Readers' Digest book, *Extraordinary Uses For Ordinary Things*.

Voice-controlled TV

Television set manufacturers are racing to develop voice recognition systems for TV sets, set-top boxes and related products. They want to do away with remotes.

At Nuance Communications, the world's largest supplier of voice recognition technology, they predict that many device makers will ship products that understand voice commands either this year or next.

More than three million Comcast subscribers have downloaded an app that turns their smartphone into a remote control for the company's Xfinity broadband service. Comcast is looking at adding voice-control features to the app, according to *Bloomberg Businessweek*.

How to say goodbye or congratulations

There are all kinds of ways to bid farewell to a longtime colleague at a going-away party. You could shake hands, hug, fist bump, high-five, single-cheek or double-cheek kiss. It all depends on the workplace culture.

The handshake is still the congratulatory move in finance, banking and law, that is, unless you're celebrating somebody's new job, when a hug or back pat is OK, says Sue Shellenbarger of *The Wall Street Journal*.

Kisses and hugs are welcomed by entertainers and restaurateurs.

In manufacturing, the handshake and hug are popular; in technology, the handshake and high-five are often used. In sales and public relations, the handshake and back pat are the accepted gestures.

Hugs and kisses are usually reserved for a person leaving the company.

Big money problems?

Whether you need a stack of cash to pay college tuition for two students this year, or to pay it for two or three years to come, you are among many people who have big expenses looming.

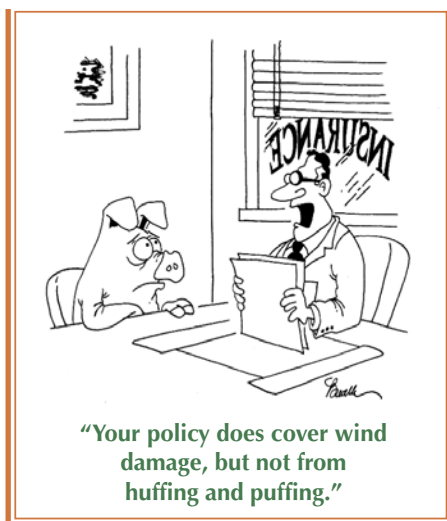
Fortunately, you can take money from your IRA penalty-free at any age, and for any purpose, if you follow certain rules.

Early-out payments are known as 72(t) distributions, named for the section of the tax code that authorizes them. The provisions allow you to take "substantially equal" distributions for at least five years or until age 59 1/2, whichever is longer.

Try the free calculator at www.72t.net to estimate how much you can withdraw under three different distribution methods.

The site also lets you calculate in reverse. Start with how much you would like to withdraw each year and you can see how much you need in an IRA to satisfy the withdrawal schedule.

You have to follow the plan once you're into it. Advisors at Kiplinger Personal Finance remind you that if you do deviate from the schedule, you'll owe the ten percent withdrawal penalty retroactively on all your plan withdrawals.



More than Just Books...

Van Gorden-Williams Library & Archives at the National Heritage Museum

By JEFFREY CROTEAU

Hindoo Theology for the Use of Missionaries (A Masonic Cipher)

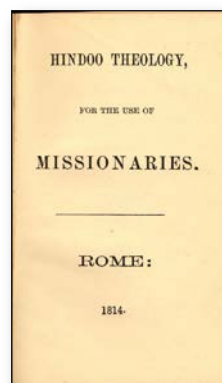
When I came across a small book in our collection entitled *Hindoo Theology for the Use of Missionaries*, I knew that I couldn't take the title page at face value.

The title page indicates that it was printed in Rome in 1814. Having seen a lot of books printed in the early 19th century, I was sure that this book, based on the paper and printing, was not printed that early. It also struck me as unlikely that a book aimed at English-speaking missionaries headed for countries largely populated by people of the Hindu faith would have been published in Rome in 1814. The book was more likely to have been printed in the late 19th or early 20th century and probably had nothing at all to do with missionaries or Hindu theology. A quick glance beyond the title page made it obvious that the book was some kind of fraternal ritual cipher book. We have many cipher books in our collection and some of them have deliberately misleading titles. I suspected that *Hindoo Theology* was another case of Masons having some fun at disguising ritual books.

While speaking with Arturo de Hoyos, Grand Archivist of the Scottish Rite's Southern Jurisdiction, he mentioned *Hindoo Theology for the Use of Missionaries* in passing. He stated that it was a cipher for the rituals of the Royal Arch Chapter for the state of New Jersey. And yet I wanted to know more about this book – and about its odd title.

After sleuthing around, I was able to find a definitive printed source that addressed this little book. In the 1950 Proceedings of the Grand Royal Arch Chapter of the State of New Jersey, there's a report of the Grand Historian, Harold V.B. Voorhis, entitled "The 'Manual' and The 'Hindoo.'" Voorhis was a respected Masonic scholar, so I knew that I had found a good resource. Voorhis writes:

"Let us now look into the advent and adventure of that Masonic oddity known as the "Hindoo." We have no authentic data concerning the author or authors of the "Hindoo" or when it first saw the light of day. However, it is substantially certain that it appeared shortly after the 1864 Gould "Guide to the Chapter" and was published by James L. Gould in Connecticut. Consequently, it is not without normal surmise that Gould was responsible for its



Hindoo Theology for the Use of Missionaries. Rome [i.e. Paterson, New Jersey] : [Printed by Mackay Printing Company,] 1814 [i.e. ca. 1890-1902].

production. It is doubtful if the name has any significance. It must have been that he compiled it at the instigation of Companion John Sheville, with whom he collaborated in producing the manual, because, so far as is known, the "Hindoo" was only used in New Jersey, where Companion Sheville had been Grand High Priest."

Although Voorhis concluded that "Hindoo" was only used in New Jersey, there are clear indications that it was used in Iowa, as well. The 1896 Proceedings of the Grand Royal Arch Chapter for the District of Columbia, for example, state that "We observe that in Iowa the Grand Chapter issues and uses the 'Hindoo ritual.'" Looking at various Iowa Proceedings in the 1890s indeed turns up numerous uses of the phrases "Hindoo Theology" and "Hindoo ritual." In the 1893 Proceedings it is also noted that the Grand Chapter of Nevada used the ritual and that "some few years ago we supplied the Grand Chapter of Kansas with copies of our Hindoo Theology."

As to why "Hindoo" (i.e. Hindu) theology, rather than some other religion, I'm still not sure. It is possible that this is simply a case of the West exoticizing an unfamiliar Eastern religion – the same kind of Orientalism that gave rise to the Shriners and other Masonic and fraternal groups and degrees that present Eastern cultures and religions through the prism of 19th-century Western viewpoints. If you have any thoughts on what might have made "Hindoo Theology" an unsurprising choice for the title, please get in touch.

If you are interested in learning more, the Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum & Library and is open to the public 10-4:30, Wednesday-Saturday. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@monh.org.

Window Dressing

Your Window Dressing story (*TNL*, Nov. 2011) has been read with much delight. The paragraph describing the Wanamaker store on page 17 recalled some of my early life. My mother and her sister would meet at the bronze eagle on the main floor in sight of that great organ, then ascend to the fourth floor to eat in their tea room. Our church, Huntingdon Valley Presbyterian, was the recipient of a communion table given by Bro. John Wanamaker who was also a great evangelist in our area, having personally established many churches, Christian camps and Sunday schools in the Philadelphia area.

*John Davis, 32°
Valley of Philadelphia*

Cornerstones of Society

I want to thank and commend Wayne Adams for his wonderful article on the cornerstone of the community (*TNL*, Feb. 2012). It helped me focus on what are truly important goals for every Master Mason. I believe it should be mandatory reading for every Scottish Rite Mason, and we should strive to conduct meetings as Wayne dreamed of in his last paragraph.

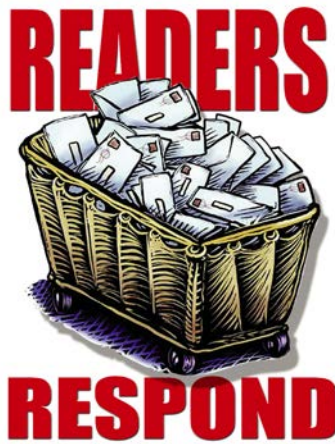
*John J. Millner, 32°
Valley of Chicago*

I read with great interest, "Cornerstone of the Community" (*TNL*, Feb. 2012). I am part of a group of Masons who are in the process of forming a new Masonic lodge in the oldest town in Connecticut, and some of the principles we are centering our new lodge around are the very principles that Ill. Brother Adams talks about in his articles – our own foundational principles which many blue lodges seem to have lost track of these days. As we're located in the very heart of what was colonial Connecticut, there is a strong feeling amongst the Brethren that we are returning to our roots, both in location and in Masonry.

*Francis G. Way, 33°
Valley of Hartford*

Magical Scoundrel

I read the review by Thomas W. Jackson of *The Masonic Magician* (*TNL*, Feb. 2012) and was surprised to think we could still be taken in by the greatest scoundrel of all time, Comte de Cagliostro. As a Past Master Alchemist of the



Omicron Chapter of Alpha Chi Sigma, chemical fraternity at Harvard, we knew of the real and the false early alchemists.

Real alchemists laid the foundation of the science since they actually found, identified and purified many of the basic chemicals.

Cagliostro, born Giuseppe Maldetto, learned apothecary at the Convent of Cartegirone near Palermo, Sicily and used it along with a bag of tricks and sleight of hand to extract the plaudits and the gold from the ignorant and superstitious while appearing as most honest and truthful. He joined the Masons in London and perceived the chance for a grand coup by setting out to perfect Egyptian Freemasonry.

He had a flow of language and an air of mystery that propelled him to acclaim all over Europe. He could defraud and rob while turning his eyes to Heaven.

*Thomas Raphael, 32°
Valley of Boston*

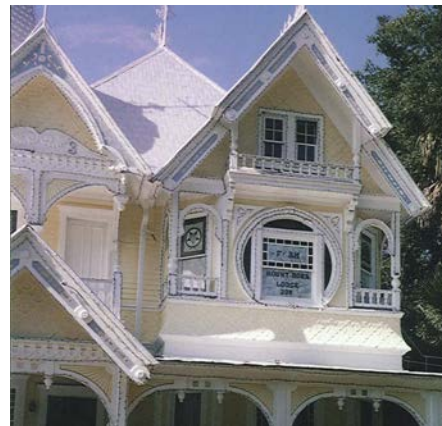
Southern Connections

I belong to the Southern Jurisdiction and I wish to thank you for the Internet-archived copies of *The Northern Light*. I find them to be very useful. Since the younger generation is so into texting, I have downloaded and printed many of your "Quotables." Every morning for more than two years my children and grandchildren receive one of these quotes. Most are now looking for the message every morning.

*Russ Breinich
Ohio*

masonic moments

While on vacation in Florida, one of our employees snapped this photo of Mount Dora Lodge, No. 238, F. & A.M.



Please submit your own Masonic photos to *The Northern Light*. We are accepting submissions of all things Masonic — people, places or occurrences, to share with our readership.

You may send your photo to editor@supremecouncil.org, or mail your submission to: *The Northern Light*, PO Box 519, Lexington, MA 02420-0519. Include your name, address and Masonic affiliation. Photos will not be returned.

NFL Alumni Player of the Year Awards

The Valley of Indianapolis Cathedral was chosen to host a piece of the hoopla surrounding this year's Super Bowl, held in that city. The NFL Players of the Year award show was televised the day after the big game from the cathedral. The show was broadcast live on Feb. 6 with Alec Baldwin serving as host for the awards. Other celebrities included Vivica Fox, Stephen Baldwin, Patrick Warburton, and Keith David. Former NFL players taking part were five hall-of-famers: Dan Fouts, Kellen Winslow, Andre Tippett, Marv Levy, and Jim Taylor.

T. W. Rogers Stock

In the November issue, we published a holiday article that related the story of a fading tradition – that of decorating department store windows for the holidays. The article told, not just of the large urban stores, but also about the local stores in medium and small towns across America. It evoked memories from our readers who remembered their own childhood visions. In a letter to the editor, a reader says he remembers hearing the great organ at Wanamaker's in Philadelphia. Another was reminded of his youth in Toledo. As a representative of those smaller cities, a store called T. W. Rogers, in Lynn, MA, was described in the article. That prompted a member – a collector of old stock certificates – to look through his files, find a certificate representing 100 shares of stock for the long-defunct Rogers store and send it to the author. The collector, Bro. Wayne R. Gebhardt, says he also has a collection of what he calls "Masonic stock," – certificates representing companies owned by Masons – and he says that some day he may write an article about them. We look forward to it.

Fifty Years an Honorary Member

The Valley of Columbus Chronicles reports that a member of the Valley reached a milestone in the fall. Ill. Robert A. Hinshaw, 33°, has been an Honorary Member of the Supreme Council for half a century. Bro. Hinshaw received the 33°, on Sept. 27, 1961, in Chicago. As one would expect from a person who has served the fraternity so long, he has accomplished much since becoming a Mason in 1949. He was Most Wise Master on three occasions. He was Grand Master of the Grand Lodge of Ohio, and he later became its first full-time Secretary. When he retired and moved to North Carolina he joined a lodge there and became Secretary, remaining in the position for a decade. In October Sovereign Grand Commander John Wm. McNaughton bestowed upon Bro. Hinshaw the SGC Medal of Distinguished Service.

Active Member Honored

The Pennsylvania DeMolay honored Ill. Brother Russell W. Baker, 33°, an Active Member of the Supreme Council and Deputy for Pennsylvania, at its Eastern Regional Induction Ceremony on February 11. Fifteen young men were inducted in the Order of DeMolay that day at the event hosted by the Valley of Reading. Bro. Baker was recognized as a retired U.S. Navy master chief.

More Masonic Moments Needed

Since February 2008 *The Northern Light* has published photographs from our members that contain a

particular Masonic twist to them. We call them "Masonic Moments." They might depict a unique building, or, maybe, a monument to a famous Mason. In some cases, the square and compasses image is in an exotic or unusual place. In all cases they have been a little out of the ordinary. Unfortunately we are running dry, so it's time to look through your photographic collections or get out your camera as you head off on vacation this summer. Remember, we are looking for something unique and different. Here's your chance to get your photography published. Send photographs with a short description to: editor@supremecouncil.org

A Mason at Sight

Illinois Freemasonry reports in its Winter 2012 edition that Clifton Truman Daniel was made a Mason at Sight at the Masonic Temple in Joliet, IL, on Dec. 3. Daniel is the grandson of Ill. Harry Truman, 33°, Past Grand Master of the Grand Lodge of Missouri and also President of the United States. Clifton Truman Daniel, was a speaker at the Supreme Council Annual Meeting of 2011. He related interesting stories of his grandfather's political and Masonic life. Welcome to the fraternity, Bro. Daniel.

Alan E. Foulds, 32°
editor



looking for the next step?

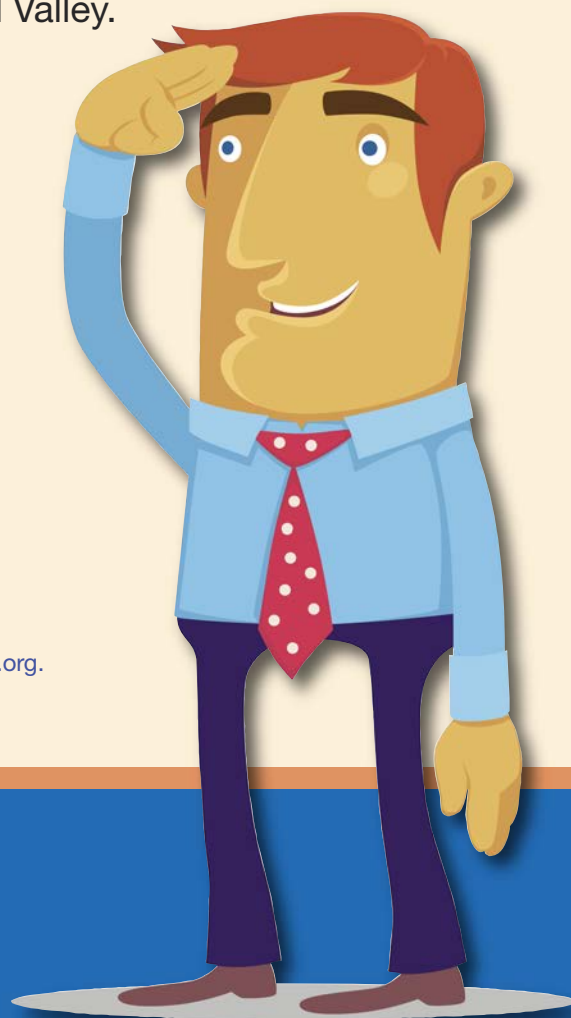
Come join in the fellowship at your local Valley.

Make new friends and
reconnect with your Brothers.

If you can't make it to a meeting
and would like a fraternal visit,
let us know. Call your
Valley Secretary.

Now is the time to get
involved, enjoy yourself,
and make a difference.

Call your local Valley for details or visit us at ScottishRiteNMJ.org.



Supreme Council, 33°
Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

ScottishRiteNMJ.org

Brotherhood

Making the world a better place — one man at a time.