

THE NORTHERN LIGHT

A WINDOW FOR FREEMASONRY

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16



BENNETT



The World 'Outside the Box'

The pressure to think "outside the box," as they say, is increasing daily. Because we are guided by our experience, we tend to stay with what we know. For example, one astute observer, Regis McKenna of Silicon Valley fame, calls attention to the names we give to new technology. Railroad engines were first known as the "iron horses" and the early automobiles were called "horseless carriages."

We haven't stopped the practice of giving new technology names out of the past. Ask yourself where the word "computer" came from. Not so long ago in the back rooms of businesses were employees who did the computations. They were known as "computers."

Industry spends tens of millions of dollars each year on ways to help employees learn to think "outside the box." The goal is to set them free to come up with innovative ideas for new products and services, as well as ways to improve productivity and reduce costs. In a little book, *Get Out of Your Thinking Box*, Lindsay Collier offers 365 fascinating suggestions to "brighten your life and enhance your creativity."

Mr. Collier's suggestion number 276 for becoming more creative should be of particular interest to Masons. It goes like this: "Concentrate on thinking about everything nobody else is thinking, or going where nobody else is going." Not only is this a fascinating thought, but it's an accurate definition of Freemasonry and the Scottish Rite.

Following paths that others ignore is the story of our fraternity. We've never looked backward. In fact, just the opposite is true. Using new architectural techniques such as the flying buttress, the master masons of the middle ages constructed cathedrals with interior space that was larger and more magnificent than anything the world had seen. These innovations also made it possible to build spires that must have seemed to the nearby villagers as reaching to the heavens.

It was a commitment to learning that set the first symbolic lodges apart. Freemasonry knew that those with an education would be prepared for the future. The Masonic spirit is one of thinking what no one else is thinking and following new paths.

Long, long before others took seriously the responsibility of making certain senior adults have a place to live with dignity, there were Masonic Homes across the nation. It was on Freemasonry's Trestle Board that assisted living and nursing care

were designed. It's no exaggeration to say that the most current concepts in assisted living have Masonic roots.

The idea that no one should be excluded from quality healthcare was an idea developed by Masons. Whether it was the hospitals for children and the burns institutes sponsored by the Shrine or the Scottish Rite hospitals in Georgia and Texas, we were leading the way.

Today we continue the tradition of concentrating on thinking about what others ignore and following paths others have yet to discover. Our exciting, innovative 32° Masonic Children's Learning Centers are nothing less than symbolic cathedrals pointing to new possibilities. We are leading the way in helping youngsters overcome learning disorders by bringing the research and expertise of dealing with dyslexia, for example, to benefit these young lives.

This is the same tradition that led us to support schizophrenia research starting 65 years ago at a time when those with this disease were locked in the infamous back wards of mental hospitals. Thirty years ago, Scottish Rite leaders realized that the 200th anniversary of the nation's founding should be more than a celebration, and we created a permanent legacy with our museum and library in Lexington.

While others are just beginning to learn how to think outside the box, this is a long established Masonic heritage. We're on solid ground when we look forward and break new ground. Maybe we can take advantage of this wonderful tradition to find new ways to communicate with our members and to involve them in the life of the Scottish Rite. Perhaps we can think outside the box when it comes to developing new programs and reaching out to grow our membership.

Every Mason should take pride in this unique and wonderful tradition of innovation. While just about every organization is battling to break free of constraints to more fully embrace the future, our history has prepared us to face challenges and welcome new opportunities. We need only to remind ourselves of who we are and what we have accomplished to be prepared to continue leading the way.



ROBERT O. RALSTON, 33°

Robert O. Ralston

Sovereign Grand Commander

SUPREME COUNCIL, 33°
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Ted Lyons played for the Chicago White Sox from 1923-42, and author Joseph E. Bennett, 33°, recounts his career. Story on page 4.

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The 'Black Sox' Legacy

By JOSEPH E. BENNETT, 33°

Pitcher Ted Lyons was the mainstay during Chicago's recovery

The greatest scandal in major league baseball festered for a year before it exploded over the heads of the American public on Sept. 28, 1920. A coterie of eight Chicago White Sox players stood at the epicenter of the disgraceful disclosure, which revealed that the World Series of 1919 had been deliberately forfeited to the Cincinnati Reds.

The guilty participants in the conspiracy agreed to throw the World Series in exchange for a total of \$70,000. The co-conspirators were certain gamblers who planned to profit handsomely by betting on a sure thing.

Even though the scheme was executed as planned, major league baseball eventually extracted full retribution for the treasonable actions of the guilty players. The consequences of their perfidy reverberated throughout the United States, and dictated two decades of agony and humiliation for the Chicago club.

The personality on which we focus here was a mainstay of the White Sox throughout those gloomy years of recovery. He was a player whose name meant as much to Chicago's



in 1923, and he had no option except to endure the consequences visited on the team because of the guilty conspirators.

The White Sox were the finest team in baseball and a heavy favorite to defeat the Cincinnati Reds in the 1919 World Series. Their awesome lineup boasted the great "Shoeless" Joe Jackson, an outfielder and hitter of legendary proportions, and Eddie "Cocky" Collins, a premier hitter and one of the best infielders the game had ever known.

Their vaunted pitching duet included Ed Cicotte, a knuckle-ball wizard who had amassed a formidable lifetime record and a mark of 29 wins against seven losses in 1919. His left-handed counterpart, Claude Williams, with 23 wins and 11 losing efforts in 1919, was likewise viewed as unbeatable.

Interest in the World Series that year was so intense that the schedule of games was expanded to nine, requiring five wins.

Unexplained pitching lapses in fielding and control doomed the White Sox in the first two games, as Cicotte and Williams both succumbed to the Cincinnati team.

The few bright spots in the World Series were the performances of Eddie Collins at second base, Ray Schalk's brilliant catching, and little Dickey Kerr's two sparkling pitching victories in the third and sixth games. Although Joe Jackson's potent bat accounted for a series average of .375, he didn't hit when it counted most.

Comiskey Park as that of Babe Ruth's to Yankee Stadium.

He was Theodore Amar Lyons, a brilliant pitcher who struggled his entire career to lift the White Sox out of their perennial second-division quagmire.

The stage was well set before Lyons joined the Chicago organization



Ill. JOSEPH E. BENNETT, 33°, was active in the Scottish Rite Valley of Cleveland before retiring to Texas in 1988. He now spends time writing for a number of Masonic publications.

The Chicago White Sox lost the World Series in eight games, winning only three times. The Cincinnati Reds were the world champions.

Predictably, the entire sports world was puzzled over the Chicago performance in the World Series, and rumors persisted that something sinister had influenced the outcome.

Nothing definitive surfaced until Jimmy Isaminger, a sports writer for a Philadelphia newspaper, broke the story on Sept. 20, 1920. He named eight White Sox players as conspirators in a plot to lose the World Series. He singled out Arnold Rothstein, a notorious underworld character, as a major figure in the illicit scheme.

The players accused of deliberately throwing the World Series were pitchers Ed Cicotte and Claude Williams, outfielder Joe Jackson, first-baseman Charles "Chick" Gandil, shortstop Charles "Swere" Risberg, third-baseman George "Buck" Weaver, outfielder Oscar "Happy" Felsch, and utility infielder Fred McMullin.

The revelation was a scandal of catastrophic proportion and it generated immediate action.

Charles A. Comiskey, owner of the White Sox, suspended all eight of the accused players until the charges could be resolved. The suspension decimated the Chicago team. They were in the midst of a pennant race in the American League, and it was near the end of the season.

The major league community sympathized with Comiskey's predicament, and the *Boston Herald* reported that Colonel Jacob Ruppert, owner of the New York Yankees, placed his entire squad at the disposal of the White Sox owner. Ruppert was certain the league would allow the White Sox to accept his offer, if it meant protecting the Chicago standing. It was a magnanimous gesture, but one which was not accepted.

A grand jury was impaneled, and the eight players named were indicted. A weeping Ed Cicotte confessed to the grand jury and implicated the other seven. He stated that he had discovered

\$10,000 under the pillow on his bed — the reward for betraying his team. Joe Jackson admitting receiving \$5,000 of a promised bribe of \$20,000. Chick Gandil

During the scandal, the media referred to the Chicago team as the "Black Sox"

collected \$20,000. The only member of the eight not directly implicated in throwing the series was Fred McMullin. He knew of the conspiracy, but kept silent. All were bound over for trial.

Arnold Rothstein willingly appeared before the grand jury, protesting his innocence in the affair. He was never tried. Eventually, he was assassinated for welshing on a debt of \$320,000 alleged to have been due to a pair of west coast gamblers. Arnie's sudden demise occurred on Nov. 4, 1928.

The trial of the "Black Sox" players, as they were christened by the media, convened in June 1921. After extensive testimony, the sympathetic jury acquitted all of criminal charges. However, the trial was not the end of the players' woes.

Earlier in 1921, the major league owners had signed Federal Judge Kenesaw Mountain Landis to contract as Commissioner of Baseball. Landis demanded and received supreme authority over the game, with sweeping powers to regulate its administration and mete out punishment for infractions. Immediately after the trial concluded, he issued an edict banning the eight players from organized baseball for life.

Judge Landis' stern judgment against the eight players who had defamed the sport preserved the integrity of baseball and retained the respect of the American public. The down side of the entire affair was the fact that the Chicago White Sox team was in tatters. Only a handful of players with outstanding talent remained. Of course, Eddie Collins survived unscathed, and continued his sterling performance for several more years. His tenure lasted through the 1926 season; his final two years in Chicago were as player-manager. Collins was traded to the Philadelphia Athletics in time for the 1927 season.

It is worthwhile to point out that Collins was a member of Oneonta (New York) Lodge No. 466. Another prominent member of the battle-scarred White Sox team was catcher Raymond Schalk. He was a member of Litchfield (Illinois) Lodge No. 236. Both of those brethren were eventually inducted into Baseball's Hall of Fame; Collins in 1939, and Schalk in 1955.

Veteran outfielder Harry Hooper was also acquired by the White Sox in 1921 to strengthen their decimated ranks. He was nearing the end of a long and illustrious major league career when he came to Chicago. Hooper was inducted in the Hall of Fame in 1971.

Plucky Dickey Kerr, a pitcher of great promise, posted an impressive record of 19 wins against 17 losses in 1921, but closed the season with a career-ending arm injury.

The team faced the 1922 season doomed to a steady decline into the league's second division. It seemed that the White Sox might never again reach their previous exalted position.

Two new players came to Comiskey Park at the beginning of 1923, as part of the rebuilding process of the shattered team. Willie Kamm, a brilliant third-baseman from the San Francisco Seals, was purchased for \$100,000. ➤

The Chicago White Sox were a shattered team when Ted Lyons arrived

► The other addition was a young rookie fresh out of Baylor University in Waco, Texas. He was Ted Lyons, a promising young right-hander who would become a perennial pitching star for the White Sox; one who would add a new dimension to the concept of team loyalty, longevity, and excellence.

As it turned out, his physical and athletic qualities were equaled by his reputation for being the most likable person who ever played at Comiskey Park. Ted was a man without enemies. He always displayed a "Will Rogers" personality — he never met a man he didn't like.

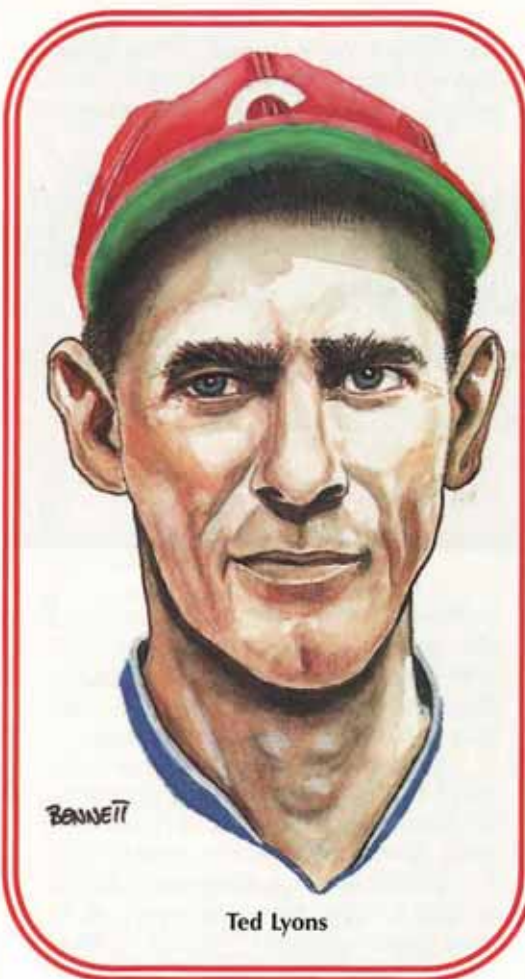
One other distinguishing characteristic of the young college star was that he was a Freemason when he came to Chicago, and he embodied the very highest tenets of the craft.

Lyons was born in Lake Charles, Louisiana, on Dec. 28, 1900. Today his immediate family is gone, and the nearest living relative is Elton Lyons, a nephew living in Vinton, LA. Elton, a former minor league baseball player of considerable skill, became Ted Lyons' close associate during his waning years. Little remains today of the Lyons family history for posterity.

The future pitching star grew to manhood near the mouth of the Sabine River, which establishes the boundary between Texas and Louisiana. After graduating from high school at the end of World War I, Ted met some young Texas college students at a church function. Inasmuch as he had not selected an institution to continue his education, they persuaded him to enroll at Baylor University in Waco.

He entered Baylor in 1919 to begin his studies. During the course of his college career, the youngster drew a great deal of attention for his outstanding pitching talent. He had matured beyond the capability of most college pitchers, possessing a good curve ball and pinpoint control, along with an impressive variety of off-speed pitches. He had the pitching arsenal to survive in the major leagues. At least, that was the report which reached Comiskey, and it proved to be correct.

After graduating from Baylor in the spring of 1923, Ted reported immediately to the team in Chicago.



Ted Lyons

Lyons was in his junior year at Baylor when he decided to petition Freemasonry. Over the years, the university numbered many distinguished Masons among their alumni and faculty. At this late date, however, the influence which prompted young Ted to seek out the fraternity is unknown.

Suffice to say that he petitioned Waco Lodge No. 92, and received his first degree on Feb. 18, 1922. He passed the Fellowcraft degree on March 19 and was raised on Jan. 23, 1923. Ted Lyons began an affiliation which culminated with 50-year membership recognition in 1973.

A few months after graduation from Baylor, Ted became the youngest member of the White Sox team, where he met two other Masons, Eddie Collins and Ray Schalk. That sturdy trio would bear the "heat and burden of the day" for the next few years, in the effort to rebuild the team.

During the 1923 season, the rookie hurler worked a total of nine games, winning two and losing one. Desperate for pitching talent, the Chicago club considered Ted a permanent member of the squad by the end of the year. There was never a notion that he required additional seasoning.

When Lyons began the 1924 season at Comiskey Park, he was firmly established in the pitching rotation.

For the next ten years, the young right-hander would have a heavy schedule of work, pitching in 40 or more games each season. In 1924 he won 12 and lost 11; and in 1925, he garnered the first of three 20-game seasons, with a posted record of 21 wins against 11 failures.

His pitching feats were even more spectacular in the light of the overall offensive deficiencies of the White Sox team.

The great Yankees manager, Joe McCarthy, summed it up eloquently in later years when he observed that "If Lyons had pitched for the Yankees, he would have won 400 games."

Eddie Collins was sold to Philadelphia at the end of the 1926 season, and catcher Ray Schalk was appointed to manage the team in 1927. Ray was nearing the end of a long career which began in 1912. As manager, his playing days were radically curtailed. He held the management post through the 1928 season.

During Schalk's two years as manager, Lyons contributed 37 wins against 28 losses, while working in 82

Lyons never made it to the World Series but was inducted into the Hall of Fame in 1955

games; however, his reputation as a work horse had been established long before.

Perhaps Ted's most memorable game over his 21-year career was his no-hitter against the Boston Red Sox in 1925. Nevertheless, the Louisiana pitcher was never to pitch in a World Series, nor even on a pennant-winning team. The White Sox were nearly always in the second division of a very strong American League in the years Ted worked for the Chicago club.

In the absence of a farm system to supply young talent, the only alternative was to purchase it. That was a costly and usually prohibitive option — especially in the years of the Great Depression. Some outstanding players were acquired from time to time, but never in sufficient quantity to field a championship team. Names as illustrious as those of Al Simmons, Jimmy Dykes, George Earnshaw, and Mule Haas failed to provide the White Sox a championship during the Lyons years.

Ted served three years in military service in World War II, from 1943-45. When he returned for the 1946 season in Chicago, he rejoined the club as a player-manager. Now well into his 40's, Lyons' playing days were virtual-

playing career in 1946 with only five appearances, but continued to manage the team through the 1948 season.

Lyons' major league career had been a brilliant one by any standard. He worked in a total of 705 games, accumulating a total of 260 wins against 230 losses.

One obscure statistic which often escapes notice is that Lyons won 30 percent of all the White Sox games during the years 1925-30. His was a sterling performance for one pitching on a second-division club, and one which has been rarely equaled before or after. Perhaps the most notable exception was the great Philadelphia Phillies star, Robin Roberts.

It goes without saying, though, that Lyons richly deserved induction into Baseball's Hall of Fame in 1955.

Following his playing career, Ted preferred to remain in baseball as long as he was physically able. He coached for the Detroit Tigers and the Los Angeles Dodgers, and served as a scout for his beloved White Sox. Eventually, though, he retired to his little home in Vinton, La., to live out his days in peace and tranquillity. Ted never married, preferring to live his life as a confirmed bachelor. His health

to avoid being helped on to the field. He may have preferred his faithful fans to remember him the way he was in the prime of his baseball career, not as an aging figure with disabilities.

Ted Lyons' health continued to deteriorate, and eventually he was obliged to take residence in an extended care facility. He died at age 85, on July 25, 1986. The famous pitcher has departed this mortal coil, but his memory has and will endure with a legion of old baseball fans. Proof positive is obtained for that statement by simply mentioning the name "Ted Lyons" to any baseball fan from the pre-World War II days. It is as familiar as that of the fabulous Ty Cobb or Lou Gehrig.

"If Lyons had pitched for the Yankees, he would have won 400 games."

— Yankees manager Joe McCarthy

ly over. Rarely was a player of his age listed as an active player on any roster, but he was available as a spot starter.

In reminiscing over Lyons' career, Comiskey recalled that the dean of his pitching staff was the biggest gate attraction on the team, and was traditionally chosen to pitch the first game of a Sunday double-header. No player was ever more venerated by Chicago fans than Ted Lyons.

Even though the team struggled to survive, and provided the fans little to cheer about, they could always depend on Ted to give them an outstanding performance.

He completed his major league

failed as he entered the decade of the 1980's, and he began to lose his eyesight. Eventually, he became totally blind.

When the White Sox and the Comiskey family planned a celebration in Chicago for Ted during the 1983 All-Star Game, the honoree declined to attend. Even though Charles Comiskey called Ted several times to offer to transport the old veteran in their corporate plane, he remained adamant. The ceremony of retiring Ted's famous number 16 had to be aborted.

Friends and former colleagues were sure the famous pitcher wanted

Ted Lyons' Pitching Record

	W	L	Games Played
1923	2	1	9
1924	12	11	41
1925	21	11	43
1926	18	16	41
1927	22	14	41
1928	15	14	49
1929	14	20	40
1930	22	15	57
1931	4	6	42
1932	10	15	49
1933	10	21	51
1934	11	13	50
1935	15	8	29
1936	10	13	26
1937	12	7	23
1938	9	11	24
1939	14	6	21
1940	12	8	22
1941	12	10	22
1942	14	6	20
1943	} military service		
1944			
1945			
(manager/pitcher)			
1946	1	4	5
Total	260	230	705

American Passion Play

*75th year of production for
Valley of Bloomington*

For the Scottish Rite Valley of Bloomington, Ill., the annual production of its American Passion Play has become a family affair for the entire community.

Originally presented in 1923, the play has attracted a worldwide audience during its 75-year history.

It was conceived by the late Ill. Delmar D. Darrah, 33°, who wrote the original script based on the European versions. Ill. Brother Darrah was a former Grand Lt. Commander of the Supreme Council and Deputy for Illinois. He taught English literature and drama at Illinois Wesleyan University.

A building was designed to present the play as well as to provide a home for the Valley of Bloomington. It features a 1,300 seat auditorium and a well-equipped stage.

At no time has the play ever been regarded as a finished product. Since its

inception it has been under constant revision. New scenes, properties, and effects are constantly being added and the action revised.

Unlike other passion plays, this version dramatizes Jesus' entire ministry, rather than just the events from Passion Week onward. The historical aspects of the play have been carefully researched. The settings and costumes recreate first-century Galilee.

The drama, presented in more than 50 scenes, takes nearly four hours to perform. Presented 11 times during an eight-week span, the production has played to a full house at each performance.

In 1939, there was an attempt to present an all-day "deluxe" performance featuring extra scenes and a break for lunch. However, this arrangement exhausted both cast and audience.

The American Passion Play is distinctly a community effort. With more than 300 people involved as cast members, musicians, and stage crew, many family members of Scottish Rite Masons take part. There are also a few participants outside the Masonic family.

Business manager Harry M. Frank, 33°, was only five years old when he made his debut as a young member of the mob scene 75 years ago. Also in the cast that year were his parents and brother. His father, Howard, was a member of the Valley.

Through the years, Ill. Brother Frank played a number of different parts. Today at the age of 80 he no longer performs on stage and is satisfied with his important role as business manager.

The tremendous success achieved by the play has been due in a large measure to the manner in which the





character of Jesus has been presented. The one desire has been to visualize Jesus in His original human simplicity.

From its beginning in 1923 to the close of the 1937 season, the part of Jesus was performed by Ill. Frederick A. Hitch, 33°. Beginning in 1937, the role was portrayed by Ill. Harold D. Walters, 33°. In 1961, Owen O. Brummet, 32°, began understudying the part and took over the role from 1962-68. In 1969, Ill. Harry Riddle, Jr., 33°, and Robert Johnson, 32°, took over the role on alternate performances. Now the role is performed by Paul Clark and John C. Capasso.

This year's production was directed by Ill. Greg Clark, 33°, but an illness prevented him from completing the final rehearsals. Assistant director D. Hodge Fuller, 33°, stepped in, and the show opened as scheduled.

In 1954, Dr. Lawrence E. Tucker, a former director of the play, wrote a book, *Story of the American Passion Play*. In 1968, Ill. Louis L. Williams, 33°, then Deputy for Illinois and a member of the Valley of Bloomington, began research and study of the *History of the American Passion Play*. His book was published in 1970.

In the words of Ill. Brother Williams:

"Too much cannot be said in praise of those who through the years have given so freely of their own time and talent to the production of the Passion Play. It has been work, but a labor of

love and dedication. It has involved sacrifices, but sacrifices that were freely, voluntarily, and gladly made."

An exhibit at the McLean County Historical Society in Bloomington

reviews the 75-year history of the production and points out some of the changes that have taken place over the years. (See the accompanying story on page 10.)

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.

(SCHEDULE) + (BRIEFLY)

- (BLEED) + (ANSWERS) - (FRESH)

- (YES) + (THERE) - (WRENCH)

+ (SALT) - (LEAST)

=

Clue for this puzzle appears on page 12.

Answer from previous issue: REGALIA

Rituals and Passages

By CAROL MARTINO

Behind the scenes at Bloomington's Passion Play

Each spring, after countless hours of rehearsal, the cast gathers on stage for a dramatic presentation of *The American Passion Play*. By the time they slip into costumes, they're so spiritually dedicated to the Biblical characters they portray that they don't act, they live the part.

To celebrate the 75th season, the McLean County Historical Society at Bloomington, Ill., is hosting an exhibit, *Rituals and Passages*, which focuses on the significance of performance rituals. It opened March 21 and runs through May 8, 1999.

The exhibit takes visitors behind the scenes of the play where they can see for themselves why so many generations have been committed to the annual ritual that links them in some way to the spiritual world.

Allison Weiss, Director of Education and exhibit curator, said "Rituals exist in every society. It's part of human tradition to communicate feelings and show devotion to one's God. But it's easy to overlook our own rituals."

The Bloomington pageant is the longest running Passion Play in the United States, according to Weiss. "People take pilgrimages to see this play. I think they're naturally curious about what goes on behind the scenes and what participants actually experience during the performance. The exhibit answers these questions," she said.

A Pennsylvania native, Weiss has been with the museum for nearly two years. She became fascinated with the Illinois Scottish Rite rendition of the Passion Play before her bags were ever packed for Bloomington. "When I found Bloomington in the encyclopedia, it mentioned the play and how it has been a huge part of this community's history. I don't think people realize that it is known nationally. Being an anthropologist, the annual ritual sparked my interest. Then, when I found out how much time participants spend each year to be involved in the play, I wanted to know why," Weiss said.

After joining the historical society staff, she spent several months researching the play's history and talking to those who have been involved in the dramatic event. She was astounded to find that thousands of people have been in this play since its inception. Some have been involved for 50 years.

Weiss learned that the late Delmar Darrah, who wrote the play, wanted to stage a dramatic performance that would spread the Gospel and inspire people to walk in the footsteps of Christ. At the same time, he wanted viewers to understand the values and moral truths of the Masons. "While talking with participants, it was very obvious that they're carrying on his vision. They feel a spiritual connection



Curator Allison Weiss at the exhibit entrance.

during the play and want to bring that feeling to their audiences and inspire them to lead a better life," she explained.

The performers don't change each year, which correlates with rituals, according to Weiss. "It's not unusual to have three generations of a family on stage. Roles are passed on through oral tradition. Performers don't audition. They're groomed for a part and eventually become that part," she said.

Visitors will be greeted at the exhibit entrance by a large portrait of Darrah, who died in 1945. His Masonic apron, books he's written, and some of



CAROL MARTINO is a freelance writer from Peoria, Illinois.



Malachi, an Old Testament prophet, is the vehicle through which the audience enters the play as well as the exhibit, according to Weiss. She said Malachi was conceived by Delmar Darrah (pictured in portrait at right) as the "everyman" who begins as a skeptic and ends as the only proponent of Jesus after his arrest. His costume has not changed since Darrah created the character.

his Masonic jewelry will also be on display.

Through scenery, costumes, symbols, and sound effects, the exhibit highlights the three stages of ritual — separation, transition and incorporation.

Weiss explained that through separation, a person moves into another world by separating from daily life. A perfect example, she said, can be seen in the Passion Play — "Separation takes place when Jesus leaves his family and begins his ministry."

Transition is the stage where a person finds he neither fits into the old life nor the new one. "This would be where Jesus is captured by the Roman guards. He is denied by his disciples and no longer a member of the Jewish community," she explained.

Incorporation comes when one finally enters into the spiritual world, such as when Jesus is resurrected.

Visitors will experience various scenes as they walk through backdrops, which are huge reproductions of the originals still used on stage today. They were created in the mid 1920s by Chicago artist and Mason, J.C. Becker.

Wanting the backdrops to be true to life, he traveled with Darrah to the Holy Land for inspiration. "They're absolutely spectacular. Backdrops are so important for those staging the play as well as the audience, because they take everyone to a different time period, a different location," Weiss said.

Costumes are also an integral part of ritual because they enable performers to remove themselves from daily life and take on characters. A dozen costumes from past plays are spotlighted in the exhibit. Since the audience expects to see a Western concept of what Jesus and Mary looked like, some of the costumes aren't historically accurate, according to Weiss.

"Over the years, some costumes have changed to more accurately reflect the time period. But many participants have been in the play so long that the costumes have become a part of them. They can't change. Some people even retire with their costumes," Weiss expressed.

Three generations of costumes worn by the Roman guards show how some garments have changed over the years. Initially, the guards wore velvet, operatic tunics decorated with golden buttons, but in reality they weren't dressed that fancy, according to Weiss. She said the latest costume, made of leather, is more accurate.

Barry Weer, the Mason who changed the guards' costumes when he directed the play in the 1980s, said, "The Legions were not men in velvet, and they did not look clean, and they did not smell clean as they came marching in from the fields."

Also on display are three costumes Jesus wore in the play depicting the three stages of ritual — a white

robe and shawl, a loin cloth, and a white satin robe.

One of the make-up tables used in the early years is featured along with a trunk filled with shawls, tunics, wigs and beards for those who want to assume a role while walking through the settings.

Various symbols used in the play are displayed, including the crown of thorns worn by Jesus and the jeweled crown of Herod, King of Judea.

Also, the exhibit includes some of the sound effects used during the play. "The Masons have fantastic equipment backstage. During the walking on water scene, there's wonderful thunder and there's rain pouring down on stage. We've set up an interactive station so visitors make the sound of thunder and wind," Weiss said.

Also on exhibit are props used in the play, many old photos of past plays, and quotes from former and current performers.

Through her research, Weiss learned that those involved in the production are not only perpetuating Darrah's great vision to illuminate the teachings of Jesus on stage, but they're also communication ideas that continue to be important to them today.

"These people spend months preparing for the play and countless hours performing it. Parents want to teach their children how important these beliefs are to them. Being involved in the play is a deep commitment, a sacrifice. When most people think of a sacrifice, they think of having to give something up, but it really means to give joyfully," she explained.

During each performance, participants feel the passion, and they experience the intimacy between themselves and those who come to see the sacred stories unfold. That's what has kept them going for 75 years.

Dave Young, Scottish Rite Secretary for the Valley of Bloomington, has played the disciple Simon for the past 10 years. He said that with each performance, "the actors are hoping someone that day will be personally moved by the story to improve themselves and help mankind."

Weiss emphasized that, "Rituals are not just something being done by people in foreign cultures. We all have them in our lives. I hope the *Rituals and Passages* exhibit provokes thought and helps people look into their lives and think about their own rituals." ❀

Masonic Music

By JOHN D. HAMILTON, 33°

Items from the museum collection

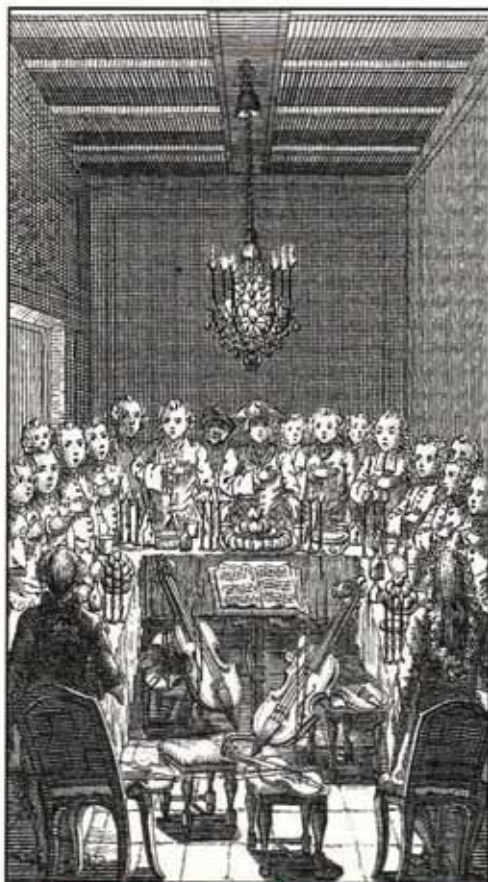
During the 18th century almost every edition of Anderson's *Constitutions*, Dermott's *Ahiman Rezon*, various Masonic "Pocket Companions" and "Monitors," and even Masonic exposés contained "Freemason's Songs," which were sometimes accompanied by musical notation.

Judging from their numbers and the frequency of their publication, songs appear to have played an important role in early lodge proceedings.

The majority of these were not of any special excellence, but the most memorable still remains *The Entered Apprentice's Song*, whose second verse proclaims:

The World is in pain,
Our Secrets to gain,
And still let them wonder & gaze on;
They ne'er can divine,
The Word or the Sign,
Of a Free & an Accepted Mason.

The Entered Apprentice's Song was written by Brother Matthew Birkhead (d. 1722) and first published in Read's *Weekly Journal* (London, Dec. 1, 1722). It takes precedent as the oldest Masonic song, and was "To be sung when all grave business is over, and with the Master's leave." It appeared with four other Masonic songs in the edition of Anderson's *Constitutions* that was published by Benjamin Franklin for the Brethren of North America (Philadelphia 1734).



A scene of Masonic festival ceremonies from *Nouveau Catechisme des Francs-Maçons* by Louis Travenol (Paris, 1749). Note the musical score and instruments ready for performance.

This edition, a copy of which is in the library collection of the Scottish Rite Masonic Museum of Our National Heritage, is the earliest published American Masonic book and songster.

Lodge records indicate that while not a part of ritual, *The Entered Apprentice's Song* was sung during processions

as Brethren moved from work to refreshment, or during Masonic feasts. Similar songs were composed for the Masters, Wardens, and Fellowcrafts.

Other Masonic songs published in the 1720s and 1730s were illustrated with vignettes that detailed table ceremonies involving toasts and forming the hand-in-hand "Chain of Masonic Brotherhood." Later, applicable toasts were added to songs "calculated for all the degrees of Masonry" [*The Modern Free Masons Pocket Book Being Eighteen Songs* . . . London, 1775].

There is evidence that popularity of the *Entered Apprentice's Song* extended well into the 19th century. The catchy phrases of the second verse were often printed on drinking-related ceramics of the period.

Music historian Irving Lowens [*A Bibliography of Songsters Printed in*



Chasseur Grand March, by E. Mack, Philadelphia, 1875. A number of Knights Templar Commanderies formed mounted parade troops known as chasseurs.



JOHN D. HAMILTON, 33°, a member of the Scottish Rite Valley of Boston, is the curator of collections at the Scottish Rite Masonic Museum of Our National Heritage.



On Masonry, A New Song, engraved by H. Roberts, London, 1738. The words were written by Digby Cole and set to music by M. Carey. This piece of music was published in *Calliope of English Harmony* (London, 1739). The trestle board, with its tessellated border, has been cleared of all but the "Three Lights" as the brethren render Masonic honors and sing Masonry's praises.

America Before 1821, Worcester, Mass., 1976] has identified 14 pre-1821 songsters devoted exclusively to Masonic poems that were sung. He also identified 61 books that contained separate sections with Masonic songs.

Even though women were excluded from Masonic proceedings, many of the general songsters of this period



Hird's Masonic Quadrille, Boston, ca. 1875. The music is composed of parts dedicated to Universal Masonry in Europe, Asia, Africa, and America. A "farewell" to Robert Burns is also included.



included a section of Masonic ditties fit for parlor entertainment and refined mixed company.

Although David Vinton's *Masonic Minstrel* (Dedham, Mass., 1816) was "dedicated to the brethren of the Most Ancient and Honourable Fraternity of Free and Accepted Masons," its 12,000 copies were also intended for general parlor use. Vinton's *Minstrel* also included a dirge that was invariably played at Masonic funerals.

Masonic music with lyrics remained popular throughout the 19th century, but from the 1870s onward, many musical scores were written as dances and marches. Band music, often dedicated to a specific organization or individual, would be played during the grand parades that formed an important part of the many regional and national Masonic meetings of this glorious era. At the cotillions and formal balls that were a part of the social festivities held during those meetings,

Grand Masonic March by Max Stern, Philadelphia, 1893. The building illustrated on the cover of this piece of sheet music represents the Masonic Temple at Philadelphia.

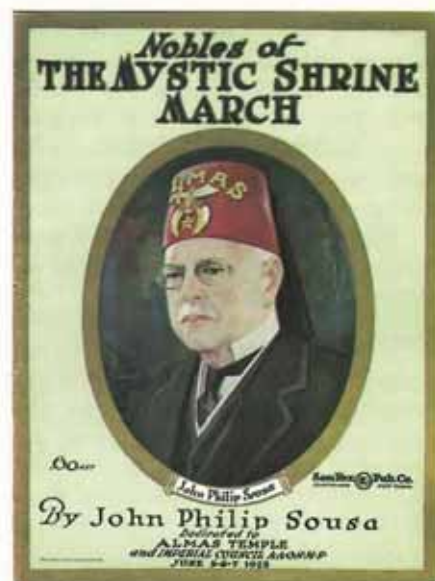
Nobles of the Mystic Shrine March, by John Philip Sousa, Cleveland and New York, 1923. Bandmaster and composer Sousa (1854-1932) wrote this piece for Almas Shrine Temple, Washington, D.C., and the Imperial Council.



On Masons and Masonry, engraved by George Bickham, London, 1738. This music was dedicated to John Campbell, 4th Earl of Loudoun (1705-82). The Earl, a popular and reasonable man, served as Grand Master of the Grand Lodge of England in 1736 and 1737. In 1756 he was appointed Commander-in-Chief of British forces in North America, and governor-general of Virginia. Fort Loudoun in Tennessee was named in his honor.

dancers moved to the strains of quadrilles, schottisches, and two-steps.

The accompanying illustrations are from items in the collections of the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. The museum is interested in acquiring additional examples of Masonic music.



False Accusations

Anti-Masonic abuse of Scottish Rite literature

I recently read Pastor David S. Janssen's "Sermon on the Rituals of Freemasonry," which is a compilation of three anti-Masonic sermons he delivered on Sept. 28, 1997, at State College Christian and Missionary Alliance Church, State College, Pa.

Anti-Masons are generally content to condemn the fraternity based on their misunderstanding of the sources they haphazardly select, and Pastor Janssen is no exception.

In this instance the single source selected by Pastor Janssen was a 1914 printing of Charles T. McClenachan's *The Book of the Ancient and Accepted Rite* (first edition, 1867).

It is hardly possible to understand and fairly judge any complex topic by exposure to a single book, and in the case of Freemasonry it is a sure way to get confused. So much has been written about Freemasonry from so many viewpoints that even intelligent Masons sometimes have difficulty sorting the credible from the incredible.

Throughout his sermon Pastor Janssen demonstrates his misunderstanding of both Freemasonry and its literature, and he frequently asserts that he has the "inside scoop" because of his discovery of McClenachan's book, which he calls "exceedingly rare" and "the Ritual" (it is neither).

His remarks are so riddled with inaccuracies that we are obliged to examine them in some detail.

Scottish Rite "Monitors"

It is, perhaps, a good idea to begin by observing that McClenachan's book was only a Scottish Rite "moni-

A Pennsylvania pastor urged members of his church to disassociate themselves from Freemasonry and announced that Masons would be ineligible for membership in his church. Using a 19th-century Masonic monitor as a source, the pastor has condemned the fraternity based on a lack of understanding and an unwillingness to hear the truth.

tor," not the ritual itself. As most Masons know, a monitor is a book containing some instructions, and selected, brief *exoteric* (non-secret) extracts from the ceremonies, lectures and rituals. Because monitors are intended for those familiar with the ritual, they generally do not provide the context of the selected excerpts, a fact which partially explains Pastor Janssen's misunderstanding.

Pastor Janssen also appears to be ignorant of the fact that since the founding of the first Supreme Council in 1801, Scottish Rite rituals have undergone numerous refinements and revisions, and differ worldwide today. Even within the United States there are significant differences between the ceremonies and rituals of the Northern Masonic Jurisdiction, the Southern Jurisdiction, and the Prince Hall Affiliation.

Pastor Janssen asserts that McClenachan's book was "the first and last compilation of Scottish Rite Degrees." The truth, however, is that even before the Scottish Rite was founded excerpts of some of the degrees destined to become part of it were published in the United States.

We know that the majority of the Scottish Rite degrees came from a 25 degree system of Freemasonry, known as the "Order of the Royal Secret," which was founded by Estienne Morin, a Frenchman. Morin deputized several Masons to spread his rite throughout the new world. One of Morin's Masonic deputies was a Dutch Mason named Henry Andrew Francken. In 1767 Francken erected a "Lodge of Perfection" at Albany, N.Y., where he conferred the "Ineffable Degrees" (4°-14°) he received from Morin.

The first public description of these degrees occurred in 1797 when Thomas Smith Webb published the first edition of his now-famous book, *The Freemason's Monitor*. The first part of Webb's *Monitor* was largely based on the work of William Preston, the renowned English Masonic ritualist, but the second part of Webb's *Monitor* included "an account of the Ineffable Degrees of Masonry."

In 1802, a year after the formation of the first Supreme Council in Charleston, S.C., Webb issued a revised edition of his *Monitor* (which could now be considered the first Scot-

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tish Rite monitor) and between 1797-1825 almost 20 editions of Webb's *Monitor* were published. Anyone familiar with the current Scottish Rite degrees in any American jurisdiction would appreciate how dramatically the rituals have changed since Webb's time.

In 1813 the Supreme Council at Charleston organized a sister Supreme Council in New York. From its beginning, however, the latter Supreme Council was forced to contend with a rival body of dubious authority organized by a Frenchman named Joseph Cerneau. Although the two bodies would contend for membership until 1867 — when they eventually merged — it is important to bear in mind that the Cerneau group is considered to have been "irregular" (illegitimate) by the majority of Masonic historians. The ceremonies and rituals of both groups had similarities, but they were not the same.

Many monitors were issued throughout the 19th century.

McClenachan and Pike

Prior to the Union of 1867, when the Cerneauists merged with the Northern Supreme Council, Charles T. McClenachan had been a member of three successive rival Supreme Councils. He had served as the Grand Master of Ceremonies in these three bodies, and would also hold the same position in the post-Union Supreme Council from 1879-96. He would also serve on the Rituals Committee from 1868-96.

A study of the minutes of the rival Supreme Councils reveals that between 1864-67 the "Hays-Raymond" or "Revived Raymond" (Cerneau) Supreme Grand Council (to which McClenachan belonged) published its rituals in a five-volume set of books known as *The Secret Directory*. A study of these rituals reveals that they were largely a combination of the "The Secret Directory of Manuscripts" (unpublished manuscript rituals) and Albert Pike's first revision of the rituals of the Supreme Council, Southern Jurisdiction (the Charleston Council).

Albert Pike's influence on Scottish Rite rituals must not be underestimated. Pike joined the Scottish Rite in 1853 and collected, as far as was within his ability, the rituals of every Masonic Rite and system. In 1855 he was appointed to a ritual committee by the Southern Supreme Council,

and in 1857 he published his so-called *Magnum Opus*, or first revision of the rituals, which was completed independently of other committee members. He is known to have shared copies of his book with other prominent Masons throughout the United States, and it is certain that McClenachan's Council possessed a copy. Although it was never adopted as the official ritual of the Southern Jurisdiction, parts of it found their way into the degrees of many jurisdictions, including the *Secret Directory*.

Pike was a keen student of philosophy and religion who believed that creating ritual drama with a quasi-historical setting would help Scottish Rite members appreciate man's attempt to discover truth and find his place in the universe. This was consistent with earlier Masonic allegories which set dramas in such places as King Solomon's temple or an encampment of Knights Templar. Thus, one degree might be set in Medieval times, while another was set in that of the Old Testament.

The purpose of Masonic allegory

The pastor's condemnation of Masonry is as illogical as a condemnation of Shakespeare based on Othello's murder of Desdemona.

is not to teach historical or sectarian religious truths, but rather to teach the universal truths of morality and virtue by presenting a lesson, usually in the form of a drama. As such, Masonic degrees might be compared with Shakespeare's plays. Historical or no, they have a lesson to teach. No sensible person would claim that characters such as King Lear or Othello espoused his personal ideology.

Similarly, the words espoused by the characters in Masonic allegories ought not to be understood as "Masonic teachings" but rather as the sentiments of a character in a play. This fact, lost on anti-Masons, often causes them to misunderstand the nature of the fraternity.

After 20 years of work on the rituals, Pike confessed, "Undoubtedly our rituals are very far from perfect. The task of revision was too great for the powers of a single man." Aware of these shortcomings he continued to revise the rituals for another ten years.

Pike was careful to avoid teaching sectarian truths, but rather sought to teach the universal truths and morals traditionally inculcated in Freemasonry. These practices, familiar to every Mason, include Friendship, Morality, Brotherly Love, Honesty, Reverence, Integrity, Patriotism, and the like.

Pike's terse writing style is sometimes difficult and confusing, and more so when removed from context. This is a reason why it is not possible for non-Masons to understand Masonic monitors.

McClenachan's book

Recall that prior to the Union of 1867 McClenachan had belonged to three successive Supreme Councils. The second of these was the Hays-Raymond Supreme Grand Council, mentioned above. On Oct. 20, 1864, this Supreme Council adopted a resolution authorizing the printing of a Scottish Rite monitor. Although it was not published for three years, McClenachan's book was, in essence, the end-product of the resolution. Concurrent with the Union of 1867, when the two rival Supreme Councils merged, was the adoption of the ritual of the Hays-Raymond Supreme Grand Council, printed in a new edition. I have studied both the five-volume Hays-Raymond, or Revived Raymond, *Secret Directory* and the four volume Union of 1867 rituals. They are virtually identical.

My study has satisfied me that McClenachan's book was simply a monitor of the Union of 1867 ritual, which would be revised by 1870.

Relevance of McClenachan's book

Now that we understand its historical origins, we might ask, "What relevance does McClenachan's book have for us today?" As noted earlier, the rituals of the Northern Jurisdiction have been under continuous refinement and revision, and it is noteworthy that within just three short years after its publication, McClenachan's book was outdated. Beginning in 1870 the Supreme Council revised and adopted new rituals, and it has con-

Continued on page 25

Pastor Janssen's Top Ten Misunderstandings

Pastor Janssen outlined ten reasons why he believes Freemasonry is incompatible with the bylaws of his church. Here are just a few examples to demonstrate his many errors. (The pastor's allegations are in **bold**, while Art deHoyos' comments follow).

1. Freemasonry freely uses pagan religions as an inspiration for their ceremonies. One of the hallmarks of early Christianity was its adoption and transformation of pagan ceremonies and symbols. Using the pastor's argument, no Christian should use a Christmas tree, burn a Yule log or eat gingerbread cookies, because of their "pagan origins." The use of Christmas trees resembles a practice forbidden in the Old Testament (Jeremiah 10:2-5), while the latter two symbolized human sacrifice and cannibalism.

To be consistent, Pastor Janssen would have to give up the observance of Easter, as the name derives from a pagan festival celebrated at the vernal equinox, in honor of the Teutonic goddess of dawn, *Eastron* or *Austron*.

2. Freemasonry teaches Universalism, that all will be ultimately saved. Pastor Janssen found a passage in McClenachan's book which he, as a non-Mason, interprets differently than I do, as a Mason. It reads, "The Masonic system regards all the human race as members of one great family — as having the same origin and same destination; all distinctions of rank, lineage, or nativity, are alike and unknown." I don't believe this passage teaches universalism (universal salvation). Rather, it reminds me of Acts 17:26. Further, I suggest that the words "same destination" can refer to a bond of universal brotherhood, irrespective of the "rank, lineage, or nativity."

3. Freemasonry teaches the principles of pagan religions as truth. In support of this, Pastor Janssen quotes from the "argument" or rationale of the old 25° (disused in 1880), which employed an allegory that mentioned "the fables of Osiris and Ormuzd, and Typhon and Ahriman" (emphasis added). Pastor Janssen objects to the use of "the symbols and allegories of the mysteries," but not having read the complete ritual he seems unaware of the Old Testament setting.

4. Freemasonry teaches that the cross is not the most important symbol of the world, but rather the pentagram. This is a misapplied reference to the old 25°, which mentioned that among the mysteries of Magism, gnosism (secret knowledge) and occult (hidden) philosophy, the pentagram was considered "the greatest and most potent symbol." The ritual does *not* say that the pentagram is the greatest Masonic symbol, or that it is greater than the Christian's cross. It merely makes a comment on the pentagram in the context under discussion.

5. Freemasonry teaches astrology in its rituals. The passage which Pastor Janssen objects to begins, "The world, the ancients believed . . ." Had Pastor Janssen paid attention to these introductory words he should have understood that the passage is describing *ancient* beliefs, *not* Masonic beliefs or practices. It's almost amusing that Pastor Janssen accuses Albert Pike for the "offending" passage. In a letter written to a friend, Pike wrote:

"I think that no speculations are more barren than those in regard to the astronomical character of the symbols of Masonry, except those about the Numbers and their combinations of the Kabalah. All that is said about Numbers in that lecture, if not mere jugglery, amounts to nothing . . . The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious. As to tricks played with Numbers, they only show what freaks of absurdity, if not insanity, the human intellect can indulge."

6. Freemasonry does not affirm the uniqueness of the Old and New Testaments. Pastor Janssen seems to desire some type of special Masonic proclamation on the uniqueness of the Bible.

He expresses dissatisfaction at the fact that the old 17° (disused in 1870), noting common motifs, suggested an interdependence of the Mosaic laws and those of other cultures.

A course in comparative religion would help him see the similarities between Hammurabi's Code and the Ten Commandments, and the parallels between the Biblical Noah and the Mesopotamian hero Utnapishtim in the *Gilgamesh Epic*. These do not detract from the value of the Bible as

the "inestimable gift of God to man."

As the "Great Light in Masonry," the Holy Bible is afforded respect and admiration by all good Masons.

7. Freemasonry states that it is not a religion, then affirms that it actually is. In essence, the pastor says, "I don't care what Freemasonry says, I know better." Citing older versions of the 4° and 20°, the pastor notes that "primitive" Freemasonry "approach[ed] religion." Pastor Janssen should learn that similarity is not equivalence. The movies *Ben Hur* and *The Ten Commandments* are religious, but they are not religion. Similarly some Masonic ritual dramas are religious in character, but they do not teach sectarian dogma.

8. Freemasonry uses the Kabalah as a base of teaching. Although there were references to the Kabalah (a form of Jewish mysticism) in some early Scottish Rite degrees (and still are in some jurisdictions), they are presented in a form which is consistent with the setting of the drama. They portray one group's attempt to discover truth. Just as there are many types of "Christianity," there are many types of "Kabalah." In fact, there was even a type of "Christian Kabalah" which was used to convert Jews. Pastor Janssen, not having studied the rituals, is incapable of assessing the context of the discussion.

9. Freemasonry believes it alone is the guardian of spiritual truths given at the dawn of humanity. This refers to a statement in the old 8° (disused in 1871), in which it was stated that Freemasonry preserved "divine truth, given by God to the first men . . ." The context of the degree makes it apparent that they are the moral truths of integrity, virtue and charity. Symbolic Masonry does encourage their practice and maintains that they will better mankind.

10. Freemasonry contains material shared in common with Spiritist groups. Pastor Janssen alleges that the double-headed eagle originated with 17th century alchemy. Actually, it was used by the Holy Roman Empire with the two heads looking East (to Byzantium) and West (to Rome). The symbol was later adopted by the Masonic "Emperors of the East and West" which was an ancestor of the Scottish Rite.

The Stamp Act

A Philatelic Review



By Robert A. Domingue



Born in 1749 in Berkeley, Gloucestershire, England, the son of a vicar, Edward Jenner pursued a medical profession studying at Sudbury and London. Through his friendship with Sir Joseph Banks, he was offered the appointment of naturalist on Cook's second voyage but he returned to his native town in 1773 and became a surgeon-apothecary. In 1796 he made the first successful arm-to-arm inoculation with the virus of cowpox as a prevention to infection with smallpox. He announced his discovery in 1798 and was severely denounced by physicians and the clergy. The importance of his discovery was eventually recognized, and he was voted stipends by parliament in 1803 and 1806. He died in Berkeley in 1823. Stamps from around the world have honored Brother Jenner — including this Grenada issue of 1973.

Brother Jenner received his degrees in Lodge of Faith and Friendship No. 449 (now No. 270), Berkeley, being initiated in 1789 but not being raised until December 1802. He was abroad for some time in conjunction with his experiments. This accounted for the long interval. He later served as Master of this lodge from 1811-13.



★ ★ ★

Brother Edgar Dean Mitchell was the second Mason to make footprints on the moon. He is a member of Artesia Lodge No. 28, Artesia, N.M., having received his degrees in early 1952. He is pictured on a Liberia stamp issued on May 20, 1971, as part of a set to honor Apollo 14.

Born in 1930, he and Brother Paul J. Weitz were two of the 19 astronauts selected by NASA in April 1966. Brother Mitchell



served as the LEM Pilot on Apollo 14 along with Alan Shepard, Commander, and Stuart A. Roosa, pilot of the command ship "Kitty Hawk." They lifted off from Cape Kennedy on Jan. 31, 1971. Mitchell walked on the moon on Feb. 5 and 6 and returned to earth on Feb. 9.

★ ★ ★

Marcelo del Pilar was born in 1850 in the province of Bulacan. He was a well-trained lawyer who founded the first daily newspaper published in the Tagalog text. He was compelled to flee to Spain in 1888 because of his outspoken exposures of the Spanish regime in the Philippines. Living in Barcelona, he took charge of "La Solidaridad," the newspaper of the Filipino propagandists, under the pseudonym "Plaridel." He died of tuberculosis at Barcelona in 1896.

Brother del Pilar is known as the "Father of Philippine Masonry." He was initiated in Revolution Lodge, organized in Barcelona in 1889, and later served as Master of the famous Logia Solidaridad, of which Brother Jose Rizal was Orator and to which many Filipino patriots belonged. He was responsible for securing the necessary authority to organize the Filipino Lodges on the islands. He later attained the 33° and served as Grand Orator of the Span-



ish Supreme Council. He is pictured on one stamp of the series issued in August 1992 to honor the centennial of the founding of Nilad Lodge in the Philippines.

★ ★ ★

Count Basie was born in Red Bank, N.J., in 1904, and is pictured on a USPS stamp issued on Sept. 11, 1996. After learning to play the organ from "Fats" Waller in the early 1920s, he started touring the vaudeville circuit. By 1935 he had formed his own orchestra and was appearing in Kansas City; his theme song became "One O'Clock Jump." He performed in several worldwide locations as well as on radio and television. He died in 1984.

Brother Basie was a member of Wisdom Lodge No. 102, Chicago. In 1975 he received the coveted Achievement Award from James H. Black, Grand Master of the Prince Hall Grand Lodge of Illinois.



★ ★ ★

Sir Joseph Banks, the noted naturalist who accompanied Capt. Cook on his journeys around the world, was born in London in 1743 and educated at Oxford. He gathered a rich collection of plants and animals during those voyages and after his return to England served as president of the Royal Society for 42 years. He bequeathed his immense library and scientific collections to the British Museum; he died in 1820.

Brother Banks was initiated before 1768 and was a member of the Somerset House Lodge, London — one of the aristocratic

lodges. It is now known as the Royal Somerset House and Inverness Lodge No. 4.



Their earliest minutes have not survived, but it seems likely that this was his mother lodge as he was already on their rolls before he was 25 years old. A stamp issued by Australia in March 1986 for the country's bicentennial pictures Brother Banks.

★ ★ ★

Eduard Benes, born at Koslavany, was educated in the Universities of Prague and Paris. He served as a noted educator at several locations including the University of Chicago in 1939. He was elected President of Czechoslovakia in 1935 and led his nation's government in exile after the outbreak of World War II. He returned to his homeland in 1945 following the liberation of Prague. He resigned in 1948 when he was forced to yield to a communist-directed cabinet and died about three months later.

Brother Benes was initiated in Jan Amos Komensky Lodge No. 1, Prague, about 1924-25 and was passed and raised in the 1927-28 time period in Pravda Vitezi (Truth Shall Prevail) Lodge, Prague. When he was elected President, he withdrew from Masonic activities but remained interested in the fraternity and provided his full moral and financial support in London where the National Grand Lodge of Czechoslovakia-in-Exile was established as well as the Comenius-in-Exile Lodge. Several



stamps of Czechoslovakia picture President Benes, as well as this one released in 1995 by the new Czech Republic.



By THOMAS W. JACKSON, 33°

Two Crowns for America by Katherine Kurtz. Published in 1996 by Bantam Books, 1540 Broadway, New York, N.Y. 10036. Softcover edition available through So. California Research Lodge, P.O. Box 939, Ashland, OR 97520. \$5.85 (plus \$1.75 postage and handling).

Katherine Kurtz is a best-selling author in fantasist writing. She won acclaim with her *Deryni* series with which I am unfamiliar. She holds degrees in chemistry and medieval English history and became a full-time writer after working as an instructional designer for the Los Angeles Police Academy.

Two Crowns for America is a continuation of her style of writing by fantasizing on what might have occurred in early American history. The reason why we as Freemasons will be interested in this book is because it involves the craft as the core in fantasizing its development and writing. This book is a fictional novel; it is not meant to express what was, but what might have been.

An extensive bibliography indicates the amount of research Kurtz put into the preparation of this book. The research concentrated not only in Masonic writings but also in the writings of the American War for Independence and Jacobite history.

The scene is set in the last quarter of the 18th century and relates to the rebellion of the American colonists against the repression of English dictates. It includes real and supposed people and real and supposed activities to weave a tapestry of intrigue involving Freemasonry as an agent to carry out a master plan.

The story involves Washington, Franklin and Lafayette unwittingly along with others in a plot to restore the Stuart line to the throne. This plot explores the possible establishment of a throne in America with Charles Edward Stuart sitting thereon. This plan not succeeding, the offer of the crown for America is made to Washington.

Because of the need for secrecy and a commitment of brotherly trust, Freemasonry becomes deeply involved in this plan. All the major players are members of the craft, including a female who was made a member after having inadvertently heard a degree conferred.

There is a pro-Masonic image reflected in the book, although I suspect that there will be those who are incapable of separating fiction from the historical truth, and they will see it as illustrating the power of Masonic manipulation.

The entire book, although utilizing real names and real events, is readily recognized as fantasy. From the beginning it involves the use of magical and supernatural powers to weave a fascinating tale that involves Freemasonry as a force which, by uniting men and ideals, serves as a means to accomplish an end — in this case the restoration of the Stuart line.

There is no question that the author has considerable knowledge concerning the craft, which she uses effectively in writing this book. She dedicated it to "the Brotherhood of Freemasonry, under the All-Seeing Eye, whose Brethren helped shape America's destiny." She also has a well-founded knowledge of the history of the period, especially concerning the American Revolution.

It is an interesting novel. If you read for the pure enjoyment of reading, you should enjoy this book as long as reading what we regard as secret does not upset you.



Freemasonry in Massachusetts, A Handbook for Members. Published in 1996 by the Grand Lodge of Massachusetts, 186 Tremont Street, Boston, MA 02111. \$7.40 postpaid.

I received this handbook a couple of years ago and did not make the time to take a good look at it. I finally read through it recently and found it to be a very good instructional manual for not just Massachusetts Freemasons. It would serve well as an educational guide for members of all jurisdictions.

Parts of it are applicable to only that Jurisdiction, but the greatest portion offers knowledge and instruction that could be a benefit for the general craft. It is a compilation of writings of many great Masonic scholars and authors with much taken from *Short Talk Bulletins* of the Masonic Service Association blended into an excellent educational manual.

It contains eight chapters, the first defining the craft, its origins, purposes and requirements. The second discusses the system of lodge structure and operation. It also presents to the Mason the responsibility he has as a member of the craft.

The text for Chapter 3 presents not only a good definition of the procedure of the three degrees but also an excellent philosophical discussion of their meaning. This chapter is the most symbolic, and will require the most study, but is an excellent presentation of craft philosophy.

Chapter 4 defines for the Mason the value of visiting other Masonic lodges as well as exposing him to Appendant Bodies, giving their origin and purpose.

The fifth chapter deals with the Grand Lodge origin, structure and function, while chapter 6 presents to the new member information on Masonic educational and research facilities in Massachusetts. Chapter 7 discusses Masonic Charities, and chapter 8 answers questions frequently asked about Freemasonry.

Frankly, I think it is one of the most complete handbooks I have ever seen to be presented to a new member. It would be of value to any member wishing to receive more general information about the craft.



A Life of Albert Pike by Walter Lee Brown. Published in 1997 by The University of Arkansas Press, Fayetteville, Arkansas. Available through Scottish Rite Research Society, 1733 16th St. NW, Washington, DC 20009. \$35.

Here is a surprise book for us on the life of Albert Pike. It contains very little on Albert Pike, the Mason. In fact, only one short chapter of eight pages is devoted to this aspect of his life and that is the 32nd chapter out of 36. There are some Masonic references made in the last four chapters, however.

This book is about Albert Pike, the man. It includes 24 pages of photographs, 90 pages of notes and 23 pages of bibliography in its 672 total pages.

The author, Walter Lee Brown, professor emeritus of history at the University of Arkansas, has written several books and edited the *Arkansas Historical Quarterly* for 32 years. This book was completed 40 years following his original doctoral dissertation on the subject while at the University of Texas. It is a culmination of interest in Pike, which began before he became a member of the craft.

There is little doubt of the great appreciation of the author for the life of Albert Pike. The book, however, is a fair evaluation of that life. It relates not only the virtues and achievements of Pike but also the frailties and failures. He points out the human weaknesses as well as the human strengths of the subject.

With the exception of the first two chapters, which cover his migration from his home in Massachusetts during which he lived the life of a true frontiersman, and the last few which relate to his last years in the Washington, D.C., area, this book is a historic text about his life in Arkansas.

His time there is covered extensively, presenting his occupational involvements as well as his political. He became a schoolteacher, a journalist of note, a successful lawyer, a leader in political movements and a Confederate general. Pike's venture into the field of journalism and his use of the press is discussed fully,

and I found it interesting to note the power of the press even back in that time. He was a strong supporter of specific bank enterprises and of railroad construction to benefit Arkansas and the South.

His more personal life is also presented, showing his love of culture reflected in his appreciation of fine literature and his development into a recognized poet. He is also portrayed as a devoted father and husband even though his marriage ultimately failed.

His participation in politics is also discussed in detail, and although he neither sought nor held any major office, he engaged in politics throughout his career unsuccessfully much of the time. He was a significant leader in the "Whig" party in Arkansas as well as the "Know-Nothing" party later on.

His activity as a practicing attorney is also effectively presented as well as his close association in Indian affairs. Pike was highly successful in his practice of law before, during and after the war, although he found that his prestige suffered greatly with Reconstruction. His relationships with the various Indian tribes were one of mutual respect and guarded trust, which served him well when he was a general in the Confederacy.

Pike's agony over the circumstances leading up to and during the Civil War is well covered. His loyalty to the Union and commitment to his adopted South created an almost impossible dilemma for him. It also placed him in an unenviable and difficult position to practice his profession following the war. This aspect of his life is also covered.

Although only a small portion of the book is devoted to Pike's Masonic life, the information is well presented and fair. I like the Pike observation dating back so many years in reference to the Scottish Rite of the need to attract "the better and more intellectual class of those Masons who do not care to go beyond the Blue degrees."

For the most part, I found the book interesting reading in spite of the historical intent and detail. It presents Pike for what he was — a great and significant leader in an early and difficult period of our history, a true mountain man and yet a polished genius.

For the aficionado of Pike, the book is a must. To the casual observer, I recommend it. It presents a real-life look at an American hero whose accomplishments go far beyond the average. It should cause us to have a greater appreciation for an important Masonic figure.

THOMAS W. JACKSON, 33°, is the Grand Secretary for the Grand Lodge of Pennsylvania and the book reviewer for The Northern Light.



HealthWise

Growing new arteries

Doctors at St. Elizabeth's Medical Center in Boston are injecting growth genes near the clogged leg arteries of patients, triggering formation of new blood vessels to bypass the blockages. Similar techniques are used by Genentech, Inc., to treat clogged coronary arteries that are a major cause of heart attacks. And Warner-Lambert Co. is backing work to deliver a blood-vessel growth gene via a patented virus. All these techniques show promise as an alternative to angioplasty and heart bypass surgery. It will be some time before this promising research is concluded.

The kiwi: A nutritional giant

They're the fuzzy friends of nutritionally wise. Kiwi fruit, say researchers at Rutgers University in New Jersey, have twice as much vitamin C as oranges plus potassium, magnesium and a variety of healthful phytochemicals.

Following kiwi fruit as the most nutritionally dense food are papaya, mangos, and oranges.

Know your triglyceride level

Blood levels of triglycerides are usually measured at the same time as cholesterol, but doctors often don't mention them to patients. A triglyceride concentration below 200 (mg per deciliter of blood) is said to be normal. But researchers at the University of Maryland Medical Center in Baltimore find that levels greater than 100 produce twice the risk of a heart attack.

To lower triglyceride levels, lose excess weight, have no more than one alcoholic beverage per day, reduce intake of simple carbohydrates like sugar and syrup, and eat more fish

with high omega-3 levels like bluefish, mackerel, and salmon.

Claustrophobia help

If closed spaces like elevators give you a panicked feeling, bring a green apple with you. Doctors at the Smell and Taste Treatment and Research Foundation in Chicago say the scent helps make confined spaces seem larger.

Less-risky osteoporosis drug

The U.S. Food and Drug Administration has granted Eli Lilly and Co. permission to market Evista, a new drug that helps to prevent osteoporosis. Evista does not have the cancer risk of traditional hormone replacement therapy. Approved Dec. 10, 1997, it is available now.

Hormones help prevent bone thinning and reduce the risk of heart attack, but side effects may include an increased risk of breast and uterine cancers and continued menstruation. Evista provides the bone-thinning effect without these risks.

'Light' potatoes

Because potatoes contain many nutrients in the skin, the healthiest way to eat them is with the skins on. If boiled, nutrients can be saved by using the water in soup or gravy.

Here are some "enlightened" ways to cook potatoes from the *Prevention* Magazine Food Center:

1. Mash with low-fat buttermilk instead of adding whole milk and butter.
2. Top bakers with a drizzle of olive oil and a sprinkle of chives.
3. Rub the outside of spuds for baking with garlic for a great flavor.
4. Use low-fat sour cream and a sprinkling of butter buds on bakers instead of the real thing.

Really get rid of the dust mites

Many people are allergic to the feces of microscopic dust mites. Washing bedding and clothes gets rid of the allergens, but doesn't kill the mites. Now Australian researchers reporting in the *Journal of Allergy and Clinical Immunology* report that mixing eucalyptus oil with liquid detergent before washing kills 97% of dust mites. They mixed four parts oil with one part detergent and soaked the items for 30 minutes before washing. Eucalyptus oil is available in health food stores. It has a nice odor and doesn't stain.

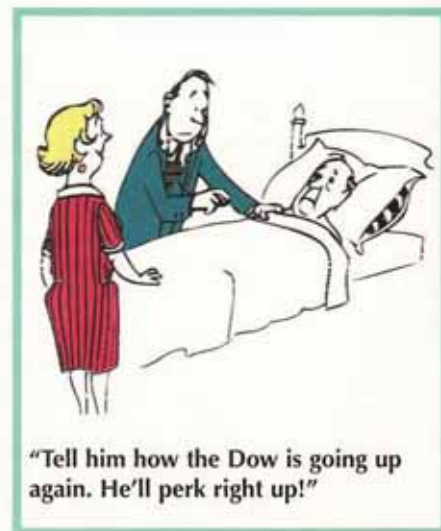
Spirituality and healing

Doctors are surprisingly open to the possibility that religious beliefs can heal. A survey of doctors by the American Academy of Family Physicians shows that 75% thought the prayers of others might help as well. Studies at Duke University show an association between increased immune function and regular attendance at church.

Higher immunity

Doctors at Boston University School of Medicine say you can boost your immunity through:

1. Moderate exercise.
2. Relaxing and reducing stress.
3. Interacting with friends.
4. Getting enough folic acid.
5. Eating fruits and vegetables.
6. Eating fish at least once a week.
7. Skipping the crash diets.
8. Getting enough sleep.



Museum Receives Cheteyan Masonic Collection

An impressive collection of Masonic memorabilia was recently donated to the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. The items were given by Michael D. Cheteyan II, 32°, and his wife, Judy.

Brother Cheteyan, a member of Columbian Lodge (Massachusetts) and the Scottish Rite Valley of Boston, has spent many years collecting Masonic items dating from the 19th and early 20th centuries. Most of his collection was acquired during his frequent travels to France, Holland and England.

Among the group of more than 125 individual pieces are oil paintings, goblets, sashes, collars, engravings, Masonic jewels, medals, trestleboards, pins, rings, watches, aprons, rare books, and European Masonic documents. A few selected items are currently on display.

The Cheteyans, who now live in Pittsburgh, attended an April reception at the museum where they were thanked for their generous contribution. In attendance were Sovereign Grand Commander Robert O. Ralston, 33°; Mass. Grand Master Arthur E. Johnson, 33°, and museum director Thomas W. Leavitt, 32°.



Michael and Judy Cheteyan

Some of the 19th century artifacts on display include a covered chalice, a tripod with pulley and ashlar, and a Masonic firing glass.



Grand Commander Ralston presented the Cheteyans with a citation in recognition of their donation.

VIEWS FROM THE PAST

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

Here Come the Clones

The village of Roslin near Edinburgh, Scotland, is the setting for a couple of castles, chief among them is Rosslyn Chapel, once home to the Saint-Clair family, a Scottish branch that was recognized in a charter dated 1601 as the "hereditary Grand Masters of Scottish Freemasonry."

Roslin is also the birthplace of a lamb named Dolly whose debut was heard round the world. She is the first mammal to be cloned from a single adult cell, with emphasis on "single."

The only nexus between Dolly and Rosslyn Chapel with its Masonic association is the village of Roslin. Or is it?

Cloning or manipulating the cell from a mammal so that it grows into a precise twin of the animal has long been in the wonderland of biotechnology, so the arrival of Dolly was of no great surprise. For many years scientists have been cloning sheep and cows from embryo cells, but not adult cells.

There are several great Americans whose clones might lead us out of the morass of the troubled times in which we live, with George Washington being a prime example.

The dilemma arises as to whether or not a clone would be an exact replica of the donor, physically, and in virtue and rectitude? How about its personality? Would its moral behavior be replicated? If the donor were a Mason, would his clone have the characteristics and morality of a Mason?

Although the clone and its Masonic donor might look alike, the only way the clone could take on the attributes of a Mason would be to experience the same Masonic training, education, study, and schooling required of each Mason. It is only through these experiences that a man becomes a paradigm of integrity and an exemplar of the cardinal virtues of prudence, fortitude, temperance, and justice.

The connection between the lamb of Roslin and the Masonic relationship of nearby Rosslyn Chapel may be tenuous at best. The reality remains, however, that only by learning and practicing the lessons of the three degrees of Masonry with a strict obedience to the Masonic tenets of brotherly love, relief, and truth does a man (or his clone) become a Freemason and entitled to all the benefits and privileges thereof.

*—From an editorial by Ralph Head,
editor of the California Freemason,
Summer 1997*

Wearing a Masonic Emblem

We are aware that in some countries it is considered bad form to wear a Masonic emblem, and in such case the prevailing sentiment should be observed. The feeling against the practice probably may be traced to ancient times when opposition to the craft on the part of autocratic secular power made it unwise to admit membership in the craft. Happily no such sentiment prevails in this country, and if all Masons follow the tenets of the fraternity, it never will.

Why does a Mason wear a Masonic emblem? Because he is willing to let all who are interested know that he is a Master Mason, whether they be of the order or not. With few exceptions, the wearer does not thereby blatantly advertise himself or the fraternity, or expect to gain material or other advantage. He is proud of his affiliation with the order and has no objection to letting the world know it in the most modest manner that this can be done.

I want you to consider what you would expect a Mason to be. Certainly he would be a Master Mason raised in a regular lodge. But I think that is only the tip of the iceberg. Being a Mason only becomes more visible when we join a lodge. Being a Mason started long before that.

What makes a Mason is what's in his heart! All of the ritual and lessons we receive as we progress through the experience of Masonry only adds to and expands the basic foundation found in our hearts.

We participate in our lodge functions in large part because we know that the Brethren have traveled the same roads we have. They passed the same basic scrutiny that all petitioners must pass. They received the same unanimous vote of confidence that we all did. They acknowledged their belief in God. They took the same obligations as we did. All of these things point them out as a proper object of our favor and esteem.

Whatever conclusions may be reached as to the ethics of wearing Masonic emblems, the brother who pins one on the lapel of his coat must realize that he thereby assumes an additional responsibility to so conduct himself that his actions will not reflect adversely on the good name of Masonry. He proclaims to the world that he is a Master Mason, and Masonry will be judged by his actions. If he be a true Mason, the emblem will be a constant reminder of his obligations, and while he should realize that he is not released from any of the obligations he has assumed by refraining from wearing the emblem, he cannot help but be impressed more strongly that the reputation of the fraternity is in his keeping.

—From an article by William C. Rapp, editor of Masonic Chronicle, Chicago, published in New England Masonic Craftsman, March 1934

a Mason?

We all learned that the tenets of a Mason's profession are Brotherly Love, Relief, and Truth. We believe that we are a Brotherhood of Man under the Fatherhood of God.

All this would imply that we are Masons, and so are all others who have passed these portals. And yet we sometimes do not treat others in a Masonic way or act Masonically ourselves. We let petty jealousies and personal dislikes interfere with our ability to see clearly. Remember, we should conduct ourselves Masonically with all mankind, more especially with a Brother Mason.

Let's rededicate ourselves to those vows we took at the altar of Masonry. Let us look for good in our fellowmen and strive together to bring true Brotherhood into our lives. Remember, if we are the only Mason a person knows, we become that person's impression of what constitutes a Mason. That person judges Masonry by that impression. Are we proud of that impression?

—From an editorial in the Winter 1997 issue of *The Indiana Freemason* by Indiana Grand Master Douglas O. Fegenbush, 33°

Tolerance — A Virtue Under Attack

One of the principles of Freemasonry is what our fraternity calls toleration. It's a good word; however, its sister word 'tolerance' is better known. Whichever word you use to name this important Masonic virtue, it is under attack by those who view tolerance as a vice. In my opinion, the "vice" of tolerance is desirable. I would rather view another person with respect and without prejudice and/or bigotry, regardless of their religious, political or economic expression. I guess I am guilty of the virtue of tolerance.

Tolerance desires to approach every person with an open mind. To shut them out or condemn them, or banish them to some intolerable place, is to close one's mind to the possibilities of learning and understanding. Tolerance desires to appreciate the differences of people. Tolerance wants to learn, understand, and grow.

Personal opinions are very important. Tolerance accepts the fact that everyone has opinions and that personal opinions are important to each one of us. Tolerance appreciates and supports each other's opinions, and expects that we can learn from the opinions of others. Even disagreeable opinions can be an education. Intolerance, however, would view my opinions as truth and your opinions as error. Hence, no learning can take place. Intolerance must change your

opinions at a high theological, or political, or economic cost.

I view tolerance and intolerance on an intellectual continuum. Intolerance inhabits both ends of this continuum. Tolerance dominates the great center of that continuum. Either end of the continuum we call ultraconservatism and ultraliberalism. Both ends view tolerance as a vice and an enemy of truth. Each of their truths is painted to be different from each other and are also painted to be different from the moderate views of tolerant people at the center.

I believe that intolerant people view those who don't agree with them as bigoted, prejudiced, and devoid of truth. I believe that intolerance leads to provincialism, polarization, domination, and narcissism. Intolerant people seem to become combative and difficult to live with. Tolerant people try to teach themselves how to see truth in difference. Tolerance must be respectful, neighborly, friendly, accepting, appreciative, kind, supportive, inquisitive, and understanding.

Remember, somewhere there is a call for us to be wise as serpents and at the same time be harmless as doves.

—From a message by Rev. Richard H. Welkley, 33°, Active Member of the Supreme Council and Grand Chaplain for the Grand Lodge of New York, The Empire State Mason, Spring 1996

'Quick Quotes'

It's better to be occasionally cheated than perpetually suspicious.

—B. C. Forbes

Business without profit is not business any more than a pickle is candy.

—Charles F. Abbott

The best preparation for good work tomorrow is to do good work today.

—Elbert Hubbard

If you keep on saying things are going to be bad, you have a good chance of being a prophet.

—Isaac Bashevis Singer

Each of us is given a pocketful of time to spend however we may. We use what we will. We waste what we will. But we can never get back a day.

—Robert Wilcox

He slept beneath the moon,
He basked beneath the sun;
He lived a life of going-to-do,
And died with nothing done.

—J. Albery,
written for himself

A true measure of your worth includes all the benefits others have gained from your success.

—Cullen Hightower

Nothing is so strong as gentleness,
and nothing so gentle as real strength.

—Ralph Stockman

The bridges you cross before you come to them are over rivers that are not there.

—Gene Brown

Determine that the thing can and shall be done, and then we shall find the way.

—Abraham Lincoln

One measure of leadership is the caliber of people who choose to follow you.

—Dennis A. Peer

Patience is the ability to idle your motor when you feel like stripping your gears.

—Barbara Johnson

Courage is not the absence of fear but the ability to carry on with dignity in spite of it.

—Scott Turow

Teach kids to handle money

Michael Sears, author of *The Allowance Kit*, says money can be used as a teaching tool. Help kids allocate some for church or charity and the rest to spend for whatever they want. If it is your plan, some can be designated for savings.

Sears says parents should never punish by taking away part of an allowance.

The allowance should not be connected to chores, though kids should be able to earn more by doing something extra. He recommends giving allowances in small bills and on a specific day. Don't give any additional money during the week.

Socially smart kids

The ability to make friends matters a lot when kids start school. But how do they acquire social competence, and where?

Professors of human development at Auburn University say, at least for the first few years, mom and dad make all the difference. The parents' everyday style of interacting with the children teaches them responsiveness, sensitivity and a positive orientation to others.

The Auburn studies show that engaging kids in constructive discussion of peer problems helps them learn social strategies. The main objective is to stimulate the child to think about what to do. They can learn how to handle rebuffs.

Here's what helps teens the most

Ring that dinner bell, insist your teens come to the table, and it will help them more than you know.

A study of 20,000 teenagers, recently published in the *Journal of the American Medical Association*, shows that kids who have a strong sense of connection to their parents were less likely to be violent or indulge in drugs, alcohol, tobacco or early sex.

"The power and importance of parents continues to persist, even into late adolescence," says University of Minnesota professor Michael Resnick, lead author of the survey.

It's more than the physical presence of parents and the number of



hours a day they are in the home. The important factor is emotional availability. Don't worry, says Resnick, if you spend more time working than with your teen. But make the time you spend with the youngster be moments of high attention.

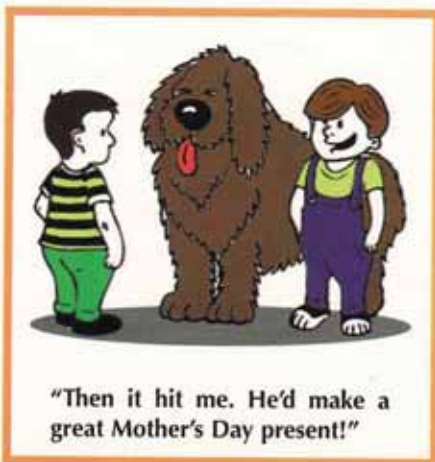
Parents spend 10 to 12 hours less per week at home than parents did in 1960, but the hours they do spend can be important ones. Even short periods of actual attention to a teenager are significant.

Refunds for 99,919 taxpayers

The Internal Revenue Service said at the end of December it was trying to deliver last year's tax refunds to about 100,000 taxpayers but couldn't locate them. The checks, totaling \$62.6 million, were returned by the post office because taxpayers moved or changed their names without notifying the IRS. If your refund hasn't appeared, call (800) 829-1040.

Kids mind their Ps and Qs

Here's a travel game that can be played on a trip by car, plane or bus.



"Then it hit me. He'd make a great Mother's Day present!"

"Mind your Ps and Qs" keeps kids looking for those letters on signs and license plates. Each kid should have a note pad and pencil. For more interest, they can add the names of objects and animals like post, quail, pig, says Carole T. Meyers in her book *Miles of Smiles* (Carousel).

Keys to better parenting

Working parents often let love and common sense be their main guides in raising kids. Their thought: Forget big plans written in books. Who has time to read or follow them?

It's not all bad, according to Families First, a Boston-based parenting education and support agency. These busy people may instinctively be cultivating the seven essentials to raising well-adjusted children:

1. Tune in to your child. If a child expresses an interest in bugs, for example, encourage it. You may have a budding entomologist.

2. Be consistent. Kids thrive on predictability.

3. Love them and show that you do. Do it by encouraging their interests even when they don't match your own. Gear your expectations to the child's talents and needs and you will show that you accept him.

4. Be flexible.

5. Change expectations as a child grows.

6. Be rested. It's O.K. to tell your children that you are exhausted and need 15 minutes of down time.

7. Trust yourself. Be confident in your ability and let kids know that Mom and Dad really do know what's best. Being confident in yourself will increase your child's confidence.

Make a golf-bag garden tool carrier

Don't toss that old golf bag. It served you well for carrying your woods and irons, and now it can have a new role in your life.

Recycle it as a garden tool carrier, and it will save you many trips back to the garage for still another tool.

Put long-handled tools in the slots for woods and irons, and stash your work gloves, small tools, and seeds you will plant in the zippered pockets.

FALSE ACCUSATIONS

Continued from page 15

tinued to do so from time to time. McClenachan's lectures, largely taken from Pike's first attempt at ritual (*the Magnum Opus*), have long since been abandoned. Dramas once set in ancient times are now placed in historic settings within the memory of those living today.

Pastor Janssen and other anti-Masons have not bothered to keep up on these facts. Rather, he assumes that because McClenachan's book was published at least through 1914, it still reflects current practices. Using the Pastor's logic, reprints of *any* book are grounds to misjudge the groups which once published or used them. This would mean that reprints of the notorious *Malleus Maleficarum* (the "witch-hunters bible" used during the Inquisition) indicate that the modern Christian Church condones physical torture to extract confessions from people accused of "witchcraft." Clearly this methodology is flawed.

Much of the pastor's misunderstanding results from the fact that he superficially read a monitor which was intended for someone familiar


with the rituals as they were used from 1867-70. Freemasonry does explain its symbols, but the pastor has no way of knowing this. Although we do not confuse the symbol with the thing symbolized, this seems to be another problem with Pastor Janssen.

Concluding remarks

McClenachan died in 1896, and later editions of his book were published by his wife who, no doubt, considered it a tribute to her husband's many years of hard work in Freemasonry.

Earlier I asked, "What relevance does McClenachan's book have for us today?" We are of a different age, but this does not mean that his book has no interest for us as Freemasons today. It has been wisely observed that in order to appreciate our future we must remember our past. The value of McClenachan's book lies in its usefulness to the historian or student of the evolution of ritual. It includes some fascinating passages which give us a glimpse into an earlier type of Freemasonry, at a time when unfamiliar allegories and tales of knighthood and intrigue were used to teach the lessons of tolerance and morality.

Pastor Janssen, like other non-Masons, cannot appreciate the context of the extracts he reads in Masonic literature. He is ignorant of our literature. The 1864 Resolution which authorized the printing of the "Manual or Guide" specified that the context be intentionally withheld. This is because non-Masons do not have a right to read the full rituals. Not having studied the full rituals, Pastor Janssen assumes too much — far more than is warranted — and cannot appreciate what he is reading, or who is speaking the parts. His condemnation of Masonry is as illogical as a condemnation of Shakespeare based on Othello's murder of Desdemona, or a condemnation of Christianity based on Bible quotations removed from context.

Freemasonry does not teach the dogmatic or doctrinal truths of any one religion, or teach the absurdities espoused by Pastor Janssen. It teaches truths upon which all honest men agree. Its love of humanity is seen in the many philanthropies which are open to people of all races and faiths. If Pastor Janssen and other anti-Masons choose to condemn us we invite them to do so on a basis of truth. 

IN MEMORIAM

III. Alfred M. Kramer, 33°

III. Alfred Milton Kramer, 33°, a Supreme Council Active Emeritus Member and Past Deputy for New York, passed away suddenly on Feb. 16, 1998.

Born at Buffalo, N.Y., July 6, 1907, he attended public schools in Buffalo and took a pre-law course of Arts and Sciences at the University of Buffalo. Brother Kramer then studied law at the University of Buffalo Law School and graduated with a degree in law in 1931.

Having been admitted and licensed to practice as an attorney and counsellor in the state of New York in 1932, he engaged in the general practice of law in Buffalo until 1957. From 1942-45, he served as Personnel Officer of Erie County and from 1946-48 as Secretary to the Mayor of the city of Buffalo. During the years 1948-53, Brother Kramer was Secretary to the Hon. Philip Halpern of the Supreme Court of the state of New York, Appellate Division, Fourth Department. In 1957, he was elected Supreme Court Justice of the state of New York, Eighth Judicial District, from which he retired in 1977 upon reaching the mandatory retirement age of 70.

III. Brother Kramer was a member of the Erie County Bar Association, the New York State Bar Association, the American Judicature Society, the Supreme Court Justices

Association, the Buffalo Athletic Club, and the Greater Buffalo Ad Club.

On May 10, 1958, he married Maizie L. Schmelz of Buffalo.

Brother Kramer was raised a Master Mason in Charles W. Cushman Lodge No. 879, Buffalo, in 1935, and was appointed District Deputy Grand Master in 1956. He also was a member of the Youth Committee for the Grand Lodge of New York and vice-president of the New York Masonic Youth Foundation, Inc.

He was a member of the York Rite Bodies in Buffalo and served as High Priest of Mount Sinai Chapter in 1939. A Past Potentate of Ismailia Shrine Temple in 1950, he became president of the New York-Ontario Shrine Association in 1969.

As a member of the Scottish Rite Valley of Buffalo, he was Most Wise Master, 1957, and Commander-in-Chief, 1964-65.

He received the 33° in 1960, was crowned an Active Member in 1969, and was elected Deputy for New York in 1977. For the Supreme Council, he served on several committees. III. Brother Kramer was granted Active Emeritus status in 1982.



Did you know?



Harper's Index
estimates that
more than one
million dogs in
the United
States have been
named as bene-
ficiaries in wills.

- ☐ Please send me information on including the following Supreme Council Charities in my will:
- ☐ 32° Masonic Children's Learning Centers
 - ☐ Museum of Our National Heritage
 - ☐ Abbott Scholarship Program
 - ☐ Benevolent Fund (Schizophrenia Fellowships)
- ☐ Please send me additional information on life income gifts and other planned giving vehicles.

Name _____

Spouse's Name _____

Address _____

Phone Number _____

Your Date of Birth _____

Your Spouse's Date of Birth _____

Your Employer's Name _____

Send to: Director of Development
Supreme Council Charities
P.O. Box 519
Lexington, MA 02173

Do you have a Last Will and Testament?

It is estimated that more than 70% of all individuals do not even have a will. The best financial planning won't be worth much to your family if you haven't secured it with a will. And you can't control how your assets will be distributed without one.

Please don't hesitate — draw up your will today!

Once you have secured your family's future, you may want to consider providing for the charities that you value. It is important to use accurate language when you identify a charity. If you need the appropriate language for the 32° Masonic Children's Learning Centers or any of the Scottish Rite Charities, please complete the form provided and mail to the address listed.

And if you already have a will, remember that a codicil may be added to an existing will to provide for any modifications you wish to make.

If you would like more information, please contact: Wayne Lobley, 32°, Director of Development, Northern Masonic Jurisdiction, P.O. Box 519, Lexington, MA 02173 or by telephone at 1-800-814-1432.

All decisions regarding your financial situation, including a will or codicil, should be made with the assistance of your financial advisor and your own legal counsel.

Footnotes



* **How others view us.** For so many years, Masonic leaders tended to ignore the fraternity's antagonists because the charges hurled at Freemasonry were so unbelievable. Masons knew they were untrue. Who could possibly believe otherwise?

Unfortunately, the lack of Masonic response led many non-Masons to wonder if there was validity to the charges.

Several years ago, the Masonic Information Center was established as a subdivision of the Masonic Service Association to answer questions about the fraternity and to respond to false accusations. It was the brain child of the late Ill. John Robinson, 33°. The attack from individuals within the Southern Baptist Convention was the catalyst for the formation of the Center.

Last fall several Masons from State College, Pa., were ostracized from their church because of their Masonic membership. They were completely baffled one Sunday morning when the pastor presented a lengthy illustrated lecture on the "evils" of Freemasonry.

The pastor targeted the Scottish Rite degrees based on a 19th century source that he had found in the rare books section of the Penn State University library.

It was months later before the pastor released to the Pennsylvania Masons a copy of his text. Following extensive study, the Masons determined that the pastor's source was completely irrelevant to today's rituals. An attempt to convince the pastor proved to be futile.

We passed along a copy of the pastor's text to Art deHoyos, 32°. Art has become a leading authority on the history and development of Masonic rituals. He is also a student of anti-Masonry.

Art has responded to the false accusations made by Pastor Janssen. His comments appear in this issue beginning on page 14. Unfortunately, we have had to condense the comments to fit within our limited space.

Since the pastor has persisted in his relentless attack on the fraternity, it is important that we set the record straight.

As Art points out, "If Pastor Janssen and other anti-Masons choose to condemn us, we invite them to do so on a basis of truth."

* **Tolerance.** We also want to call your attention to an item in the "Views from the Past" column on page 23. We have reprinted a message from Rev. Richard H. Welkely, 33°, that appeared in the *Empire State Mason*. Ill. Brother Welkely, an Active Member of our Supreme Council, makes some strong points for the need for tolerance in our society today.

Many of those who attack the fraternity will not listen to an opposing view and will leave no room for discussion. There is only one way to believe, and it is their way to believe. Don't clutter their minds with truth.

* **New videos.** The two new videos recently released by the Supreme Council (see back cover) have been distributed to the local Valleys. Each has been designed for a specific audience.

Copies are available from the Valley. For those requesting a single copy from the Supreme Council there is a charge of \$3 to cover postage and handling.

* **Unique research meeting.** Those who are actively involved in Masonic research should take note of the fact that Quatuor Coronati Lodge of Research (London) will be meeting for the first time in the United States. QC Lodge is considered the premier research lodge in the world.

The meeting will be held in conjunction with Civil War Lodge of Research No. 1865 (Virginia) at the George Washington Masonic National Memorial on Saturday, July 11.

Advance reservation is required to attend the unique event. For further

details, contact Paul Bessel, George Washington Masonic National Memorial, 101 Callahan Drive, Alexandria, VA 22301.

* **Family Life winners.** For nearly two decades, the Supreme Council has sponsored a Family Life Program, initially designed as a Thanksgiving-week celebration and since expanded into a diverse and year-round campaign.

Here are the winners of the 1997 Family Life Program:

Valleys with over 5,000 Members

Best Overall Program

- Danville, Illinois

Honorable Mention

- Boston, Massachusetts
- Chicago, Illinois
- Cincinnati, Ohio
- Southern Illinois

Between 2,500-5,000 Members

Best Overall Program

- Milwaukee, Wisconsin

Honorable Mention

- Bloomington, Illinois
- Evansville, Indiana
- Peoria, Illinois
- Springfield, Illinois

Between 1,000-2,500 Members

Best Overall Program

- Moline, Illinois

Honorable Mention

- Quincy, Illinois
- Rochester, New York

Under 1,000 Members

Best Overall Program

- Augusta, Maine

Honorable Mention

- Green Bay, Wisconsin
- Schenectady, New York
- Traverse City, Michigan

The 17 Valleys were selected from among the 88 participating Valleys in the 1997 campaign. The most impressive showing came from the state of Illinois, where eight Valleys were honored.



RICHARD H. CURTIS, 33°

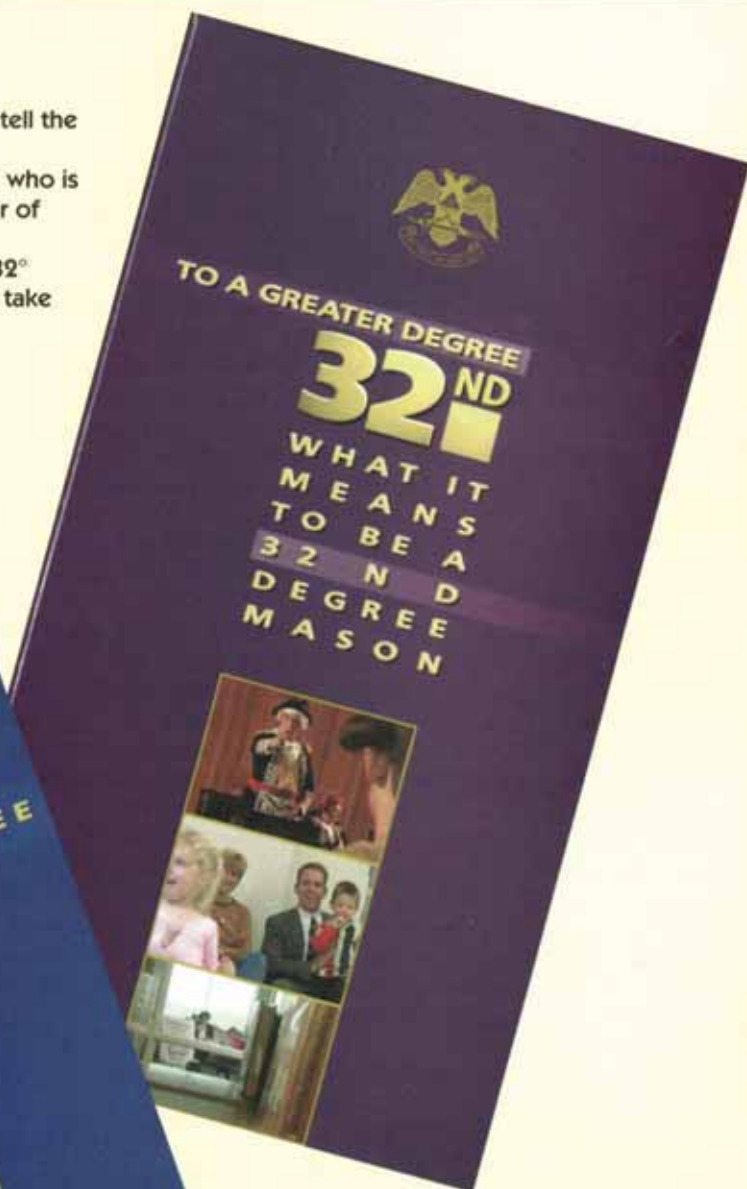
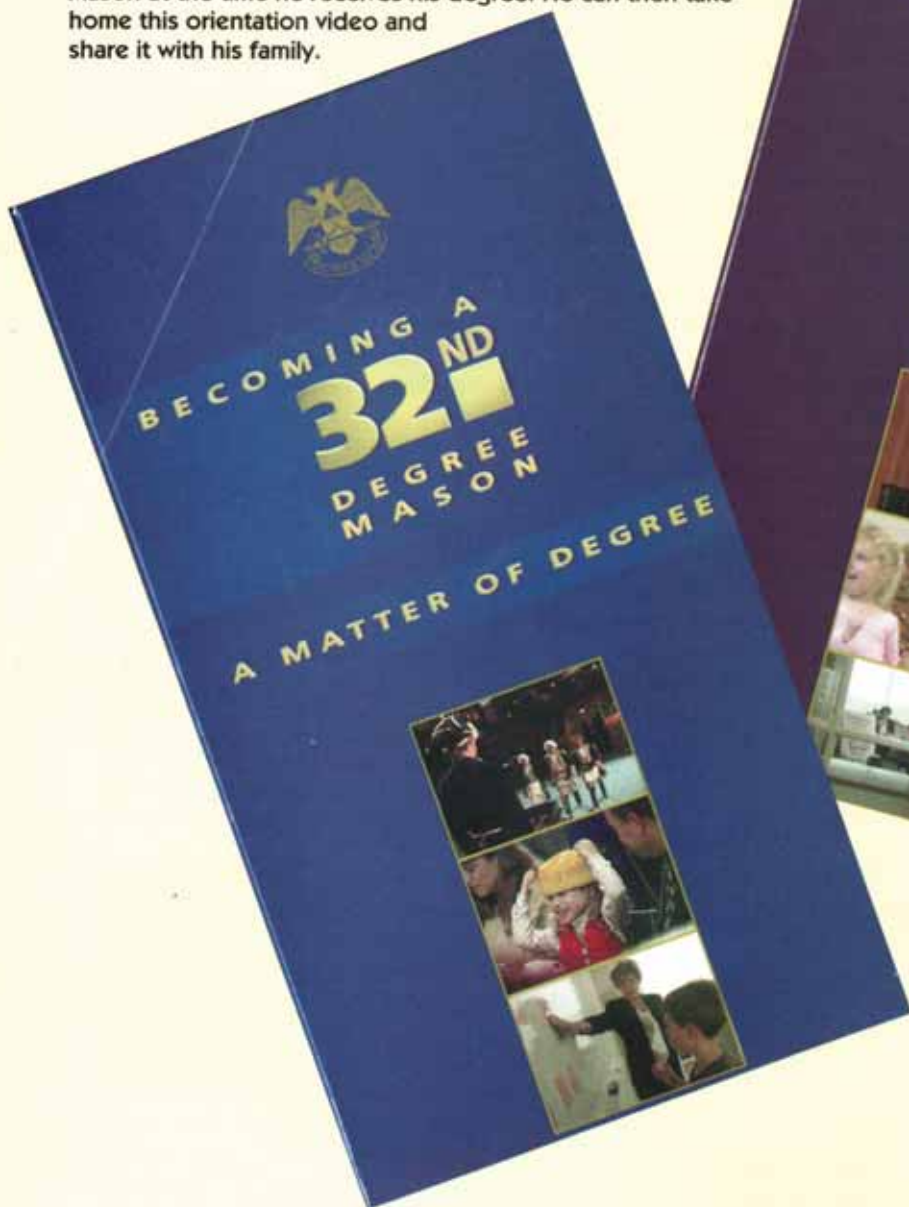
Editor

Just Released . . .

Two new videos just released by the Supreme Council tell the Scottish Rite story.

"A Matter of Degree" is designed for the Master Mason who is not yet a 32° Mason. It makes an ideal gift to a member of your Blue Lodge.

"To a Greater Degree" will be presented to each new 32° Mason at the time he receives his degree. He can then take home this orientation video and share it with his family.



**You can obtain a copy
through your local
Valley office.**