

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

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Right Worshipful Grand Master

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Seek And Ye Shall Find

The making of a Freemason consists in a continued course of education, of training, and of character forming. While it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer form and better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. And he cannot do that until he understands them, and eventually knows their scope and real meaning.

Freemasonry can very well be divided into many phases. Its landmarks, its customs, its constitution and its laws, just to mention a few, if studied and mastered, can provide a most interesting course for the Master Mason seeking Masonic knowledge. Its historical background can provide a most interesting program of investigation to the member attracted to a desire for research.

One peculiarity about Freemasonry is that it will stand investigation. The deeper the research, the more extensive the knowledge of its hidden art and secret mysteries, the more highly it is appreciated. A member of the Craft who merely takes his degrees in a listless, careless sort of manner, and then remains as just a spectator at Lodge meetings, may hold to the opinion that Freemasonry differs little from other societies. To the contrary, the Master Mason who delves deeply into Masonic literature, takes a lively interest in every part of the Ritualistic and Lodge Work, and learns the origin, meaning and moral bearings of its symbols, cannot possibly fall into such an error. To him Freemasonry has a refining and elevating influence not to be found in the ordinary run of societies.

The philosophies of Freemasonry, when discovered and then accepted and practiced, provide that simple but profound solution to the problems of human relationships. May it be accepted that Freemasonry is a way of living to the Master Mason who is interested enough to appraise and value the wealth that is his, and his alone, by virtue of his Masonic membership.

The best informed Master Mason is the Master Mason who reads and studies. Consequently, if we want Freemasonry to be of practical usefulness and cultural attainment, we, as Freemasons, must not neglect our Masonic reading, our Masonic studying and our search for more Masonic Light.—W. A. C.

Masonic Portrait of Brother George Washington

BY WILLIAM J. PATERSON
Grand Librarian and Curator

Through the thoughtfulness and munificence of Brother John Wanamaker, Chairman of the Committee on Library and Museum, this extraordinary oil painting of Brother George Washington, adorned with Masonic clothing, was presented to the Right Worshipful Grand Lodge Free and Accepted Masons of Pennsylvania on December 7, 1910, therefore it is proper to call attention to the appropriateness of its having a place in the Masonic Temple, Philadelphia.

The original of this painting, a precious relic, is the cherished property of Alexandria Lodge No. 22, Alexandria, Virginia, of which Washington was Master. The Artist, William Williams, painted the portrait from life while Washington was in Philadelphia as President, at the request of Alexandria Lodge No. 39, Ancient York Masons of Fairfax County, Virginia, September 1794. This Lodge was originally chartered at an Extra Grand Communication of the Grand Lodge of Pennsylvania on February 3, 1783, and on June 24, 1784 Washington was elected an honorary member.

A circular letter was sent from the Grand Lodge of Pennsylvania under date of February 23, 1787 informing Lodge No. 39 that the Grand Lodge had been established independently of Great Britain, and that it desired the return of their Warrant in order to renew it under the new organization.

On April 28, 1788, the Grand Lodge of Virginia was organized and the Lodge decided it would be more convenient to work under its authority than that of the Grand Lodge of Pennsylvania. Therefore, on October 25, 1788, the Lodge made application to the Grand Lodge of Virginia for a renewal of their Warrant and stated it was the desire of the members of the Lodge that our Brother George Washington should be named in the Charter as Master of the Lodge. The desire of the Lodge was granted and its registry number was changed from No. 39 to No. 22 under the title of Alexandria Lodge No. 22.

After the death of Washington the Lodge in the year 1804 again requested permission to change its name so as to embrace that of "Washington," and the Grand Lodge of Virginia granted their wishes and named it Alexandria Washington Lodge No. 22 without the Lodge changing their said Charter.

The portrait owned by the Grand Lodge of Pennsylvania is an excellent reproduction of

the original and was painted by Fanny Burke, a descendent of Washington's great co-worker, Thomas Jefferson, for Brother Wanamaker who was the donor of this most valuable gift, and it is in Grand Lodge Museum with many other priceless possessions.

It will be observed that the portrait presents a far different personal appearance from many others made at the same period. Washington was then sixty-four years old. He had passed through innumerable cares and unparalleled responsibilities, and none could perform the duties he was called upon to do without betraying those bodily signs of care and premature old age, which are so faithfully depicted in the portrait. The painter has given us a living, truthful, representation of the man as he was, not of the imaginary heroic figure with which others have attempted to flatter. The appearance of the man whose character and noble example will ever linger in our memory for time to come, is in striking contrast to that portrayed by other artists.

Grand Lodge of S. Carolina Honors R. W. P. G. M. Lehr

On April 26, 1956, in Charleston, S. C., Brother Ralph M. Lehr, Right Worshipful Past Grand Master of Pennsylvania, received the Albert Gallatin Mackey Medal from the Most Worshipful Grand Lodge of Ancient Freemasons of South Carolina.

The presentation was made by the M. W. Grand Master of South Carolina, Brother J. Ansel Eaddy, in recognition of Brother Lehr's "outstanding service to Freemasonry during the year 1955."

Pennsylvania Work is Sublime from its Simplicity

Albert G. Mackey, in his Encyclopedia of Freemasonry, has seen it fitting and proper to use the very words of a Past Grand Master of Pennsylvania, Brother Richard Vaux, as pertaining to the Ritualistic and Lodge Work of Lodges in Pennsylvania.

Brother Vaux, who served as Grand Master in 1868 and 1869, speaks of the Masonic Works of his Jurisdiction with pardonable, if not impartial, commendations:

"The Pennsylvania Ritualistic and Lodge Work is sublime from its simplicity. That it is the Ancient Work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this Work every word has its significance. Its types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the Ritual no modern verbiage is allowed."

The FREEMASON

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A Message from Our Grand Master

THE Annual Conference of Grand Masters of Masons in North America was convened in the City of Washington, D. C. on February 20 and 21, 1956 with 363 registered from 56 member and seven foreign jurisdictions. All 49 Grand Masters of the United States were present. The District of Columbia has its own Grand Lodge, thus 49 Grand Masters of the United States.

The Conference has no legislative function since each Grand Lodge is sovereign in its own Jurisdiction. It meets to exchange views and to discuss mutual problems.

The response to the address of welcome was delivered by Brother Joseph A. Batchelor, Grand Master of Indiana, who said:

"Yes, we are different in our practices. During the life span of our respective jurisdictions we have each developed some of our own forms, observances and methods of procedure. In many ways these constitute interesting variations that add richness to our traditions.

"But however we differ in external forms or in methods of operation, we have always the unifying influence of common allegiance to the same basic principles. So long as we are cosmopolitan in our thinking and have such opportunities for the free communication of our ideas as are afforded in this great Conference and in our inter-jurisdictional visitations, then we can never truly wander far apart.

"We are about to discuss some very interesting questions. It would be very unusual and probably unhealthy if we should all agree on all of them. But the important thing is the manner of our agreement or disagreement, for here it becomes a matter of mutual growth in the solution of common problems. We are grateful for that free exchange of ideas."

Five topics were discussed, one Grand Master taking the affirmative, one the negative. After each topic had been thoroughly discussed, a vote was taken to test the opinions of the Grand Masters present. Only Grand Masters were permitted to vote.

Should We Change Our Theory of Non-Solicitation For the Degrees?

30 voted "Yes"—5 voted "No"

Is DeMolay a Proper Activity for Grand Lodges and Subordinate Lodges?

23 voted "Yes"—13 voted "No"

Should a Numerical Limit Be Placed on the Membership of Our Lodges?

17 voted "Yes"—23 voted "No"

Should Municipal Jurisdictional Limits in States and Provinces Be Abolished?

21 voted "Yes"—20 voted "No"

Should Our Ritual Obligations Conform With Our Principles and Practices?

12 voted "Yes"—30 voted "No"

Your Grand Master was assigned the affirmative of the topic "Should a Numerical Limit Be Placed on the Membership of Our Lodges?" His address follows:

"Brother Chairman and Brethren of the Conference:

"The Grand Lodge of Pennsylvania has given considerable attention to the matter of placing a numerical limit on the membership of Lodges.

"The Jurisdiction of Pennsylvania has 585 Lodges with a total membership of 252,453, or an average membership of 432 per Lodge. We have 126 Lodges with a membership of over 600 and of these 126 Lodges 21 have a membership of over 1000. One Lodge has 2075 members.

"Let us compare these figures with those of some of the foreign Jurisdictions. England has 550,000 members in 6626 Lodges, an average of 84 members per Lodge; New Zealand has 41,938 members in 379 Lodges, an average of 110 members per Lodge; South Australia has 24,204 members in 186 Lodges, an average of 130 members per Lodge; Cuba has 31,919 members in 312 Lodges, an average of 102 members per Lodge.

"At the Conference of Grand Masters in 1947, Brother Richard A. Kern, R. W. Past Grand Master of Pennsylvania, addressing this Conference, said 'Now is the time to think of fostering more Lodges to take care of the increasing membership, rather than letting our Lodges become too large and impersonal. I strongly feel that we should limit the number that may be initiated by any Lodge in a given month.'

"In my address delivered in Grand Lodge on December 27, 1955, I recommended a careful study of the desirability of smaller Lodges. The smaller Lodges will encourage more Brethren to aspire to office and serve their Lodge more fully.

"I have visited many Lodges in our Jurisdiction and have found in those Lodges having a large number of petitioners, that the meetings were too long. The Lodge was too busy obligating great numbers of new Brethren. There was no time for further personal interest and, as far as we were concerned, they became just so many more names on the Secretary's roll.

(Continued on page 2)

A Message from Our Grand Master

(Continued from page 1)

"It is extremely important to have ample time during the evening for fraternization. How can a new member really learn to know his Brethren when the membership runs into great numbers? We can be assured that, in the foreign Lodges whose membership I have previously mentioned, a new Brother has ample opportunity to really learn to know his Brethren and thus become a real asset to Freemasonry.

"As a practical example, I should like to state that in Philadelphia, my home city, we have 96 Lodges with a total membership of over 54,000, an average membership of 563 per Lodge. The smallest Lodge has 49 members, the largest 2075.

"The Freemasons in Philadelphia have pledged themselves to raise, by personal subscription, the sum of \$500,000 as their share toward building an addition to the Hospital at our Masonic Homes at Elizabethtown. It was suggested that each Lodge set as its quota \$10 per member. The \$500,000 goal has nearly been reached.

"It is significant to note that the smaller Lodges have done much better in raising their quota than the larger Lodges. We feel this is an indication of the greater interest in Freemasonry in smaller Lodges.

"By their works, ye shall know them.

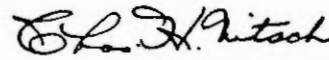
"My immediate predecessor, R. W. Past Grand Master, Ralph M. Lehr, constituted five new Lodges in 1954. I am following his pattern. Several new Lodges are in the making and one will be constituted in the suburbs of Philadelphia on March 8th next.

"Earlier I referred to Past Master Kern's remarks about limiting the number of petitions in larger Lodges. His suggestion was put into our Law in December 1950, when Brother William E. Yeager was Grand Master.

"Our Ahiman Rezon, the Constitution of the Grand Lodge of Pennsylvania, now reads:

[At the close of each Masonic year when a Lodge reports a membership of 600, such a Lodge may receive only 10 petitions for Initiation and Membership monthly; if 700 members, only 9 petitions for Initiation and Membership monthly; if 800 members, only 8 petitions for Initiation and Membership monthly; if 900 members, only 7 petitions for Initiation and Membership monthly; if 1000 members, only 6 petitions for Initiation and Membership monthly; and if 1100 members or more, only 5 petitions for Initiation and Membership Monthly.]

"The Grand Lodge of Pennsylvania definitely is in favor of placing a numerical limit on the membership of our Lodges."



CHARLES H. NITSCH, Grand Master

Development of Capitular Masonry in Pennsylvania

By WILLIAM E. MONTGOMERY

The basis for the ritualistic work of the present three Symbolic Degrees was evolved between 1717 and 1723 through the efforts of Dr. J. T. Desaguliers, the recognized ritualist of Freemasonry; George Payne, the law-giver of the Order; Dr. Anderson, the historian; and several associates.

The fruits of their labors to a considerable extent have stood the test of time, but as is true with so many man-made things, perfection itself was not achieved. As the years passed, errors and omissions were noticed and efforts made to correct them. In an attempt to remedy the most serious of these ritualistic and symbolic defects, certain changes were suggested in the 1730's, and later (1753) were included in the Third Degree or were incorporated into a new or fourth degree which was called the Holy Royal Arch.

In spite of the denunciation of the ultra-conservatives and the "die-hards" of the eighteenth century the Royal Arch Degree slowly but surely became recognized as an essential and integral part of the Masonic system.

As nearly as can be ascertained it was first conferred in this country in 1758 in Royal Arch Lodge, No. 3, of Philadelphia. In those days no Chapters existed and the degree was conferred in the Lodge itself under conditions and requirements which varied considerably in the different Lodges. Gradually here in Pennsylvania and elsewhere, separate organizations, called chapters, did come into existence within

the structure of the Lodge itself. In 1791, they were formally recognized by the Grand Lodge of Pennsylvania and were accorded permission to confer the Royal Arch Degree under the warrants of the Lodges to which they were attached. The First Chief (as the presiding officer of the Chapter was then called) was required to secure the warrant of the Lodge from the Worshipful Master thereof, exhibit it during the session of the Chapter, and then return the warrant to the Worshipful Master after the Chapter had been closed.

On November 23, 1795, the Grand Chapter of Pennsylvania was constituted, the first Grand Chapter in the Western Hemisphere. It was not independent, however, but was under the direct control of Grand Lodge. And the Chapters did not have charters of their own but continued to work under the warrants of the Lodges. In fact, the principal value of the newly-formed Grand Chapter seems to be that it became eventually a stepping stone for something better.

In certain other jurisdictions, however, Grand Chapters began to be established which were entirely separate from and independent of their respective Grand Lodges. From time to time in Pennsylvania, agitation was started among the more active Companions to organize a Grand Chapter which should exercise complete and exclusive dominion over its own affairs. This agitation bore fruit on January 5, 1824, when both Grand Lodge and Grand Chapter met on the same day and an agreement was reached whereby an independent Grand Chapter should be created, the final separation to be effective in May of that same year.

Brownstone Lodge No. 666 Building New Masonic Hall

Ground breaking ceremonies for Brownstone Lodge No. 666's new Masonic Hall were held on Saturday afternoon, March 17. Despite a heavy snowstorm of the previous day and a bitter wind, approximately 100 members of the Lodge turned out to take part in the active start of construction of the new Masonic building.

Brownstone Lodge, which was constituted back in 1910, was named for the well known brownstone quarries located near Hummelstown, the town in which the Lodge is now located. The present Lodge Room is very small and is on the third floor of a bank building.

The new Masonic Hall will be located in Hershey, which is nearer the center of the area in which most of the Brownstone members reside. The building will be erected on a spacious corner plot, with ample parking space, in a newly developed section.

The two-story brick structure will be 50 feet wide and 109 feet long. The 48 by 64 foot Lodge Room will be located in the second story along with the associated rooms, while the social room with stage, kitchen facilities and heating and air conditioning plant will be in the first story. The building and equipment is expected to cost approximately \$125,000.00.

Brother Claude R. Greiner, a Past Master of Brownstone Lodge, was the Architect for the building, while Brother Martin L. Haldeman, also a member of this Lodge, is the General Contractor. Brother Robert M. Miller, P.M., is president and William Kishpaugh, is secretary, of the Brownstone Masonic Temple Association. —A. B. P.

From Our Grand Secretary's Office

EXEMPLIFICATION OF THE WORK

On Tuesday evening, March 6, under the direction of Brother Andrew J. Schroder, Instructor of the Ritualistic Work, the three Degrees were exemplified in the presence of the R. W. Grand Master, Brother Charles H. Nitsch, in the auditorium of Town Hall, Broad and Race Streets, Philadelphia.

This is the first time in the memory of the Grand Secretary that the Annual Exemplification of the Work has been held anywhere but in the Masonic Temple in Philadelphia. That the shifting of the scene of operations was worthwhile, the many Brethren who were in attendance have already testified. No one was denied admission because of overcrowding, and all present were able to hear and to see everything that took place.

THE MARCH QUARTERLY COMMUNICATION

Grand Lodge was opened in Ample Form on Wednesday, March 7, at 7 P.M., with 245 Lodges represented.

Reports were received from the Committees on Finance, Temple, Masonic Culture and Children's Service.

Brother Ralph M. Lehr, R. W. Past Grand Master, informed the Brethren of the progress of the Building and Extension Program at the Homes at Elizabethtown.

Brother Max F. Balcom, R. W. Senior Grand Warden, presented a report of the meeting of the George Washington Masonic National Memorial Association held in Alexandria, Virginia, on February 22, 1955.

Brother W. LeRoy McKinley, R. W. Junior Grand Warden, reported on the Conference of Grand Masters of Masons in North America, held in Washington, D. C., on February 20th and 21st.

\$1000 for Tamaulipas Relief

The Committee on Emergency Relief reported having made a contribution of \$1000.00 to the Grand Lodge of Tamaulipas, Mexico, for the relief of its members who were victims of the tremendous hurricane of November, 1955.

Aid for Victims of Floods of August 1955

The Committee on the General Relief Fund presented a report which disclosed that, upon the recommendation of the Special Flood Relief Committee, appointed by the R. W. Grand Master to investigate the extent of the damage caused by the devastating floods of August 1955, and the consequent financial losses suffered by the members of our Lodges and other

Masons residing in the stricken areas, and upon the approval of the Committee on Finance and the R. W. Grand Master, it had made gifts and non-interest bearing loans in the amount of \$68,738.11 to aid in the rehabilitation of those brethren who had suffered losses.

Lodges were reimbursed for direct grants in the amount of	\$ 2,035.11
Gifts were made to individuals in the amount of	19,953.00
Non-interest bearing loans were made in the amount of	46,750.00
Totaling	\$68,738.11

Springfield Lodge No. 779

A petition was received for a new Lodge, to be held at Springfield, Delaware County, Pennsylvania, to be called Springfield Lodge No. 779, signed by three Master Masons, recommended by Brother Walter L. Moore, District Deputy Grand Master of District 36, and by George W. Bartram Lodge, No. 298, containing the signatures of 133 Master Masons as Warrant Members, which was referred to the Grand Officers with power to act.

Springfield Lodge No. 779 was constituted in the Masonic Temple, Chester, Pennsylvania, on Thursday, March 8, at 4 P.M. There were 130 Warrant Members. Three of the petitioners were unable to be present at the constitution because of illness.

Annual Statistical Report

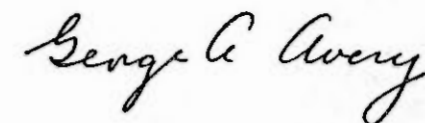
The Grand Secretary presented the following statistical report for the year ending December 27, 1955:

There was one Lodge constituted during the year, making a total of 585 Lodges in the Jurisdiction.

During the year 8,932 candidates were initiated and 566 Masons were admitted to membership, a gain of 9,498.

Suspensions totaled 719, 379 resigned, and 4,779 died during the year, representing a loss of 5,877.

The net increase in membership for the year of 3,621, added to the membership of 248,832 reported for December 27, 1954, makes a total membership as of December 27, 1955, of 252,453.



GEORGE A. AVERY, Grand Secretary

Merely to Know Is Not Enough!

By GEORGE A. AVERY

Right Worshipful Grand Secretary

"Though I understand all mysteries, and have not charity, I am nothing."

These words, from one of the most familiar portions of the Scriptures, the thirteenth chapter of Paul's First Epistle to the Corinthians, express a truth which all Freemasons should constantly bear in mind. How nicely they fit into the pattern of our philosophy immediately becomes apparent when the meaning of the term "Mysteries" is understood.

The deeper feelings of the ancient Greeks early found expression in the practice of certain religious and semi-religious rites which were kept secret from all except the initiated. These were known as Mysteries, and corresponded to the secret societies of our day.

Initiation included an oath of secrecy. It further consisted of various stages or degrees, made up of lectures, elements of sacred drama, and other ceremonies. To confer the four degrees of the Eleusinian Mysteries took a period of nine full days.

The similarities between the Mysteries and modern Freemasonry have given rise, from time to time, to attempts by overzealous Masonic scholars, desiring to establish the antiquity of the Craft, to trace an unbroken connection between the Mysteries and Freemasonry. Such efforts, however, have always proved wholly unsuccessful.

The Mysteries gained great popularity; first among the Greeks, and, at a later period, among the Romans as well. Undoubtedly Paul knew of them. Indeed, he may have been an initiate, although there is little evidence to support such an assumption. However, it seems logical to conclude that when he speaks of "understanding all mysteries," he is referring to these secret societies which flourished in his day.

If this be so, then there can be no doubt about his meaning: "Though I have been initiated into the Mysteries, and know their ritual, their symbolism, and the high and ennobling principles of religion and morality they teach, but have not charity, I am nothing!"

What Paul said about the Mysteries may be said with equal truth about Freemasonry. As Masons, it is of vital importance that we know all we can about Freemasonry. But if we merely know, it is not enough! We cannot measure our stature by the rule of the mind. We must use the yardstick of the heart!

Do we live what we know? Do we love both God and man? Do we serve as best we can? Our answers to these questions give us the true measure of what we are as Masons.

"Though I understand all mysteries, and have not charity, I am nothing."