

The Northern Light

Vol. 44 No. 1 FEBRUARY 2013

**Brothers
Helping
Brothers**

The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

COVER STORY

4 The devastation of Hurricane Sandy and its effects on our Brothers.

Steven R. Pekock, 32°



“Out of Cash”

On the cover: Hurricane photo courtesy of NASA.

ARTICLES

7 River of Degrees

III. Eric Ginette, 33°

10 New Jersey

Aimee E. Newell, PhD

14 Evolution by Degree

Another step in ritual presentation

III. James L. Tungate, 33°



CONTRIBUTORS



Eric Ginette, 33°, is an Active Member of the Supreme Council from Vermont.



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



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.



James L. Tungate, 33°, is an Active Member of the Supreme Council from Illinois, and Grand Secretary General.

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. **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. **S. Brent Morris, 33°**, is the editor of The Scottish Rite Journal, a publication of the Southern Jurisdiction, USA, located at Washington, DC.

IN THIS ISSUE

3 Message from the Sovereign Grand Commander

6 A Time To Act

18 Notes from the Scottish Rite Journal

19 Brothers on the Net
Leigh E. Morris

20 Children's Dyslexia Centers
Masonic Word Math

21 Stamp Act
Robert A. Domingue

22 Book Nook
Thomas W. Jackson and Jerry A. Roach Jr.

24 HealthWise

26 Views from the Past

27 Quotables

28 Today's Family

29 More Than Just Books
Jeffrey Croteau

30 Readers Respond
Masonic Moments

31 Et cetera, et cetera, etc.

DIRECTORY

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*

Eric Ginette, 33° Donald M. Moran, 33°

Donald G. Duquette, 33° Alan R. Heath, 33°

Douglas N. Kaylor, 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 © 2013 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°

Masonic (Mis)Management?

Management in all business and organizational activities is often defined as the task of getting people together to accomplish desired goals and objectives using available resources in an efficient and effective manner. Before Jim Collins came on the scene at the end of the 20th century as one of the most widely known business management experts, many schools of higher education promoted the wisdom and knowledge of one particular individual who was known as the “guru's guru” in the management profession. His name was Peter Drucker, and he was most often described as the father of modern management theory. Throughout his career, Drucker was known as the premier management consultant for both corporations and non-profit organizations. Instead of presenting specific solutions to the management of a corporation, Drucker sought to frame the questions that could identify the much larger issues that confront an organization and prevent the realization of its full potential and future prosperity. He then encouraged management to seek solutions to those same problems.

Early in his career, Drucker made one of his many brilliant yet simple observations when he noted that “the most important thing about communication is hear what isn't being said”. He further observed that businesses and governments have a natural tendency to cling to “yesterday's successes.” Later, he would identify one of the primary responsibilities of private sector management as being able to effectively communicate with its customers.

As Freemasons we must ask, is the management of the Masonic fraternity effectively communicating with the often forgotten majority of the members of the craft who rarely attend meetings? More

importantly, has management asked any of those members why they don't attend?

Today, Drucker might note that the leadership of the craft must identify and fix those issues that confront modern Freemasonry and are preventing it from achieving its full potential. Most likely those issues would include the members' perception that they serve Grand Bodies with far too many rules and regulations; more importance being placed on memorizing ritual than acting upon its precepts, and perhaps most importantly, a lack of concern for our Brothers who knelt with us at the altar of Freemasonry.

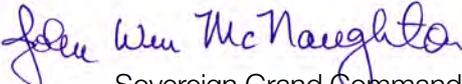
When considering the antiquity of the fraternity and the challenges of the 21st century, there are two very important issues that Masonic management must confront. First, it appears that the craft is still attempting to define 21st century Freemasonry by the successes of the past. Secondly, we must seek new answers for the issues facing the fraternity today.

Is too much of the focus of today's Masonic fraternity being directed at serving the perceived needs of a past institution, rather than the current needs of our members?

Sadly... yes.

Particularly, in light of a disaster like Hurricane Sandy, can the institution do a better job of hearing what isn't being said by our members? Only if they understand the true happiness of looking into the eyes of one of our own who might otherwise have given up hope – until we arrived with assistance.

To be continued...

A handwritten signature in blue ink that reads "John Wm. McNaughton".

Sovereign Grand Commander

“OUT OF CASH”

By STEVEN R. PEKOCK, 32°



The handmade sign over the Sovereign Bank ATM told me in a moment how much my cargo would be appreciated. I rolled to a stop outside Durant Lodge in Point Pleasant, NJ, with a satchel of debit cards, part of \$90,000, I had transported to the area of the Garden State ravaged by Hurricane Sandy just days before.

We have all seen the heart-rending images of the superstorm's aftermath – heaps of wreckage – lives upended, and lines for gasoline stretching to the horizon. Yet, until one arrives on the scene, it is hard to fully appreciate the awful power and fury that was unleashed upon the area and upon the lives of Brothers and their families who live there.

"We need to act like Brothers."

Grand Commander John Wm. McNaughton, 33°, was adamant that the resources of the Scottish Rite should be mobilized to lend aid to Brothers in need as quickly and effectively as possible. Fortunately, under Sovereign Grand Commander McNaughton's leadership the

fraternity, through our Benevolent Foundation, had renewed its commitment to Brothers in need by invigorating our Almoner's Fund which started three years ago. Because of individual gifts and support through the annual blue envelope appeal, the Almoner's Fund has been able to provide aid for victims of floods and tornadoes in the Midwest and other cases of calamity or need jurisdiction-wide

As a result, when Sandy hit, the Scottish Rite was ready to rapidly respond with financial assistance in the places of greatest need – places such as Point Pleasant and Tuckerton in New Jersey.

"The sand sits like snowdrifts."

That was the observation of Bro. Mel Russen, Senior Warden of Durant Lodge. After helping unload a trailer truck of basic provisions provided by the Brothers of the Grand Lodge of Minnesota, we are driving toward the oceanfront. We pass a house that, in February, might appear snowbound, surrounded by drifts reaching to the top of its picket fence. What we are seeing, however, is sand from the distant shore. A child's toy sits forlorn atop the sand.





Bro. Russen explains that his lodge is the center of local relief efforts. Brothers and others are canvassing neighborhoods like this to distribute food and to assess the emotional state of residents. Considering the monumental heaps of wreckage beside the roads and tons of sand and water that has driven homes to ruin, "people are in shock," says Mel. "They don't know how to cope."

Most Worshipful Glenn Trautmann, 33°, Grand Master of New Jersey is here. He's helping distribute Scottish Rite debit cards to members of Durant Lodge. Bro. Marty Anton, Master of the lodge, appreciated the effort and describes the need. "A tree went through the side of my house and roof," he said, adding stoically, "but I was fortunate. A lot of people are a lot worse off."

"It's been devastation."

Mayor Buck Evans of the Borough of Tuckerton is standing amidst the ruins of the



III. David A. Glattly, 33°, delivers financial assistance to a Brother affected by the superstorm.

once quiet neighborhood. Bro. Evans raises his arms for effect. "The waters were seven to nine feet high here," he said. "When the surge hit waves were two to three feet over that."

As we walked down the road the mayor puts the wreckage in practical terms. "Over the past four days we've taken more than 80,000 cubic yards of debris out of here – 80 truckloads." We stop and survey the absurdity of nature's might. In front of us is a 60-foot sport fishing boat that somehow floated between power lines and came to rest on the front lawn of a bungalow. Across the street a Ford sedan is idling, several feet above the ground, on a deck where it must have floated during the height of the storm.

Between them is a Brother with a house wracked by the storm. Ill. Bro. David A. Glattly, Deputy for New Jersey, is giving him a debit card to help him get by. Glattly is at the point of the Scottish Rite's efforts in New Jersey. It is an emotionally moving task. He is clear that this is an effort that all Masons should share. "The response by all our Masonic Brothers is heartwarming and absolutely necessary," he says. In regards to our effort to get funds into the hands of our members, Glattly has experienced the deep emotions of helping our Brothers. "It is difficult for Masons. We are strong and proud, familiar with giving charity to instead accepting it. As a result, I often share tears and hugs with our Brothers at these moments."

Glattly relates a story that he reports has occurred often, "The Brother, in thanking me, told me that he would remember this act of charity and pay it forward to someone else in their time of need."

In those words lies a powerful truth about the nature of our fellow Brothers. Although we distributed a tremendous amount to fellow Masons, many of whom had lost everything, few if any of them were expecting this kind of help. Many needed to be assured that those who were worse off than they would be taken care of before they would accept assistance. In fact, many of the Brothers organizing the relief efforts in Point Pleasant and Tuckerton were themselves victims of the storm. Bro. Frank Rutkowski is a great example.

I met Bro. Rutkowski at Tuckerton Lodge, among those organizing water and other relief. He explained that more than three feet of water

had rushed through his one-story house. It was now a total loss. He thanked the Scottish Rite for our assistance. "I've always been a giver, a doer. I've put the time in for Masonry. This is a first for me. This is a very humbling experience. I've never had charity before. I've been on the giving end. Thank you."

Frank then asked me if I wanted to see where he was living. We walked over to his pickup truck and he opened the doors. Inside were toiletries and some clothes. "This is my house now," he said.

Over the week that followed, Bro. Glattly distributed more than \$150,000 in emergency funds to stricken Masons. At the same time, Scottish Rite Brothers in New York were providing similar relief to their Brothers. In February, in a warm house in Massachusetts (Ohio, or Wisconsin, for that matter) it might seem like Hurricane Sandy is an event in our past. However, the affect it will have on families in the area hit will take months and

years to overcome. As a Brother, I am proud of how we in the Scottish Rite have honored our obligations and continue to heed the call of our Brothers in need.

One can better understand it reading the notes of thanks that reach Grand Commander McNaughton's desk every day now. Here is one:

"Since becoming a Mason and member of the Valley of Southern New Jersey I received nothing but friendliness, kindness and Brotherly love. That is just one more reason I became a Mason.

The help that the Scottish Rite has given to other Brothers and myself for Hurricane Sandy relief was beyond my expectation and is greatly, greatly appreciated. This assistance will help my family more than you know. Thank you and God bless you."

If you wish to help our Brothers in need, please visit our website at: scottishriteonline.org and go to the donation page. 

A Time to Act

- **Disasters** – natural or otherwise – happen on their own schedules. Events that affect our lives, and those of our Brethren, usually arrive without notice. The super storm that hit our jurisdiction in October destroyed homes and, in some cases, entire neighborhoods, changing lives forever. It is times like these that our fraternity must step up and act according to its vision statement.

- In a commitment to our Brethren the Northern Masonic Jurisdiction promptly delivered \$90,000 worth of debit cards to Brother Masons to help alleviate immediate needs, such as temporary housing, transportation, and food. The devastation, however, was far worse than imagined, and it is clear that much more aid and comfort is required.

- In late November, Sovereign Grand Commander John Wm. McNaughton announced that the Supreme Council's Almoner's Fund committed \$2,000,000 to our Brethren in New Jersey and New York for the purpose of assisting in their efforts to start the rebuilding process. Deputies, Ill. David A. Glattly, 33°, and Ill. Peter J. Samiec, 33°, took the lead to work through their respective Grand Lodges in order to provide assistance which will be granted on a case by case basis according to our established procedures and processed through our Grand Almoner, Ill. Russell Baker, 33°.

- The commitments are offered to augment the assistance coming from FEMA, state aid, and insurance claims.

Sovereign Grand Commander John Wm. McNaughton says, "We have guidelines as to the size of allocations from the Almoner's Fund, but in times such as these – tragedies of this magnitude – even the best plans go out the window."

Assisting in the effort is the Southern Jurisdiction. Grand Commander Ronald A. Seale indicated that our Brothers to the south would also be contributing to the relief effort.

The Almoner's Fund continues to reach out to assist our members during calamities as well as for day-to-day needs throughout the entire jurisdiction. As demonstrated by Hurricane Sandy and the floods in the Midwest needs can arise at a moment's notice.

To prepare for the next disaster – and there certainly will be one – the Almoner's Fund requires our continuing support. In the coming months the Bicentennial Campaign kicks off. One purpose is to build the fund in order for our fraternity to be ready the next time there are Brothers in need. It will, again, be time to act.

Grand Commander McNaughton said, after the initial response to the recent disaster, "Those who have helped in both states have understood the true meaning of happiness when looking into the eyes of our own who might otherwise have given up hope until we arrived with assistance."

THE RIVER OF *Degrees*

By ERIC GINETTE, 33°

The changing – and Unchanging – Nature of Ritual

There is no doubt that many in our fraternity are troubled by changes in the degrees and the degree structure. I think this is an expected reaction, as most people are uncomfortable with change and want things to remain as they are, especially those things that have impressed us and that we are familiar with. Yet we are also aware that everything is constantly in a state of change, from our bodies to our climate. We feel that we are the same people as ever, yet science tells us there is not a single cell in our bodies that existed even seven years ago.

It is also true that for most of us our exposure to the degrees of our rite has been very brief; a few years out of 200 years and more of degree development. I thought that some perspective may be had by taking a look at what some of our degrees were like when they crossed the ocean and came to America as a manuscript in a trunk or shipping box owned by Stephen Morin.

We are very fortunate in knowing what these were for certain because of the practice of deputizing men to propagate the rite. Morin did just this when he created Henry Andrew Francken his first Deputy Grand Inspector General at Kingston, Jamaica at the very early date of 1764. Brother Francken was a Dutchman and a Mason who in this connection became friends with Morin.

It was the privilege and duty of an Inspector General to travel and set up bodies of the rite and to teach its degrees. Accordingly, Brother Francken copied Morin's manuscript of degrees very carefully and took this manuscript north to Albany, NY, in 1767, where he established one of the oldest centers of Scottish Rite in the area that would in time become the United States.

This was the Ineffable Lodge of Perfection which is still in existence today. In the founding

charter of this body Henry Andrew Francken is described as "Grand Inspector of all lodges relative to the Superior degrees of Masonry" so it is clear he had both the authority and the ritual material necessary to found bodies of "Superior Masonry;" that is, degrees beyond the symbolic lodges that would in time become the Ancient Accepted Scottish Rite.

These degrees were subsequently taken up by a member of the Ineffable Lodge in the 1820's, Giles F. Yates and other Inspectors General appointed by Francken himself and were by them carried forward to form the earliest corpus of the degree rituals of the Northern Masonic Jurisdiction.

It is the good fortune of the Supreme Council, INMJ, to possess an original manuscript of the Francken degrees containing the work from the 4°, Secret Master, to the 25°, The Royal Secret, which was the ultimate degree of that time. This manuscript is dated 1783 and is written in Bro. Francken's own hand and bears his signature and his seal in red wax.

In 1983, the Supreme Council of Germany requested a copy of this famous document for the purpose of making a German translation, and Sovereign Grand Commander Stanley F. Maxwell honored this request and loaned them a typewritten transcript created by our Supreme Council.

In some way a copy of this transcript was made, and in the course of the years this copy was obtained by Kessinger, a publishing house for rare and out-of-print books. This has recently been made available to the public, and you can buy a copy at Amazon for a small price as a paperback edition. It is entitled simply "Francken Manuscript 1783."

“Everything is constantly in a *state* of change,
from our bodies to our climate.

I have carefully collated this book with the actual Franken manuscript and find that except for a few blanks in the signs of the blue lodge they are identical.

Because of this it is possible for each of us to know what the degrees of the 1700's were actually like. We can't look at all of them here, but let us pick one of them, the 9° or "Master Elected of Nine." In this degree, the candidate is told that in a small room adjacent they have one of the murderers of Hiram Abif, and he is asked if he will do whatever is demanded for Masonry. Agreeing, the candidate is led blindfolded to the room and, after a while, is allowed to remove the "bandage" over his eyes. He drinks from a cup, and is then instructed to strike twice an effigy of a sleeping man with a poniard and then cut his head off. Then with the head in one hand and his dagger in the other he is readmitted into the lodge room.

Here, however, instead of being praised for following these grim demands Solomon orders that he himself be killed because Solomon wanted the fugitive alive, not dead. The members of the lodge entreat Solomon to spare his life, and in time this is granted. An obligation is then taken to revenge by murder the enemies of Masonry or as a penalty to be murdered himself.

This was not a minor degree, but a major part of Scottish Rite well into the 20th century in various forms. Its symbol of the bloody dagger and severed head was the icon of the degree and was painted on the 9° apron. But more jarring to modern sentiment, I feel, was the really horrible vow the candidate had to make, to be willing to murder a man he did not know simply because he was told to do so by superiors in the rite. Certainly, the objections some have to the so called "blood oath" of the symbolic lodge degrees pale beside a ceremony such as this.

I also want to point out that this sort of jarring work was not confined to this one degree but is

found throughout the early work. Vows of revenge based upon the Templar theme, dancing devils and vivid representations of "Hell" all awaited our early Brothers. The reasons for this are not hard to find. As products of an earlier age they reflected the times that produced them, when society was accustomed to harsh punishments and untroubled by many things that would disturb a more modern consciousness.

The fact is that although the world contains much trouble yet, civilization as a whole is advancing and the mind of man is evolving into levels of sensibility quite unknown to many of our forefathers. And this advancement has been greatly accelerated by the rise of modern communication and the interconnectedness of men today. One can see this in the collective Internet outcry against repression and brutality by governments around the world and the efforts of these governments to silence this medium.

Even in the highest degrees of our rite in the early 1800's, the paramount idea was one of murder and revenge. In the 24°, styled the "Ne Plus Ultra of Freemasonry" or the ultimate degree where the full secrets and purpose of Freemasonry were explained, the candidate is told the true purpose of Freemasonry is the reinstatement of the Knights Templar; the triumph of the Crusades over the Moslems, and the destruction of the Knights of Malta, to whom the Pope had rewarded the possessions of the ancient Knights Templar after the dissolution of that order. It was explained to the candidate that having sworn eternal warfare against the "foes of Masonry" such as those of other faiths and other orders, he would be consecrated a Knight of "Kadock" and join the ranks of "those elected to the grand work."

It would seem obvious to me that here we are very far from modern conceptions of Freemasonry as promoting concord and harmony among all men regardless of their faith or country of building an

inner spiritual temple leading to an understanding of the Brotherhood of man under a universal experience of God.

It was M. H. Lichliter who proposed back in the 1940's that we needed to "stop chasing the Ruffians through the Scottish Rite." He was concerned at the discrepancy between the 9° and 10° as they were then and the Master Mason degree of the symbolic lodges. Illustrious Brother Lichliter was following a tradition of development and evolution in the degrees of the Scottish Rite that had been going on for generations.

Many of the early degrees of our rite were little more than an obligation and an historical lecture. Beginning with the Raymond Council of May 1861, committees were appointed to review and prepare a working ritual of the degrees of the Scottish Rite. The earliest committee was named "Committee for the Revision of the Ritual" showing that these men clearly realized that the work of former generations would not satisfy the generations of the future. Later called the "Committee on Rituals" they introduced major revisions produced by Bro. Enoch T. Carson in the 13°, 14°, 17° and 18° in 1870. Since this time ritual revisions have been a regular part of the Scottish Rite along with changes in the staging of the work.

The degrees of the Scottish Rite are not exercises in historic re-enactment, but the expression of an ever evolving philosophy.

Sovereign Grand Commander Melvin Maynard Johnson noted in his 1943 Allocution that:

"If the time ever comes when the Scottish Rite determines to remain static, when its philosophy may not be adapted to the needs of a changing world, then is the time of its obsequies. Until then, its leaders should never abandon study of the philosophy of its ritualistic teachings that, by recast and revision, it may keep in the van of advancing civilization."

As for the 32°, it was finally removed from its "revenge the Templars" theme by Ill. John Lloyd Thomas, 33°, in 1916. Bro. John was a minister

and an Active Member for New York. He created the allegory we all know and love of Constans and his temptations and with it a new vision of the Royal Secret as being a story of love rather than revenge.

The degrees of the Scottish Rite are not exercises in historic re-enactment, but the expression of an ever evolving philosophy. Based upon the past, our degrees yet look forward to the future, to a time when the highest aspiration of our forefathers of a worldwide Brotherhood of man may be realized. Men make the work of the rite rather than the work making the men, and our degrees must reflect the values and aspirations of the men of today, of the 21st century. Our rite must be a part of our developing world, not a museum of outmoded thought.

This of course is simply my opinion. However, I invite you to peruse the pages of the *Franken Manuscript* for yourself and see if you do not form a similar conclusion. It is a priceless look into our past and into the conceptions and thinking of the men who formed our rite.

Those degrees, however, almost from the first went through a number of stages of change; a steady march to the system we have today. Many laud the "Pike" degree work, yet Albert Pike himself totally revised the degrees he found in the rite of his day. He said "The truth is that the rite was nothing, and the rituals almost nought, for the most part a lot of worthless trash, until 1855" which was, of course, when he did his revisions. Yet even these Pike revisions were based upon the work of many of the men of our own Supreme Council over the years, such as Hays, Enoch Terry Carson, and K.H. Van Rensselaer. Identical passages show clearly that although he did not credit them, Pike copied much from their revisions of the early 1800's.

When you joined the rite, you saw the work as it was at that moment. What you saw was not ancient timeless work, but that moment of a constant evolution both in the degrees and the men who performed them. In this, as in every other aspect of life, it is impossible to step in the same river twice. What will the degrees of the future rite be like? The only sure answer is that they will be different to suit a different world and a different time. ❧

New Jersey

Masonic
Influences of the
Garden State

By AIMEE E. NEWELL, PhD

To forget is human,” acknowledged Sovereign Grand Commander Melvin Maynard Johnson on May 22, 1938, at the dedication of the Gourgas Memorial in Jersey City, NJ. Johnson mentioned the distraction of “the surging stream of life” which can often make us overlook the memory of important dates and events. To counteract this human tendency, the Supreme Council erected a memorial to John James Joseph Gourgas, a founder of the Northern Masonic Jurisdiction and its Sovereign Grand Commander from 1832-51.

Remembering J.J.J. Gourgas

Reportedly, 8,000 spectators attended the dedication ceremony at New York Bay Cemetery which overlooks New York Harbor. Although trees block the view today, in 1938, the Statue of Liberty was visible from the burial site. While it may seem strange that Gourgas lived most of his life in New York City, yet was buried in New Jersey when he died in 1865; the cemetery was only six miles from the Gourgas home. Ill. Robert V. Monacelli, 33°, currently a member of the Gourgas Memorial Restoration Committee, also discovered that the Common Council of New York City had passed a resolution in 1852 that banned further burials within the city limits in response to public fear of new outbreaks of contagious diseases, such as cholera. He suggests that it “would have been a short ride from St. John’s Chapel [in New York] to the waterfront where the coffin would be loaded onto a ferry...[to] the Jersey side of the Hudson River, and then transported a few miles overland” to the cemetery. And, indeed, as Monacelli has pointed out, Gourgas lies in the same cemetery as three Past Grand Masters of New Jersey; a Past Active Member of Supreme Council, and countless Masonic Brothers from New York and New Jersey.



Gourgas Memorial, Jersey City, NJ.

The 125th anniversary of the Northern Masonic Jurisdiction was marked in 1938, and Grand Commander Johnson noted that the Supreme Council was calling it the “Gourgas Memorial Year” in recognition of Gourgas’s contributions to the Scottish Rite. Chief among these were his actions during the 1830s, in the midst of strong anti-Masonic sentiment, lending him recognition as the “Conservator of the Rite.” Gourgas safeguarded many important NMJ documents and was instrumental in resurrecting it in the 1840s, once the most fervent anti-Masonic feelings and actions had passed.

While Gourgas is recognized as a founder of the Scottish Rite in the Northern Masonic Jurisdiction, the dedication of his memorial was attended by many York Rite leaders as well as a number of New Jersey civic leaders. The Supreme Council officers were escorted to the memorial’s site by 500 uniformed members of the Grand Commandery Knights Templar of New Jersey. New Jersey Senator Edward P. Stout and New Jersey Governor A. Harry Moore were present at the ceremony, as were the Grand Master of the Grand Lodge of New Jersey, representatives from

the state's Grand Council of Royal and Select Masters and Grand Royal Arch Chapter, and the Master of Lodge L'Union Francaise No. 17, of New York City.

The table-style memorial is cut from Quincy granite and sits on top of the Gourgas burial plot, which reportedly holds eight members of the family. In 1938, it was unveiled by John Mark Gourgas IV, of Concord, MA, who represented the Gourgas family at the dedication. Following the unveiling, the Grand Commander and the three Active Members from New Jersey performed the dedication ceremony. Grand Commander Johnson then gave an address about Gourgas to conclude the festivities.

About two weeks later, on June 3, 1938, James W. McCarthy, Commander-in-Chief of New Jersey Consistory, and three Brethren returned to the memorial to add a time capsule. Space had been left in the base of the memorial so that it could "contain within itself a permanent and official record of the proceedings and attaching circumstances," according to the Supreme Council's 1938 Proceedings. The copper box chosen for the time capsule was filled with:

- Life of J.J.J. Gourgas
- *History of Supreme Council* [possibly the newly-published (in 1938) two-volume history by Samuel Baynard]

- Constitutions of 1938
- Dedication program
- Dedication address by Grand Commander Johnson
- Record of Supreme Council meeting in Jersey City
- Supreme Council Proceedings of 1937
- Newspaper accounts and pictures of dedication
- May 18 souvenir of reunion of Jersey City bodies

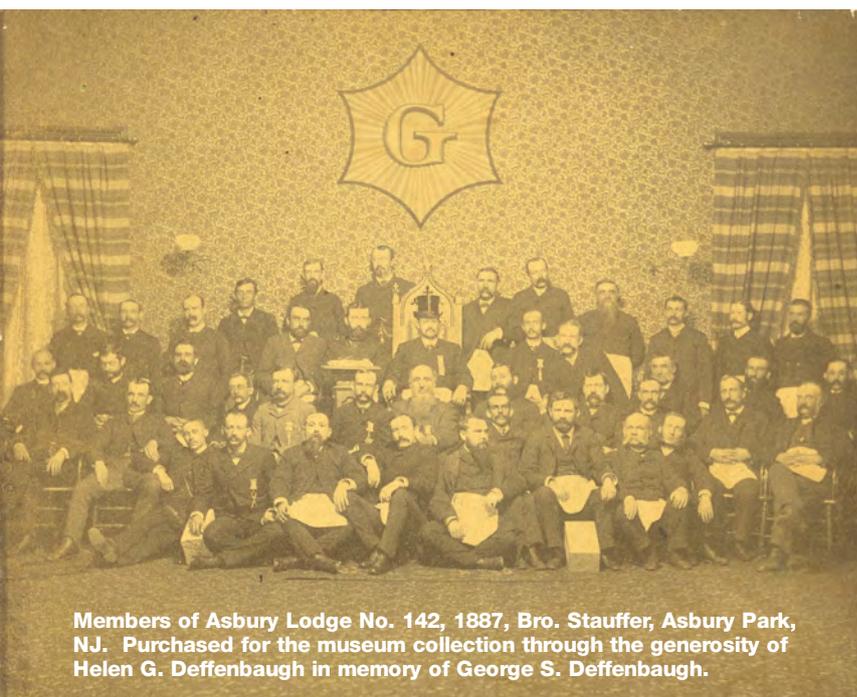
The box was sealed and then placed under the back of the memorial and a bronze plate added to mark the spot. While the bronze plaque has since been removed, the box remains under the memorial so that we will not forget why the memorial was erected.

Sadly, over the next 70 years, the Gourgas burial site fell into disrepair. But, it was rediscovered and rededicated on Oct. 17, 2009, thanks to the efforts of the New Jersey Council of Deliberation. As in 1938, the 2009 ceremony was led by the Sovereign Grand Commander and was well attended by Masonic leaders and members from the area.

Freemasonry in New Jersey

While organized Freemasonry in New Jersey goes back to the 1760s, and the Grand Lodge was established in 1787, Scottish Rite Freemasonry in New Jersey did not start until the 1860s. A Cerneau Consistory did operate in Trenton prior to the 1860s, but recognized Scottish Rite activity dates to 1862 when a Grand Consistory was formed in that city. Harold V.B. Voorhis suggests that prior to 1862, New Jersey men who belonged to the Scottish Rite were active in New York, which seems likely. At the time of the Union of 1867, four New Jersey bodies were recognized: Mercer Lodge of Perfection in Trenton; Jersey City Lodge of Perfection and New Jersey Consistory in Jersey City, and Mercer Council of Princes of Jerusalem.

The Scottish Rite Masonic Museum & Library, in Lexington, MA, holds a number of objects associated with the history of the craft in New Jersey. A photograph of members of Asbury Lodge No. 142, in Asbury Park, NJ, offers a glimpse inside the lodge in 1887. The wall



Members of Asbury Lodge No. 142, 1887, Bro. Stauffer, Asbury Park, NJ. Purchased for the museum collection through the generosity of Helen G. Deffenbaugh in memory of George S. Deffenbaugh.

decoration with its central “G” at the top is striking. Not surprisingly, the lodge members chose to arrange themselves beneath it for the photo. The men, aligned in neat rows, wear Masonic aprons, and the officers are wearing their jewels.

While this photograph is interesting just for its glimpse inside the lodge, additional layers of history are represented by the printed label on the back of the photo, which names the photographer and describes the circumstances on the evening that it was taken. This event was a special communication of the lodge in late October 1887. Bro. Stauffer “was present with his photographic apparatus, for it had been announced that he would take a picture of the lodge by electric light.” The lodge’s Master, William H. Beegle (who is sitting in the center and wearing a top hat), was surprised with a presentation of a Past Master’s jewel on the same night. He served as Master of Asbury Lodge No. 142, from 1885-87. The account of the evening on the back of the photograph explains that “Bro. N.E. Buchanon caused something of a sensation by publicly criticizing the dress and appearance of [Master Beegle], declaring that he was not in the full regalia his office required. Past Master Coffin came to the defence of the embarrassed Master, and...presented him...with a handsome Past Master’s jewel.”

Another photograph from New Jersey was a recent gift to the museum. Taken in 1952 in Atlantic City, it shows six men strolling down the boardwalk. The men are Freemasons, on their way to a Masonic meeting. If you look closely at the image, you will see that each man carries a box or case holding his Masonic apron. This was an exciting addition to the museum collection, since informal photos like this are rare, yet offer an important glimpse of the history of Freemasonry. While we value our collection of formal portraits of lodge Masters and Scottish Rite Commanders, this photo helps us interpret the everyday patterns of lodge membership and explore the bonds of Brotherhood. How did members get to meetings? What did they carry their aprons in?

The donor of this photograph was able to identify her father, Cecil Collins (second from the left), who was Master of Azure Lodge No. 129,



Gift of Carole Collins Slattery.

Cranford, NJ, in 1952. Collins was born in 1900 in Dunmore, PA. He studied carpentry at a trade school outside Philadelphia and later worked at the General Motors plant in Linden, NJ. Collins eventually rose to the position of superintendent at the plant. He used his carpentry skills to build a home for his family almost single-handedly. He died in 1979.

Made in New Jersey

In addition to its own thriving Masonic community, New Jersey also supplied the United States – and the world – with Masonic and fraternal badges, souvenirs, ceramic plates and pitchers. At least two prolific manufacturing firms



set up shop in the state. The Whitehead & Hoag Company of Newark was initially organized in 1892 and reportedly doubled its capital stock by 1899. By the turn of the century the company also expanded their factory building to almost 100,000 square feet and employed several hundred people. The company produced badges, buttons, flags, ribbons and many other types of novelties and souvenir items.

A catalog from the company in 1894, which was originally sent to Lawton Post No. 44, in Wilmington, VT, (probably an American Legion Post), is now in the Van Gorden-Williams Library and Archives at the Scottish Rite Masonic Museum & Library. Featuring “flags, banners, and bunting” on the cover, the catalog also includes a selection of supplies for the use of fraternal lodges. The museum’s collection also includes more than 500 badges, pins and ribbons from the Whitehead & Hoag Company. One of these is a ribbon badge for the fraternal group, the Independent Order of Loyal Americans, which was produced for and used by Abraham Lincoln Camp No. 1, in Salem, MA. The badge dates to the 1890s and has a celluloid pin at top.

A memorable pitcher in the museum’s collection is decorated with Masonic symbols and

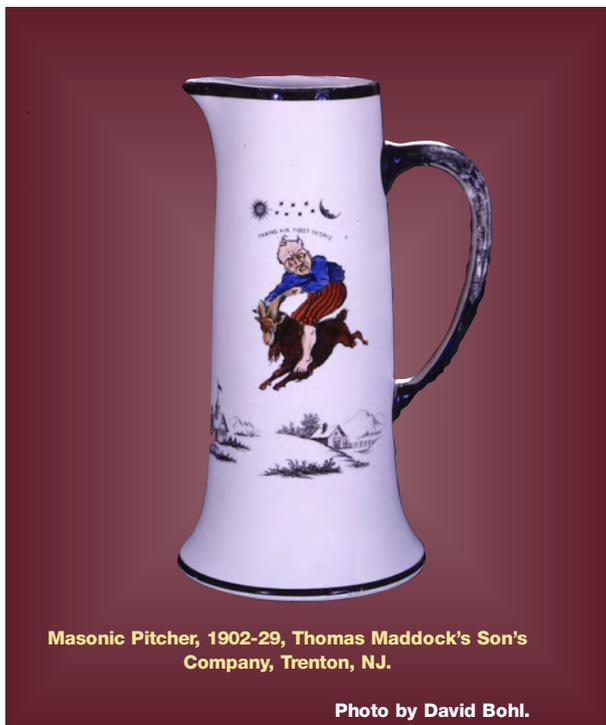
a tongue-in-cheek emblem of a man riding a goat. The ceramic pitcher was produced by Thomas Maddock’s Son’s Company of Trenton, NJ, in the 1910s or 1920s. Lettering above the image of the man on the goat describes it as “Taking His First Degree.” The other side shows an arrangement of Masonic symbols. While “riding the goat” was never a formal part of Masonic ritual, historian William D. Moore has suggested that it offered some fraternal groups a source of amusement and a way to strengthen Brotherhood, while also being manipulated as a representation of fraternal secrecy both by the organizations themselves and by the suspicious elements of the American public. Unfortunately, we do not know who or which lodge might have originally owned this humorous pitcher.

Thomas Maddock’s company initially made “sanitary china,” such as toilet bowls. Later, the company specialized in producing ceramics for hotels and fraternal organizations. Other companies produced a variety of items – souvenirs, watch fobs, cuff links, for example, bearing goat-related decorations. As part of his research on the “riding the goat” motif, historian William D. Moore found a catalog produced by the Modern Woodmen of America that offered 1,000 souvenir goat buttons for \$12.50 in 1918.

While Grand Commander Johnson acknowledged that “to forget is human” in 1938, the Scottish Rite Masonic Museum & Library continues to preserve and interpret these items from New Jersey, as well as its entire collection of 17,000 artifacts, so that we can remember. We will remember not only the impressive contributions that John James Joseph Gourgas made to the Scottish Rite, but also the smaller contributions made by men such as Cecil Collins as Master of Azure Lodge, No. 129, and the support provided by companies like Whitehead & Hoag and Thomas Maddock’s Sons.

Aimee E. Newell, PhD, is director of collections at the Scottish Rite Masonic Museum & Library in Lexington, MA.

If you have questions, or wish to donate objects to the museum, contact her at anewell@monh.org or 781-457-4144. For more information about the museum, visit NationalHeritageMuseum.org. 



Masonic Pitcher, 1902-29, Thomas Maddock’s Son’s Company, Trenton, NJ.

Photo by David Bohl.

Evolution by Degree

Another Step in Ritual Presentation

By JAMES L. TUNGATE, 33°

Vaudeville was that unique North American king of entertainment from the early 1880's to the early 1930's, with illustrated songs, one-act plays, singers, musicians, male and female impersonators, minstrels and any other variety of entertainment that could be displayed on stage. It was truly variety, and, as time progressed, vaudeville included movie "shorts" which later, in full form, took over from the live entertainment in these theatrical palaces. The first silent movies used the pit orchestra and then just the organ or piano as the big theater operators pared down costs, and as the vaudeville performers found themselves performing their acts on radio, on the silver screen which now stretched across the former stage, and then to television. Just check the careers of vaudevillians such as Bob Hope, Jack Benny, Carol Channing, Red Skelton and hundreds more.

Fast forward to the last of the modern variety artists like Carol Burnett, Andy Williams, even the Smothers Brothers – all names which are essentially unknown to the current young audience now tuned to reality shows, Facebook, Twitter, texting and blogging. Those artists, however, now sell in yet another medium, DVD disks.

Consider what has happened to news coverage of the world, from newspapers read at home, to news read on radio, then television, hours old from an event, to instant video satellite feeds, to now having millions of cell phone cameras transmitting reality unfiltered from every street corner in the world.

The percentage of Americans receiving their news through social media is truly astounding and likely to continue to grow as the conventional network programs decline. The network news



departments are sensitive to all this and began broadcasting cell phone video from places they could never before get a satellite link.

Ever see early educational television? A frozen camera was pointed at a teacher in the classroom. There were no "production values" because any student sitting in that classroom had very little more than the teacher and the chalk board. It is another case of trying to shoehorn the content of the former medium – the classroom lecture – into the new medium of television. Eventually some educators found the need for visuals, photos, and film to make the experience more rich and memorable. Then it all exploded into programs like Sesame Street, or entire cable channels like National Geographic or Discovery which use every trick in the video handbook with great effectiveness.

It does not take a cultural anthropologist studying the institution of Scottish Rite Freemasonry to see all of these very same patterns

“ . . . the next step in the evolution of Scottish Rite from the days in the 16th century of dropping the side of a wagon . . . ”

of social change at work in the long history of “degrees,” those moral and ethical lessons which had their roots in the 16th century morality plays or “wagon plays” of Europe.

Consider there was a time when the Scottish Rite pioneers began to collect, write and organize these plays into a systematic Masonic code. Here were plays meant to teach and uplift an essentially uneducated population how to live life, to make that life more fulfilling and even enriching. Then the plays became codified and organized in a specific sequence.

None of this happened in a vacuum. As these plays evolved into degrees and the degrees were performed, it was rather like sticking that rigid camera in front of the teacher and expecting the student – the audience – to absorb the lessons no matter how boring the presentation. The degrees were written and rewritten over time to reflect the changing language and improving education of the audience. The plays or degrees went from “recitations” to “acting.” They began being performed in the style of the day, eventually in the 1920’s in vaudeville-like theaters which were the pride of the community. Thunder was created by banging a large sheet of tin offstage. Lightning was simulated with flashing arc lights and later

strobe lights. Music was by theater organ. There were choirs. Sometimes there were orchestras. In fact, there are still places in the Scottish Rite world where the remnants of vaudeville live on, even though any group of 21-year-olds would find the tin thunder and strobe lighting a real distraction to the message. Likewise there are still places in the Scottish Rite world where consideration for using language to reach the audience is ignored for the veneration of the archaic ritual script, which was once written to effectively reach an audience now long since dead.

Scottish Rite cannot thrive in vaudeville palaces any more than it can hope to convey its message with 19th century prose to a 21st century audience. A core value is a core value. The message has not changed, but the medium – the way we reach the audience – has changed immensely.

Just as vaudeville and variety shows evolved, so is Scottish Rite Freemasonry and its degrees evolving today. In the winter of 2011, I converted the rituals of the 22° and 24° into screenplays, and created “storyboards” as the director to show how each scene would transition one to the other. Unlike a stage production, those storyboards may not be videoed in sequence. In the 24°, the opening sequence of pen and ink drawings of a colonial village and the church bells marking the hour to meet were all produced in post production editing and never seen by the actors. The second scene is an outdoor encampment, but the third scene is in a lodge room. So, the end was produced before the middle, and there were transitions of music and visual effects added post-production.

An actor in most stage plays is told to maintain the invisible fourth wall, that is, acting as if the curtain were not raised and the audience did not exist. Video presents a different problem because an actor must relate to his fellow





actors on screen, but he must also establish a rapport with the camera lens, and sometimes totally ignore it in his face. So on the second scene location shots of Andrew Bender, sneaking up on the Indian village, he had to repeat his sequence of hiding behind bushes as a remotely controlled boom camera tracked him with movement, elevation and close-ups. The camera could give the perspective of being high in the trees or low to the ground. As the actors discovered in Cincinnati with the lodge room scenes, there could be many “takes” from many angles just to make a visually interesting story.

Think about how this changes the entire degree experience. You are no longer an observer of a stage in front of you. With digital clarity the camera brings you to the tears beginning to well in the eyes of a lodge member who describes his own brother being that intruder into the camp, and yet becoming a blood brother to Red Eagle now seeking to join the lodge. You are brought to a real campfire at night on a pond, mist rising in the background, and teepees aglow. You see the blood brother ceremony close up.

There is no stage presentation to compare with that reality, the crackling of the wood fire in digital stereo, the dust on the prairie field. This is not the old medium of vaudeville. This is a cinematic experience. There is also the experience of seeing the “honor roll” of pictures of prominent historical Native Americans who were also Masons at the conclusion of the 24°. This, too, is a cinematic enrichment not to be found on stage.

Of course there are some scenes which are tossed on the editing floor, at least symbolically. One of the characters in the lodge scene was particularly agitated at the thought of Red Eagle joining his lodge. He would stand to forcibly state his objection and his pants would drop, not once, but four times. The shot had to be reset after each drop, and he had to endure the comments of his fellow cast members. I gently reminded him how much he was costing in production expense each time he dropped his trousers on his one line, and he insisted he did not need suspenders or even a safety pin.

In the second scene of the 24°, we discovered water moccasins in the pond and ticks in the prairie grass. For the 22°, which is shot entirely in thick woods, the actors found poison ivy and brown recluse spiders. There was one cottonmouth snake as well, but he seemed camera shy.

By the end of that shoot, many of the crew were itching. These were just minor annoyances compared to Mother Nature’s attempt at getting on camera. When I scouted this location with the production designer and the invaluable Valley of Cincinnati production assistants many months before, it was an idyllic farm that had not been cultivated in decades. Because of that, the soil was very firm, and, as we later discovered, as porous as concrete.

It was as close to an open prairie with adjacent woods and pond as we could find, and it meant we could shoot the 24° and 22°, without having to





move all of the production equipment and personnel.

Just before our arrival in this beautiful spot near Wilmington, OH, the area sustained record rainfall. The farm had no drainage tile, and the water just sat on the field. It was bright and sunny for our first day of the shoot, but our generator truck, needed to supply electricity to the site, was buried up to its axles in mud in the first few feet of the farm lane. It would remain there until the last day. We had to rent special low noise portable generators from a Cincinnati supplier who was good enough to open his store on the weekend for us.

The makeup and dressing room was a motor home donated by a Valley member, but it was stuck behind and to the side of the generator truck. The portable toilets and wash stations had been delivered to the set before the rain, but they were so far away that many cast and crew members wanted rides to the picturesque glen where they rested.

We were lucky the facilities were not swept away in the rain, like the teepees which ended up in the lake with the water moccasins when it began to storm in mid-production. There were three ways to get to the location set: walk a couple of miles; ride a four-wheeler the techs used to haul equipment, or hitch a ride on

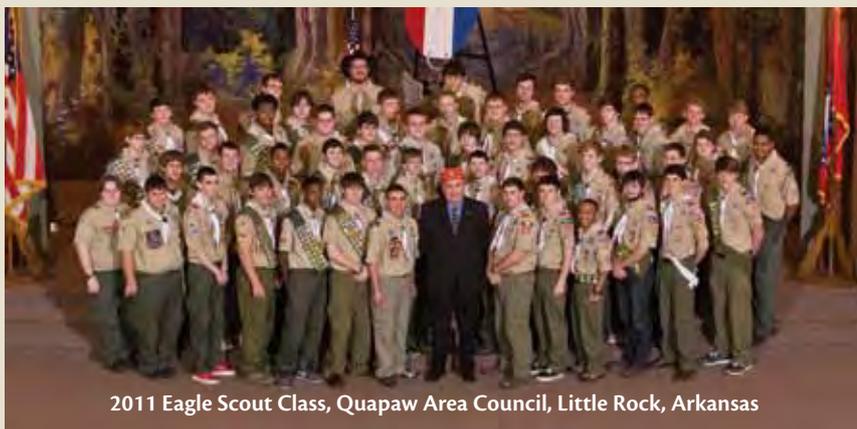
“Uncle Bob’s” hay wagon which he pulled behind a vintage 1956 Ford tractor. No one really brought boots in anticipation of these conditions, so almost everyone, with a few exceptions, made a trip to the local Wal-Mart to buy “dairy boots,” loose brown rubber boots with high traction soles.

The store’s supply of these boots was being depleted quickly. A sales associate approached me as I was eying the last pair in my size, and told me she had heard there was a big dairy operation moving into a field near Wilmington. She had even driven by it, but it was too far away from the road to see very much. She remarked she thought it strange, however, that the work was being done by guys living in teepees.

Video degrees are not mandated to be used. As many in the Northern Masonic Jurisdiction have discovered, they are a new and worthwhile experience for candidates and members because they can do so much more than a conventional stage production in bringing the message to life on the screen.



They are the next step in the evolution of Scottish Rite from the days in the 16th century of dropping the side of a wagon to perform on a portable stage through the many steps that brought the message into a building, and now evolves into its digital form on a screen enriched with experiences only the camera can capture. ■■



2011 Eagle Scout Class, Quapaw Area Council, Little Rock, Arkansas

Scottish Rite Serves Scouting in Arkansas

FOR OVER 30 YEARS Eagle Scouts from the Quapaw Area Council have come to the historic Albert Pike Memorial Temple in Little Rock to receive their Eagle neckerchief and to be recognized for obtaining scouting's highest award. This year over 325 new Eagle Scouts, their families, and scout leaders gathered in the ornate dining room for a wonderful meal before the ceremony. During the evening an outstanding scouter is recognized for his service to scouting by having the class named in his honor, and Bro. Troy W. Cole, 32°, received this honor for 2012.

—Dick Browning, 33°

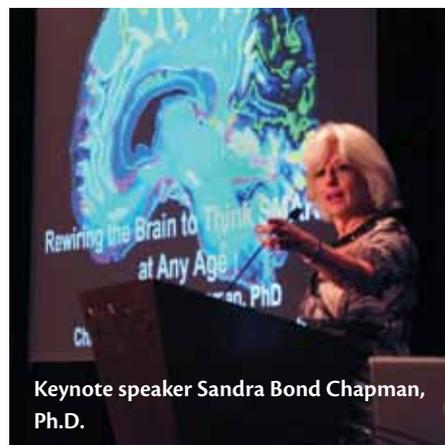
2012 Reunion of Taipei, Taiwan Bodies



THE SOUTHERN JURISDICTION has several Valleys outside the U.S., including Taipei, Taiwan. Its 2012 Reunion was held in Read Masonic Hall, Taman Kanagapura, Kuala Lumpur, Malaysia. The 22-class members came from six countries: Malaysia, India, Thailand,

Mauritius, Taiwan, and Hong Kong. Collections were taken during the reunion and donated to Assunta Palliative Care Centre. The degree work was attended by Brethren from the Selangor Rose Croix Chapter No. 285, of the Supreme Council, 33°, for England & Wales.

Dallas Hosts 2012 RiteCare® Conference



Keynote speaker Sandra Bond Chapman, Ph.D.

Photography: Heather K. Calloway, Museum Curator & Webmaster

SPEECH AND LANGUAGE therapists from the Southern Jurisdiction's 170+ RiteCare® clinics gathered in Dallas, TX, this past September to expand and sharpen their professional skills. The conference's theme was "The Art and Science of Speech, Language, and Literacy," and eleven presenters focused on topics ranging from assessing children's narratives to creating public awareness about brand and story. The treatment of childhood speech and learning disorders is the primary philanthropy of the Scottish Rite Valleys of the Southern Jurisdiction.



Attendees learn the latest technique to help children communicate

To Monitor Online Activity or Not



Leigh E. Morris, 33°

According to a recent Pew Research Center survey, 69 percent of parents of online teenagers are concerned about how their child manages his or her online reputation with 49 percent being very concerned.

Similar levels of anxiety were expressed when those parents were asked about how the online activity of teens may affect future academic or employment opportunities or how their teens interact online with people they do not know.

Our society is connected in ways not even imagined just a decade or so ago. As has been the case with all other technology advances, society embraced the personal communication technological revolution before it began to understand its benefits and perils.

While everyone should have concerns about their own personal privacy and security, a growing number of parents, grandparents, teachers, counselors, youth organization leaders and those who just care about kids are worrying about both the real and perceived negative aspects of online communications.

Of course, it is one thing to express concern and quite another to take action. To make taking action easier, software makers have created various parental monitoring applications and no doubt more are on the way.

Norton, one of the most familiar names in online security, offers Norton Family. Features include website tracking and blocking; social network monitoring; online time management, and Android smartphone monitoring. It also will send parents an email alert when children ignore a warning or visit a blocked site. Basic Norton Family is a

free application, while a more advanced premier version is available for \$49.99.

Similar services are offered by uKnowKids. Like Norton, the basic version is free. Their premier versions are available for \$9.95 per month, but do offer monitoring for the iPhone, Android, BlackBerry and Windows, including location monitoring.

MinorMonitor is completely free and reasonably comprehensive.

Perhaps the most comprehensive monitor is provided by WebWatcher. There is a \$97 annual fee.

Other monitoring apps include Net Nanny, Bsecure Online, SpectorSoft and K9 Web Protection. Of these, only K9 is free.

Now wait just one New York second before you download one of these apps or recommend one to someone else. First consider the dark side of online monitoring.

A significant concern is these apps may well sabotage a trusting relationship between children and their parents.

Furthermore, there are doubts these apps will work, at least in the long-term. Yes, parents likely will catch their kids doing something forbidden. Then the kids will figure out ways to subvert the parental monitoring, which the youngsters probably will see as spying. Despite what the makers of the various monitoring apps will claim, the typical teen will outmaneuver any of the apps. You can bank on that.

So, what's a parent to do?

I strongly recommend reading *The Parent App* by Lynn Schofield Clark. She is an associate professor and the director of the Estlow International Center for Journalism

and New Media at the University of Denver.

"For any parent out there who is anxious about your child's use of social media: this book is for you," wrote Danah Boyd, senior researcher at Microsoft Research.

I must add that this book is not just for parents. Grandparents will benefit, as will teachers and counselors.

The Parent App takes on all the important online social media issues, ranging from cyber bullying and sexting to online monitoring and family communication.

What I personally like the most about *The Parent App* is that it is not merely a compilation of well-meaning advice. Rather, Clark has used her ten years of research to gather and present the best practices of parents. From these, the reader will be able to develop effective strategies for his or her own family situation.

Thanks: I want to express my appreciation to all of you who took the time to write in response to my last column. I was especially gratified by the number of younger readers who not only embrace reading books, essays, magazines and newspapers, but have made slow reading a priority with their own children. Rest assured that you are giving your children a gift that will give them a competitive edge throughout their lives.

Drop me a line.

I welcome your questions and comments. Just fire an email to me at studebaker055@yahoo.com.

Collaboration in Preliminary Stages

The Children's Dyslexia Centers, Inc., is in the early planning stages of a collaboration with the Texas Scottish Rite Hospital in Dallas.

Discussions focus on how the two organizations can help one another and, ultimately, the children who benefit from the programs.

Carin Illig, clinical supervisor for the Children's Dyslexia Centers says, "At this point, we are still in a very preliminary phase, discussing how our centers and the TSRH may benefit from collaborating.

"The program at the hospital has been around much longer than ours, so we can certainly benefit from their past and current experience." The hospital was founded in 1921.

The dyslexia centers organization has asked the hospital with help in diversifying its program to increase the appeal of its training program to schools, colleges and universities.

Illig says, "We are looking to adapt our program to meet the current training needs of educational settings while developing new revenue streams for the program."

To date, there have been discussions on developing a model for small group instruction which would entail some changes to the current lesson planning for one-on-one instruction.

Training scholars to work with small groups may have more appeal to public and private schools who are often trying to provide reading instruction to many students while dealing with budget constraints.

Gladys Kolenovsky, administrative director at the Texas hospital, noted that children served in small groups positively benefit from the group interaction.

The small group model may or may not be used in the centers, but would greatly benefit all educators who take the training program.

Additionally, it was discussed how the dyslexia center training program may be enhanced to offer therapy-level training. There are two general levels of certification in this field – Teacher/Practitioner and Therapist. The current program offers the Teacher/Practitioner level of training.

It is hoped that the Texas Scottish Rite Hospital may benefit from connecting with the program as well. A considerable amount of assessment data on the children in the dyslexia center program has been gathered that may be useful to their research team.

The dyslexia centers also can expand the market for the hospital's training materials and opportunities for its professional development staff.

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

$$\begin{aligned} & \text{(GRATEFUL)} + \text{(TRAINED)} - \text{(FRATERNAL)} \\ & + \text{(REALIST)} + \text{(CROWDED)} - \text{(DREAD)} \\ & + \text{(INSIST)} - \text{(UTILITIES)} + \text{(SCOOP)} - \\ & \text{(COST)} + \text{(IGNORED)} - \text{(WOODS)} - \text{(RING)} \\ & = \square \end{aligned}$$

Clue for this puzzle appears on page 11.
Answer from previous issue: AFFIRMATION

MARIE-HENRI BEYLE (STENDHAL) is pictured on a stamp issued by France in 1942. He was made a Mason on August 3, 1806, in the Lodge "Sainte Caroline" in Paris and is listed in the records of the Grand Orient of France.

Born Jan. 23, 1783, Beyle entered Napoleon's army at the age of 17, and served in the Italian campaign. Following the downfall of the French Empire, he left France for Italy where, during a seven year sojourn, he wrote a *History of Painting in Italy*, a book of personal reminiscences, and scholarly studies. His pen name was "Stendhal." The Austrian government, then exercising rule over Italy, accused him of supporting the Italian underground movement and expelled him from Italy in 1821. He returned to France to pursue his writing. Following the ascension of Louis Philippe to the throne of France, he was appointed French Consul in Trieste, Italy in 1830. He held this post until his death of apoplexy in Paris on March 23, 1842.



ROY LONGMORE received his degrees in Acanthus Lodge, No. 400, Blackburn City, U.G.L. of Victoria. He was initiated on Dec. 3, 1934.

The fourth Australian Legends series, released Jan. 21, 2000, pays tribute to the last Anzacs who fought at Gallipoli, one of whom was Longmore.

Born in 1894, Roy Longmore was working on his Victorian farm when World War I broke out in 1914, he immediately joined up and was sent to Egypt. He arrived at Gallipoli on Oct. 12, 1915, with the 21st Battalion, 2nd Division. With both sides tied down in bitter trench warfare, he was given the dangerous task of tunneling through the hills to place mines under enemy trenches. He was wounded in France one month before the

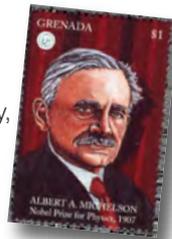


end of hostilities. Unable to work on his farm after his return home, he managed a car-hire business and later worked as a driver. He died June 13, 2001, in Melbourne at the age of 107.

ALBERT ABRAHAM MICHELSON

received his degrees in Washington Lodge No. 21, New York City, 1874-76. He withdrew on Jan. 7, 1879. He is pictured on a stamp issued by Grenada in 1996 as part of a set honoring Nobel Prize winners.

Albert Michelson was born on Dec. 19, 1852, in Strelno, Germany and was a graduate of the U.S. Naval Academy in 1873. He was an instructor in physics and chemistry at the US Naval Academy from 1875-79 and later served at the Case School of Applied Science, Clark University, and the University of Chicago. He received the Nobel Prize for Physics in 1907, and died on May 9, 1931.



DOUGLAS HAIG was initiated in Elgin Lodge, No. 91, at Leven, Scotland, on Dec. 27, 1881. He was installed Master of that lodge on Dec. 1, 1925, and received his Mark Master Degree the same year. On Dec. 3, 1924, he was installed Junior Grand Warden of the Grand Lodge of Scotland. He was also elected an honorary member of Lodge Canongate Kilwinning, No. 2, Edinburgh in May 1924.

He is pictured on one of the stamps issued by Guernsey in July 1999 to commemorate the 200th anniversary of Sandhurst.

Born June 19, 1861, in Scotland, Douglas Haig attended Sandhurst Military Academy and Bracenose College, Oxford. He served in the Boer War from 1899-1902. When Great Britain entered World War I, he was Commanding General of the British First Army.

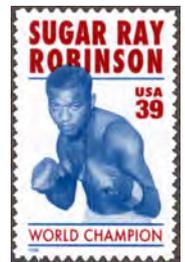
He was made a Field Marshal in 1917, and received the Knight of the Thistle. He



Robert A. Domingue

received the Order of Merit in 1919, and became Sir Douglas, Earl of Bemersyde. He retired in 1921, and died seven years later.

SUGAR RAY ROBINSON was born in Ailey, GA, in 1921, as Walker Smith. He was nicknamed "Sugar" for his sweet-as-sugar style of fighting and originally borrowed the identity of a friend named Ray Robinson in order to enter an amateur boxing tournament for which he was under the required age. He dominated boxing during the 1940's and 1950's and retired from the ring in 1965. Along the way he had defeated a list of champions and near-champions that reads like a roll-call of the Boxing Hall of Fame – to which he was elected in 1967.



Bro. Sugar Ray Robinson was a member of Joppa Lodge, No. 55, Prince Hall Affiliation, New York City. He is pictured on a U.S. stamp issued in April 2006 to honor him.

He is pictured on the left of the two-cent stamp of the U.S. Navy set of January 1937.

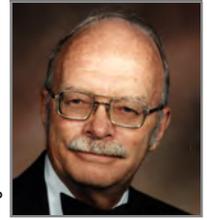
STEPHEN DECATUR is believed to have been a member of St. John's Lodge of Maryland initiated on Oct. 12, 1799. He is pictured on the left of the two-cent stamp of the U.S. Navy set of January 1937.



Stephen Decatur was appointed a midshipman in the U.S. Navy in 1798. He fought against the Barbary pirates of Algiers and in the war with Tripoli. During the War of 1812, he was in command of the "United States" and later the "President." He became a member of the Board of Navy Commissioners in January 1816. He was killed in a duel on March 22, 1820, near Bladesburg, MD.

A Secret Society History of the Civil War

by Mark A. Lause. Published in 2011 by the University of Illinois Press.



Thomas W. Jackson, 33°

When I borrowed this book from the Grand Lodge library, I thought from the title it would be a rehash of Freemasonry and Freemason's actions during the Civil War. It turned out to be a well researched analysis of many secret societies before, during and following the civil war.

Freemasonry becomes more of a peripheral organization in this analysis. It is worth noting that some of these "Masonic" organizations and Freemasons mentioned were irregular, but, as the author points out, a number of secret societies used the illuminati tactic of operating through what we regard as regular Masonic lodges because of the "provision of greater security."

Lause indicates "that as it spread from the control of the Grand Lodge, lodges tended to foster fringe variants reflecting predispositions to different social and political interests." He then traces these "fringed variants" as they evolved in the European communities and eventually in America often to subversive purposes. America wound up becoming a refuge for revolutionaries, not at all unlike what we are seeing in America today.

Evidently, I have been totally ignorant concerning this influential segment of our history. Frankly, I had never heard of the vast majority of the organizations mentioned and definitely not of the men involved. I found much of the book fascinating reading, but it does require concentration to stay on the trail to where it is leading.

Lause is an author of numerous books and is currently professor of history at the University Cincinnati.

He introduces the contents of the book with a 16-page prologue titled, "Old World Contours: Revolutionary Politics and the Secret Society Tradition." This prologue introduces the embryological development of secret societies, their causes and their effects. As might be expected, when they were introduced to America many of the adherents were agitators and revolutionaries in their thinking. Here they found fertile ground to propagate their causes. Much of the dissension resulting in the creation of secret societies was precipitated by the influx of these European agitators and they "applied the standards of fraternalism to national purposes."

As a result many of these secret societies came into their own influentially, leading up to the civil war – some

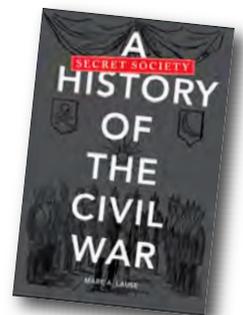
anti-slavery some pro-slavery – but others with agendas for causes not related in any way to these issues.

The author traces the development of the societies into the black community referring to their efforts as the "triple court of Masonry, Church fellowship and Anti-Slavery." He observes, "The dynamic of freemasonry, then, opened the door not only to a civic existence but to a more equal civic life that African-Americans would largely shape themselves."

One name and one organization that stands out for the involvement in creating agitation are George W. L. Bickley and the Knights of the Golden Circle. To refer to him as a charlatan would be minimizing the lack of integrity in his character. His goals change depending upon the mood he is in at the time including even the invasion of Mexico. I mention him because as Lause points out, "He helped launch the first Masonic lodge in his community and understood the value of appearances and secrets." It was this organization that eventually morphed into other organizations ultimately leading to the creation of the KKK following the Civil War.

The book parallels what is such a familiar chord in our present-day society that I could not avoid when reading it of observing that much of the demands of these secret societies were similar to what we are experiencing today in the United States, and again by many of the newly arriving immigrants with their demands of what they perceive to be their due. The parallels of then and now causes one to think that although this book is a history, it might well read as a history of our future.

It was not an easy book on which to write a review. It is filled with enough intrigue that it could serve as a basis for numerous mystery novels. It stimulated my thinking as much as any book that I have ever read. I understand more fully from reading the book the depth of the influence secret societies had on the creation of much of what we are today, including political parties and the labor movement.



Mozart's Last Aria

by Matt Rees. Published in 2011 by HarperCollins Publishers.

This book is outside the mold of what we usually review in *The Northern Light*. It is an historical novel set around the circumstances of the death of Mozart in late 18th century Vienna; which weaves together court politics, romance, music, and, interestingly enough, Freemasonry.

In December 1791, Mozart's sister, Nannerl, received a letter from her sister-in-law informing her of her brother's death. Intrigued by the suspicion of murder by poisoning and greatly saddened by the news, Nannerl leaves her remote village for the decadence of Vienna in order to investigate the circumstances of her estranged brother's death and pay her last respects.

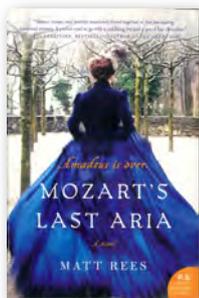
During her quest, the salons and concert halls of the city are fraught with secret police, assassins, adulterers and emperors. Secrets and sinister motives abound, weaving together an intricate composition of mystery. And, what good mystery can do without the Freemasons?

This work of historical fiction is largely more fiction than history. As Dan Brown before him, the author uses the secrecy of Freemasonry to his advantage to serve as the cement which binds the conspiracy together, though somewhat weakly: Brothers betray Brothers; non-members sneak into lodges, and secret organizations are formed.

All of the above is nicely set against Mozart's soaring music and the pageantry of 18th century opera. Mozart's last opera, *The Magic Flute*, is the centerpiece of the novel, and a great deal of accurate musical history is included.

This novel has a lot to offer, but stumbles at times. The romance is a bit heavy handed and difficult to believe.

Nevertheless, in just under 300 pages, the author brings Vienna and Mozart to life for one more encore. One must simply read it for the story, not the history.



The Freemason's Bedside Book

by John Mandelberg. Published 2012 by Lewis Masonic

In the introduction to this very charming book, the author tells of a bit of advice that was given to him when he was new to the craft many years ago, "Take your Masonry seriously but don't take it solemnly."

That statement may indeed be the most apropos description of this short work of a little more than 100 pages.

It is filled with interesting anecdotes, poems, toasts, short stories, letters and articles compiled by an acknowledged Masonic scholar for those who desire some insight into the history and traditions of the fraternity of a more digestible nature.

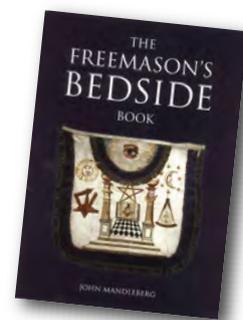
It also paints a very human picture of what Masons from ages past were thinking and experiencing in their lodges. This is more often than not done with a healthy dose of humor, though this book is not without its merit in scholarship and serious content.

It is decidedly written from the view of English Freemasonry, but does include quotes and articles from other parts of the world, particularly the United States.

For those members of the fraternity who are often required to speak in front of groups, it is a treasure trove of jokes and history to draw from.

As it is a collection, it is perfectly named as a bedside book since it doesn't really require a book mark; wherever you open it, you are bound to be entertained.

Hopefully, it will find a home on your nightstand.



Blood pressure test technique

American Heart Association guidelines are calling for blood pressure to be measured in both arms. The clinician should always measure in both arms if this is your first visit.

Here's how to get the most accurate blood pressure reading.

- Your arm should be supported and at heart level.
- You should be comfortably seated on a chair with back support, and your feet should be flat on the floor.
- Your legs should not be crossed.
- You should sit quietly for five minutes before being tested.
- Your upper arm should be bare.
- Neither you nor the clinician should speak while the measurement is being taken.

'Go nuts' without gaining weight

It's no wonder that we like nuts. Scientific evidence shows it's a hereditary human characteristic passed down from the Stone Age to prehistoric nomads and Egyptian kings.

Some modern doubters say they do believe that nuts have great vitamin and protein content, but they are also high in fats. They think nuts can make them gain weight.

Doctors at Tufts University say it's true that eating a handful of nuts each day can boost your daily calories by ten percent or more. But people who eat more nuts typically don't weigh more.

A 2011 Harvard University study shows that, over 20 years, nuts ranked second only to yogurt as a food linked to weight loss.

Smaller pieces of food aid weight control

An interesting finding was presented at the annual meeting of the Society for the Study of Ingestive Behavior: both animals and humans find small pieces of food are more rewarding and filling than one large piece.

In a study of 301 people, participants were served a three-ounce bagel that was either whole or cut into several pieces.

A meal was served 20 minutes later, and subjects were told to eat as much as they wanted.

Those who ate the whole bagel ate more calories both from the bagel and the meal than those who ate bagel pieces.

The researchers found that smaller pieces are perceived as being a larger quantity. They provided recipients with greater satisfaction.

Ages 18-29

Once the brain was thought to be fully grown after puberty. Now, research shows it is still evolving into its adult shape well into a person's third decade. It discards unused connections and strengthens others.

While the brain hasn't fully matured, young people are expected to make important decisions about education, who to marry or whether or not to go into the military, says neuroscientist Jay Giedd at the National Institute of Mental Health. Postponing those decisions makes sense biologically. Giedd says the 20s are known as a time for self-discovery.

The findings are part of a new wave of research into emerging adulthood from ages 18 to 29, which neuroscientists, psychologists and sociologists are now seeing as a distinct life stage.



For young adults, this decade is a stressful time with a high rate of anxiety, depression, motor-vehicle accidents and alcohol use, trends that tend to peak from 18 to 25 and level out by age 28, according to studies by Clark University.

Treatment of pre-diabetes

About 79 million Americans are at high risk for diabetes because their blood sugar levels are higher than normal.

A study by Southwestern Medical Center in Dallas shows that intensive early treatment, first with insulin, then with a diabetes drug, preserves the body's insulin-producing capacity, according to *Diabetes Care*.

Another new study published in *The Lancet* shows that treating pre-diabetes early and aggressively with lifestyle changes and medication could be an effective way to reduce the risk of developing type 2 diabetes.

At Duke University, doctors say both studies emphasize the need to aggressively treat pre-diabetes as soon as it's diagnosed.

A safer, quieter sneeze

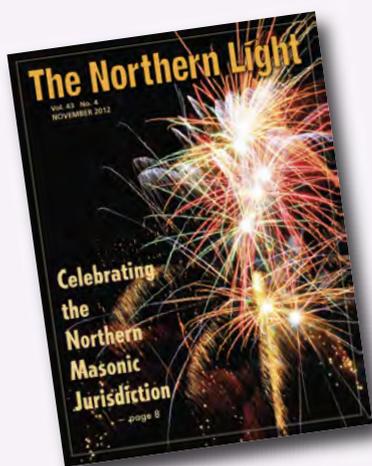
To quiet a sneeze, the doctors at the Stanford Sinus Center recommend that you try one of these tricks:

- Use a thick handkerchief instead of a tissue. The fabric muffles the sound and decreases the spread of germs.
- Cough at the same time you sneeze, which suppresses the sound. A cough lessens the reflex and decreases the volume.
- Hold your breath right before a sneeze. It might interrupt the body's coordinated reflex.
- Put your index finger at the base of your nose and push up (the Three Stooges method). This can suppress the sneeze or reduce its severity.

Never plug your nose when a sneeze is coming on. It closes the airway and could result in a larynx fracture, voice changes, a ruptured eardrum, damage to the soft tissue of the neck, and bulging eyeballs.

As the Supreme Council, 33°, Northern Masonic Jurisdiction prepares to celebrate its 200th anniversary, *The Northern Light* is in the process of producing a very special August edition to commemorate the history and people of our esteemed institution. That history overflows with anecdotes, art, philosophy, architecture and culture. Most important to that history, however, are the personal relationships and experiences of the members of the fraternity.

As an integral part of the celebration,
The Northern Light wishes to hear
from you,
the members of the Scottish Rite.



Your stories are what truly make the history of the Scottish Rite: the friends you've made; the lessons you've learned; the enjoyment you've had, and the people whose lives you've touched. All of these things weave a tapestry rich with the meaning of what exactly it means to be a Scottish Rite Mason, because that is precisely what the fraternity is all about its members. It is a fascinating story just waiting to be told.

That is where you come in. You can help us tell the story. In 200 words or more describe what the Scottish Rite means to you, why you chose to join Scottish Rite, the special relationships you've made in the rite or tell us about a unique moment experienced by you as a Scottish Rite Mason. We will then publish the very best essays in the August 2013 issue of *The Northern Light*. Please start writing now, as we are already receiving submissions, and some are very good.

But that's not all!

We want to see the Scottish Rite through your eyes. We also want you to use your photographic skills to express your feelings toward the fraternity. Show us your building, your lodge, your friends or anything that is or has been important to your Scottish Rite experience. Using the same criteria as above, create an image that best depicts what the Scottish Rite means to you. *The Northern Light* will publish the best photo from each state of the Northern Masonic Jurisdiction.

Please send your essays (in MS Word format) or photographs to the attention of our editor, Alan Foulds, at editor@supremecouncil.org. The deadline for submission is April 1, 2013, so get working right away, and help join in the celebration.



VIEWS FROM THE PAST

Quotations selected from the past may not necessarily represent today's viewpoint.

When Is A Mason A Mason? – “Fiat Lux”

When he can look out of the rivers, the hills, and the far horizon with a sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage...which is the root of every virtue.

When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic and as lonely as himself, and seeks to know, to forgive and to love his fellow men. When he knows how to sympathize with men

in their sorrow, yes, even in their sins, knowing that each man fights a hard fight against many odds when he has learned how to make friends and to keep them, and above all, to keep friends with himself.

When he can be happy and high-minded amid the meaner drudgeries of life.

When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.

When he knows how to pray, how to love, how to hope.

When he has kept his faith with himself, with his fellow man, with his God. In his hand a sword of evil, in his heart a bit of song, glad to live, but not afraid to die. Such a man has found the only real secret of Freemasonry, and the one which it is trying to give all the world.

– *Joseph Fort Newton, Connecticut Square and Compass, Jan. 1969*

— All of Freemasonry —

Masonry began in the long ago; it will continue to the end of time. It has had a history; therefore, it must continue to have a history. It has gone through many changes; it must continue to become more and more perfect through further changes. Only he is the Master Mason who endeavors to follow the Masonic search for truth, and all of Masonry is necessary to reach this. To stop at any point means to fall short, to be less than a Master Mason.

The Entered Apprentice is given the task of assembling and passing the materials; the Fellows of the Craft are busy in putting these into place while the Master Mason directs the progress of the work. It is the Architect who draws the design on the trestle board; who has in mind the picture of the completed building, even before the foundations are laid, and who is able, standing off and surveying the finished work, to determine if all is in harmony with the design. Small wonder then, that after years of membership in the blue lodge, familiar with the entire ritual, and schooled in all the ceremonial, many a man fails to appreciate what Masonry is or is able to comprehend the very words or ceremony in which he participates. No man should ever enter or be permitted to enter a Masonic lodge, unless he is willing, so far as he can, to seek and investigate all of Masonry.

– *George Solomon, Far Eastern Freemason, Jan. 1920*

As Others See Us

An American writer says, “Freemasonry, though constantly assailed and often drenched in the blood of her followers – though chains and dungeons have been their doom, and the rack and the wheel have responded to their groans – has hitherto remained unhurt by ignorance, superstition and tyranny; and, by the aid of its enlightened philanthropy, and undefiled religion, has soared aloft, dipped her broad pencil in the clouds of heaven, and spread the cement of brotherly affection through earth's remotest realms. She has scattered the bands, extinguished the flames, and unbound the victim; she has shed her rays in every portion of the habitable globe, and extended her salutary influence to the distressed in every clime. Her merited praise is in every quarter of the globe. The widows' thanks and the orphans' tears are her grateful encomiums; courtesy and friendship hail her with gratitude. She has promoted the kindly intercourse of nations – has softened the asperities and diminished the woes of war and has smiled upon science and literature.

– *J. F. Brennan, Feb. 1860, The American Freemasons' Magazine*

TEAMWORK

I write these words just two days after the Super Bowl. This year's winning team's remarkable season can be summed up in one event. The choice they made to be introduced as a team, rather than as individuals. It did not diminish the role that each of them played in the season, but was an expression of their values.

They won because they worked together. It was more important what they could accomplish collectively than what they could do individually. The character of the man next to him was more important than his ability. The team statistics were more important than any one player's numbers. Their willingness to be overshadowed by the overall objective was truly admirable.

We need to learn that valuable lesson from them. We as Masons often refer to ourselves as a family. We own the title of Brothers. Yet, sometimes we fail to act like Brothers. We fail to work together for our greater goal; that being, to make good of the fraternity

We have a fine example to follow in our leaders. They are meeting across fraternal lines. Officers from the Grand Lodge, York Rite, Scottish Rite, Shrine, and other Masonic groups meet to discuss our future as a whole. They are putting aside their individual interests to work for the good of the fraternity.

We should encourage each other to join those bodies that will help make us better men, regardless of our affiliations. If you know that the Shrine would be beneficial for a Brother, tell him. If you think the Scottish Rite might be more in line with his personality, tell him. Let us not be so competitive, but allow ourselves to be overshadowed by the best interests of the fraternity.

— Ill. and Rev. Matthew J. Wissell, 33°, *The Eagle's Eye*, March 2002

WHAT TYLER MEANS

"Tyler" is also spelled "tiler." In the Latin *tegere* (from which comes our word "thatch" meaning cover, roofs, *tegulae* were the tiles, pieces and slabs used for roof coverings.

A tiler, therefore, is one who makes, or fastens on, tiles.

Since in operative Masonry, the tiler was the workman who closed the buildings in and hid its interior from outside view, the guardian of the entrance of the lodge was figuratively called his name.

It was once supposed, according to the *Masonic Outlook* that "tiler" came from the French *tailleur*, a cutter, a hewer (from whence we have tailor), and it was accordingly spelled "tyler."

— James G. Frey, Nov. 1928, *The American Tyler-Keystone*

QUOTABLES

It's easy to love people who are far away.
It's not always easy to love those close to us. Bring love into your home, for this is where our love for each other must start.
— Mother Teresa

When you judge another, you do not define them, you define yourself.
— Wayne Dyer

The power of your higher self is limitless, and endlessly wise.
— Dick Sutphen

A resourceful person can see opportunity when others only see obstacles.
— Garrett Gunderson

You may never know what results come from your action. But if you do nothing, there will be no result.
— Mahatma Gandhi

The cyclone derives its powers from a calm center. So does a person.
— Norman Vincent Peale

Accept no one's definition of your life; define yourself.
— Harvey Fierstein

You can close more business in two months by becoming interested in other people than you can in two years by trying to get people interested in you.
— Dale Carnegie

View change as the one constant in your life. Welcome it. Expect it. Anticipate it.
— Denis Waitley

There is no better exercise for your heart than reaching down and helping to lift someone up.
— Bernard Meltzer

When guilt rears its ugly head confront it, discuss it and let it go. The past is over. Forgive yourself and move on.
— Bernie S. Siegel

Keep on dusting

The dust that accumulates on your furniture, floors and knickknacks is a natural and continual collection of stuff caused by microscopic dust mites, the breakdown of fibers from household fabrics and furniture, and human and animal dander.

The average house in the United States collects about 40 pounds of dust each year, says allergist William Berger, author of *Asthma and Allergies for Dummies*.

Molly Hooven, an EPA spokeswoman, suggests concentrating dust-fighting efforts on bedrooms, because you spend about one-third of your time there. Some things you can do:

- Remove extra furniture and any objects that will give dust mites a place to land on.
- Vacuum the bedroom carpet using a vacuum cleaner with a HEPA filter.
- Clean surfaces such as your vanity, television, side tables and headboards with a damp cloth or a cleaning furniture polish. Close closet doors.
- Wash your bedding. Use 140-degree water to eliminate dust mites.
- Place stuffed animals and fabric items that can't be machine-washed into plastic bags and freeze, which will eliminate dust mites.

Peer-bullying in senior centers

It's a problem that occurs more often than outsiders know.

On those beautiful grounds and in those nice dining rooms and halls, there could be a bully on the loose. The fact is older adults can be bullies too, says the Area Agency on Aging in West Palm Beach, FL.

Bullying in senior centers, assisted living facilities and nursing homes has received little attention.

Between ten and 20 percent of residents in senior care homes are mistreated by peers, according to a gerontology expert at Arizona State University. Nationwide, that

translates into hundreds of thousands of people who endure abuse.

Incidents are not reported. It's hard for seniors to say something happened.

Some facilities have anti-bullying policies. Residents must sign a code of conduct to treat peers with respect. Staff members coach residents on how to deal with snubs and aggression.

Offenders receive a written reprimand or more if there are more complaints.

What kids want

So-called quality time is nice, like taking your child to the zoo, but the truth is that kids don't really want quality time, they just want time, your time and lots of it.

A report by A.C. Nielson Co. shows parents spend 38.1 minutes a week in meaningful conversation with their children. For working parents, those minutes can be hard to find.

Clifton Chadwick, a university education professor, says housework and car-pooling are important times to talk with kids. Parents can also establish a family meal and involve kids in food preparation and conversation.

As children grow and have homework, sports, friends and activities, established family activities can keep relationships warm.



Parents have early Alzheimer's?

People in their 50s and early 60s often notice their elderly parents having trouble with memory loss and with handling finances. One in eight Americans 65 and over and 43 percent of individuals 85 and over have Alzheimer's disease.

Hoping to stay independent, parents may minimize their difficulties. Adult children hesitate to meddle and ignore warning signs.

Reporting in *Smart Money*, Kathleen Michon, an attorney and editor at *Nolo*, a provider of legal information and products, says the damage can be dire: closed accounts, damaged credit, money lost to scam artists, even foreclosure.

One red flag is older people giving credit card information to callers on the phone. If you see a mailbox stuffed with donation requests, checkbook mistakes, unpaid bills, your parents need help.

Don't try to suddenly step in and take over. To ease into their financial affairs, begin by offering help with filling out insurance claims or checking bank and credit card statements.

College students sleep deprived

Colleges are recognizing how sleep deprivation can harm students' health and grades. At the University of Delaware, psychologists say when students have depression or anxiety, 80 to 90 percent of the time it's a sleep problem.

Some colleges are giving new students ear plugs, sleep shades and napping lessons. They have found that healthy sleep habits can be a miracle drug for much of what ails students, including depression, physical health and academic troubles.

In addition to 24/7 activities, the Internet and students sleeping with their cell phones, it's no surprise that students are averaging six hours of sleep per night when they should get nine hours.

MORE THAN JUST BOOKS

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

Masonic Melodies: Singing in the Lodge

Jeffrey Croteau



When the average person thinks about Freemasonry, chances are the first thing that comes to mind is not singing. Yet, as many Masons know, there's a rich history of music and Freemasonry. In fact, the very first Masonic book ever printed – *Anderson's Constitutions*, published in London in 1723 – contained not only the lyrics of Masonic songs, but even some musical notation. Irving Lowens's, *A Bibliography of Songsters Printed in America before 1821*, in which he defines a songster as "a collection of three or more secular poems intended to be sung," lists Benjamin Franklin's 1734 edition of *Anderson's Constitutions* as the very first songster printed in America.

The book pictured here is from our collection – a clearly well-used copy of *Masonic Melodies: Adapted to the Ceremonies and Festivals of the Fraternity*, published in Boston in 1844. The songs were written, or in some cases, collected by Thomas Power, who served as Grand Secretary of the Grand Lodge of Massachusetts from 1820-33.

The Jan. 1, 1844 issue of Charles W. Moore's *Freemason's Monthly Magazine* contains a positive review of Power's book, noting that "[the songs are] chaste in style, pure in diction, and classical in allusion. As a merely literary work, it will be honorable to the Institution; while its practical utility and refreshing moral influence will render it a popular and desirable acquisition in every Lodge, and to every Brother who has an ear for music, or a taste for poetry. It is designed to drive out from among us, and, we trust, out of remembrance, the coarse and vulgar Bacchanalian songs, which, however tolerable in the age when they were written, are now a disgrace and a reproach to the Institution. If it shall effect this, it will entitle its accomplished author to the lasting gratitude of his Brethren."



Thomas Power. *Masonic Melodies: Adapted to the Ceremonies and Festivals of the Fraternity*. Boston: Oliver Ditson, and at the Office of the the Freemason's Magazine, 1844.

Perhaps that's a slightly unfair quote to pull, since Charles W. Moore was hardly a dispassionate observer. The title page of *Masonic Melodies* states: "published by Oliver Ditson, 135 Washington Street; and at the Office of *The Freemason's Magazine*, 21 School Street." Although the title given is slightly different (i.e. *The Freemason's Magazine*, instead of *Freemason's Monthly Magazine*) they are one in the same and indicate that Moore was one of the two publishers of this book. However, a reviewer writing in 1844 in *The Freemasons's Quarterly Review*, a London Masonic periodical, raves equally about Power's work:

"As a repertory of Masonic Lyrics, it is incomparably beyond any previous competitor, and embraces every point it professes to treat of, and may be referred to by every Lodge, Chapter, and Encampment. We consider ourselves fortunate in having a copy, and would advise any Brother desirous of these Melodies to enquire of Brother Spencer, the Masonic Librarian, London, as to the readiest mode of obtaining one for himself."

Although presumably intended for use by members of the fraternity, our copy, interestingly, is inscribed by Thomas Power to a "Mrs. Rachel Carnes." More research may reveal who Rachel Carnes was and why Power might have given her an inscribed copy of his book.

If you're interested in reading more on this topic, you might start with Sion M. Honea's article, "Nineteenth-Century American Masonic Songbooks: A Preliminary Checklist," *Heredom*, vol. 6 (1997), 285-304. (The article originally appeared under the same title in *Music Reference Services Quarterly*, vol. 3, no. 4 (1995), 17-32.)

And if you are interested in singing some Masonic tunes from 1844, Harvard's copy of *Masonic Melodies* has been digitized and is available via Google Books. This article appeared in a slightly different form on the Scottish Rite Masonic Museum & Library's blog. Find more at: nationalheritagemuseum.typepad.com.

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.

From Bro. Domingue

I would like to express my sincere thanks and gratitude for the honor your organization bestowed upon me when I was presented with the Scottish Rite Medal for Masonic Service. You caught me totally speechless. I have thoroughly enjoyed my Masonic career and have enjoyed sharing my enjoyment about Masonic philately with the readers of *The Northern Light*. Several readers have responded directly to me indicating their appreciation and sharing information they have; it has been a real win-win situation. I hope to continue "The Stamp Act" for many more issues.

Bro. Robert Domingue
St. Matthew's Lodge, Andover, MA

Information, Please

Leigh Morris's essay (Of cell phones and slow reading, Nov. 2012) provoked me to offer up a thought or two on the subject. It was very comforting to read that a Brother Mason and possible fence sitting Luddite and myself share several serious thoughts relative to the invasion upon our minds via modern technology. We do indeed nowadays know more but we think less.

Author Morris referenced the book, *The Shallows: What the Internet is Doing to our Brains*. I furthermore recommend *Alone Together* by MIT technology specialist Sherry Turkle.

Gary V. Grubb 32°
Valley of Central Jersey

we welcome letters and emails from our readers in response to articles appearing in *The Northern Light* and will reprint them as space permits. Letters must be signed, should be brief, and are subject to editing.

Dog's Best Friend

I am pleased that November 2012's HealthWise touts the benefits of raisins (as raisin pie is a favorite at most Masonic events); however, we should remember that what is good for humans may be harmful to our canine friends. Many veterinary officials claim that even small amounts of some human foods can cause illness or possibly even death to our pets. Some of these foods include grapes, raisins, macadamia nuts, chocolate, onions and garlic. As this is not an all-inclusive list, I urge each of us to check with our animal health professionals to insure that we are not accidentally harming our furry friends.

Brian K. Cutler, 33°
Valley of Southern Illinois

A Correction

I would like to make an amendment to MasonicMoments (Aug. 2012). The Masonic Temple depicted is in Belfast, Northern Ireland. This makes it British territory and all those such as myself are British citizens.

Stephen McPhee
Ballynahinch, County Down, Northern Ireland

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.

I recently had the privilege of being in Cuba on a religious mission. This lodge was in Matanzas, Cuba. It was closed up and looked abandoned.
Herbert H. Franks, Valley of Freeport



MASONIC MOMENTS



Lodge No. 747, Ocracoke, NC, a small island off the coast of Cape Hatteras. The dispensation of this lodge was Dec. 19, 1970, and it was chartered April 21, 1971. With a population of 858, it was the last place I expected to find a great Masonic lodge. Lawrence R. Clark, Valley Lodge No. 613, Turtle Creek, PA

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 any trips this spring. Remember, we are looking for something unique and different. Here's your chance to get your photography published.

Valleys of the Hudson and Middletown

At the Annual Meeting of the Supreme Council in Cleveland, a recommendation by the Committee on Constitutions, Laws, and Jurisprudence was acted upon. The Valleys of the Hudson and Middletown were consolidated and will now be known as the Valley of the Hudson.

Grand Commander Tompkins Dedication

Ill. Peter Samiec, 33°, Deputy for New York, announced that the New York Council of Deliberation rededicated the gravesite of Ill. Daniel D. Tompkins, our first Sovereign Grand Commander, on Oct. 13, at St. Mark's Church in the Bowery.

The event helped to kick off the 200th anniversary celebrations of the Scottish Rite, Northern Masonic Jurisdiction. In addition to being Grand Commander, Bro. Tompkins was also vice president of the United States, serving under President James Monroe. The terms of his two positions overlapped. He headed up the Northern Masonic Jurisdiction from 1813-25 and was our nation's sixth vice president from 1817-25.

Networking

Did you know that you can follow the Scottish Rite on Twitter and also on Facebook? Discussions take place on LinkedIn at the Scottish Rite NMJ group and in our group on the Freemason Network.

Alan E. Foulds, 32°
editor

Pay Your Dues Online

Paying your dues has never been easier. Just have your Scottish Rite member number handy, together with your address associated with your membership, and visit ScottishRiteNMJ.org. Follow the simple instructions and you will be all paid up in no time.

Online Shop Finally Open for Business

We've said it before, but this time we mean it. After a few false starts the Scottish Rite Shop has finally opened as an online store. Here you will find books, such as *American Freemasons*, by Ill. Mark A. Tabbert, 33°, and the new 200th anniversary jewel and pin. It will also offer Masonic merchandise from the Scottish Rite Masonic Museum & Library, including ties, emblems, cuff links, umbrellas, and luggage tags. A link to the store can be found at both ScottishRiteNMJ.org and NationalHeritageMuseum.org.

Mixing and Matching

Get out your November 2012 edition of *The Northern Light* and turn to page 5. We reversed the photos of our new Active Members. No matter what it says in the upper left-hand corner, that's Ill. Philip R. Elliott Jr., 33°, of Ohio on the left and Ill. Steven E. Prewitt, 33°, of Wisconsin on the right.

Dyslexia Center Moves

The Lexington Dyslexia Center, formerly located at Supreme Council headquarters in Lexington, MA, has moved about five miles east, to the city of Woburn. It is now located at 500 West Cummings Park and has been renamed Children's Dyslexia Center - Boston North.



Preserve the wealth you earned while helping our charities.



Charitable Gift Annuity

Increase your income and receive a tax benefit while supporting Scottish Rite Charities.

You've spent a lifetime as a member of the Scottish Rite. Here's an opportunity to perpetuate your support and take advantage of a great income program! Call today and we'll send you a personalized income profile.

Gift Annuity Rates

Age	Rate of Return*
65	4.7%
70	5.1%
75	5.8%
80	6.8%
90	9.0%

This chart is for illustrative purposes and is not intended as legal advice. Please consult your attorney or financial advisor. A Gift Annuity is an irrevocable gift, not an investment. It is not insured by the federal or any state government, but is backed by the assets of the Scottish Rite Benevolent Foundation.

SCOTTISH RITE
CHARITIES

Why select a Scottish Rite Charitable Gift Annuity?

- ✓ Significant tax deduction
- ✓ Fixed income for life
- ✓ Capital gains tax advantages
- ✓ Satisfaction of supporting the charities of the Scottish Rite

To learn more about the Scottish Rite Charitable Gift Annuity Program, please call

1-800-814-1432 x3326

*These rates, current as of 12/1/12, are for a single life. Rates are set by the American Council on Gift Annuities and fixed for life at the time you contract for a Gift Annuity.