

THE NORTHERN LIGHT

Vol. 14 No. 2 APRIL 1983

A WINDOW FOR FREEMASONRY



Making Things Less Complicated



STANLEY F. MAXWELL, 33rd

Not long ago, I heard someone say, "I sure wish we could make things a little less complicated."

Most of us recall the old family doctor. No matter what the ailment, these beloved physicians had a simple remedy. Do you remember horehound? And, doctors always seemed to have their offices at home. It was all so comfortable and simple.

Medical advances have been absolutely wonderful. But it certainly seems a lot more complicated than when we once went to "Doc" Smith's office down the street.

Even typewriters have changed. The old "Underwood" lasted for several lifetimes. It was almost indestructible. All you had to do is hit the keys and out would come the letter.

Take a look at the keys of a new typewriter. The number has grown like "Topsy." The old levers with the letters on the end are gone too. In fact, the inside is almost empty. "It's all electronic," we're told. It's all done with "print-wheels." And, no matter what the ads say, it all seems complicated to me.

Even today, there are some things that really aren't very complicated. Many decades ago, the philosopher William James made one of the most basic truths of life utterly simple. In fact, it's so simple we often forget it. Dr. James wrote, "*The deepest principle in human nature is the craving to be appreciated.*" That's quite a sentence isn't it? Just 12 words—no more. But what else is there to say? When it comes

right down to it, every human being wants—more than anything else—to be appreciated.

When I first read those words of William James, I realized that in that one sentence he had described the purpose of Freemasonry.

As Masons, we have one goal: To discover the goodness and greatness in each other and to confer on each other the dignity of brotherhood.

It is this sense of mutual appreciation that is at the heart of our fraternity. That is why we continue to have a mission in this world.

Strife between men, senseless crimes, trouble with young people, disharmony in the home. Are not the roots of discord to be found in the human heart? William James was right. "The deepest principle in human nature is the craving to be appreciated."

Our task as Masons is to make sure—every day—that we convey to those around us a sense of appreciation. There is nothing complicated about that.

A cursive signature of Stanley F. Maxwell.

Stanley F. Maxwell
Sovereign Grand Commander

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A sampling of Masonic watch fobs from the collection of Brother C. Clark Julius, 32°, begins on page 4 in the conclusion of a two-part series on Masonic timepieces. Brother Julius discussed Masonic watches in the January issue.

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Masonic Timepieces

This is the second of a two-part series. A review of Masonic watches appeared in the January issue.

By CLARK JULIUS, 32°

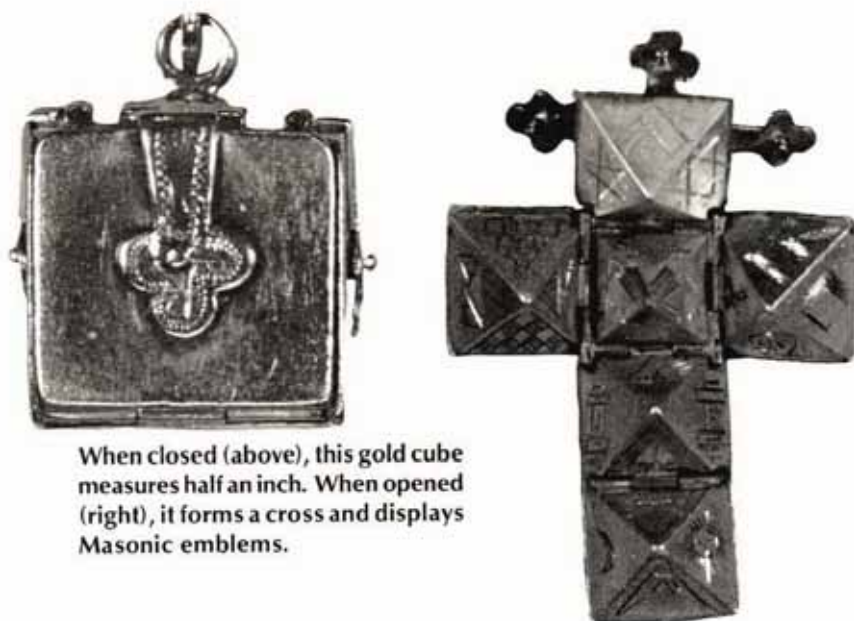
When pocket watches were in vogue, they were usually worn with vest chains, ornamented by a variety of charms and fobs. No discussion of Masonic timepieces would be complete without mention of the impressive Masonic Charms and Fobs, which adorned the chains customarily worn with pocket watches.

Their variety was seemingly endless and there was a type to suit the fancy of any man, regardless of his Masonic affiliations. Some of these were plain and inexpensive; others were ornate and costly. There were perhaps a greater variety of Masonic charms than any other since the insignia of several bodies. Blue Lodge, Chapter, Council Commandery, Consistory and Shrine could be represented. Some display the York Rite, others the Scottish Rite, and many that open up display a combination of both Rites. Careful inspection of old fraternal fobs will reveal three characteristics which regularly appear:

1. the skull and cross bones,
2. a Knight's Helmet appears on the top of the fob,



This gold fob in the shape of a five-sided pyramid is one inch long. When opened, it forms a five-pointed star with Masonic emblems on all sides.



When closed (above), this gold cube measures half an inch. When opened (right), it forms a cross and displays Masonic emblems.



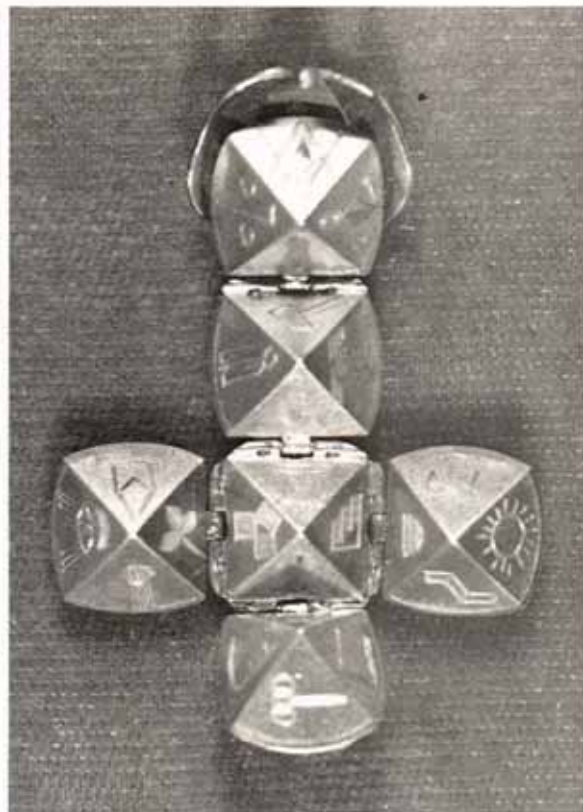
C. CLARK JULIUS, 32°, is a member of the Valley of Harrisburg, Pa., and a collector of Masonic watches and fobs.



Old English Ball



Scottish Ball



Open Ball

Those in the shape of a ball can be opened to form a cross.

3. the shape follows the pattern of a formee or Maltese Cross.

This is unusual since none of these stand out as significant in the symbolism of Ancient Craft Masonry. The relationship between these and the Commandery, however, is more obvious. The convenience of common dies would be an explanation and supposedly would explain why these same features are seen in the charms of other fraternal organizations. It is believed that at least 20 different dies of various sizes were made. When a person went to his jeweler, he selected the design he wished and had it made up individually. I have seen at least 500 fobs and have only

Continued on page 6



A unique English gold fob (1½ inches long) is triangular. Masonic emblems are revealed on the many parts that fan out.



The oldest fobs were on a black ribbon. The watch was attached to a clasp at the top of the ribbon and the fob hung from an adjustable clasp near the middle. this one is dated 1860.



MASONIC TIMEPIECES

Continued from page 5

seen two which are alike. By far the most interesting fobs are the gold English Masonic Balls.

In this category there are four types: the Scottish, Old English, New English, and German. This ball comes in many sizes from the smallest (1 1/64) to the largest (1 inch). The Scottish ball has a small lacy emblem G, hinged on the top. The Old English has four claws on four sides which fasten to the sides. The New English has a small knob on the bottom which releases the ball. All three, when opened, are small triangles formed together in a compact ball and when opened form a small cross. Each one of the small triangles has a foreside and each side is engraved with different Masonic symbols.

The most unusual and baffling fob is the gold, five-sided pyramid which is one-inch long and when opened forms a five-sided star two-inches long, numerous Masonic emblems appear on all insides. The one shown appears to be from England, as it has an old, ancient cast and pattern to it.

Another unusual and baffling fob is a gold 1/2-inch cube which is held together like the gold balls, with four claws. When opened up this fob forms a cross with Masonic emblems on all sides of the cross. It is also of English origin.

The oldest watch fobs were on a black ribbon with two parts attached to the ribbon. One had a clasp to hold a pocket watch and near the middle, the other was a slide part to hold the fob. They were mostly gold-plated and were manufactured in the United States around the 1850's. The oldest one in my col-

lection is a unique piece in that only several were made. The fob part is in a one-inch square held by two parts of the square with the one corner on the top. The center is round and is a working compass. The compass is a square with a "G" in the center. It is dated 1860.

The next fob to appear in the jewelry stores was a fob in gold, one-inch square with a Knight's head holding the square Maltese Cross and a Square and Compasses with a blue "G" in the center. Then came the 1 1/4-inch gold fob with blue trimming and open center with the usual square and compasses and a large "G."

This was followed by the Black Maltese Cross and Knights Templar symbol. Later came the fobs that opened up to display York Rite, Scottish Rite, and Shrine emblems. These fobs appeared from 1860 to the early 1900's.

Basically the watch fob has joined the pocket watch in fading into obscurity because of the popularity of wrist watches.

Front



Back



Open

This multi-hinged fob carries emblems from the York Rite, Scottish Rite, and Shrine.

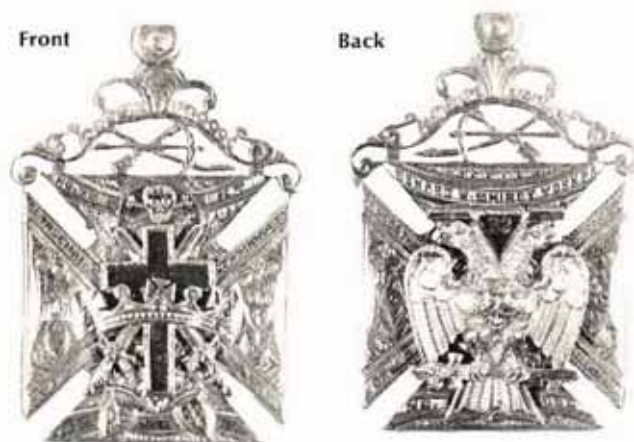


This very large gold fob has blue and white enamel outlining emblems of ancient craft Masonry.



Early gold fobs with blue trim.



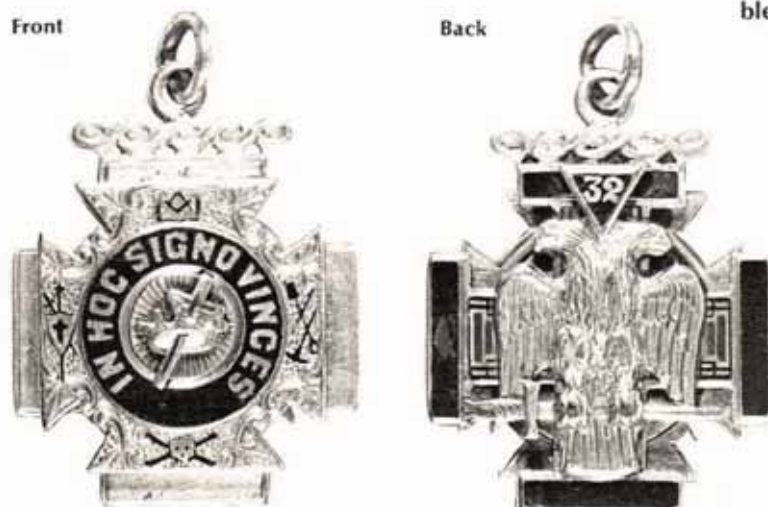


A Knight Templar emblem on the front of this elaborate gold fob contains a red cross. The double eagle on the back opens up to reveal a Chapter keystone inside.

Gold surrounds a multi-colored breastplate on the front, while a keystone on the back contains a diamond in the center.



A one-dollar gold piece is inside this fob with a Commandery insignia on the front and a Consistory emblem on the back.



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First Lady Gowns

A collection of historic gowns worn by 30 wives of U. S. Presidents will be on display through August 28 at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. The gowns, replicas of those in the Smithsonian Institution's First Lady Collection, are on loan from the Chicago Historical Society, the only institution to own copies of the originals.

The earliest, dated 1789, is a gown worn by Martha Washington, made in salmon-pink faille, hand-painted with designs of American wildflowers and insects.

The wife of the President of the United States always has been in the public eye. Her manner and her dress have been carefully scrutinized by both the public and the press during her years of service as the nation's official hostess.

The "First Lady Gowns" exhibit is an excellent introduction to the history of the wives of American Presidents. Dating from 1789 to 1983, the gowns



(Below) Gowns worn by the wives of Presidents Truman, Franklin Roosevelt, and Hoover. (Above) Gowns of First Ladies Harding, Coolidge, and Wilson.



also provide a parade of nearly 200 years of fashion history in America and reveal something of the individual personality and taste of the owners.

The Chicago Historical Society's Collection of First Lady Gowns began with 17 gowns, from Mary Todd Lincoln to Jacqueline Kennedy, reproduced in the 1950's for Evyan Perfumes from the originals at the Smithsonian. The gowns were later presented to the Chicago Historical Society in 1963 by the late Baroness Diana Westall von Langendorff as a gift of Evyan Perfumes of New York. The Baroness (Miss Evyan) had commissioned the replicas in the late 1950's to tie in with the promotion of the Evyan perfume, "Great lady."

Sixteen gowns in the collection were made by Mme. Barbara Karinska, an outstanding costumer. Jacqueline Kennedy's inaugural ensemble and two recently added pre-Civil War gowns of



Mrs. Lincoln's gown

Abigail Adams and Jane Appleton Pierce were made by Miss Ann Lowe, who also designed Mrs. Kennedy's debutante gown and wedding dress. The collection also contains replicas of Mrs. Lyndon Johnson's and Mrs. Richard Nixon's inaugural gowns, made possible by Baron W. Langer von Langendorff. Mrs. Johnson's gown was made by the creator of the original, American designer John Moore. Enough satin fabric was woven for her "Yellow Rose of Texas" ensemble so that the duplicate could be made for the Chicago Historical Society. Karen Stark of Harvey Berin, designer of the original, made Mrs. Nixon's gown for the Society. The jewel-encrusted jacket is the same one Mrs. Nixon tried on when she chose the ensemble.

Duplicating many of the First Lady gowns involved time-consuming research and in some instances, special fabrics had to be woven.

The Museum of Our National Heritage exhibit has added several gowns worn by Mrs. Kennedy on loan from the Kennedy Library, a dress from the Ford Museum worn by Betty Ford on the occasion of a state dinner in 1974 for Anwar Sadat, and a gown worn by Mrs. Nancy Reagan in 1982, on loan from the Metropolitan Museum, designed by Jean Louis Couture.



The Malakasian family, Dikranagert, Ottoman Empire, 1911. Photo from the collection of Ruth Thomasian's Project SAVE.

Armenians in America: Viewing the Family Album

Currently showing at the Museum of Our National Heritage through October 2 is an exhibit of photographs collected from Armenian-American communities.

"A Look at Ourselves: Armenians through the Camera's Eye" was organized by Ruth Thomasian of Project SAVE in cooperation with the Museum of Our National Heritage and the Harvard Semitic Museum.

The more than 100 reproductions of vintage and modern photographs taken from the family albums of Armenian-Americans have been organized to offer an opportunity for Armenians and others to better understand their heritage and culture. The photographs from 1859 to the present, are complemented by text and a few objects, such as costumes, photographic equipment and memorabilia, which further document the Armenian experience.

Ruth Thomasian began Project SAVE (a project to preserve Armenian history through the photograph)

in 1975 while working with older generation Armenian-Americans. Through them and others, she has been able to locate and document photographs with personal accounts. Due to this ability to gather important first-hand documentation, she has been able to identify and date the people and places in the photographs, the important events, situations and remembrances of the owners. In many cases, she has been able to trace certain families from the old country to their realized "dream of America."

The exhibit contains a broad range of subject matter from both the old country and America. The photos are grouped under the subject headings of family, religion, education, people working, recreation, the military, refugees and immigrants, cities, towns and villages, and the massacres. The exhibit encourages visitors to treasure their own family photographs and to save them as fragile records of the past.

Understanding The World of Youth

By RICHARD E. FLETCHER, 33*

A headline in a major U.S. newspaper read: "The U.S.—It's No Place to Raise a Family."

What a sad commentary on our time. Reading the article the thrust was on young people who have "gone bad." Used as illustrations were the cases of two young men. One shot the president of the United States in 1981, the other was the son of a U.S. Supreme Court Justice arrested and charged with selling drugs.

Fortunately, these sad stories still happen so infrequently as to make the "news." When they become so routine as to be no longer newsworthy, then we will have cause for total despair.

The most important part of the article, however, dealt with the current national attitude which downplays the concept of individual responsibility. It is in the area of responsibility, particularly as it relates to young people, that we should direct our attention.

In a less dramatic vein, let's look at two more stories of troubled youth.

In the city where I live these two stories were part of a report on a low-income project that had a high crime-rate record. To quote the report:

"Some of the people who live in the area around the project, particularly older peo-



Ill.: Richard E. Fletcher, 32*, is a member of the Valley of Burlington, Vt., and Deputy Grand Master of the Grand Lodge of Vermont.

*'Whenever we are
around young people
we should try to understand
the world as they are seeing it'*

ple, are genuinely afraid of having their homes broken into, or of being assaulted. The project has had a problem with juvenile crime since it opened its doors in 1971."

Story 1

"A 50-year-old mother of nine is a senior in a local university's off-campus B.A. program. Soon she expects to get her degree in social services, specializing in juvenile delinquency. She knows that even as she completes her studies, her son Dwayne is slipping away from her, and fears that one day he will wind up in jail. She explains why Dwayne's worries about peer acceptance stem partially from the rejection he feels from his father. She and her husband are separated, and both feel that Dwayne is more than a handful. The peer pressure at the project tends to limit a mother's authority, she explains. The schools have not been able to handle Dwayne, and Social and Rehabilitation Services have not provided much help. She feels trapped, and hopes that if she can finish school, and get out of the project soon enough, maybe Dwayne will be okay."

The saddest part of this story is the description of Dwayne:

"Dwayne is a thin, quiet kid with big brown eyes who has always—he tells those who bother to ask—just come from 'nowhere,' where he's been doing 'nothing'."

Story 2

"The saddest thing about living at the project, and watching the kids that grow up here, is to see the kids over the course of ten years slowly work their way along so that you know they're going to jail."

These words were spoken by another parent who has lived at the project since it opened in 1971. He has a son who has had numerous run-ins with the law, most recently serving ten days in jail for driving without a license.

This father has a most interesting conclusion for solving juvenile crime. He says:

"I'm sick and tired of people who say it's all the parents' responsibility. Someone's got to come in here like the Pied Piper, and show these kids they care."

The point of these stories is not to suggest that parents are automatically at fault if their children misbehave or commit crimes. But to summarize the two stories used, a young man crying out that "he's coming from nowhere,

where he's been doing nothing," needs more than a parent who feels someone else has to come in like the "Pied Piper, and show these kids they care." It is very important to young people to know that their parents care about them. And they need to know this in a way that does not stifle their "yearning to be free."

At this point, let's divide young people into three categories:

1. Quite normal, reasonably happy, doing their thing, adjusting well to the growing and maturing process.

2. Not quite normal, not really happy, unable to do their thing because they don't know what that thing is, not adjusting well to the growing or maturing process, really don't know where they fit in, unsure of themselves. Just drifting. (Like the young man in Story #1).

3. Problem kids; into real trouble. On hard drugs, committing crimes and totally unable to adjust to life in society. (Like the young man in Story #2.).

Now it is also very important to recognize that young people are inquisitive, impressionable and very often will follow by example. The question is, who is setting that example?

Association with children or young adults must, most importantly, begin in the home. For this relationship there can be no substitute. Today's world defines the home as two parents, single parent, guardian, relative, or institution. Whatever the home environment may be it has the opportunity for the single most important effect on the child.

Next, of course, would be the school. Practical knowledge from the school blended with the home environment start a young person on the road to a well-balanced maturing process.

If the family includes religious affiliation, this adds further dimension to the growing process. Sad as it may be, we have to recognize that many families do not feel that religious affiliation is important. School is mandated by law. Religion is not. So, we are left with the personal choice of the parent or guardian. Obviously, where the choice is to have a religious affiliation the young person has a stronger basis for spiritual growth.

Another area of growth for the young person is in association with youth organizations. These organizations can be divided into church-affiliated, fraternal youth groups, sports, school clubs, community groups, and national groups

such as Girl Scouts or Boy Scouts. The underlying importance, of course, is to bring young people together under adult supervision.

Having described several areas where youth and adults come together, let's look at what very likely is the biggest problem we confront—communication. With the exception of professionally trained people, such as teachers, religious leaders, or youth counselors, perhaps the most difficult barrier that has to be broken between youth and adult

lem kids, need more than adults who "mean well." They need competent, professional help trained to deal with their problems.

The first and second groups are where the greatest number of people can help. Adult association can help by challenging "quite normal kids" to keep them going, and the "not quite normal" to get them going.

The idea is to provide more than financial or meeting room support. That is not to downplay such support which

'Sponsoring youth groups and teaching young people are an important part of Masonry's challenge'

is the communication barrier. We simply are not comfortable talking to each other. What a sad commentary, because we have so much to learn from, and to give to, each other. The learning process for adults has been going on longer so we have gained more knowledge and experience. We have to share this knowledge and experience with younger people who are really searching for the things we have already learned.

As adults we need to share the bewilderment, wonderment, and joy of a young person trying to learn. We need to recognize their shyness at asking, or their reluctance to talk about what they do not understand. Oftentimes, because they do not know the answer, young people will not admit to a need for communication with adults because they are afraid of being laughed at.

From a Masonic perspective, whenever we are around young people we should try to understand the world as they are seeing it, so that in effect we act as big brothers and counselors and advisors.

Also from a Masonic perspective, when we are dealing with the three groups of young people mentioned, we should concentrate on the first and second groups. the third group, or prob-

is obviously needed, but to suggest that working together is the dimension we most neglect and one that needs to be improved. "Challenging" young people can best be done by encouraging them in what they are doing. Adults should "encourage" youth to strive, to be constantly improving—improving in studies, in sports, in music, in ritual work or whatever interests the young person is pursuing.

One of the most important keys to doing this is to talk to young people wherever and whenever possible. And most importantly, *talk at their level!* It's very important that young people, in addition to talking to an adult, also understand what we try to say to them!

Sponsoring youth groups and teaching young people are a very important part of Freemasonry's challenge. If Freemasons are not involved in setting examples for and, just as importantly, helping to teach young people, could we not fairly ask: *In God's Name Why Not?*

The United States really is a good place to raise a family. It just needs more participation from adults to make it even better! As Freemasons we also must play our part in this most important undertaking.



One of the largest fobs in the Julius collection is 1 3/8 inches in diameter. The Commandery emblem on the front includes five diamonds and the 32° emblem on the back has a .65 point diamond. Inside are many York Rite and Scottish Rite emblems.



This hinged fob contains Scottish Rite emblems inside, while the outside displays the 33° emblem. A red crown sets on top.

The clock-wind gold Masonic keys are a scarce item. They were used by their owners to wind watches.



MASONIC WORD MATH

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

(ENTERTAIN) + (CLUE) - (CLEAR) +
(ANCHOR) - (NOTCH) + (TELEVISION)
- (LEAST) + (PRAISE) - (TAN) +
(TRACTOR) - (RIVER) + (WATCH) -
(OPINION) - (WASTE) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: TROWEL



'Anti-Masonic Party'

Reviewed by ALPHONSE CERZA, 33°

THE ANTI-MASONIC PARTY IN THE UNITED STATES, 1826-1843, by Dr. William Preston Vaughn. The University Press of Kentucky, Lexington, Ky. 40506. 244 pp. \$16.

In the year 1826 a William Morgan disappeared in the State of New York and the Masons of the area were blamed because he had announced that he was writing a book exposing the "secrets" of Freemasonry. Politicians led by Thurlow Weed sensed public interest in the matter and saw an opportunity of using opposition to Freemasonry as a rallying point for persons of many political views to join together to elect candidates to public office. Ordinarily the disappearance of an obscure workman would not have attracted much attention. But beginning in 1798 some clergymen had been preaching in the United States about the evils of "secret societies" and the public mood was ripe for political exploitation with this shibboleth. The announced publication of Morgan's book was not the real cause of the conflagration because many claimed exposure of the ritual had already been published and were obtainable at the time.

While the movement was at its height many books were published against Freemasonry. Later a number of books were published refuting these anti-Masonic books. During the period Masons were persecuted and pressured into abandoning the craft. There have been too many polemic volumes published on this subject with a great deal of misinformation. This volume is the first one

to appear in many years on this subject and is a well-balanced and authoritative presentation. It represents ten years of diligent research by a professional historian.

This fine book explains the origins of anti-Masonry, the background of William Morgan, and the known facts about his disappearance. It explains how the political leaders adopted the anti-Masonic theme, created the first third party in the United States, and called it the Anti-Masonic Party. In various degrees the movement brought Masonic darkness in each of the states but especially in the states of the Northern Masonic Jurisdiction of the Scottish Rite. The national election of 1832 is explained in detail and points out how the victory of Andrew Jackson (a Mason) in every state except Vermont resulted in the practical end of the new Party. In Pennsylvania the Party was kept alive by the effort of Thaddeus Stevens, an ardent anti-Mason. An organization based on the Fatherhood of God and the Brotherhood of Man cannot be kept under suspicion for too long in a free society. By 1843 anti-Masonry as a political movement in the United States came to an end.

One permanent contribution made by this Party to our political system is the use of the convention method to select the candidates for President and Vice-President of the United States. This method was used by the Anti-Masonic Party and has been used to the present time.

This book has been ably researched, is amply documented, is well organized, and is written in an easy-to-read style. It is a well balanced presentation of a neglected part of our history and is the best treatment of the subject written to date.

OTHER MASONIC BOOKS OF INTEREST

At the Sound of the Gavel, a revised edition with a new title (formerly *Special Events in Lodge*) published by Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910. \$2 plus postage.

Masonic Questions Answered by the Courts by Alphonse Cerza, 33°. Revised edition just published by Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910. \$1.75.

The Spirit of Masonry by William Hutchinson. Current edition published in 1982 by Publishers, Inc., 34 Englehard Ave., Avenel, N.J. 07001. \$5.48.

He Makes You Think While He Makes You Laugh

By RICHARD H. CURTIS, 33°

Start with 10 drums. Add some symbols and gongs, and what do you expect?

Noise, plenty of noise.

Place a youngster in front of a drum set and what do you do?

Reach for the aspirin.

Put Rob the Drummer in front of an audience and what do you hear?

First the drum talks and then you hear the drummer talk. Forget the aspirin and the noise. In an entertaining way, he'll make you think while he makes you laugh.

Rob the Drummer is Rob Gottfried, 32°, a member of Level Lodge No. 137, Bloomfield, Conn., and the Scottish Rite Valleys of Hartford and Norwich.

He inherited his beard from the 60's generation—a time when college cam-

puses were turning away from so-called "established" values and were finding the word "protest" as popular as the word "academic." Yet something happened to Rob while he was attending Dean Junior College, Franklin, Mass., during the 60's "rebellion." His father died from lung cancer at the age of 47.

"It made me ask myself some weighty questions," says Rob. "Why did it happen? What are we doing here? What is life all about?"

Rob graduated from Dean and went on to receive a degree with high honors from Quinnipiac College, New Haven, Conn., with a triple major in psychology, philosophy, and music.

His interest in music began at an early age. His late father played saxophone and clarinet with some well-known names—Woody Herman, Paul Whiteman, Ray Kinney. He also received encouragement from a music teacher in the West Hartford public schools.

Since that time he has won the "best drummer of Rhode Island" award in eastern regional competition at Providence and was among the top five national finalists for "best rock drummer of the United States."

His interest in Masonry was inspired by his father and two grandfathers. The philosophy in the Masonic degrees, he feels, is a tremendous message to give to the world. He uses the uplift from the principles of Masonry as the basis for his commentary during a performance.



"Mr. Drums" Buddy Rich with Rob the Drummer.



His audiences vary widely from elementary school groups to college and adult groups, and he gears his remarks accordingly.

Put him in front of young kids and he gets their attention with the sight and sound of the drums. The audience gets excited over the noise, the speed, the precision. Then he hits them with his message—the importance of a positive attitude toward life. He talks about the need for practicing in order to play the drums well and then relates it to other things in life using their language to emphasize determination and goal-oriented thinking. “I want kids to think about the value of life and the need for a strong mind and spirit,” he says.

Set him before a college audience and the discussion gets quite deep between the roar of the drums. “We still look at life with a positive attitude but we might get onto the subject, for instance, of heredity versus environment so far as our goals are concerned.”

Some adult audiences might have difficulty getting through the beard. Says Rob, “I really want them to judge me on my spiritual aspirations rather than superficiality.”

The percussionist is sponsored by Synair Corporation of Somers, Conn., as well as Ralph C. Pace, a manufacturer of practice drum sets in White Plains, N.Y.

Rob the Drummer has appeared on public television’s “Sesame Street” and other children’s shows and has made guest appearances on “Entertainment Tonight,” “Ring Around the World,” “PM Magazine,” and MTV.

Surrounded by his set of 10 “see-through” drums with a bevy of gongs and whistles, Rob becomes five people at once using his hands, his feet and his head. Put them all together and you have a man on the move with a tremendous outlook on life.

Among the Masonic Giants

By EDWARD Y. SMITH, 33°

Who was George F. Fort?

Why should we as Freemasons be particularly proud of his writings and his accomplishments?

How quickly are deeds forgotten and worth ignored!

The latter half of the 19th century abounded with Masonic literary giants including men whose works are still regarded for their accuracy and truthfulness (such as Robert F. Gould and William J. Hughan) and others whose works have not stood up well against the inquiry of the years (such as Albert Gallatin Mackey and Robert G. Folger).

In Southern New Jersey there lived a literary giant by the name of George F. Fort, whom Henry W. Coil assessed as "America's first outstanding Masonic student."

Today, over 100 years after the publication of his acclaimed work, *The Early History and Antiquities of Freemasonry*, in 1875, acknowledgment of his contribution is limited to a line or two found in reference books or a thought in the minds of those who may recognize his worth as a Man and a Mason. Yet some of his contemporaries who wrote with less accuracy but with a more florid



GEORGE F. FORT

style are still remembered for their "outstanding contributions to the fraternity."

Brother Fort was born at Absecon, N.J., about 1843, the son of the Rev. John Fort, an itinerant Methodist minister who rode a circuit extending from Absecon to Williamstown (then Squankum) and to Clayton (then Fislerville), N.J.

His was an old colonial family who settled at Pemberton, N.J., in 1669. Until the birth of his oldest brother, every preceding member of that family was born on the family homestead, but his father heeded "the call of The Lord" and left the farm to enter the ministry.

George was named after his uncle, Dr. George Franklin Fort, who served as Governor of the State of New Jersey from 1851 to 1854. The similarity of their names has caused his writings to be attributed as those of his more famous uncle, but such was not the case.

George read for the law with Abraham Browning, then a foremost lawyer of New Jersey. He was admitted to the bar in November 1866, and established his practice in Camden, N.J. It was said that while he had a good practice, his talents were more of a literary nature.

Through constant study he became proficient in 17 languages and dialects. He was a student in its fullest sense, and his outstanding ability commanded wide influence and respect.

His life, however, was one of contradictions. He was a successful lawyer who gave up the practice of law, an involved Freemason who withdrew from participation in most parts of the fraternity, a respected author who ceased to write. It is possible that a chronic asthmatic condition precipitated his withdrawal from activities that he knew and loved.

He was raised a Master Mason in Camden Lodge No. 15, on December 29, 1868, at the age of 23, and demitted in 1870 to become the Charter Senior Warden of Trimble Lodge No. 117, also at Camden and its second Worshipful Master in 1872, at the age of 27.

In 1871 he joined the Scottish Rite and the Royal Arch Chapter, both in Camden. Regrettably, his membership terminated in each of the two Rites in 1880 and 1881.

His most famous book *The Early History and Antiquities of Freemasonry*, went through three editions and numerous printings. It was regarded as a standard history of Freemasonry and was recognized by the *Encyclopaedia Britannica* as an authoritative source upon Masonic subjects.

He further served his lodge as Secretary for the year 1873, and was honored by The Grand Lodge of New Jersey by appointment to the office of Senior Grand Deacon on January 17, 1878. Curiously, following his death, the Grand Lodge took note of his passing, but made no reference to his former service in that office.

He traveled extensively in Europe and spent nearly a year visiting cathedrals, churches, and temples in the



Ill.: EDWARD Y. SMITH, 33°, is the Secretary for the Scottish Rite Valley of Southern New Jersey.

Henry Coil rates George Fort as 'America's first outstanding Masonic student'

development of his research. While in Europe he visited York Lodge No. 236 of England, whose membership elected him an honorary life member and presented him with a certificate of membership that survived into the present century.

His writings continued, at least, to 1885, and he was also noted as the author of *A Critical Enquiry into Conditions of the Constitutional Builders and their Relation to Secular Guilds of the Middle Ages*, 1884, and *A Historical Treatise on Early Builders' Marks*, 1885. *The Medical Economy of the Middle Ages* was recognized in 1909 as "the only complete history of medicine as a cult ever written." But it is his most famous work, *The Early History and Antiquities of Freemasonry as connected with the Ancient Norse Guilds and the Oriental and Medieval Building Fraternities*, that secured a preeminent place for him in the pantheon of Masonic historians.

It is difficult to distinguish the real worth of George Fort's work. His writings appear at first glance to be no better, or no worse, than those of his contemporaries. The most logical conclusion, however, is that his writings seem to be based on factual historical research, and not written from supposition, or colored with an overenthusiastic pen.

His Masonic book contains 37 chapters and about 500 pages. The preface, in the author's own words, attempts to explain his continuing desire to arrive at a truthful conclusion, a reliable history, with no legend or tale included which might support what was, to him, the preposterous claim of many writers to trace the founding of the fraternity back in time to the Temple of Solomon or the Garden of Eden. He endeavored to support his conclusions with an undisputed and sound historical base.

He described his work with these words:

"To commence with a narrative of the state of fine arts at the decline of the Roman Empire, and also of the propagation of architecture and its kindred sciences by bodies of builders, who developed into the Middle-Age Freemasonry, whose history is carried down to the formal extinction of this society as an operative brotherhood, in the year 1717."

The first portion of this treatise, *The Early History*, is an interesting and entirely plausible account of the development of the early rudimentary associations of builders and craftsmen of the Byzantium era into the complex Guilds of Operative Masons of the late middle ages.

He concluded that the legendary history of Freemasonry could be traced directly backward through the Grecian builders corporations to an Eastern origin, while the elements and appointments of Lodge organization could be traced directly to a Gothic, medieval, origin.

The second portion, *The Antiquities*, demonstrate his attempt to support his conclusions by means of a detailed statement of fact.

In short, he wrote in a style that is difficult to comprehend.

Somewhat of an evangelist, he patently declared his hope that the work would find its way into the hands of those who were not members of the fraternity. It was not, however, an expose, but rather a scholarly work.

His concluding words in the third revised edition raise an interesting thought. By tracing the use of the word "Mason" from the root, Mace or hammer, through the Teutonic Megin, the Italian, Mazza, the French Macon; and by the juxtaposition of the French word Frere with Macon, "Brother Mason," he suggested the modern word "Freemason" was thus formed. Could this interpretation be the real meaning of the word "Freemason" and not the traditional tale of a stonemason "free" to travel and work throughout the land, or one who worked in the "free" cutting or carving of the stone?

George Fort died on March 30, 1909, in Atlantic City, N.J., and was buried a few days later at Pemberton in the Methodist Cemetery near the old homestead. He had no children; a widow and brother were his immediate survivors. Officers of Trimble Lodge No. 117, F. & A.M. acted as pallbearers and performed the final ritual at the grave.

In 1921, Trimble Lodge commemorated its 65th Anniversary with a celebration which included the installation of a bronze tablet, now lost, erected on the wall of the lodge room of the Camden Masonic Temple on 4th and Arch Streets, immediately inside the inner door, that place within the lodge which represents the beginning of the search for true light and knowledge for all Masons.

It read: "In Memory of Brother George F. Fort, P.M., whose services in behalf of the Craft in compiling his celebrated work, *The Early History and Antiquities of Freemasonry*, won for him worldwide fame and recognition. Charter Member of Trimble Lodge No. 117, F. & A.M., New Jersey."

How appropriate a location to recognize and do honor to "America's first outstanding Masonic student!"

OUR READERS RESPOND

Utopias

I enjoyed the article on "American Utopias of Yesteryear" (Jan. 1983) mostly because my mother was directly related to one of the founders of the Harmony Society of Economy, Pa.

According to *A History of Monaco* published by the Historical Society Committee on the Centennial, 1940, "John Trompeter (Trumpeter) born in Wurtemberg, Germany . . . came to this country in 1805 and in 1814 his whole family joined the Harmony Society."

Knowing that you are a stickler for facts and authenticity, I wondered why the discrepancy in the "founding of the Old Economy Village home of the Harmonists in 1825" and the date of "1814" given in the centennial publication.

Harry Barber, 32^o
Daytona, Fla.

Editor's note: Economy was the third and final home of the Harmony Society. The Society itself was established at Harmony, Pa., in 1805. To gain the advantage of water and transport, the members of the Society moved to Indiana in 1815, but returned to Pennsylvania in 1825 to build Economy Village.

The Texas way

What a great record for Brother Malvern Marks to be the installing officer of his lodge for the 60th time ("Footnotes" Jan. 1983). I know they do things in a big way in Texas, but from the time Brother Marks joined Lodge No. 148 in 1912 until he was a charter member of Lodge No. 1183 in 1921 were there that many lodges or is there just one "one" too many? If not, then what is the number of the last Lodge as of this date?

Haines N. Jamison
Norristown, Pa.

Editor's note: That's the way they do it in Texas. Holland Lodge No. 1, Houston, was established in 1838. Brother Marks' "mother" lodge (No. 148) dates from 1855. Lodge No. 1183 was instituted in 1921. The youngest Texas lodge, instituted in 1980, is Aubrey Earl Hope Lodge No. 1446, Hutchins.



Time to Plan

Newspaper editorials, essay contests for students, programs for Scottish Rite families, radio and television announcements, proclamations by governors and mayors, and church services were all part of the second annual observance of Scottish Rite Masonic Family Life Week this past November.

According to a report issued by Sovereign Grand Commander Stanley F. Maxwell, 33^o, over half of the 112 Valleys of the Northern Masonic Jurisdiction took part.

One Valley, for example, conducted an extensive program. Awards were presented to six outstanding Masonic families with local newspapers carrying stories and photos of the presentations. Public service announcements on the importance of the family were used by two TV and 15 radio stations.

In addition, 25 newspapers published stories, editorials and pictures on Family Life Week, while the mayors of nine communities issued proclamations.

Commander Maxwell indicates that "Scottish Rite Masonic Family Life Week is making an impact in our communities." He feels that this is "one way the Masonic fraternity can help build renewed belief in family values."

Family Life Week in 1983 will be observed the week of November 20-26. This year's theme will be "Bringing Us Closer Together."

"Our goal is to have an active Family Life Week program in every Valley," the Grand Commander states. Valleys are now appointing chairmen and in the next few weeks, special 1983 Family Life Week kits will be sent to each Valley so that planning for the fall program can begin early.

"With a growing interest in Family Life Week, I think we will see a tremendous effort this year," indicates Commander Maxwell. "We are letting people know that we believe in the family and we are willing to do our part to strengthen it."

Face-watching

I found the article "Masonic Timepieces" by C. Clark Julius, 32^o (Jan. 1983) very interesting and rewarding.

Much to my enjoyment, I own a "Wal-tham" Triangle Masonic wrist watch as pic-

tured on page 7 of that issue. It is of interest to note that the quotation on the face of the watch near the bottom should read: "Love your fellow man, lend him a helping hand," rather than as indicated in the article.

Wilton C. Anderson, 32^o
Hopedale, Mass.

Footnotes*



***Trends.** In an attempt to keep pace with current technology, we have installed a new piece of equipment at the Supreme Council headquarters. The arrival of a Quadritek 1400 phototypesetting system manufactured by Itek Graphic Systems has provided us with the capability of setting type for not only this magazine but also a long list of Supreme Council needs including the Proceedings of the Annual Meeting. Using a series of microcomputers, the system will read, file, store, and retrieve material via floppy disks. Future applications include the capability of exchanging data with word processors and mainframe computers either directly or through telephone modem link up.

Our secretary, Luella Nordstrom, has been trained to use the equipment and is the principal operator of the system. Since the typesetter was installed, we have been able to eliminate several steps on our way to the press, and now provide the printer with "camera-ready" pages.

Needless to say, we're excited about not only its current use but also its future application.

***85-year Mason.** The first 85-year membership recognition in the history of the Grand Lodge of Ohio was presented in January by Grand Master Vernon E. Musser to Dr. Albert F. Linscott, 32°, a member of the Scottish Rite Valley of Columbus.

Dr. Linscott, 106 years old and a member of Marion Lodge No. 70, had been the first Grand Lodge recipient of an 80-year award five years ago.

The presentation was made in Indian River, Michigan, where Dr. Linscott now resides.

Since no regular pin or award has been adopted by the Grand Lodge for 85-year members, the Grand Master commissioned a special set of wooden bookends to be created, with the Grand Lodge seal and information on Dr. Linscott's Masonic career carved on them.

Brother Linscott was born April 18, 1876. He was raised a Master Mason in 1898 in Amesville Lodge, No. 278. He affiliated with Marion Lodge in 1902.

***Keeping posted.** A new informative newsletter about the George Washington

Masonic National Memorial in Alexandria, Va., is now being published.

The first issue describes many of the improvements which have been made in the 333-foot-high building over the past year, as well as historical information on both the Memorial and George Washington.

The publication, which is being sent to interested persons without charge, is designed to let Masons know more about the Memorial. To receive the newsletter, send your name and address to George Washington National Masonic Memorial, Public Relations Office, 440 Hancock St., Quincy, Mass. 02171.

***Good defense.** A recently passed Delaware law provides for a reduction in the auto insurance premium for those who successfully complete a defensive driving course.

In March, the Scottish Rite Valley of Wilmington made the eight-hour course available to members and their families. Classes were held at the Scottish Rite Cathedral and the instructor was furnished by the local chapter of the American Association of Retired People.

***Counting pennies.** Ohio's first new Masonic lodge in four years was officially constituted in November. Located in Vienna, Ohio, the new lodge is temporarily meeting in nearby Girard until a new Temple can be completed.

The name of the lodge—Copper Penny Lodge No. 778—is unique. At an early organizational meeting, all decided to throw in pennies for a fund to purchase a building and lease some land. It will take more than pennies to complete the project, but the initial thrust provided an incentive and a name.



RICHARD H. CURTIS, 33°
Editor

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