

THE PENNSYLVANIA FREEMASON

Issued Every Three Months By

The Right Worshipful Grand Lodge of The Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction Thereunto Belonging, through its

COMMITTEE ON MASONIC CULTURE — William E. Yeager, Past Grand Master, Chairman; William E. Montgomery, G. Edward Elwell, Jr., Frank R. Leech, William A. Carpenter, Charles A. Young and Ashby B. Paul.

APPROVED AND AUTHORIZED TO BE PRINTED BY

RALPH M. LEHR

Right Worshipful Grand Master

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Vol. II February, 1955 No. 1

Seventeen Pamphlets Available

(Continued from page 3)

At the Quarterly Communication of Grand Lodge held on June 6, 1923, the report of the plan was submitted to the Grand Lodge and it was unanimously approved.

On December 5, 1923, the Committee on Lectures was reduced to five members.

The definite purpose of the organization of a Lecture Corps was to serve the Lodges of Pennsylvania and to make plain what Freemasonry is, what a Freemason should be, and to help build Temples not made with hands; but with their minds, hearts and souls. The antiquity of Masonry is not of as much importance as its present influence on the lives of men, no matter how interesting its legends and fascinating ancient Mysteries. Legends and traditions have their places, but are not as valuable as authentic history. The great historical fact of Masonry is the organization of the first Grand Lodge of Speculative Masons, and the great reality of present day Freemasonry is its system of imparting truth and principle to aid men in character building.

Again it may be interesting to trace to their origin the working tools and symbols of the Craft and discover their original uses and purposes. In so doing there may be gained a knowledge of value to a Mason who desires what might be called a University education in Masonry.

The Committee in charge gave considerable thought to the printing of pamphlets for use to the Brethren, and selected certain literature to be read in the Lodges in the form of "Short Talk Bulletins."

Since 1925, when the very first pamphlet was printed, there have been sixteen additional pamphlets prepared and published. The seventeen, now available and listed by number and title are:

1. Lecture Plan, Purpose and Outline of Lectures.
2. Freemasonry in Pennsylvania before the Grand Lodge of 1786.
3. Freemasonry in Pennsylvania—Organization, Organic Law, and Ritual.
4. Pennsylvania Freemasonry—Distinguishing Characteristics.

5. Masonic Principles Frequently Overlooked.
6. Masonic Objection.
7. The Symbolism of Masonry.
8. Masonic Secrecy.
9. Masonry Within and Without the Lodge.
10. Traveling East.
11. The Preparing Room.
12. The Committee Room.
13. The Lodge Room.
14. Some Masonic Titles.
15. The Symbolism of the Stations.
16. Two Hundred Years of Freemasonry in Pennsylvania.
17. Five Outstanding Grand Masters.

These pamphlets are neatly printed and bound in heavy light blue cardboard. They are uniform in size, measuring about three and three-quarters inches wide and eight and three-quarters from top to bottom. As you can surmise from the seventeen titles, a set of these pamphlets should prove a good investment and most educational to any member of our jurisdiction. The complete set can be purchased from the Library, Masonic Temple, Broad and Filbert Streets, Philadelphia 7, Pa., for Two Dollars.

In conceiving and preparing these worthwhile pamphlets, the Committee on Lectures rendered the Grand Lodge of Pennsylvania and the Craft a splendid service, endeavoring to stimulate a more comprehensive knowledge of Freemasonry, including its history, symbolism, morals, ethics and philosophy.

The lecture corps is now under the supervision of the recently created Committee on Masonic Culture which has replaced the Committee on Library and Museum and the Committee on Lectures.

Why Do We Say Blue Lodge?

Why do we say "Blue Lodge" when referring to the Symbolic Degrees in Freemasonry? The following information may prove helpful and interesting in attempting to answer and clarify this frequently repeated question.

In Mackey's Encyclopedia of Freemasonry, we read the following: "Blue is emphatically the color of Freemasonry. It is the appropriate tincture of the Ancient Craft Degrees. It is to Freemasonry a symbol of universal friendship and benevolence because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every Brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in the Master's Lodge for decorations."

"Blue" is the color of truth and fidelity. And since Masons are seekers after truth, this color is symbolic of their ardent and active interest.

It was under the reign of William III of England that Blue was adopted as the favorite color of the Craft. It is quite natural, therefore, that this color should be worn by our ancient brethren as the peculiar characteristic of an institution which neither time, ignorance nor war has been able to destroy.

"Blue" was an important color among

religious institutions in ancient times. The high priest's ephod; the ribbon on his breastplate, and the one for the plate of his miter, were blue. It was the color of one of the veils of the tabernacle, which, according to Josephus, represented the Air. The Hebrew word for "blue" is "tekelet," and seems to refer to the quality of the color, being derived from a root denoting "perfection."

There seems to be a quite general agreement among ancient scholars that initiation into the "mysteries" and "perfection" were closely related:—in fact, almost synonymous. Does it not logically follow then, that the appropriate color for the greatest of all systems of initiation may well be designated "Blue." The term signifies that "perfection" toward which all good Masons continually strive, and which they hope at last to attain.

Among the Druids, "Blue" was the symbol of truth, and their initiates wore robes of Blue, White, and Green. The Egyptians esteemed "Blue" as a sacred color. To them it represented a "peculiarly exalted and heavenly nature." The Babylonians clothed their idols in "Blue," according to Jeremiah when he said, "Blue and purple is their clothing." (Jer. 10:9). The Chinese consider "Blue" a symbol of Deity. The Hindus say their God Vishnu is symbolic of "Sky-Blue," indicating that wisdom from God should be symbolized by "Blue."

The Medieval Christians considered "Blue" an emblem of immortality. Says Weale: "The color 'azure,' in divine language, is the symbol of truth; in consecrated language, of immortality; and in the profane language, of fidelity." All these qualities are prominent in the teachings of the first three, or symbolic degrees in Masonry.

Finally, "Blue" is symbolic of truth, purity and humility. In the Book of Books, Ex. 25:4, we read that "Blue" was used to denote the purity of an offering to the Lord. In Ex. 26:1, 31 and 36, we find that the curtains of the Tabernacle were blue, purple and scarlet, and the hangings for the doors of the tent were of the same colors. In Ex. 28:31, we find this instruction: "And thou shalt make the robe of the ephod all of Blue." And in Prov. 20:30 we find: "The Blueness of the stripes that wound cleanseth away evil."

There seems to be no doubt that "Blue" is the characteristic color of Ancient Craft Masonry, and that it is symbolic of the need for a universality of friendship, brotherly love and benevolence, which should be as unbound in the heart and life of every true Mason as in the vast expanse of that blue vista of the Universe which shelters the numberless worlds of limitless space.

Appropriately do we say: "Blue Lodge." Quite appropriately are the officers' aprons and jewels trimmed in "Blue." Indeed, "Blue" is the peculiar characteristic of Ancient Craft Masonry, of which the three symbolic degrees—Entered Apprentice, Fellow Craft and Master Mason—are the heart and soul.

—W. A. C.



AN OFFICIAL PUBLICATION OF THE RIGHT WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA
VOLUME NO. II FEBRUARY • 1955 NUMBER 1

A Message from Our Grand Master

ANOTHER MILESTONE in history of Masonry in the Grand Lodge of Pennsylvania was completed as the year 1954 came to a close. Many Masons have inquired about the Grand Lodge Building Program of 1954. In response to these inquiries I wish to draw for you a mental picture of what we have done, and are planning to do in the year ahead—1955 for the Masonic Homes at Elizabethtown, Pennsylvania.

April 10, 1954 the Committee on Masonic Homes put into operation a Rest Home in the Allegheny Building, providing 70 beds for Guests that normally are known as Infirm Guests, that is those who are not ambulatory but also not classed as Hospital Guests. This building is now known as the "Allegheny Rest Home." The new Rest Home is a big relief to our greatly overcrowded Hospital. However, as a Rest Home, it is only in a temporary stage. We need a permanent Rest Home with facilities for 150 beds, dining room, service kitchen, assembly room, medical and nurses room, large indoor and outdoor solarium and the necessary appurtenances. The Masons of Allegheny County are making a survey of Rest Home needs. They are having an Architect prepare plans and specifications as well as estimates of cost of erection and equipping such a building. This project is to be known as "The Allegheny County Memorial Rest Home." It is their hope to be ready with a final report for the June Communication.

May 3, 1954 the Committee on Masonic Homes completely finished and put into operation a new centralized kitchen located in Grand Lodge Hall. This kitchen prepares and cooks all food used in the Homes for the Guests and Employees. The cooked food is dispatched to the Hospital, Boys and Girls Home and the Allegheny Rest Home by trucks equipped with electric thermostatically controlled stainless steel food containers. By this method of preparing food we hope to effect a saving in the food department of over \$1,000 a month.

July 23, 1954 the Committee on Masonic Homes let a contract to Warfel Associated, Lancaster, Pennsylvania, for the construction of a concrete utility tunnel to house all heating pipes and returns, domestic hot water and electric cables. The tunnel is approximately six feet square, one mile long, running from the Power House to the Hospital. This contract will be completed February 1, 1955 at a cost of \$205,000.

November 22, 1954 a contract was awarded to Herre Brothers, Harrisburg, Pennsylvania, for the construction and installation of all mechanical and electrical equipment necessary for the new utilities work. This equipment will be installed in the new tunnel. The contract will be completed in 280 working days at a cost of \$454,902.

The firm of Moody and Hutchinson, Consulting Engineers of Philadelphia, Pennsylvania, was employed to make a utilities survey, prepare plans and specifications and complete the inspection of the new utilities work. They recommended the Committee on Masonic Homes discontinue the manufacture of electric power at the Power House for the use of the Homes, and install the necessary apparatus for the purchasing of power from the Pennsylvania Power & Light Company

of Harrisburg, Pennsylvania. The purchasing of power over the self manufacturing method will result in a 20% saving in power costs.

December 22, 1954 a contract was awarded Irwin and Leighton of Philadelphia, Pennsylvania, for the erection of a new Hospital Wing and alterations to the Philadelphia Freemasons Memorial Hospital at Elizabethtown, Pennsylvania. The heating and plumbing contract was given to S.H.S. Inc., Harrisburg, Pennsylvania; the electrical work to H. P. Foley Company of Baltimore, Maryland, and Harrisburg, Pennsylvania; the elevator is to be provided and installed by the Otis Elevator Company of Harrisburg, Pennsylvania. The total cost of the four above contracts is \$1,226,060. Ground breaking for the Hospital project took place Friday, January 28, 1955 at 4:00 P. M. The Hospital will be completed June of 1956.

The Committee on Masonic Homes engaged Mitchell and Ritchey, Architects, Pittsburgh, Pennsylvania, to design a dual building to be known as the Recreational Building and Lodge Hall. The Recreation Building will be used for the entertainment of our Guests and Employees. The Lodge Hall will be for the use of Masons throughout the Jurisdiction for special Masonic events or Commemorative occasions. The contract for this dual building is expected to be let February 17, 1955. The project will cost approximately \$850,000.

The above building program, with the exception of a portion of the Hospital, will be built, furnished and put into operation from Bequests and Gifts from Masons and Non Masons, who believed in our work of charity at the Masonic Homes. Five Hundred Thousand Dollars of the cost of the Hospital was provided by voluntary contributions from the Masons of Philadelphia County, the balance was given to Grand Lodge by Bequests or Gifts.

The Grand Lodge constituted the following New Lodges during 1954:

April 7, 1954, Brotherhood Lodge No. 773 with 61 warrant members was constituted in Corinthian Hall, Masonic Temple, Philadelphia, Pennsylvania.

April 10, 1954, Mount Zion Lodge No. 774 with 27 warrant members was constituted in the High School Building in McConnellsburg, Pennsylvania.

June 19, 1954, Steelton-Swatara Lodge No. 775 with 128 warrant members was constituted in Zembo Mosque, Harrisburg, Pennsylvania.

September 25, 1954, Fairless Hills Lodge No. 776 with 190 warrant members was constituted in Pennsbury High School, near Fairless Hills, Pennsylvania.

November 1, 1954, Suburban Lodge No. 777 with 30 warrant members was constituted in Corinthian Hall, Masonic Temple, Philadelphia, Pennsylvania.

My sincere wish for each Master Mason of our Jurisdiction is that you, and yours, may enjoy health, happiness and prosperity throughout the year 1955.

Ralph M. Lehr
RALPH M. LEHR, Grand Master

Harrisburg Is Scene of Memorable Masonic Event

Back in November, 1779, a memorable Masonic event took place near Harrisburg, Pa.—the constitution of Perseverance Lodge No. 21. November 11, 1954 was made equally memorable by the celebration of the One Hundred and Seventy-Fifth Anniversary of Perseverance Lodge No. 21 and the laying of the cornerstones of the new Scottish Rite Cathedral and Masonic Temple in Harrisburg. This beautiful new building, which will be the home of the Scottish Rite bodies in the Valley of Harrisburg, five Blue Lodges and the York Rite bodies, adjoins Zembo Temple, home of the Shrine, thus creating a truly Masonic center in the capital of Pennsylvania.

Promptly at two o'clock on the afternoon of November 11, led by the band and color guard of Harrisburg Forest No. 43, Tall Cedars of Lebanon, Masons representing the thirteen Lodges in District No. 2, Harrisburg Consistory, York Rite bodies, Tall Cedars of Lebanon and Zembo Temple escorted the R.W. Grand Master and Grand Lodge Officers from in front of Zembo Temple to the site of the new Masonic edifice.

Here took place the solemn, ritualistic Masonic ceremony of laying the two cornerstones—R.W. Grand Master, Brother Ralph M. Lehr, himself a member of all the Masonic bodies in Harrisburg, and President of the Harrisburg Masonic Temple Association laid the Masonic Temple cornerstone and then at Brother Lehr's invitation, R.W. Past Grand Master Brother Scott S. Leiby, Active Member of the Supreme Council and Deputy for Pennsylvania, laid the Scottish Rite cornerstone.

Following the impressive ceremonies for the laying of these two cornerstones, Brother George A. Avery, R.W. Grand Secretary, delivered an inspiring address on "Masonic Ideals and Traditions." After Brother Avery's remarks, Brother Arthur H. Hull, president of the Scottish Rite Cathedral and Masonic Temple Association, very ably and eloquently explained the plan and design for construction and operation of the new Masonic edifice. These remarks of Brother Hull were so wisely put and well received that it has been suggested that portions of his explanations and comments be included herein:

"For many years the Scottish Rite Masons of Harrisburg Consistory have planned the construction of a Cathedral and today it seems that that planning will materialize into a truly representative edifice. A great deal of thought and time have been given to its design and size; and only after the requirements of every Scottish Rite Organization, such as the facilities for the Secretary, the Stage workers, the Stewards, the Orchestra, the Choir and others, were considered, were the design and plans ready to submit to bidders. During all of this time Harrisburg Consistory was fortunate in having one of its members as the Architect—William Lynch Murray, who was tireless in his efforts to plan and design this edifice. He willingly accepted suggestions and

nothing was too much trouble for him though it meant, many times, the scrapping of work which had taken him many hours to prepare.

"When the design and plans were about ready to submit for bids, the suggestion was made that the Scottish Rite Cathedral might be enlarged to provide facilities for the Blue Lodges as well as the York Rite Bodies. This suggestion met with very general approval so that submitting the plans for bids was postponed until the suggestion could be fully considered.

"It was highly fitting and proper that Brother Ralph M. Lehr, R.W. Grand Master was asked to lay these cornerstones—*first* because doing so is an ancient and honorable function of the Grand Master; *second* because the present Grand Master is a member of one of the Harrisburg Lodges, as well as a very active member of Harrisburg Consistory. Harrisburg Consistory and Harrisburg Masons thank you, R.W. Grand Master Ralph M. Lehr, for performing this very pleasant duty. This day will ever live in the memory of all of us who have been so fortunate as to be present.

"Although the plan for the construction and operation of this Scottish Rite Cathedral and Masonic Temple was submitted in detail to all Masons of this Valley, there seems to be some confusion as to how this plan will operate, so that some explanation at this time may be timely.

"The Plan provided for the incorporation of a nonprofit corporation under the name 'The Scottish Rite Cathedral and Masonic Temple Association of Harrisburg, Pennsylvania,' the constituent Bodies in which shall be The Harrisburg Consistory and The Harrisburg Masonic Temple Association, of Harrisburg, Pennsylvania.

"The Plan further provided that, except as heretofore indicated, all operating costs such as light, heat, gas, ice, water rent, janitor service, taxes, insurance, etc., shall be paid in the proportion that the constituent Masonic Bodies shall have contributed to the total cost of the Cathedral, or in such other proportion as the Board of Trustees shall determine, so that at all times the said operating costs shall be justly and equitably apportioned.

Freemasonry

"We have planned and designed a magnificent edifice, and when completed will be a credit to Freemasonry and this community. We are building for the future which means that we have confidence in the future. And yet, we are living in an age in which the world is divided as never before, into two camps—one at least professedly Christian, and the other unmistakably, proudly and boastfully anti-Christian. Not only is all mankind divided into two camps engaged in what appears to be a life and death struggle, but both sides are equipped with the greatest power for destruction ever committed to the hands of men. This is not an exaggerated statement, but simply a realization of the possibilities of the Atomic Age into which we have been born. And where does Freemasonry fit into this picture? Does Freemasonry live and prosper only to construct magnificent buildings such as the one we are building? The answer is that every Freemason before he can receive the light of Freemasonry, must profess a belief in God. And this belief in God fits into this picture in this way; because Communism, on the one side, is atheistic and materialistic, while on the other side is Christianity which is theism and idealism.

"Communism, in the opinion of its followers, is in a very real sense a substitute for Christi-

anity. Communists believe that they have found the key to the solution of all man's problems, that God is dead, and religion is the opiate of the people.

"We, as Freemasons, believe in God and, therefore, have confidence in the future and build with a faith that Communism will not supplant Christianity.

"We, therefore, have confidence in the future and will look forward to the completion of this Scottish Rite Cathedral and Masonic Temple and its dedication to the cause of Freemasonry and to the glory of God."

Following Brother Hull's remarks the Grand Lodge Officers were escorted back to Zembo Temple and then attended an Extra Meeting of Perseverance Lodge No. 21, returning to Zembo for the 175th Anniversary Banquet of Perseverance Lodge. The banquet, in a Colonial setting, with an attendance of close to 1700, was the largest Blue Lodge banquet ever held in this section of the state.

R.W. Grand Master, Brother Ralph M. Lehr, addressed the group and presented the Grand Lodge Officers. Brother Thomas S. Roy, Past Grand Master, Commonwealth of Massachusetts, who had attended the other events of the day, delivered an inspiring and very interesting address on "Freemasonry and Democracy," bringing to a close a day that will long be remembered by many Masons.

In Memoriam

WILLIAM HOLBROOK BREHM
Born in Conshohocken, Pa.
September 27, 1872
Died in Philadelphia, Pa.
November 11, 1954

The Grand Lodge of Pennsylvania sadly mourns the death of Past Grand Master William H. Brehm, which came suddenly while he was attending a stated conclave of Mary Commandery in the Masonic Temple, Philadelphia, on the evening of November 11, 1954. A man of many qualifications and interests, Brother Brehm will always be remembered for his untiring efforts and complete devotion to the Grand Lodge of Pennsylvania and Freemasonry in general. His Masonic affiliations were numerous. Crowned Honorary Member of Supreme Council, 33°, in 1928, he continued to serve Freemasonry and was elected R.W. Grand Master of The Grand Lodge of Pennsylvania for 1940 and 1941.

HENRY STAUFFER BORNEMAN
Born in Allentown, Pa.
March 22, 1870
Died in Philadelphia, Pa.
January 12, 1955

Brother Henry S. Borneman's death after a short illness was another tragic loss to The Grand Lodge of Pennsylvania. A prominent Philadelphia attorney, Brother Borneman served as General Counsel for The Grand Lodge of Pennsylvania. In that capacity he made a tremendous contribution to the progress of Freemasonry. He was greatly devoted to the Pennsylvania German Society and authored many articles for historical journals. His many Masonic writings are famous. Having enjoyed membership in numerous Masonic groups, Brother Borneman was crowned Honorary Member of Supreme Council, 33°, in 1949.

From Our Grand Secretary's Office

A Correction

After having our records searched, as we thought with the utmost care, we stated in the last number of the Pennsylvania Freemason that Fairless Hills Lodge No. 776, with 190 warrant members, was the largest Lodge ever constituted by the Grand Lodge of Pennsylvania. Immediately after publication we received communications from two Brethren calling our attention to the fact that Dormont Lodge No. 684, Dormont, Allegheny County, was constituted June 23, 1916, with 258 warrant members. Further searching of the records has revealed that on October 15, 1937, Titusville Lodge No. 754, was constituted with 283 warrant members, most of whom had been members either of Lodge No. 303 or of Lodge No. 463, both of which had surrendered their Warrant a short time prior to the constitution of Lodge No. 754.

Grand Lodge Officers for 1955

At the Quarterly Communication, held December 1, 1954, the following officers were elected to serve Grand Lodge for the present Masonic year ending on St. John the Evangelist's Day next:

RALPH M. LEHR, R. W. Grand Master
CHARLES H. NITSCH, R. W. Deputy Grand Master
SANFORD M. CHILCOTE, R. W. Senior Grand Warden
MAX F. BALCOM, R. W. Junior Grand Warden
LOUIS BACHARACH, R. W. Grand Treasurer
GEORGE A. AVERY, R. W. Grand Secretary

COMMITTEE ON MASONIC HOMES

SCOTT C. REA
ROBERT E. WOODSIDE, JR.
SCOTT S. LEIBY, R.W., P.G.M.
C. HOWARD WITMER
WILLIAM E. YEAGER, R.W., P.G.M.
FRANCIS H. MILLS
ELLIS E. STERN

It will be noted that the Committee on Masonic Homes contains the names of two new members: Brother Francis H. Mills and Brother Ellis E. Stern.

Brother Francis H. Mills, a Past Master of Lodge No. 660, Reading, Pa., first appointed to fill the vacancy caused by the death of Brother Stanley P. Ashe, is Commander-in-Chief of Reading Consistory. He is the Resident Manager of the Hotel Abraham Lincoln in Reading.

Brother Ellis E. Stern, Past Master of Lodge No. 564, Coatesville, Pa., first appointed to fill the vacancy caused by the death of Brother William H. Brehm, R.W., P.G.M., was District Deputy Grand Master of District 5 from 1948 to 1954. He is the President of the Coatesville National Bank.

New District Deputy Grand Masters

The R. W. Grand Master, Brother Ralph M. Lehr, has appointed the following new District Deputy Grand Masters:

District B—ROCHESTER B. WOODALL (Lodge No. 543) 1903-A 73rd Avenue, Philadelphia 38.
District H—WALTER G. THOMAS (Lodge No. 506) 204 W. Sulis St., Philadelphia 20.
District I—JAMES W. FRY (Lodge No. 610) B-11 Brynwood Apts., Wynnewood.
District 5—ANDREW O. FRIEDRICH (Lodge No. 569) Pomeroy.
District 19—RICHARD A. ROSENBERRY (Lodge No. 458) 42 S. Enola Drive, Enola.
District 21—WILLIAM M. TOWNSEND (Lodge No. 391) 221 Seventh St., Philipsburg.
District 37—JONAS CORDINGLEY (Lodge No. 478) 3244 Fourth Ave., Beaver Falls, Pa.
District 41—ORLAND A. KIPP (Lodge No. 538) 1542 Mary Drive, Johnstown.
District 55—JOSEPH MCHESNEY (Lodge No. 576) 1042 Lindendale Drive, Mount Lebanon Twp., Pittsburgh 16.

Pennsylvania Recognizes Three Additional Grand Lodges

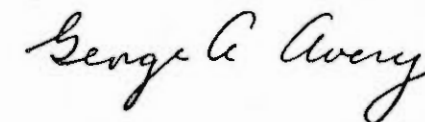
Fraternal recognition was extended to the Grand Lodge of Argentina, The United Grand Lodge of Germany and the National Grand Lodge of France, by our Grand Lodge, at its Quarterly Communication of December 1, 1954. As a result of this recognition it is now permissible for Pennsylvania Masons to fraternize with Brother Masons of these Grand Jurisdictions and to visit their Lodges.

No doubt the greatest immediate effect of the recognition of these Grand Lodges will be felt by those of our members who are serving in the Armed Forces and are stationed in Germany.

We have been receiving many requests from such Brethren, for the names and locations of Lodges in Germany that they may visit. Until our recognition of the United Grand Lodge of Germany, such Lodges were few in number: Stuttgart-American, U.D., working under the Grand Lodge of Connecticut in Stuttgart; Oregon Military, U.D., in Frankfurt; and Berlin No. 46, Grand Lodge of Rhode Island, in Berlin.

The United Grand Lodge of Germany has more than 200 subordinate Lodges in West Germany, any one of which may now be visited by a Pennsylvania Mason, should he so desire.

It might be well to state, however, that, when visiting in a foreign Jurisdiction, one should always make sure that the Lodge to be visited is a regular Lodge under the jurisdiction of a Grand Lodge recognized by Pennsylvania.



GEORGE A. AVERY, Grand Secretary

The Forward Look in Masonic Culture

In the address following his installation as Grand Master in 1953, Brother Ralph M. Lehr outlined his plan to inaugurate a program of education for the members of this Jurisdiction, as well as its initiates, which would provide some understanding of the structure and purpose of Freemasonry, an interpretation of its symbols, and an appreciation of its deeper meaning; and thereby create a desire for further knowledge. To accomplish this purpose a committee on Masonic Education, a separate and distinct unit with no connection or authority insofar as our ritualistic work is concerned, was to be established and given complete charge of all matters pertaining to Masonic Education.

In the past our educational activities have been conducted jointly by the Committee on Library and Museum and the Committee on Lectures. After the proposed program had been considered thoughtfully, it was decided to streamline our educational structure and, instead of establishing a third committee, to create a Committee on Masonic Culture which would replace the Committee on Library and Museum and the Committee on Lectures and be responsible for the contemplated educational activities. An amendment to the Ahiman Rezon putting this proposal in effect was adopted by the Grand Lodge at the Quarterly Communication last December.

The duties of the Committee on Masonic Culture as stated in the amendment are as follows:

- To maintain a Library for the use of Freemasons, consisting of the books, pamphlets, manuscripts, prints and related material illustrative of the history, the work, the nature and the objectives of Freemasonry.
- To establish and maintain a Museum for the display of regalia, jewelry, emblems and other items of whatever character, relating to Freemasonry.
- To engage in Masonic research and to publish, from time to time, treatises illustrative of Freemasonry in general.
- To disseminate Masonic Culture through lectures, exhibits, forums and other means.
- To make an annual report to the Grand Lodge at its Quarterly Communication in December.

Seventeen Pamphlets Available

At the Quarterly Communication of the Grand Lodge of Pennsylvania held on December 5, 1922, a resolution was adopted authorizing the Grand Master to appoint a Committee of seven to consider the matter of establishing a Lecture Corps. The Grand Master appointed the Committee.

The Committee held several meetings and made a thorough study of the subject, after which a tentative plan was prepared.

(Continued on page 4)