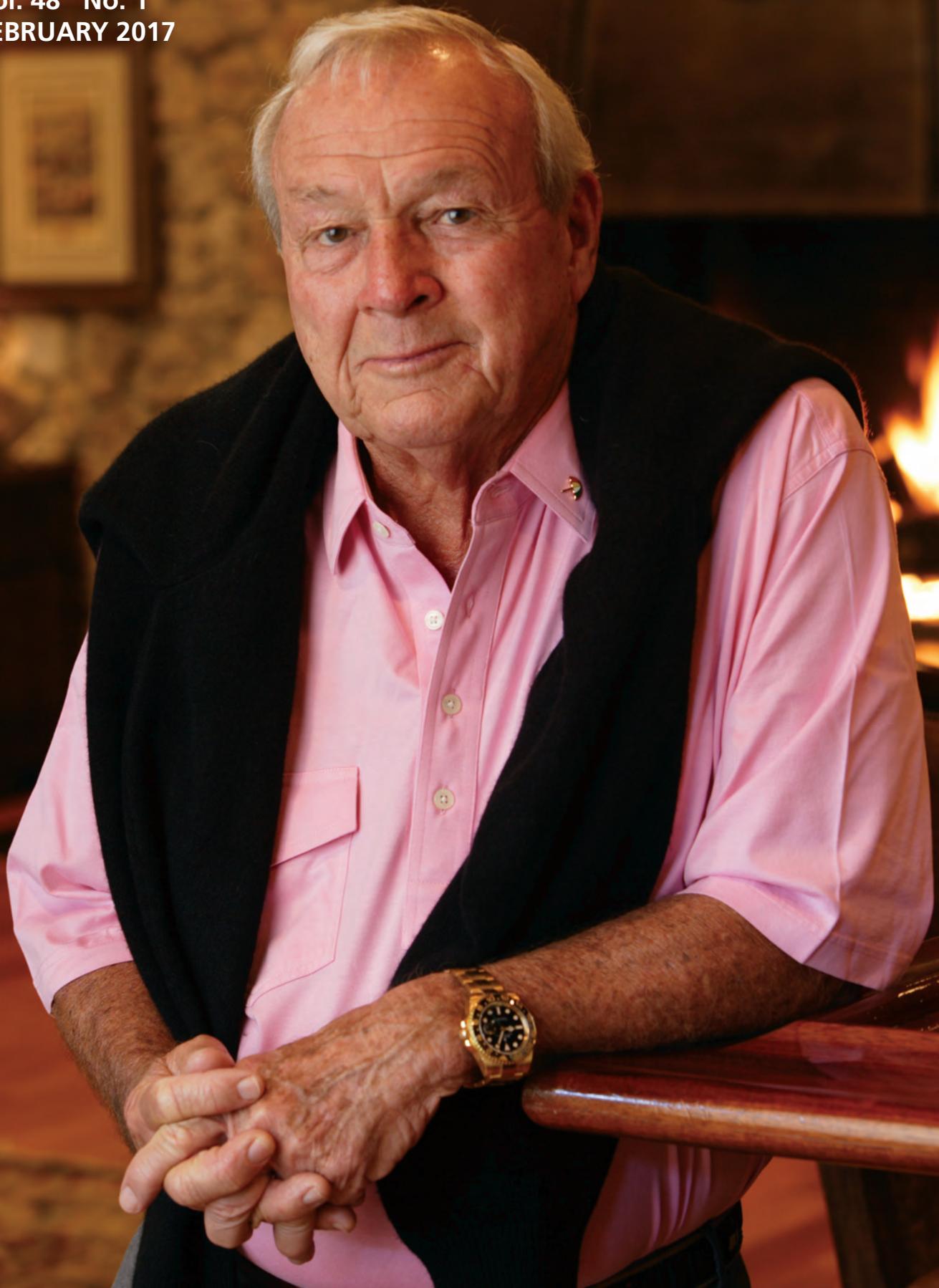


The Northern Light

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The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

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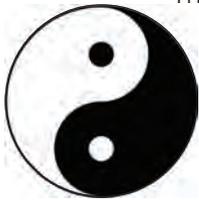


SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

Balance

The Yin and Yang are concepts developed centuries ago by Chinese philosophers to describe how opposite or contrary forces are actually complementary, interconnected, and interdependent in the natural world.



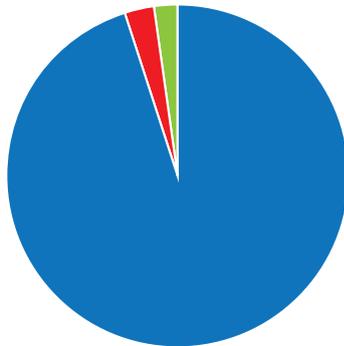
They are essential to harmony and balance in every day life, and are represented by the simple symbol below.

Might the same basic principles also apply to the harmony and balance of life in the Masonic fraternity in the 21st century? A quick analysis of the current

division of our time within the craft today could be represented by a pie chart found in figure 1:

Figure 1

- Ritual (Memorization, rehearsal, performance, inspection)
- Caring for Each Other
- Social Time



Is Freemasonry growing and flourishing today under the model in figure 1? The short, sad answer is NO. Throughout the United States, membership and influence continue to decline.

When we first became Masons, we learned about the working tools of the Entered Apprentice, which also emphasized a need for balance.

The twenty-four inch gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into 24 equal parts is emblematical of the 24 hours of the day, which we are taught to divide into **three equal parts**; whereby

we find eight hours for the service of God and a distressed worthy Brother; eight hours for our usual vocations; and eight hours for refreshment and sleep.

What conclusions might be drawn from the chart in figure 2?

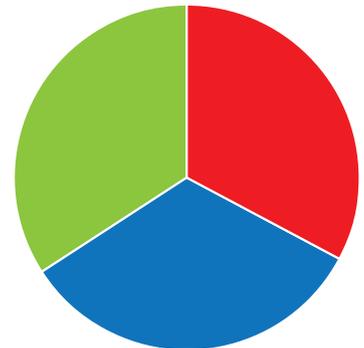
- 1) There are no great Chinese philosophers in leadership positions in the Masonic fraternity today.
- 2) The continued over-emphasis of repetitive ritual is not a balanced plan for the future of Freemasonry.

Could we correct this imbalance if we implemented a new operational model represented by the chart in figure 2, whereby our time within the fraternity would be divided into three equal parts?

Yes.

Figure 2

- Ritual (Memorization, rehearsal, performance, inspection)
- Caring for Each Other
- Social Time



Over the past 60 years, Freemasonry has lost a significant number of members who joined the fraternity only to discover that the organization was little more than a ritual society.

Simply put,

Ritual is what we say.

Freemasonry is what we do.

Sovereign Grand Commander

Masonic Pageantry

The Inspiration for Scottish Rite Costumes, 1867–1920

By Aimee E. Newell, PhD

In 1913, at its annual meeting, the Supreme Council for the Scottish Rite's Northern Masonic Jurisdiction, agreed to "[secure] the services of some one competent to design costumes and paraphernalia appropriate to the various degrees." From 1913–20, the Supreme Council contracted to have 119 costumes designed for its rituals, ranging from the elaborate, such as King Solomon, to the everyday, like a Jewish Workman, from the traditional apron and sash of an officer in the 26th degree, to the exotic Sultan and Turkish Guard of the 29th degree. This project reflected a need that grew from the significant changes that the fraternity made to its rituals during the late 1800s and early 1900s. Prior to 1867, the Scottish Rite practiced its 29 degree rituals in much the same way that the first three degrees were performed in local Masonic lodges. They consisted of a lecture, an oath for the initiate, and usually conveyed a secret password or sign. Rather than costumes, the members wore sashes (and often aprons and gloves) over their street clothes.

As early as 1858, the Supreme Council's Committee on Regalia "expressed [its] conviction that it is highly important at the present time... that the Supreme Council should prescribe clothing to be used both for dress and work." Factors that spurred this change included: promoting uniformity in the lessons being taught, decreasing expense and maintaining a boundary between themselves and clandestine Scottish Rite groups.

After the Civil War, the Northern Masonic Jurisdiction began to elaborate on its rituals. In 1869, Israel Thorndike Hunt of Nashua, NH, compiled a manuscript book. Hunt recorded the rituals that were in use at the time, complete with colored illustrations of the regalia worn for each degree. Many of the illustrations show the Scottish Rite member in his best clothes with an apron, collar and gloves worn on top.

The national craze for historical pageantry during the late 1800s and early 1900s may have inspired Scottish Rite Masons to make the presentation of their rituals more complex. A photograph from about 1930 shows two unidentified women dressed as America and Liberty, probably for a local pageant. Like the local historical pageants, Scottish Rite degree ceremonies offered a shared sense of values, built a collective story and helped to create an identity for participants and audience alike.

The new Scottish Rite rituals required large casts, elaborate sets, and costumes. We return to the 1913 annual meeting when the Supreme Council approved the design of new costumes. This process took seven years. In 1914, the Committee on Rituals and Ritualistic Matter was authorized to "secure the services of some one competent to design costumes and paraphernalia appropriate to the various degrees, for one year, at a salary not to exceed the rate of \$2,500" per year. Another year passed, and in 1915, the committee reported that Walter B. Tripp had begun the work. Tripp was uniquely positioned for this job. He had joined Boston's Mount Lebanon Lodge in 1893, serving it as Master in 1903. He joined the Scottish Rite in 1906 and received its honorary 33° in 1921. In addition, Tripp was on the faculty of Boston's Emerson College as a professor of dramatic art.

By the time of the Supreme Council's annual meeting in 1916, Tripp had completed designs for the 4° through the 16°. These were adopted as a "standard," but were not "obligatory upon the subordinate bodies." This group included 34 plates: 21 for the Lodge of Perfection degrees and 13 for the Council of Princes of Jerusalem degrees.

Each illustration has a colored drawing of the costume on one side and a typewritten description of the various costume elements on the back,



Costume Design for Zadoc, High Priest, 1915–1916, Warren A. Newcomb, Boston, Collection of the Scottish Rite Masonic Museum & Library.



America and Liberty, ca. 1930, A. Brouth, Providence, Rhode Island, Scottish Rite Masonic Museum & Library Purchase.



Costume Design for Richard I of England, 1916–1920, Walter B. Tripp, Boston, Collection of the Scottish Rite Masonic Museum & Library.

followed by a list of the sources consulted in designing the costume. Taken as a whole, the sources generally date from the mid-1800s to the early 1900s and include many American, British, French and German published sources, as well as some paintings and museum objects. Many of the costumes are inspired by archaeological discoveries of the late 1800s.

The illustration for King Solomon's ceremonial dress, which was intended for all of the Lodge of Perfection degrees, except the 6°, includes: flesh-colored knee hose; an undershirt; a sleeveless white tunic; a silk "super-tunic"; an ephod; a "high gold crown of Assyrian pattern"; sandals; a jeweled girdle; bracelets and armlets, pectoral and earrings. This is one of the more elaborate costumes, reflecting the importance of the role of Solomon in the rituals. Also on the back is a list of 12 sources that were consulted during the design process. These range from the Bible to books on Jewish rites, historic costume, art history, and Jewish ceremonial objects.

Another example from the Lodge of Perfection degrees is for the role of Zadoc the High Priest. Like King Solomon, Zadoc was a major character in the ritual at the time and needed an elaborate costume including a linen tunic, a super-tunic, an

ephod, a mitre, sandals, a girdle, and a breastplate. Most of the sources for this costume are shared with that of the Solomon costume. The description of the ephod (which is a sleeveless garment worn over the super-tunic) specifically cites the description found in Exodus 28, which reads in part: "Make the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. . . . It is to have two shoulder pieces attached to two of its corners so it can be fastened. . . ."

One more example from the initial group of completed drawings is from the Princes of Jerusalem degrees, and is for Artaban, Satrap of Assyria, a Persian provincial governor. It is simpler than the previous two, consisting of just a robe, girdle, cap, shoes and jewelry. The illustration also includes a detail of the patterned fabric for the robe. Unlike the first two examples, there are no sources cited for this costume, although it would seem that many of the same books influenced this design.

Walter Tripp seems to have worked with Warren A. Newcomb whose name appears along the bottom of 16 of the drawings. Newcomb attended Emerson during the summer of 1915, suggesting his connection to Tripp. In October 1915, Newcomb joined Star of Bethlehem Lodge

in Chelsea, MA, and listed his occupation as “instructor.” His book, *Constructive Figure Drawing: A Constructive Course in Poster and Costume Designing*, was published in 1916. By 1925, Newcomb moved to California where, from 1925–1957, he worked as a set designer for 175 Hollywood films including *Easter Parade*, *An American in Paris*, and *Singin’ in the Rain*. He was also Director of Set Painting for *The Wizard of Oz*.

The Scottish Rite’s costume design process seems to have slowed down in 1917 and 1918. At the 1918 annual meeting, the committee reported that “the work of completing the finished designs for costumes has proceeded during the year as rapidly as the other engagements of the artist would permit. The series as planned for last year is not quite completed, but will be completed at an early date.”

Indeed, by the time of the 1919 annual meeting the committee was able to report that “the work of designing costumes for the Scottish Rite Degrees has been completed.” This second group of drawings numbers 85 covering the Chapter of Rose Croix degrees and the Consistory degrees. Two drawings are related to the Rose Croix degrees (17° and 18°). The remaining 83 illustrations are for the Consistory degrees, 19°–32°.

The costume for Hermes in the 19° and for Phrenes in the 24° includes a leopard skin, which seems elaborate, especially for a Masonic Valley on a budget, but it is striking. The illustration includes a detail of the perfume spoon that the character wears at his waist. The source for this design is identified as “details from various illustrations of the art of Egypt and from collections of Egyptian remains in the Metropolitan Museum in New York.”

Some of the characters are based on actual historical figures. One of the illustrations from the 20° depicts Frederick the Great. Frederick II was King of Prussia from 1740–86. He was initiated into Freemasonry in 1738 in Hamburg. The design shows a military uniform and the description on the back notes that “every detail of this costume has been verified and taken from the most authentic sources...At the time of the degree [set



Costume Design for Artaban, Satrap of Assyria, 1916–1920, Walter B. Tripp, Boston, Collection of the Scottish Rite Masonic Museum & Library.



Costume Design for Hermes and Phrenes, 1916–1920, Walter B. Tripp, Boston, Collection of the Scottish Rite Masonic Museum & Library.

in 1745], Frederick always wore his uniform, discarding Court dress for himself entirely.” The source list starts with “Menzel’s paintings,” which are described as “most suggestive and helpful.” German artist Adolph Menzel was famous for his paintings of Frederick the Great and his court. He was reportedly devoted to historical accuracy and painstaking research of the details of the dress and the objects in each scene. Even a cursory look at just a few of Menzel’s paintings shows their influence on this costume design.

Still other characters were presented in their armor. King Richard I of England, from the 21°, is pictured in a full set of chain mail. Among the 13 sources listed on the back of the card is a book on the Bayeux Tapestry. Illustrations in that book show men in similar light-colored mail. His sword resembles some of the examples seen in *Horae Ferales* by J.W. Kemble, which is listed on the source list.

One of the whimsical designs is for “evil spirits” in the 19° and “demons” in the 27°. Despite the rather dark nature of these characters, the illustration shows the man flinging his cape out with a smile on his face. This was a “free design,” with no sources listed. A “devil” costume was not exclusive to Masonic rituals. In the collection at the Scottish



Costume Design for King Solomon, 1915–1916, Walter B. Tripp, Boston, Collection of the Scottish Rite Masonic Museum & Library.



Costume Design for Evil Spirits and Demons, 1916–1920, Walter B. Tripp, Boston, Collection of the Scottish Rite Masonic Museum & Library.



Costume Design for Frederick the Great, 1916–1920, Walter B. Tripp, Boston, Collection of the Scottish Rite Masonic Museum & Library.

Rite Masonic Museum & Library, we have a few photographs of a group of West Virginia Knights of Pythias members drilling in similar outfits, which they called “Mephisto suits.”

And, the Spirit of Masonry character from the 19° is particularly striking. One of the sources for this design was the Statue of Liberty. The description on the back cites it as a “free design, with one hint from the Bartholdi statue”—the crown. Instead of a torch, the Spirit of Masonry holds “the flaming sword of justice.”

When these drawings became available, the Supreme Council made clear that their use was not obligatory, but it did want them to be exclusively for the use of their own subordinate bodies. The committee pointed out the work that went into creating them. They were produced by “expert artists...with due regard not only to chronological and historic accuracy, but also to the types and characters represented in our rituals. They are intended to afford our workers knowledge as to the proper representation of the persons portrayed....”

These illustrations are a product of change in the Scottish Rite fraternity from lodge room speak-and-repeat rituals to elaborate morality plays conveying shared values and teaching ethics and philosophy. As these costumes were being

designed, the Supreme Council was also reviewing and revising its rituals. Twenty-five out of 29 were revised between 1904–22.

These costume designs help us to better understand the history of the fraternity, but they also serve as an example of how Freemasonry did not operate in a vacuum despite its “secrecy.” They are influenced by historical pageantry, as well as by the fraternity’s own need to set itself apart from unauthorized competitors and to accommodate a huge post-Civil War surge in membership. As Sovereign Grand Commander Barton Smith commented in his 1920 allocution to the membership: “The wonderful growth of Freemasonry...is bringing this Supreme Council face to face with problems which arise from the great numbers that are enlisting under our banner. It becomes necessary for us to consider with wise care how we may guide this . . . force . . . so that it may do the greatest good.” The production and use of these costume designs presents one element of the fraternity’s response to this challenge. 

Aimee E. Newell, PhD, is the executive director of the Luzerne County Historical Society (PA) and the former director of collections at the Scottish Rite Masonic Museum & Library.

Form VERSUS Function

The case for substance

By Leigh E. Morris, 33°

“Form ever follows function.”

American architect Louis Sullivan, the man known as the “father of the skyscraper,” coined the phrase. Later, he would write the core idea came from the Roman architect Marcus Vitruvius Pollio, who insisted the three qualities of a building must be firmitas, utilitas, et venustas. In other words, it must be solid, useful, and beautiful. It is of note that Vitruvius often has been identified as being among the first Freemasons.

To illustrate, consider the works of the famed American industrial designer Brooks Stevens. His adherence to the principle of form following function is found in his creations: The Skytop Lounge observation cars for the Milwaukee Road Hiawatha streamliners, Studebaker’s Gran Turismo Hawk, the Miller Brewing Company logo and even household appliances. All are solid, useful and beautiful. We’ll get back to Stevens a little later.

In Masonry, we have symbols and rituals. These are the form. The meaning behind the rituals, symbols and the actions taken by Masons are the function or, if you prefer, the substance.

Consider that our ancient Brethren did not start out with a bucket of symbols and appoint a committee to ferret out the meanings. Not at all. These men held certain beliefs and it was these beliefs that led to the selection of symbols. Function/substance drove form.

Similarly, our craft did not begin with ritual and then create a committee to figure out meaning. (Of course, had that happened, we most likely would still be working on the meaning. I think novelist Fay Weldon was right when she wrote: “The

We bring those men out of darkness (ignorance) and teach them to pursue that endless quest for knowledge.

greatest things are accomplished by individual people, not committees or companies.” But I digress.) Indeed, ritual was created to exemplify (that is, communicate) our beliefs. As ritual and symbols developed, they proved to be solid, useful and beautiful. On that, I believe we all can agree.

Now consider the ultimate form/function. I am referring to the core beliefs of Masonry.

The Supreme Being: Masons believe in the Supreme Being, the Grand Architect of the Universe. In America we most often call Him God, but some call Him by other names while others simply say “the ineffable name of the Deity.” We share a common belief, though we venerate Him in different ways. We belong to different religions or choose no formal religion. Still, we share a binding bond—our absolute faith in the Fatherhood of God—a Fatherhood that extends to all His children, not just Masons. And we must not only hold this faith, but practice it within and outside our Masonic functions.

Brotherly Love: Our belief in the Fatherhood of God naturally leads us to the belief in the Brother-

Maintaining relevance does not mean an abandonment of core beliefs. Just the opposite. It demands a renewal of belief and a recommitment to those beliefs.

hood of Man. Thus, we must extend our love to all of mankind for they, like us, are the children of the one Supreme Architect of the Universe. It is imperative that we expel all racial, ethnic, religious and similar prejudices from our hearts, and through word and deed lead others to do the same.

Relief: It is both our duty and privilege to come to the aid and relief of a poor, worthy, distressed Brother and his family. And so far as our means allow, we must extend charity to others. You need look no further than our own Almoner's Fund, the Children's Dyslexia Centers, the many Masonic scholarships and the countless charitable activities carried out by lodges in every corner of this nation and around the world. We are wise to heed the words of Bro. George Washington: "Let your heart feel for the afflictions and distress of everyone."

Truth: As Masons, we do not, we cannot pretend to know the ultimate truths. Rather, we bring good men to Masonic light. We bring those men out of darkness (ignorance) and teach them to pursue that endless quest for knowledge. Through our daily lives, we can help overcome ignorance in the world around us.

Equality: Bro. Theodore Roosevelt was a member of Matinecock Lodge No. 806 in New York. While serving as president, Roosevelt attended his lodge. In the East sat his gardener. "Clearly I could not call upon him when I came home. It would have embarrassed him. Neither could he, without embarrassment, call on me. In the lodge it was different. He was over me, though I was president, and it was good for him, and good for me." Upon entering our lodges and Scottish Rite halls, we leave our worldly titles, status and possessions at the door. Within the lodge, we meet on the level as Brothers and, from time to time, assume

Masonic titles that in no way make us better than the youngest Entered Apprentice or 32° Mason. Additional responsibility does not confer superiority. But equality is not confined within Masonry. We all stand equal in the sight of the Almighty. We must practice it in every aspect of our lives.

Morality: "Human happiness and moral duty are inseparably connected," Bro. George Washington observed. No civilized society can exist in the absence of the adherence to morality. Yet, one need go no further than the daily news to realize that morality is under increasing assault. Shoplifting has reached epidemic proportions. Defaults on debt are on the rise. Far too many people have come to accept political corruption as a way of life. On morality, author and Holocaust survivor Primo Levi wrote: "I am constantly amazed by man's inhumanity to man." As Masons, we are challenged to champion such principles as personal responsibility, decency and honor. We believe in doing the right thing because it is the moral thing to do. I am firmly convinced that Freemasonry is uniquely enabled to be the standard bearer of moral education.

And morality may well be our toughest assignment. It is so because we come face to face with that unique human trait—rationalization. "Your ability to rationalize your own bad deeds makes you believe that the whole world is as amoral as you are," wrote novelist Douglas Coupland.

As you ponder these and other Masonic beliefs, you must be reminded that Masonry is far more than an organization. It is a way of life and a challenging one at that.

I recall my many conversations with the late Ill. Richard H. Curtis, 33°. Though we did not always

Make no mistake. In the end, function/substance was, is and will always be of paramount importance. Without it, form is nothing more than an attractive but empty shell.

agree—there is much to learn through differences of opinion – we pondered and debated the future of our craft. As some of you surely recall, Bro. Dick wrote an elegant article on this subject for this magazine. It inspired me then, and inspires me today.

Though we may have differed on some details, Bro. Dick and I did agree the need for Masonry is great. And today, I would contend, the need for Masonry has only grown. Perhaps it has never been greater. We also agreed that it is not enough that we understand the relevance of Masonry. Indeed, it must be readily apparent to the non-Mason that our ancient craft is relevant.

Maintaining relevance does not mean an abandonment of core beliefs. Just the opposite. It demands a renewal of belief and a recommitment to those beliefs.

At the same time, we must better communicate our function/substance so as to bring our light to new generations.

I know there are those who insist that this is the way it has always been and so it must remain. I hear it every time I raise this subject. The problem is this: it just ain't so. Form has been evolving since the beginning and our survival depends on the continued evolution of form. Previously mentioned designer Brooks Stevens coined the term “planned obsolescence.” He did not mean a product was designed to lose usefulness. Rather, he felt design's purpose is “instilling in the buyer the desire to own something a little newer, a little better, a little sooner than is necessary.” I believe ritual must never be viewed as stagnant and unchanging. It is living and as such must from time to time be modernized and improved. As for changing

it sooner than is necessary, I doubt anyone ever will need to worry about that when it comes to our ritual.

Form (symbols/ritual) is intended for one purpose: the communication (teaching) of our function/substance. Through function/substance, we communicate our relevance.

Over time, ritual grew in beauty. It also has grown in complexity. In many minds, ritual is performed for ritual's sake. When this occurs, ritual becomes an end unto itself rather than a gateway to greater knowledge and understanding. I dare say that many Brethren on the sidelines do not fully understand what they are witnessing.

Should the basic meaning of ritual be apparent to the initiated? It must, otherwise it cannot instruct. It also should encourage the need to continue the search for further light in Masonry.

Then there is the problem of recruiting qualified ritual participants. This problem plagues blue lodges and Scottish Rite Valleys. In some cases, this is caused by shrinking membership. However, there are other causes. Many men are uncomfortable with the process of memorization. Others simply do not believe they have the time to learn ritual.

This is not to suggest we ignore form. Not at all. It is important, and its usefulness most certainly can be enhanced.

During my lengthy career as a professional communicator, I have strived to impress the importance of keeping the message as plain as possible. Never overwhelm an audience. Rather, provide information in doses that can be readily understood

and absorbed. Learning is not a one-time proposition but rather a lifelong process. Audiences have difficulty comprehending, processing, and retaining complex messages. They stop listening. They tune out.

The Scottish Rite practice of degree exemplification allows the candidate to observe and absorb the ritual's story. I have long believed the first three degrees could benefit from the same approach. (Yes, I hear the cries of "heretic.")

Degree presentations could be further enhanced through the addition of a degree narrator. This person would provide meaningful, basic explanations as the degree progresses rather than rely upon the candidate (as well as sideliners) to correctly divine the meanings.

Like it or not (and I know many do not), video presentations are the way of the future. Not only do video presentations address the issue of securing qualified degree participants, but videos assure the highest possible quality. Most certainly Johannes Gutenberg was roundly assailed for upsetting the proverbial apple cart with that newfangled movable type.

Then there is the matter of language. It needs to be brought into the 21st century. (More cries of "heretic.")

Make no mistake. In the end, function/substance was, is and will always be of paramount importance. Without it, form is nothing more than an attractive but empty shell.

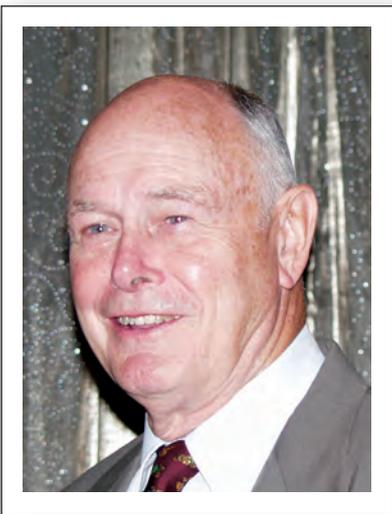
Bro. Winston Churchill observed: "However beautiful the strategy, you should occasionally look at the results." In our case, just substitute "form" for "strategy."

Our first task is to stabilize our membership levels. Then, we must begin the process of growth. It is up to you and me to bring the message of Masonry to the non-Mason. We do this by making our works known to the world. We do this through proper solicitation to become a Mason. As an aside, my Illinois lodge has made effective use of what is called "Invitation to Petition." Men who are invited to join are flattered and often respond by submitting a petition. Though this is a small lodge in a rural community, we are experiencing growth and are experiencing a steady decline in the average age of the Brethren.

But no matter the approach, it depends on our ability to practice our precepts. And it depends on our ability to communicate the meaning and benefits of Masonry to our Brethren and to those who have yet made the decision to seek light through Masonry.

Why is this so important?

I would answer it this way: Brothers, we have a solemn obligation to leave this world a better place than we found it. Consider the good we achieve by putting our principles into practice. 



III.: Philip Lawrence Hall, 33°

1929–2016

III.: Philip L. Hall, 33°, an Active Emeritus Member of this Supreme Council for the state of New Hampshire, died on Monday, November 7, 2016.

Raised a Master Mason in Rising Sun Lodge No. 39, of Nashua, New Hampshire, on February 10, 1954. He was Worshipful Master from 1967-69.

On June 13, 1953 he was united in marriage to Betty Jane Baldrige, who survives together with their children, Susanne (Hall) Grigel, Elliott Hall, and Charles A. Hall, and seven grandchildren.

For the complete balustrade on the life of III. Phil Hall, 33°, visit the "Member's Center" at ScottishRiteNMJ.org.

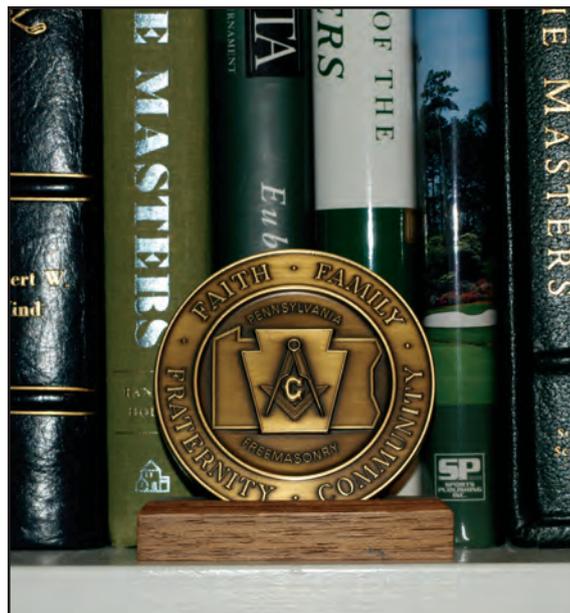
THE POETRY OF A Good Drive

Bro. Palmer Redefined the World of Golf

By Alan E. Foulds, 33°



Sovereign Grand Commander McNaughton and Arnold Palmer after the Gourgas Medal presentation



A Pennsylvania Masonic award prominently displayed by Arnold Palmer

In 1954, Gene Littler, a pro golfer and member of the World Golf Hall of Fame, was asked by reporters who the young man was “that was cracking balls on the practice tee.” Littler replied “That’s Arnold Palmer. When he hits the ball the earth shakes.” Indeed it did. For the next seven decades Ill. Arnold D. Palmer, 33°, was the sport’s dominant figure, both as a player and as an ambassador.

At the time of his passing last September he was hailed by leaders of sport and politics. Good friend and competitor, Jack Nicklaus, said “He was the king of our sport and always will be. President Obama added “He was the American Dream come true. Sure, we liked that he won seven majors, but we loved that he went for it when he probably should have laid up.” Phil Mickelson said “Palmer was my model on and off the course.”

Bro. Palmer was a man who transcended his sport, but then brought it along with him. He was the first superstar in the television age. His working class background in his home town steel mill community of Latrobe, PA, helped him democratize the sport and allow the masses to take part.

He learned golf from his father, the groundskeeper at the Latrobe Country Club. His proximity to the course, as he helped his father in maintaining it, afforded him the opportunity to practice his talents. His father, known by his friends as Deacon, or just Deac, supported his son’s interest in the sport. One early piece of advice he gave young Arnie was to “hit it hard boy. Go find it and hit it hard again.”

In 1954, he won an amateur event in Detroit, giving him the confidence to go pro. His first

major win came in his rookie year as he took the Canadian Open. His charisma was one of the main factors propelling golf into the brand new world of televised sport. An early sports agent, Mark McCormack, made Palmer his first client. He said that his humble beginnings at Latrobe, his risk-taking on the course, and his involvement in several exciting finishes made him attractive to audiences. In addition, he was just plain friendly.



Arnold Palmer's house in Latrobe, PA

His runner-up status in the British Open in 1960 thrilled the English crowd. The reception and support he received in the UK opened the floodgates for other Americans to travel to the event ever since. From 1960–63 Arnold Palmer won 29 PGA Tour events. He was named Sportsman of the Year by *Sports Illustrated*, and his burgeoning legion of fans became known as Arnie's Army. Every year from 1957 through 1971 Palmer won at least one PGA event—a truly incredible record.

In all Arnold Palmer was victorious at the Masters Tournament four times, the U.S. Open once, The British Open twice, and the PGA Championship three times. He was the leading money maker on the PGA Tour four times between 1958–63.

Next, Palmer entered the golf business. He owned the Bay Hill Country Club in Orlando, FL. He was one of the founders of The Golf Channel, and he formed a course design firm, leading to the building of the first golf course in the People's Republic of China. He designed more than 300 courses in 37 states and 25 countries.

He took up winter residence in Orlando, FL, helping that city become a destination for tourists and others. He was an avid pilot. On his 70th birthday the airport in Latrobe was named for him.

His list of achievements is truly breathtaking. Highlights include induction into the World Golf Hall of Fame, PGA Player of the Year in 1960 and 1962, named Golfer of the Decade by *Golf Magazine*. He won the Humanitarian Award from Variety Club International. He was awarded the Congressional Gold Medal, and in 2004 he received the Presidential Medal of Freedom from President Bush. The list goes on and on.

Meanwhile Bro. Palmer had his Masonic life. In 1958 he joined the fraternity in Loyalhanna Lodge No. 275 in Latrobe. In November 1995 he joined the Scottish Rite and received the 33°, in 1998 in special session. The ceremony took place appropriately at the Syrian Shrine Oasis Country Club in Cincinnati, OH. The club was dedicated earlier in the day. Also, that day, Bro. Palmer agreed to be an honorary member of the board of directors of the 32° Masonic Learning Centers, Inc. (Today the Children's Dyslexia Centers). On July 8, 2010, Sovereign Grand Commander John Wm. McNaughton visited Latrobe where a special ceremony was held to present Bro. Palmer with the Gourgas Medal. He became just the 37th recipient since the award's inception in 1938.

III. Arnold D. Palmer was one of the rare people whose actions changed the course of history. His athletic ability propelled him to the top of his sport. His personality helped modernize an ancient game and bring it to the masses. His expertise allowed him to design courses, carrying his legacy far into the future. As a young man making the life choice that would define him, he was asked what it was about golf that headed him down this path. He responded "What other people find in poetry, I find in the flight of a good drive." 

The Truth About Masonic Secrecy

By Jeffrey L. Kuntz, 32°

Freemasonry and the secrecy associated with it have been a disputed topic for centuries. The matter of Masonic secrecy has, in fact, been too often misunderstood and misrepresented, even by many of its members. These fallacies have been the cause of much of the suspicion and criticism leveled at the fraternity throughout much of its history.

Perhaps one of the most misconstrued and misused statements occasionally uttered by members in more recent times concerning Masonic culture is that “there *are* no secrets.” This seems, to some at least, to be about as tepid a statement by those attempting to make an apologia for the order as is it [Masonry] “makes good men better”—as true as that may be—but the former avowal is not even really true. This is one of those things showing the lack of knowledge of Masonic history and principles, even among some leaders within the membership. Joshua Gunn, 32°, a professor of communication studies and author of works on the occult, in an article in the 2007 edition of *Heredom* (Vol. 15), the official publication of The Scottish Rite Research Society, stated, “. . . downplaying the secrecy of Masonic practice and ritual may be more detrimental to our fraternity than many realize.”

Naturally, as in all fraternities, business meetings and degree work of the various Masonic bodies are open only to fully initiated members. But is Freemasonry what is called a “secret society?” The term often conveys a rather adverse connotation. Reference books describe a secret society as performing some of the same practices as does Freemasonry: rituals, including secret initiations; oaths; signs of recognition; inculcation of the order’s mysteries, often by use of symbolism. It seems the problem defining it has to do with the *purpose* of such an

association. Some were organized for criminal activities, whereas Freemasonry was created for such worthy causes as the advancement of universal Brotherhood and charitable activities, as well as the inculcation of its teachings and philosophy.

Freemasonry, secrecy, and “The New World Order” have occasionally been a somewhat juicy topic of debate in recent decades. There are those who believe the establishment of this New World Order, which is said to be the plot by a small authoritarian group of leaders planning to obtain control over the western world, is a major agenda item of the Freemasons.

This notion—or conspiracy theory, if you will—is prompted, in part, by the fact that the latin phrase *Novus Ordo Seclorum* is imprinted on the reverse side of the Great Seal of the United States, which is, in turn, imprinted on the reverse side of the US one-dollar bill. It is arched under the pyramid, which is capped by the all-seeing eye encased within an equilateral triangle—symbols associated with Freemasonry. The Great Seal of the United States first appeared on the dollar bill in 1935 under President Franklin D. Roosevelt, who was a Freemason. The Great Seal was, of course, designed during the few years immediately following the Declaration of Independence by several early American leaders, including Benjamin Franklin, a devoted Freemason.

These things help to contribute to the suspicion of those misinformed souls who think the order is involved with such a sinister scheme. If there *were* such an elite coterie with such a world changing plan, they would have to be frighteningly powerful, indeed. The problem for the critics regarding that latin phrase is that it actually translates as “a new order of the ages,” meaning the establishment of the new independent nation-state of the United

Freemasonry was created for such worthy causes as the advancement of universal Brotherhood and charitable activities, as well as the inculcation of its teachings and philosophy.

States of America by the Founding Fathers. By the way, the other Latin phrase, *Annuit Coeptis*, which is arched *over* the triangle, is translated “He (God) has favored our undertakings.” Both these phrases are taken from Virgil’s *Eclogues*.

The William Morgan Affair of the 1820s caused certainly one of the biggest furors involving Masonic secrets in the history of the fraternity. Freemasonry was decimated. As a result, in fact, a new political party, the Anti-Masonic Party, was formed. There were those who even called the order the anti-Christ. The affair occurred nearly two centuries ago, and has perhaps been adequately covered, but for the purpose of discussing Masonic secrecy, it is important to rehash it here.

In 1826, in Batavia, NY, William Morgan mysteriously disappeared after threatening to publicize Masonic secrets—initiatory rites in particular—after being rejected, it is said, from membership in a Royal Arch body. Suspicions were that he was kidnapped and murdered because of his threats, although nothing was proven one way or another despite the fact that extensive investigations were made into the affair. Morgan lived in Canada for a time and may or may not have been a member of the fraternity up there, but there is no evidence of his ever having been a member of a lodge in the United States. It is believed, however, that he made money as an itinerant lecturer on Masonry when back in the states.

Morgan was thought of by many as being a rather shady character, a heavy drinker, a deadbeat, having intermittently spent time in jail, and made enemies easily—certainly possessing character flaws quite unbecoming of a Mason. It certainly is not beyond the realm of possibility that his disappearance and alleged murder were perpetrated by individuals having no connection at all to Free-

masonry. Today, such actions taken against someone making the threats that Morgan made would appear to be way beyond the pale, indeed, considering the seemingly widespread lack of earnestness among members toward the fraternity, especially the ideological and philosophical aspects of it.

It should be pointed out here, too, that there has been an abundance of other exposés of Masonic rituals throughout much of the fraternity’s history, all without incident, as far as it is known. Very shortly after the founding of the Grand Lodge of England, in 1717, in both Great Britain and France, as well as in America, a number of exposés were printed, some of which were distributed in the form of tracts. Even during the last several decades, publications have come out harshly disparaging the order, including some written by former candidates who withdrew from the initiatory process after being appalled by the symbolic penalties of the oaths. The oaths and other esoterically abstruse parts of the rituals point to one of the reasons *for* the secrecy. Unfortunately, of course, there was, is, and always will be that perennial liability of a prospective candidate getting in the door who should not be in to begin with, as such individuals could be inclined to bring open condemnation and ridicule to Freemasonry.

The concerns relating to Masonic secrecy addressed here up to this point are really rather secondary. We shall now examine the nitty-gritty of fraternal secrecy—the “hows” and “whys” of secrecy. A most important matter of Masonic culture that seems to be discussed not nearly enough is Freemasonry’s connection with the Ancient Mysteries. Upon perusal of just a small cross-section of the plethora of books and articles written about Freemasonry, one would be hard put to deny the relationship of that fraternal organization’s

relationship to esoteric knowledge. It is mainly due to the abstruse nature of its more sublime teachings that there is so little discourse among the fraternal Brethren involving the more mystical and philosophical side of the fraternity. This, of course, is quite understandable.

Masonic author George H. Steinmetz, in his enlightening book, *Freemasonry—Its Hidden Meaning*, quoted another well-known Masonic scholar J. D. Buck: “It is in the ancient symbols of Freemasonry that its real secrets lie concealed, and these are as densely veiled to the Mason as to any other, unless he has studied the science of symbolism in general, and Masonic symbols in particular.” Steinmetz then drops an even more striking J. D. Buck bombshell with the quote: “The most profound secrets of Freemasonry are not revealed in the lodge at all. They belong to the few.”

It would, perhaps, be remiss not to also make this point from a biblical aspect. After being asked by His disciples why He spoke to the multitudes in parables, Jesus replied, “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (Matt. 13:10)

Perhaps our next question, then, should be just exactly what are the Ancient Mysteries, if we would even dare to ask? Despite the hundreds of books on the philosophical teachings as well as history of Freemasonry—many of which are very well written and highly informative—it took a book of fiction by a non-Mason to answer that question to any really significant wide ranging effect. Dan Brown in his blockbuster novel, *The Lost Symbol*, has probably revealed more about the so-called Ancient Mysteries and the kinship of Freemasonry to them than any nonfiction book about the fraternity. When Brown’s greatly anticipated book first came out in 2009, Random House initially printed 6.5 million copies. By 2014, there were over 30 million copies worldwide. People like a good yarn, and Brown is a master of suspense. If that is what it takes to make the truth known and for readers to really pay attention, then so be it. Yes, it is a book of fiction, and it contains some far-fetched episodes in order to sensationalize the story, but Brown did amazingly extensive research on the interrelationship between the Ancient Mysteries, Freemasonry, and the Holy Bible.

In chapter 130 of *The Lost Symbol*, Brown wrote: “For America’s Masonic forefathers, the Word had been the Bible. *And yet few people in history have understood its true message.*” This chapter is just a little over one page long, but one should read *all* of it, for it contains a treasure trove of wisdom and truth.

One of the phrases Brown uses in *The Lost Symbol* that would make a serious student of mysticism sit up and take notice is “As Above, So Below.” Until then, this axiom was almost entirely unknown in the exoteric outside world. It appears to paraphrase what some theologians call the Third Petition of The Lord’s Prayer, *Thy will be done on earth as it is in heaven.* To the mystic, the Christian mystic in particular, what both phrases basically mean is that God’s spiritual power is around us and within us, as it is throughout the infinite Universe. Another possible way to express it would be to say that God’s invisible omnipotent and omnipresent spiritual energy is among us in this vulnerably material world.

God’s invisible omnipotent and omnipresent spiritual energy is among us in this vulnerably material world.

An even more engaging subject broached in *The Lost Symbol* is that of Noetics, a word derived from the Greek word *nous*, meaning “knowing” or “inner knowing.” There is actually an organization called the Institute of Noetic Sciences located in Petaluma, CA, which deals with the study of the ability of the human mind to tap into the power that permeates our being as it permeates the infinite universe. In another narrational passage of the story, Brown explains: “. . . the mind’s ability to affect the physical world could be *augmented* through practice. Intention was a *learned* skill. Like meditation, harnessing the true power of thought’ required practice. More important . . . some people were born more skilled at it than others. And throughout history, there had been those few who had become true masters.”

Savants of mysticism and the occult believe there have been civilizations in the distant past that have had a much greater knowledge of the powers of the mind, such as the ancient Egyptians, Jewish Essenes, Chinese, and even some Native

Just exactly what are the Ancient Mysteries, if we would even dare to ask?

American cultures as the Hopi and Mayan groups. This could account for their seeming advanced knowledge of certain sciences such as astronomy. By the way, amazingly enough, some symbols very similar to Masonic ones, have been found on ancient stone structures of these ancient peoples.

Modern occult students also believe some ancient adepts of psychic powers misused these forces for evil purposes, and that that is what led to the establishment of a secret initiatory system in order to prevent these abuses from getting into the wrong hands. Secret signs, passwords, and grips were also created somewhere along the line. “The more profound secrets of nature, science, and art were *not* to be entrusted to the masses . . .,” explained Dr. H. Spencer Lewis in his book, *The Complete History of the Rosicrucian Order*. In the 1958 science fiction movie, *The Fly*, starring Vincent Price, the character he portrayed ended the tragic story by saying, “The search for the truth is the most dangerous work in the world.”

On a lighter note, there is the story of a lady along a parade route jokingly yelling out to a marching Commandery of Knights Templar, “Where is the Holy Grail?” One of the Sir Knights retorted, “We could tell you, but we’d have to kill you.” Back to the more serious side, there is a supposedly true story of a student of esoteric knowledge who attempted to approach a certain area in the Yucatan peninsula containing Mayan ruins, being persuaded to turn back in a manner in which he felt physically threatened. There are various recorded accounts of similar but perhaps more polite occurrences taking place in the foothills of Mount Shasta in northern California, where, also, very strange lights have been seen where no elec-

tric power is available. There have been scholars who have suspected that vestiges of certain natives possessing advanced knowledge in certain areas of America have existed in the not too distant past who had preserved their ancient customs in secret colonies.

Freemasonry actually did exist prior to the founding of the Grand Lodge of England in 1717. During the last half of the 16th century and first half of the 17th, there were a number of mystical and scientific philosophers who are considered to have had a strong influence on the development of Freemasonry as we know it—such men as Elias Ashmole, Robert Moray, John Dee, and Francis Bacon, who was deeply involved with the Rosicrucians, and who was the author of *The New Atlantis*. It appears there is a strong likelihood that these men were among the first of those who planned to establish a mystical fraternal organization that would have a wide appeal among the populace, i.e., a watered down version of the Ancient Mystery schools.

After long and serious examinations and discussions of Dan Brown’s *The Lost Symbol*, as well as certain nonfiction books by Masonic authors, it would seem a gross injustice *not* to conclude that Freemasonry has some connection—as vague and indirect as it may be—with mental and spiritual development and is not just another social club. At the same time, all Masons, even those who have received most or all Masonic degrees, could possibly agree that there is nothing in any of the degrees that would be too dangerous to reveal to the general public.

In conclusion, we shall make what may seem like somewhat of a deviation from our topic of Masonic secrecy, but really is not, by stating another J. D. Buck quote that Steinmetz used that is perhaps even more relevant today than when it was stated over 100 years ago: “There was never a greater need . . . never so great an opportunity as now for Masonry to assume its true place. . . . If the majority of Masons do not realize the true significance and value of their possessions, there is all the more need for those who do to speak out in the face of discouragement and distraction, and do their utmost to demonstrate the truth.” **IN**



“We are in the People-Brotherhood Business, not in the ‘Thing’ Business.”

Brothers All —

The Baton Rouge Scottish Rite had four feet of water yesterday. Most of the Masonic Lodges in the area have suffered flooding. These are buildings that have things in them—some things that we cherish, but **things**. As Masons, we are in the people-brotherhood business, not in the “thing” business. We have Brothers who are without homes, cars, clothes, food, work places, and churches, and do not know what today or tomorrow will bring. Many have lost almost everything.

As the water begins to go down slowly, we need to remember who we are as Masons. Caring for each other, offering assistance, and stretching forth that hand of charity is what we do. We need to realize what we can offer as help, aid, and assistance.

— William J. Mollere, 33°, PGM, SGIG in Louisiana, From the *Louisiana Scottish Rite Orient Express*



Milford Lodge No. 117, Baton Rouge, from the back. The building sustained 3.0–3.5 feet of water throughout.

Grand Commander Ronald A. Seale, 33°, is extremely grateful for the generous support for the Masons in Louisiana from around the country, including: the Masonic Service Association of North America; Scottish Rite Foundation of Missouri; and the Supreme Council, 33°, Northern Masonic Jurisdiction. He wants to particularly acknowledge the NMJ for reaching across the jurisdictional boundary and extending the hand of fraternal assistance.

Photography courtesy Milford Lodge No. 117



The Greek Rite by Jace S. Gentil, MM

IT WOULD PROBABLY SURPRISE MANY COLLEGIANS AND LAYMEN TO know that quite a few popular Greek Letter fraternities were founded by Freemasons. The idea of fraternity was established in 1750, with the formation of the Flat Hat Club (FHC) at the College of William and Mary, a secret society which was literary and social in nature, but not Greek-lettered.

On Dec. 5, 1776, a group of students at William and Mary decided to establish an organization unlike any other fraternal group on campus. It was dedicated to the promotion of “friendship as its basis and benevolence and literature as its pillars.” The society would eventually be named the Phi Beta Kappa Society, a fraternity that many credit with the tradition of naming American college societies after initials of secret Greek mottos, or Greek-letter fraternities.

While the principal founder, John Heath, was not a Mason (as he was 15 years of age at the time), another co-founder, Thomas Smith belonged to Williamsburg Lodge No. 6, before he joined Heath as a founding member of Phi Beta Kappa. Within the next year, nine of the founding members were raised as Master Masons.

Other college fraternities (and sororities) with significant Masonic influence in their founding include: Acacia, Alpha Phi Alpha, Alpha Phi Omega, Alpha Tau Omega, Delta Tau Delta, Delta Zeta, Kappa Alpha, Kappa Sigma, Lambda Chi Alpha, Omega Psi Phi symbol (pictured left), Phi Beta Sigma, Phi Omega Pi, Pi Kappa Phi, Sigma Alpha Chi, Sigma Mu Sigma, Sigma Nu, and Tau Kappa Epsilon.



You can find the full text of these articles in the Sept/Oct & Nov/Dec online edition of *The Scottish Rite Journal* at www.scottishrite.org or via the app available in the Apple and Google stores.

Your medical records are secure. Yeah, right!



Leigh E. Morris, 33°

If you have ever received any sort of health care service, you are at risk of becoming a victim of a rapidly growing but under-reported cyber threat — medical identity theft.

Let's consider some key risk factors.

Medicare beneficiaries—Your Medicare number also is your Social Security number. What an incredibly stupid idea! That number opens the door to every imaginable sort of fraudulent activity. Legislation enacted in 2015 requires the U.S. Department of Health & Human Services to issue Medicare cards that do not use Social Security numbers to both new and existing beneficiaries. However, it will be many years before this process is completed. Another stupid idea. You can help correct this deficiency by contacting your congressman and senators to demand this process be speeded up.

Children—Thieves target children because fraud often goes undetected until years later when the grown child needs to obtain credit.

Frequent patients—The more you use the health care system, the bigger target you become in the event of a data breach.

Social media site users—Those who put a lot of personal information on social media sites are more likely to be targeted. Thieves can gather all that personal information and link it with health information. You become an even bigger target if you put any sort of health care information on these sites, as so many do.

Even if you don't fit in one of the above categories, you still are at risk. No electronic file is 100 percent secure. Period.

The Ponemon Institute estimates there were 2.3 million medical identity theft victims in 2014, an increase of 21.7 percent from 2013. While statistics are not yet available, the number of victims in 2016 most likely exceeds 3 million.

So, what can you do to protect yourself?

Guard your Social Security number—If you are not a Medicare beneficiary, never give a health care provider your Social Security number. NEVER! No matter what they may tell you, they don't need it.

Secure your Medicare/Social Security cards—Never routinely carry your Social Security or Medicare cards. If you are visiting a provider for the first time, bring your Medicare card and then put it away when you return home. And I can't think of a good reason to ever carry a Social Security card.

Insurance cards—If you lose it, immediately report the loss and insist the insurer issue a new card with a new ID number.

Other ID—Do not allow providers to make copies of your driver's license, company ID or other types of ID. These are prized by thieves. Never have your driver's license or Social Security number printed on your checks.

Don't share—Resist the temptation to put health care information of any sort on a social media site, such as your Facebook page. I don't even like the idea of sharing it in texts and emails.

Get copies—Every time you receive a health care service, obtain an updated copy of your medical records. Review and have errors immediately corrected. Not only do these records belong to you, updated records can help prove your records were altered by thieves. If you haven't received a health care service within a 12-month period, get a copy of your records to make certain they are accurate.

Patient portal—Ask your physician or clinic if you can access your own records online through a patient portal. Never access a portal on a mobile device through public WiFi.

EOBs—We all despise explanation of benefit statements, but these must be reviewed. Contact the provider and insurer if you spot an error or something that just doesn't seem right.

Beware of phone calls and emails—Many people fall victim to scammers claiming to represent Medicare, an insurer, hospital or other provider. Never give any ID number or other sensitive information. Instead, contact the provider to see if they need any information.

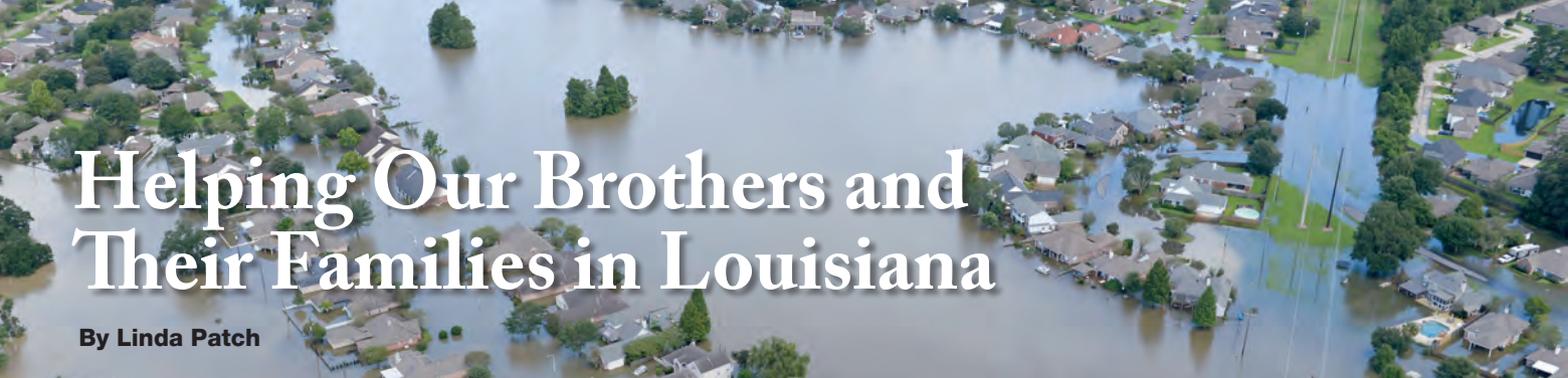
Destroy unneeded records—Many (maybe most) people simply toss into the trash old health care bills, insurance statements, EOBs and other health care information. If possible, burn these papers. Otherwise, shred before disposing. This goes for all old bills, salary stubs, bank statements and so on.

Being a pragmatic skeptic, I know most people do little to nothing when it comes to electronic security. I suppose people tend to believe it won't happen to them. Besides, taking precautions takes extra effort.

I hope you will not be one of "them." I trust you will take this issue seriously. I can't guarantee you will never become a victim of medical identity theft, but I can assure you that you will be a less appealing target since thieves like to go after the low hanging fruit.

And don't forget to get your free annual credit report from Experian, TransUnion and Equifax by visiting annualcreditreport.com. Stagger your requests by going to one credit bureau, then the next bureau four months later and so on. Check for fraudulent new accounts and other irregularities.

As always, I welcome your questions, comments and great thoughts. Just fire off an email to me at my new email address: cpstlr@gmail.com.



Helping Our Brothers and Their Families in Louisiana

By Linda Patch

In August 2016, your Scottish Rite pledged more than \$1 million in disaster relief to help Freemasons affected by the massive flooding in Louisiana. The crisis is described by the American Red Cross as the “worst natural disaster in the United States since Hurricane Sandy” in 2012.

“The incomprehensible level of destruction in Louisiana has damaged or destroyed more than 40,000 homes,” said Sovereign Grand Commander John Wm. McNaughton. “Many of our Brother Masons and their families are among the 70,000 persons displaced in this disaster.”

In response to the crisis, the Northern Masonic Jurisdiction issued \$100,000 in debit cards that were distributed immediately to Freemasons with urgent needs, such as food and clothing. “During Hurricane Sandy, we learned that accessing cash is a real problem for the displaced,” said Grand Commander McNaughton. “Our Brothers in Louisiana who are leading the Masonic relief efforts advised us that the same was true in this situation, so we responded. Many of our Brothers and their families remain without homes, cars, clothes, food, workplaces, or churches. They still do not know what tomorrow will bring. Many have lost almost everything.”

The need in Louisiana continues to prove so great that, as of December, the Supreme Council will have issued an additional \$50,000 in relief through debit cards. A pledge of \$1 million is designated for construction and rebuilding efforts. The news of the storm is becoming a distant memory for many of us. Recovery, however, is expected to take months, if not years. “We will work closely and deliberately with the Southern Jurisdiction to ensure these funds are used to help our Brothers put their lives back together,” said the Grand Commander.

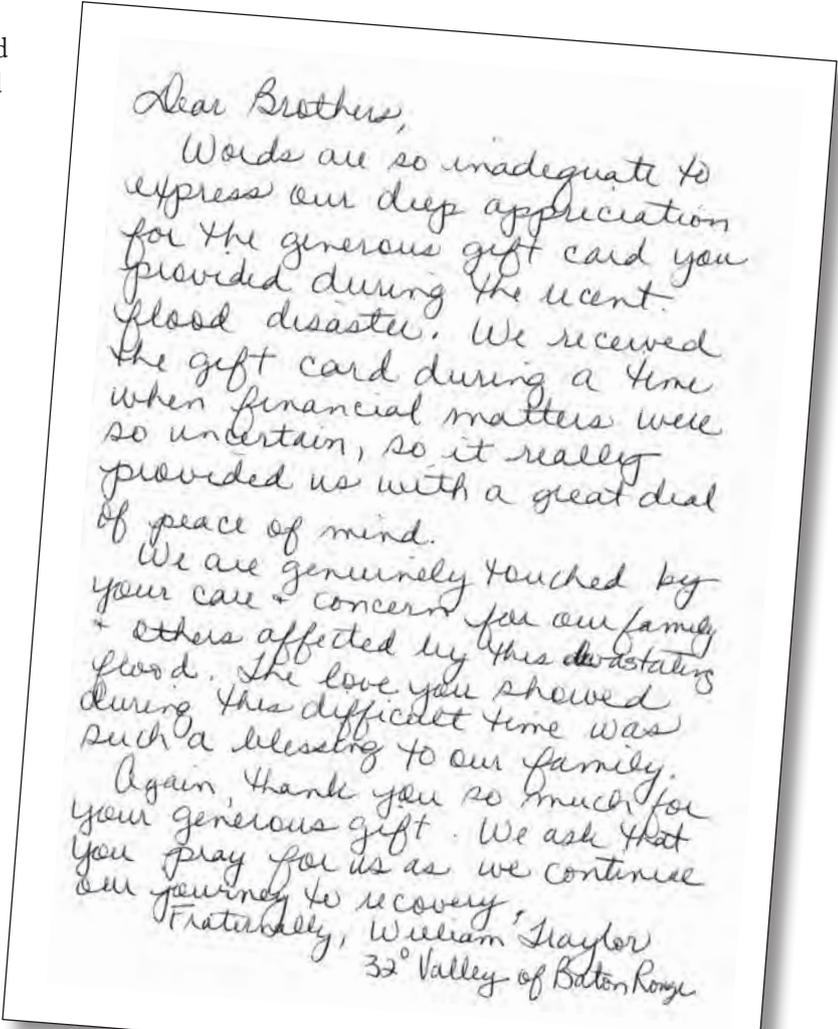
The Northern Masonic Jurisdiction also organized a large shipment of bottled water and other supplies to be sent to the ravaged area. Several tractor trailers loaded with drywall have also been delivered.

William J. Mollere, First Grand Equerry, S.G.I.G., Louisiana, said, “The Northern Masonic Jurisdiction has been incredible in its generosity to our area. The building materials have been a godsend. It allows us to put boots on the ground, and help people actually rebuild their homes. Latest estimates tell us that 158,000 homes and 7,000 businesses are still flooded. Some churches and schools remain closed. Too many businesses are just quitting, which leaves people without work, and further complicating the problems. We are slowly climbing back, but it will take longer than originally thought.”

So what does it mean to receive this kind of aid in a crisis? Here is one eloquent “thank you” representative of so many received. Think about how, together, we are doing so much good. 

To date, your Scottish Rite has made the following assistance available to Masons in Louisiana:

- \$1 million for rebuilding assistance
- \$150,000 in debit cards for urgent needs such as food and clothing
- \$158,000 in materials distribution
- \$ 7,400 in bottled water



Dear Brother,
Words are so inadequate to express our deep appreciation for the generous gift card you provided during the recent flood disaster. We received the gift card during a time when financial matters were so uncertain, so it really provided us with a great deal of peace of mind.
We are genuinely touched by your care & concern for our family & others affected by this devastating flood. The love you showed during this difficult time was such a blessing to our family.
Again, thank you so much for your generous gift. We ask that you pray for us as we continue our journey to recovery.
Fraternally, William Staylor
32° Valley of Baton Rouge



JAMES CLEVELAND “JESSE” OWENS is pictured on a stamp issued by the US in 1990. Bro. Owens was a member of King David Lodge No. 100, Prince Hall Grand Lodge of Illinois.

Born James Cleveland Owens in 1913, he was five years old when his family moved to Cleveland, Ohio. His new teacher asked his name for the roll book and misunderstood the “J.C.” as “Jesse” and that nickname stuck with him for the rest of his life. He had a passion for running and attributed the success of his athletic career to the encouragement of his junior high track coach. He first came to national attention when he was a student at East Technical High School in Cleveland where he equaled the world record 100-yard dash. He attended Ohio State University and became known as the “Buckeye Bullet” winning a record eight individual NCAA Championships, four each in 1935 and 1936. At the 1936 Summer Olympics in Berlin, Germany, he won international fame with four gold medals.



PIERRE DE FRÉDY, BARON DE COUBERTIN

is pictured on a stamp issued by France

in November 1956. He was an active Freemason from his days at Oxford University where he was initiated in Apollo University Lodge No. 357, Oxford, England in 1890.

Born in 1863 in Paris, his parents enrolled him in a Jesuit school at the age of eleven where they hoped he would adopt a strong moral and religious education. He was among the top three students in his class and was an officer of the school’s elite academy made up of its best and brightest. As an aristocrat, he had several career paths from which to choose, but he chose

instead to pursue a career as an intellectual, studying and later writing on a broad range of topics, including education, history, literature, and sociology. His vision and political skill led to the revival of the Olympic Games which had been practiced in antiquity. He helped organize the 1894 Congress in Paris and the 1896 Athens Olympic Games. He took over the IOC Presidency in 1896, and the Olympic Games have come to be regarded as the world’s foremost sports competition. The Pierre de Coubertin medal is an award given by the International Olympic Committee to those athletes that demonstrate the spirit of sportsmanship in the Olympic Games. He died in 1937 in Geneva, Switzerland.



BRO. ARNOLD DANIEL PALMER

recently passed away on September 25, 2016 in Pittsburgh, PA. He was raised to

the sublime degree of Master Mason in Loyalhanna Lodge No. 275 in Latrobe, PA in 1958. He remained an active member there throughout his life and was also a 33° Scottish Rite Mason. He was honored on a stamp issued by the Democratic Republic of the Congo in 2003.

Born in 1929 in Latrobe, PA, he learned golf from his father, who had suffered from polio at a young age and was a professional greens keeper. He attended Wake Forest College on a golf scholarship but left to enlist in the United States Coast Guard, where he served for three years and had some time to continue to hone his golf skills. Palmer returned to college and competitive golf. His win in the 1954 U.S. Amateur made him decide to try the pro tour for a while and traveled the circuit for 1955. Palmer’s first tour win (in his rookie season) was the 1955 Canadian Open and his first major championship win at the 1958 Masters Tournament. He won the PGA Tour Lifetime Achievement Award in 1998, and in 1974 was one of the 13 original inductees into the World Golf Hall of Fame.



Robert A. Domingue



WILLEM PIJPER

The Netherlands issued a semi-postal stamp in 1954, which pictures Willem Pijper. He was a member of the Lodge “De Drie Kolommen” in

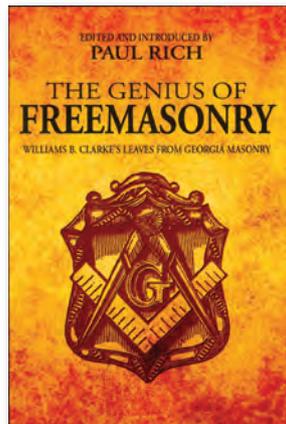
Rotterdam being initiated on June 16, 1938, and passed on April 24, 1940. Masonic work was not possible during the German occupation and the Lodge Temple was destroyed. After the war the lodge used the temple of the Lodge “Silentium” in Delft where he was raised on April 18, 1946. He was of the opinion that good music during an Initiation is of great value and for this reason he composed his last work, his “Six Adagioes” for the fraternity.

He was born in 1894 in Zeist, Utrecht, with delicate health. As a child he was taught by a private teacher. He had to struggle with this handicap all his life. He studied music theory and piano and became a music critic for the *Utrecht Tagblatt* from 1918–23. In 1926 he became director of the Utrecht Wind Sextet and was prominent as a music teacher both at Amsterdam High School and the Amsterdam Conservatory. In 1925 he became editor of “Die Muzick” which is the most important music journal in Holland. He has probably done more for modern Dutch music than any other person in his various capacities as composer, teacher, editor and writer. As a composer he first attracted attention when his First Violin Sonata was performed in England in 1921. He wrote three symphonies, three string quartets, two piano trios, various chamber music and several choral works. He died in March 1947 in Utrecht.

Reviewed by John A. Amarilios

The Genius of Freemasonry

If you are a Brother who is actively seeking more light in Masonry or have embarked on the path of the great work, this book will prove to be a very useful guide. The book is a compilation of essays which were originally assembled in 1935, and reissued in 1946 by the Grand Lodge of Georgia under the title of *Leaves from Georgia Masonry*. Written by a number of Past Grand Masters of that state, the materials contained therein are timeless and invaluable to those seeking to effectuate the promise of Freemasonry—transmutation into the highest expression of man that one can be.



Anyone who enjoys reading and being exposed to wisdom will find that the pages contained in this diminutive tome will simply melt away. There is veritable gold contained in these pages that can serve as a syllabus to any person seeking to systematically improve himself through the process of symbolism that Freemasonry openly offers to her members. The first essay is especially instructive in that it outlines the process by which “Freemasonry is the subjugation of the Human that is in Man by the Divine: The conquest of the Appetites and Passions by the Moral Sense and Reason.” These are not mere hollow condescending words. What you are given here is the very process of accomplishing this work, laid out for anyone who can hear what is being revealed in these very valuable pages.

This is one of the best and most thorough expositions of the subtle and sub rosa concepts embedded in Freemasonic Symbolism and its Degree work. The process of personal transmutation which is gifted to every man who is Initiated, Passed and eventually Raised, is also outlined and delved into with equal dexterity. This is what makes this book unfortunately so unique – it outlines and explains the systemic organization and transformative potential contained within the system of symbolism one encounters in each of the blue lodge degrees, whereas the

usual emphasis on rote memorization of ritual (at least in my jurisdiction) unfortunately sets aside such concerns with, at best, some cursory abbreviated treatment.

The book, amongst its 13 essays, further explores and explains the historical context of Freemasonry necessary to appreciate the cultural background from which Freemasonry developed and emerged, and a thorough treatment of Masonic virtues. Lastly, having been originally issued by the Grand Lodge of Georgia, there is a treatment of officers’ duties, visitation, and relief, as well as a thorough and riveting history of Freemasonry in that jurisdiction, amongst other relevant topics.

This book is a gem and belongs in any Freemason’s library who seeks Masonic light and is on the path of personal transformation. It will serve as an excellent guide to the process and its timeless explanations will provide most seekers with a number of “eureka” moments. A thoroughly satisfying read for any soul seeking to manifest dominion over this life’s dross!

Reviewed by Robert W. Bruneau

Stolen Legacy

By George G.M. James. Published originally in 1954. Republished in 1989 by Conquering Books. Available at Amazon.com.

For those of us who engage in a deep study of Masonry and who feel that it is actually a study of the philosophy of life, a study of the nature, purpose, and life of man, I would like to recommend this book to you.

Keeping in mind that the obvious, apparent, goal of this book is what I would consider a cultural impossibility at least at this time and certainly within the framework of the time period in which it was written, but it does amplify what we as Masons allude to when we refer to the ancient mysteries.

Within the fraternity we express notions of the arts and sciences to further our learning of the aspects of nature and quote the ancient mysteries as the source of a great deal of our teachings, but there is little to no identification of just what those mysteries are nor of what they actual consist.

We delve in the higher metaphysical doctrines of the ancient mysteries of unknown mystery schools to the accepted schools of Socrates, Plato, Aristotle and other Greek philosophers, but where did these ancient schools exist?

Greece was founded 800 B.C. to 500 B.C. and the famous philosophers of Greece have very few biographies except historical comments on travel to Egypt to be schooled in “the Ancient Mysteries”. It is even said by some that Moses and Jesus lived and were taught the Ancient Mysteries in Egypt.

The Egyptian theory of salvation and the relationship of man to God was a subject of study within a system of schools in which the subjects were transmitted by word of mouth and were for most purposes kept secret. Even the great hero of Masonry, Pythagoras, a native of Samos travelled frequently to Egypt for the purpose of education.

The Greek philosophers flourished after the conquest of Egypt by Alexander the Great and the discovery of the libraries of Alexander and Thebes, the Menephtheion which was completed by Rameses II.

This book seeks to explain that what we, as Masons, seek to maintain is the mystery schools of Egypt and that the knowledge handed down over centuries had its genesis in Ancient Egypt. This book will take you on a journey from the mystery schools of Egypt to the teachings of their priest and their system to the teachings of the Greek philosophers to the teachings of today’s Masons, or at least what we profess to teach, why we teach in the manner that we allegedly teach, and how it came to us from Egypt through Greece through the Hebrews and why so much of the weaving of our teachings is convoluted and misunderstood.

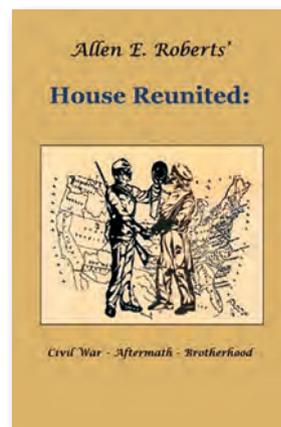
Drawing from the various similarities with the teachings of these mystery schools, their protocol and secrecy to the alleged teachings of Freemasonry and the genesis of the things we attempt to inculcate to our initiates becomes evident that the birthplace of our philosophy was indeed Egypt. Keeping in mind that Egypt has been in existence for well over 7,000 years and Greece less than 3,000 years.

Reviewed by: Caleb William Haines

House Reunited Civil War-Aftermath-Brotherhood

By Allen E. Roberts. Published in 1996 for the Masonic Service Association of the United States by Anchor Communications.

House Reunited chronicles the selfless acts of Brother Masons after the war; Brotherhood is the clear and resounding message. However, I have to say that I was disappointed with the scale of this work in comparison to its predecessor *House Undivided*. This book serves more as a guide of identifying the Masons who had important roles in the post war period than an astute depiction of the depth of involvement and instead focuses on the push to impeach Johnson by Radical Republicans.



I strongly advise that this work should not be read until after reading Roberts’ 326-page *House Undivided*. Without its companion, it would seem underwhelming and deficient. Some may perceive *House Reunited* as remedial and lacking the scholarly value of its predecessor, but perhaps that is what Roberts’ intended. What is merit-worthy is that it serves to prompt authors inspired by Roberts’ work to further research the Reconstruction Era.

If you are an overly critical intellectual this work will not appeal to you. If you are like me you will find it redeeming that someone has made an attempt to honor those Brethren who came to assist each other. If you are interested in Civil War and post-Civil War Masonic history Roberts’ *House Undivided* and *House Reunited* are great sources of information, for the author’s writings display unbiased characteristics of a true Friend and Brother Eternal.

Sleep deprivation can build up

In the United States, sleep deprivation is now considered a public health epidemic. The Centers for Disease Control (CDC) estimate that 50 million to 70 million people are affected by disorders of sleep or wakefulness.

When a person gets less sleep than he or she needs, over time, that deprivation builds up and can cause serious problems.

Six signs of sleep deprivation:

The signs of sleep deprivation can range from mildly annoying to serious, affecting just one person, or the lives of many. Some of the signs that there's a sleep issue going on include the following:

1. Lack of enjoyment in activities that one usually finds enjoyable.
2. Difficulty in communicating clearly
3. Sleepiness during daily activities.
4. Slow reaction times.
5. Trouble with decision making.
6. Irritability and anger.

The National Institutes of Health (NIH) suggests that adults, including the elderly, get between 7–8 hours of sleep, while teenagers need approximately 9–10 hours of sleep each night. School-aged children need at least 10 hours a day. The amount of sleep that an individual requires varies, depending on factors such as age, activity level, and other health issues.

Hope for baldness cure

When it comes to hair, three truths stand out: Many people have lost it, many want it back, and the person who invents that cure will have plenty of customers.

According to the Hair Society, about 35 million men, and 21 million women suffer from hair loss.

The best hope is two new drugs that have been demonstrated to grow thick, normal hair in mice.

Reported in 2015 in the journal, *Science Advances*, two drugs, approved by the FDA for other uses, have been demonstrated to grow coats of hair on bald mice in just ten days. The drugs are enzyme inhibitors that reawaken the hair follicles from their resting state to their active state. The drugs, Ruxoli-

tinib and Tofacitinib, have been tested in cases of Alopecia Areata, but new trials will test their effects on male pattern baldness. Alopecia Areata is the sudden loss of hair in patches.

In fact, hair growth in the case of Alopecia was a surprise side effect in a Yale study on plaque psoriasis. At the end of the seven-month study, one patient who had not shown hair growth for seven years ended up with a full head of hair.

The drugs are promising, but trials, expected to be completed in 2016, are still incomplete.

On the scale of fake promises, hair regrowth has to be in the top ten, right behind miracle weight loss pills. From herbal supplements to laser hair brushes, the claims to cure are legion, but the results are sketchy to non-existent.

Medications like Rogaine and Propecia can regrow hair in cases of Alopecia. The treatment is lifelong. But people can see some results in three to four months.

Speak to a doctor and do your research before you choose a hair loss treatment.

Hitting snooze?

You set the alarm for 7 a.m. but you hit the snooze button a couple of times before you actually get up.

According to Robert S. Rosenberg, medical director of the Sleep Disorders Centers of Arizona, this bad habit

actually makes you more sleepy and groggy.

The extra sleep you are getting is fragmented, Rosenberg told CNN. You are starting a new sleep cycle, but you won't have time to finish it in the ten minutes before the alarm goes off again.

The result is called sleep inertia—that groggy, disoriented feeling upon waking. It can take an hour and a half to recover from this disorientation. Even a shower or coffee won't help much, Rosenberg says.

According to the *Wall Street Journal's* Dan Ariely, the best plan is to get up at the alarm and stay up. In a few months, it will become automatic.

Cellphones and cancer?

Links between brain tumors and cellphones have not been established, but new research suggests there might be a connection.

Rats developed cancer after being subjected to full-body radiation of the type that cellphones emit. This is the finding by the National Toxicology Project, or NTP, which was the lead agency in this two-year study.

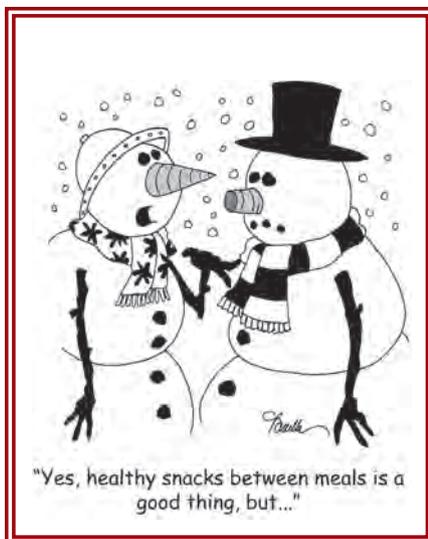
After being exposed to radiation for nine hours a day for two years, about three percent of male rats developed cancerous tumors of the brain. No rats in the control group (who received no radiation) had tumors. About one percent of female rats developed a brain cancer.

But, surprisingly, the control group of rats died sooner than irradiated rats.

According to *Scientific American*, researcher Christopher Potier, who launched these studies while he was at the NTP, the study definitely showed causation between tumors and cellphones.

Salvatore Insinga, a neurosurgeon at Northwell Health's Neuroscience Institute in Manhasset, NY, told CNN that the findings pointed to a need for more research. Insinga said there was not enough data to advise people to cut their cellphone use.

A second report is expected this year.



Harry Davis Painting Helps Tour Guides Tell Cathedral's Story

By JIM KEATING, 32°

The Valley of Indianapolis owns an original Harry Davis painting of its magnificent home, the Indianapolis Scottish Rite Cathedral. The building, is considered one of America's premier examples of Neo-Gothic architecture – and one of the largest buildings in the world devoted to the Freemasonry. It was designed by Scottish Rite Mason George F. Schreiber and completed between 1927 and 1929. It is known for its distinctive limestone exterior, luxurious interior wood paneling, marble stonework, and sparkling art glass windows—replete with Masonic symbolism.

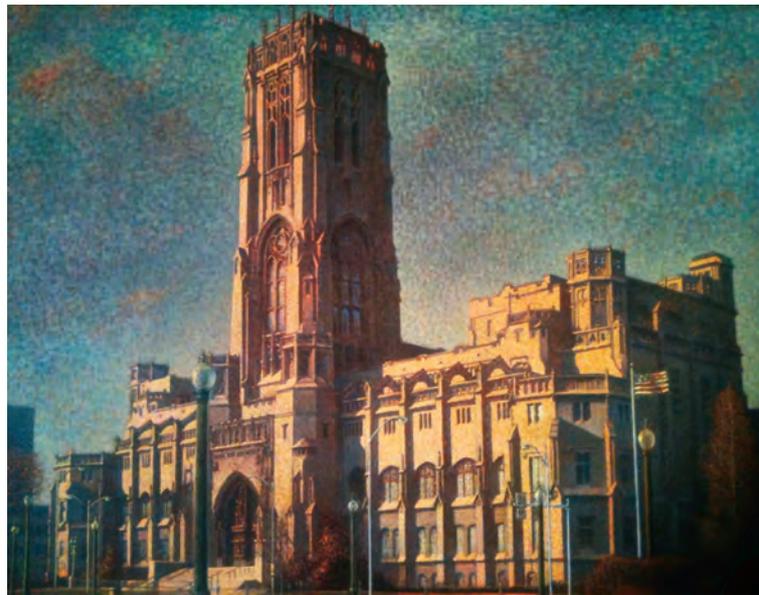
Harry Davis is a well-known Indiana artist whose works include dozens of important regional scenes and architectural landmarks. Born 1914, Davis became well known for his painting during World War II, when he worked as a combat artist. Among the best known is his iconic painting of American GIs passing the *Arc de Triomphe* in Paris in the closing days of the war.

Following the war Davis returned to Indiana and began a long career painting and teaching at the Heron School of Fine Arts, where he worked until his death in 2006.

Much of his later work was done in a pointillist that gave his work a timeless, dream-like quality.

The cathedral is easily recognizable in the painting. Davis placed his easel so he could capture the entire front of the building which is 330 feet in length and 212 feet from street level to the top of the bell tower.

Artistically the painting is interesting because there are no people in it. There were once vigorous debates among impressionist painters on the role of human figures in art. Some, including Claude Monet, argued that figures distracted from the main purpose of the painting. They suggested that paintings are like a theatrical setting. Before actors arrive on the scene, we notice the sets, and that is



all we see. But the instant an actor appears, our attention is diverted, and the scene recedes into the background.

The canvas is on display in the Baxter Room, located adjacent to the Tiler's Room and just off of the cathedral lobby. The tour guides work Tuesday to Friday and on third Saturdays from 10:00 a.m. to 2:00 p.m. Tours are open to the public at no charge, and parking is free.

The Harry Davis painting of the Indianapolis Scottish Rite Cathedral is created in the pointillist style. Davis was a prominent Indianapolis painter whose works have been prominently recognized since the 1940s.

These details of the front of the building are taken from the Harry Davis painting of the Indianapolis Scottish Rite Cathedral. The pointillist style is evident in the way he used dots and dabs of paint in a manner that they blend together when seen from a distance, thus creating an impressionistic rendering of the subject. 

VIEWS FROM THE PAST

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

How Firm is Ancient Masonry Today?

With the present trend in lack of attendance, lack of interest among officers and members, and a steady decrease in membership in the fraternity, the members of the craft are prone to wonder just how firm is our foundation and how strong can the organization remain with this situation as it is at the present time. Each year we seem to become more weak, more inattentive, and less concerned about the tenets of Masonry. The trend appears to be general throughout the entire Masonic world, however, there is still hope that one day it will be rebuilt again and become strong and firm—for Masonry offers the Trestleboard of life which is governed by rules and designs in spite of its antiquity.

Looking back on history and ancient times we ask is there a nation intact today that has lived since the time of the building of King Solomon's Temple? Not one. Hundreds have risen to power and disintegrated through the confusions they brought upon themselves in trying to keep the evils that grew up within them. Their hopes, prides, ambitions and deeds lie buried in ashes of antiquity.

We also ask, but what about the noble fraternity of Masonry? Nations have bestowed honors, degrees, titles and rank since time immemorial. All have been swept away in the constantly rising tides of human avarice, passion and greed. Yet, Masonry itself and the honors conferred by it should stand more firmly today than ever before. Masonry has not changed. The whirlpools of hate and the torrents of war constantly threaten—the same now as in times before—and yet it stood immovable and fixed. Why is this so?

Again the answer is simple. The Masonry we practice or should practice—was erected according to the rules laid down by the Supreme Architect of the Universe in the Book of Life.

We hope we can always say that our foundation is firm—let us never forget this. Our purpose is to be of service to our fellow man and to our country. Masonry does not exist to combat any particular evil, to solve a special problem, to advance any particular cult, to probate any precise dogma in the outer world, nor does it exist to satisfy man's revenge, hatred and ambition for power. Masonry does

not claim to possess any patent pill for the evils of humanity, nor does it propose to build a Utopian State of political freedom and economic happiness.

Masonry is not for social fellowship, although that form and in many instances, is a prominent part of it. It is not constituted for the exercise of benevolence only, although that occupies no insignificant place, both in the precepts and practices. It teaches no science, yet science holds an important position in it. It favors no philosophic school, yet a profound philosophy permeates its system of symbolism. It instructs in no special art, yet in it all arts are honored. It has no religious creed, yet religion forms its foundation and crowns its principles. It is not the product of any age, nor the work of any nation. It is the evolution and growth of centuries and has received recognition from many diverse races and peoples. All of these make up the strength of Masonry's foundation and all are the rules and designs taken from the Book of Light.

So, while great men shall argue over what they call the complicated problems of peace, let us not be deluded. Justice, righteousness, mercy and love, are simple, clear and plain. Masonry's relation to life is that of light to darkness which makes its foundation firm, lasting and true—if we will it so.

—M. A. Stillwaugh, *Square & Compass*, Feb. 1965

Masonic Ideals*

An ideal has been defined as “a conception proposed by the mind for imitation, realization or attainment.” Another definition is, “a standard or model of perfection or duty.”

Masonry in ancient times was chiefly concerned in the erection of dwellings or structures for man's use; but now its work is circumscribed to the building of character or the attainment of ideals. Its purpose is to develop the highest usefulness of the individual. A Mason is taught that he should become the possessor of useful knowledge which should be applied to the discharge of all the duties he owes

* *Response to toast by Grand Master Grove at banquet of Seattle Lodge, No. 164, Seattle, July 7, 1908.*

to God and his fellow man with the hope that in old age he will be happy in the thought that his time has been well spent and that his heritage is that of immortality.

If we have high ideals we shall live good lives. It is not in our stars, but in our ideals that our destinies lie. Freemasonry teaches us that we should labor to subdue our passions. Hatred, malice, lust and envy must never become our masters. Freemasonry teaches the equality of man and that the whole world is one great family. It has attracted the artist, the student, the poet, the peasant, the statesman and the monarch. Its underlying and eternal principles and ideals have united men of every country and opinion and conciliated the truest friendship among them.

Kingdoms have risen and fallen; monuments of man's greatness have crumbled into dust; ages of wars and revolutions have passed away, but Freemasonry notwithstanding has still survived, substantially unchanged in aim and end.

—*Royal A. Grove, The Tyler-Keystone, July 20, 1908*

Just A Few Random Thoughts

As you all know, our Masonic ritual stresses the point that charity does not consist alone in the giving of alms, feeding the poor and relieving their distresses.

We should be more charitable of the faults and frailties of others. There may be something back of every misdemeanor of which we know nothing—we are never quite charitable enough.

Often we should sympathize with a man who does a wrong rather than censure him.

If we carefully analyze our conduct we shall see that we really need charity for many of our tendencies, and we should be big enough to grant to others every favor we ask for ourselves.

It all reverts to a narrowness of vision, and that seems to be a part of human nature. We should strive to become broadminded. We allow our vision to become altogether too circumscribed and consequently permit the smaller things of life to assume too much importance. If we could learn that many of the things that annoy us and cause us much unhappiness are so very inconsequential. Few of them are fundamental, and yet we foolishly permit them to interfere with our peace of mind. To be sweet and serene in the face of all sorts of annoyance is to gain the secret happiness. Then, if we are happy, we can laugh.

Laughter is the balm that eases the sorrows of men and lets the sunlight into their souls. It spreads a gleam of brightness over the rippling rivers of life and flashes back a glow of joy for every human heart. It eases the stress and strain of existence. It breaks the chilly ice of reserve, and even beats down the rising tide of resentment, suspicion and hate. It is truly the quintessence of happiness which is so greatly needed in our lives today.

Let us cultivate the habit of being more charitable and we will be well on the road to happiness.

—*Charles V. Rice, 33°, Chicago Scottish Rite Magazine, April, 1946*

QUOTABLES

Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish.

—*Anne Bradstreet*

A mind always employed is always happy. This is the true secret, the grand recipe, for felicity.

—*Thomas Jefferson*

Work isn't to make money; you work to justify life.

—*Marc Chagall*

I object to violence because, when it appears to do good, the good is only temporary; the evil it does is permanent.

—*Mohandas K. Gandhi*

You cannot shake hands with a clenched fist.

—*Golda Meir*

There is nothing in a caterpillar that tells you it's going to be a butterfly.

—*Richard Buckminster Fuller*

Vegetables are a must on a diet. I suggest carrot cake, zucchini bread, and pumpkin pie.

—*Jim Davis*

You only have to be right once.

—*Drew Houston*

A fanatic is one who can't change his mind and won't change the subject.

—*Winston Churchill*

Family faces are magic mirrors looking at people who belong to us, we see the past, present, and future.

—*Gail Lumet Buckley*

Happy

Research finds life gets better with age

Your odds of being happy increase five percent every ten years, one researcher says. Older people are just happier overall.

Yang Yang, a University of Chicago sociologist, interviewed a sample of Americans from 1972 to 2004, aged 18 to 88. About 28,000 people took part.

The findings? People perceive life as better and are happier as they age.

At age 88, 33 percent of people reported being very happy. But at age 18, just 24 percent were very happy.

Wealth, race and economics play roles in happiness during one's lifetime. Wealthier white people are happier at a younger age. Young blacks are less happy. Bad economic times also corresponded with happiness, Yang found. But all those differences melted away as people aged.

University of Chicago researcher Benjamin Cornwell found that social connection is the key to happiness in later life.

Although older people do experience the loss of friends and family, about 75 percent of those aged 57 to 85 have at least one social activity a week, according to Cornwell's research published in the *American Sociological Review*. In fact, people in their 80s were twice as likely to be social than people in their 50s.

Older people also find contentment with their lives, accepting where their lives have taken them.

One exception seems to be Baby Boomers. Yang found that Boomers were often the least happy, trying to achieve more as they age while not accepting life's accomplishments.

Your dog knows what you are saying

A study from a Hungarian university seems to show that dogs understand what you are saying and how you are saying it.

The research focused on family dogs that were taught to stay down for seven minutes without moving. The dogs were then brain scanned, and during the scan their owners

spoke words of praise in both neutral and higher-pitched (happy) sounds.

With neutral words only the left side of the brains lit up under the scanner. With happy, tonal sounds only the right side of the brain lit up. This is the same way humans process language, according to Wired.com.

When praise was spoken in words with a happy tone, both regions of the brain lit up, suggesting the dog knew the word and meaning.

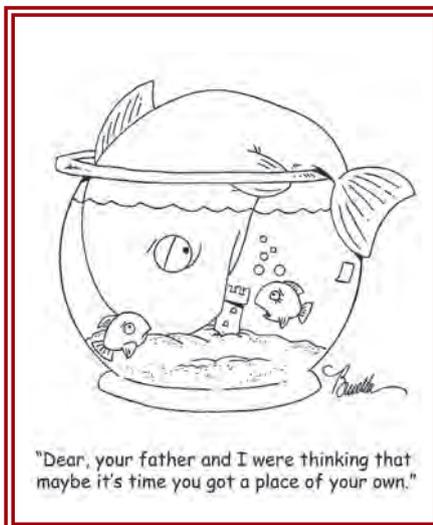
The researchers' conclusion: Language is not uniquely human.

Roaring fire, glass of wine . . .

A crackling fire is a great place to gather and creates a relaxed vibe in any home. But, if the chimney hasn't been cleaned in years, it's time to hire a chimney sweeper.

The last thing you want is to end up in a room full of smoke from a dirty chimney, or worse, with a chimney fire that puts your home at risk. The Chimney Safety Institute of America recommends that homeowners inspect a chimney and fireplace annually, and to clean open masonry fireplaces when there is 1/8 inch of soot built up, or more quickly if glaze has built up inside.

You'll want to ensure that the area inside the home around the fireplace is protected from soot. Cover all furniture and floors, if the company doesn't do it for you.



Generation Huh?

The wired-up, linked in earbud generation is becoming deaf faster than any previous generation, experts say.

According to The World Health Organization, 1.1 billion young people are at risk of hearing loss because of smartphones, electronic dance music festivals—and the humble earbud.

One estimate is that hearing loss among today's teens is about 30 percent higher than in the 1980s and 1990s.

Exposure to sound over 85 decibels can cause hearing loss. Earbuds alone increase normal noise by nine decibels. Irreversible hearing damage can occur in minutes.

A study published in 2014 by the Massachusetts Eye and Ear Infirmary showed that nerve synapses could be more vulnerable to damage than hair cells in the inner ear. When young animals were exposed to loud noise, even just once, they had accelerated hearing loss later in life.

To protect yourself or your child from hearing loss, apply the 60/60 rule: Keep the volume on the MP3 player under 60 percent and only listen for a maximum of 60 minutes a day.

Some smartphones allow parents to lock sound volume with a password.

Never turn left

Trucks owned by the largest shipping and logistics company in the world do not turn left, most of the time anyway.

According to UPS, about ten percent of the time, it makes sense for UPS drivers to turn left, on quiet neighborhood roads, for example. But in 90 percent of the cases, planning for a right turn is safer and saves time and fuel.

Right turns are 10 times safer than a left turn. According to the National Highway Traffic Safety Association, more than 53 percent of crossing-path crashes involve left turns; only 5.7 percent involve right turns.

If avoiding a left turn takes you around the block, you are still more efficient than idling in traffic, possibly until the light changes again, according to *The Washington Post*.

MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

Digital Collections Highlight: American Civil War Flag Remnant and Testimonial

THE VAN GORDEN-WILLIAMS LIBRARY & ARCHIVES has digitized around five hundred items from its collection and has made them available online at <http://digitalvgw.omeka.net>. Among these treasures is the item shown here, remnants from a United States flag that once belonged to the Ninth Regiment, Massachusetts Volunteer Infantry during the American Civil War. The accompanying note, written by Daniel G. MacNamara, reads, in part:

These are the remnants of the silk flag of the United States...which was presented to the Ninth Regiment Massachusetts Volunteers in 1861 while encamped at Arlington Heights (Gen'l Robert E. Lee's plantation) Virginia.

It was carried by the regiment through the Seven Days Battles from Mechanicsville to Malvern Hill. Ten (10) of its bearers (color Sergeants) were either killed or wounded.... It was loaned to the regiment at its parade on the 17th day of September 1877 on the occasion of the dedication of the Soldiers Monument on Boston Common. The above remnants were received from Cap't's John F. Doherty & Mich'l F. O'Hara, October 12th 1877 at the Boston Customs House.

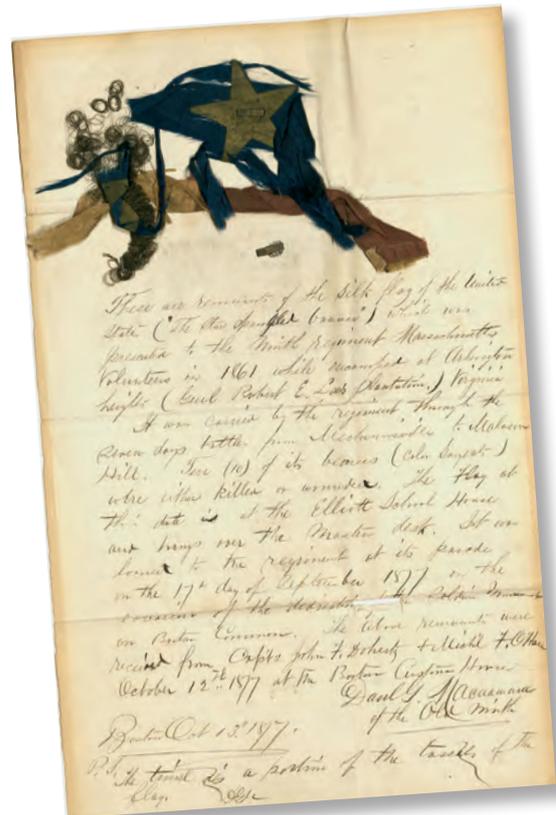
The Ninth Regiment Massachusetts Volunteer Infantry was created on June 11, 1861 and mustered out on June 21, 1864. The regiment, comprised mostly of Irish-Americans from the Boston area, saw action at some of the most well-known battles of the Civil War. The note, however, specifically refers to the flag being carried in combat during the Seven Days' Battles, which took place from June 25–July 1, 1861 in and around Richmond, Virginia. The note's author, Daniel G. MacNamara, served as First Sergeant. In an 1899 history of the Ninth Regiment he wrote of the regiment's battle flags and the deaths of its color bearers:

Our regular color-bearers were Sergt. Thomas Fallon of Company F, who carried the National flag (Old Glory), and Sergt. "Jack" Barry of Company B, who was the bearer of the "Green flag of Ireland"; emblematic of the place of birth and descent of the men who composed the Ninth, and dear to every Irish heart. No regiment was allowed, by orders, to carry more than two stands of colors, and as the Ninth would

be lonesome without the green flag they were, with great regret, obliged to discard the ensign of the old Bay State. Under the Stars and Stripes, on the 27th of June, ten of our bearers fell, either killed or wounded.

You can get a closer look at this item by visiting the Van Gorden-Williams Library & Archives Digital Collections website: <http://digitalvgw.omeka.net/items/show/633>.

The Van Gorden-Williams Library & Archives is located in Lexington, Massachusetts, at the Scottish Rite Masonic Museum & Library and is open to the public 10–4, Wednesday–Saturday. Have questions? Drop us a line at library@srmml.org or give us a call at 781-457-4109.



Civil War flag remnants and testimony, 1861-1877. Scottish Rite Masonic Museum & Library, Lexington, Massachusetts, Gift of Mr. and Mrs. Francis Quinn, A1988/005/1.

The "G"

In reference to an article by H. I. Haywood (TNL Nov 2016, Views from the Past: The Letter G), I realize it was written in 1920, but I question the reason for presenting this today. One takes the impression that the letter G does not relate to God. When a candidate first enters the blue lodge he is asked "in whom do you place your trust?" The expected answer is God. Also, I remember, in the 3° lecture the letter "G" located above the Master's station refers to God. It is odd that the scholars could not find the origin or inclusion of "G" in our rituals.

Bennett Bartels, 32°
Valley of Cincinnati

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.

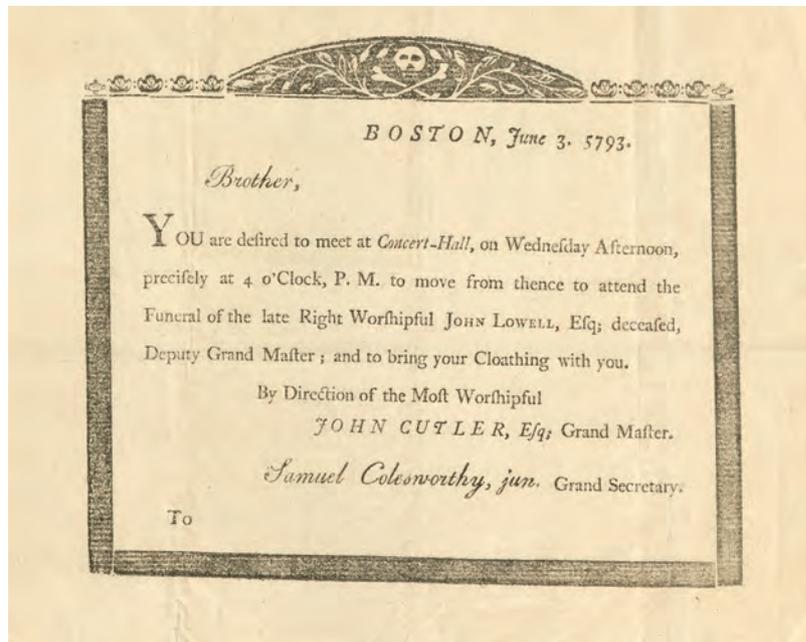
MASONIC MOMENTS will return next issue. Please submit your own Masonic photos to *The Northern Light*. We accept all things Masonic—people, places, or occurrences to share with our readership. Send your photo with a brief description to editor@srmj.org or mail your submission to: *The Northern Light*, P.O. Box 519, Lexington, MA 02420-0619. Include your name, address, and Masonic affiliation. Photos will not be returned.

Not that John Lowell

John Collins Bossidy once said, "And this is good old Boston, the home of the bean and the cod, where Lowells talk only to Cabots, and Cabots talk only to God." The name Lowell is prevalent in New England, and one John Lowell was mentioned in an article in the November issue. As it turns out, it wasn't quite the correct John Lowell. The article's author, Ymelda Rivera Laxton, explains:

A 1793 funeral notice for John Lowell, featured in the article "Solemn Strikes the Funeral Chime: Masonic Mourning and Memorial," was misidentified as a notice for Dr. John Lowell of Philanthropic Lodge in Marblehead, Massachusetts. The Lowell memorialized in the notice was most likely a John Lowell (1739–1793) affiliated with St. Andrew's Lodge in Boston and the Grand Lodge of Massachusetts. John Lowell was politically active in the North End Caucus, also referred to as the Boston Caucus, and was most likely the same Lowell who helped Paul Revere move a trunk of John Hancock's clandestine papers across the Lexington Green on April 19, 1775. The Revere and Lowell story is cited in author David Hackett Fischer's 1994 book, *Paul Revere's Ride*, and is based on Revere's accounts of the event. Lowell also appears to be a cousin to Judge John Lowell (1743–1802) and the misidentified John Lowell (1734–1776) of Philanthropic Lodge.

Notice of Masonic Funeral for John Lowell, 1793, Grand Lodge of Massachusetts, Boston, Massachusetts, Scottish Rite Masonic Museum & Library collection, Museum Purchase, A81/003/1.



ET CETERA,

et cetera, etc.

Kudos for Kamel

Kamel Oussayef, an employee at the Northern Masonic Jurisdiction headquarters, was recently inducted into the Order of Lafayette. He was presented with his medal of Chevalier (Knight) of the order during a brief ceremony that took place at the Scottish Rite Masonic Museum & Library in Lexington, MA in the presence of family, friends and local and French political dignitaries.

A Chapter of the Order of Lafayette was created in the Americas in 1991 to foster the existing friendship between the people of the United States and France and to preserve and promote the long-standing memories of their common history.

Since 2003, Oussayef has worked as a research volunteer on precious, and sometimes unique historic French Masonic manuscripts preserved at the Scottish Rite Masonic Museum & Library in. The Museum has recently published *The Book of Wisdom* by Doszedardski, one of Oussayef's annotated translations of Masonic manuscripts. A new publication of his work is expected this year.

Get Your Scottish Rite Now

Once a month (and sometimes more often) the Supreme Council publishes a newsletter called *Scottish Rite Now*. It contains information on upcoming events and news items concerning the Northern Masonic Jurisdiction. It provides a link to the Degree Date schedule, and it features stories of Freemasonry around the world. To receive this free online publication simply sign up at ScottishRiteNMJ.org.

New Address?

If you have moved and *The Northern Light* (and other Scottish Rite material) is still going to your old address, you can fix that problem quite easily. Just contact your local Valley Secretary. If you don't know who that is or how to reach him, visit ScottishRiteNMJ.org, then click on "Valleys" at the top left, just under the double eagle. The secretary will be glad to help you get your information updated.

Rev. Karl D. Schimpf, 33°

The Grand Prior of the Supreme Council, Rev. Karl D. Schimpf, 33°, passed away in November. Bro. Schimpf served in that capacity from 2008 until his death. He was a member of the Valley of

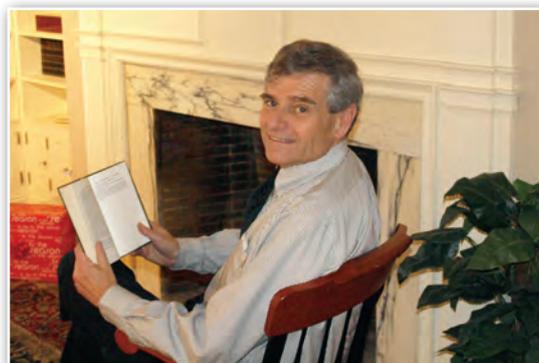
Milwaukee, joining in 1985, and he received the 33° in 1996. He served three churches during his 48 years of ministry. In 1967–74 he was at Mayfair Plymouth Church in Toledo, OH; First Congregational Church in Salt Lake City, UT from 1974–83, and North Shore Congregational Church, in Fox Point, WI, from 1983–2015. Bro. Schimpf was active with the National Association of Congregational Churches. He began his Masonic journey in Toledo, OH, and later, he transferred his membership to Freemasons Lodge No. 363 in Milwaukee.

Rev. Schimpf was active until his death. At an All Faith Night at Tripoli Shrine, just a month before his passing he delivered an eloquent address called "Faith is What Pleases God." At the end he made a plea to his listeners. "The truth is that the future of the world depends in part on our ability as Christians, Jews, and Muslims to live together in peace. Let us honor the sacredness and uniqueness of each faith as we work to create a common ground of fraternal grace in the realization that differences need not divide but can indeed enrich our lives and deepen our capacity to love."

Lobster Invasion

As you may remember, in 2015, Bro. Sam Allen lost his lobster boat as it caught fire. Through help from the Almoner's Fund and others he was back in business with his new boat, Gerty, named for his mother. As a nod to the help he had received from the fraternity, the "G" in the boat's name was surrounded by the square and compasses. Well, recently, Bro. Sam showed his gratitude in a concrete—and unique—way. He showed up at Supreme Council headquarters with a sack of lobsters for the staff. He gave an impromptu – and really interesting—talk on the art and science of lobstering as the crustaceans "participated" in races across the lobby floor.

Alan E. Foulds, 33°
editor



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