

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

CHARLES H. NITSCH

Right Worshipful Grand Master

WILLIAM A. CARPENTER, Editor

Mailing Address: The Masonic Temple,
Broad and Filbert Streets, Philadelphia 7, Pa.

Vol. III August, 1956 No. 3

A Real Beginning and A Big Home-Coming at Homes

The "Magic of Beginning" was the theme of the inspiring address of Brother Sanford M. Chilcote, R.W. Deputy Grand Master, at the Thirty-third Annual Children's Day Exercises and Home-Coming at the Masonic Homes at Elizabethtown on Friday afternoon, June 22nd.

Speaking in the Chapel which was filled to overflowing, Brother Chilcote reminded the young girls and boys who had just completed another year of schooling, especially those who had just graduated from High School, that "Ideas remain dreams until we begin to do something about them—so many of us never get started to do the things we can and should do. The secret is to begin."

Brother Chilcote stressed the importance of beginning the task in front of us—"It takes courage to face the world and its problems. The days spent here at Elizabethtown have given you the essentials to meet these problems."

Speaking to the many "Home-Comers" in the audience, Brother Chilcote pointed out "the joys of returning to our alma maters—renewing friendships—reliving joys of yesteryears."

Brother Charles H. Nitsch, R.W. Grand Master, had planned to make the address on this occasion, but the plane on which he was returning home from Canada was forced by severe storms to return to Toronto and he was unable to attend.

Thomas Prout Lighthiser, a member of the Class of 1951, responded very graciously for the 495 girls and boys who have attended the Masonic Homes. He spoke affectionately of the long years of outstanding service on the Children's Committee of Brothers Samuel M. Goodyear and William E. Yeager, both R.W. Past Grand Masters.

Brother Arthur E. Myers, Superintendent of the Masonic Homes, extended a cordial greeting and welcome to the parents and guardians of the girls and boys presently at the Homes as well as to the former girls and boys and their families. He also presented the Grand Lodge officers and the Committee on Masonic Homes.

Brother William E. Yeager, R.W. Past Grand Master, highly commended the services of Brother Arthur E. Myers, Superintendent, and the entire staff for their work at the Homes, and also the tireless efforts of Miss Blanche Besore, Girls Matron, and Brother Russell J. Trimmer, Counselor, with the children. Brother Yeager also presented the Committee on Masonic Homes Certificates to the following girls and boys who had just graduated from Elizabethtown High School:

JEANNE MARIE CASSEBAUM

BARBARA ANNE STEVENSON

LOIS MILDRED STUMM

WILLIAM GEORGE DOUGHERTY

CHARLES STEVENSON FARRAR

Brother Max F. Balcom, R.W. Senior Grand Warden, awarded the Elizabeth Gatchel Smith Prizes for 1956 as follows:

Grade School—Girls:

1st Prize—MARTHA JANE KUHN

2nd Prize—BARBARA ANN CHAPMAN

Grade School—Boys:

1st Prize—DONALD ALBERT RAUGH

2nd Prize—OWEN JAMES COSTELLO

Junior & Senior High School—Girls:

1st Prize—BARBARA ANNE STEVENSON

2nd Prize—JEANNE MARIE CASSEBAUM

Junior & Senior High School—Boys:

1st Prize—JAMES ELLIS RAUGH

2nd Prize—ROBERT BRUCE FARRAR

These prizes are given on the basis of Home deportment and scholastic averages.

Brother Balcom also presented the following Special Honor Prizes:

LOIS MILDRED STUMM (Girls' Home)

CHARLES STEVENSON FARRAR (Boys' Home)

RICHARD CHARLES WEINLAND (Patton School)

These prizes are awarded to the one in each group who has exerted in the most marked degree the greatest influence for good and for wholesome leadership.

Brother Chilcote presented the Daniel R. Rosston Scholarships to:

BARBARA ANNE STEVENSON

CHARLES STEVENSON FARRAR

These scholarships are awarded on the basis of outstanding scholastic deportment both in school and in the Homes, as well as the development of those qualities that make for healthful and cooperative leadership in the Homes.

At the conclusion of the exercises in the Chapel and the reception on the lawn, a delicious picnic dinner was served on the campus of the Boys' Home. —A. B. P.

Well and Duly Prepared

Being "Well and Duly Prepared" is a Masonic expression. Masons understand its significance in the Lodge Rooms, however, they may also interpret it outside the Lodge. No Mason enters even the ground floor of the Lodge unless he is "Well and Duly Prepared," but so simple is his dress that it provokes no envy. He is dressed properly for the occasion, and everyone so dressed feels perfectly at ease among

his Brethren. No place here for the rich to boast of fine raiment and resplendent jewels, nor for the poor to envy his more fortunate Brother or covet his wealth. Their clothing in each case symbolizes labor and innocence. With hand and brain, each is ready to serve his fellow men; with forbearance and toleration, each is willing to forgive the crude and ignorant everywhere. To carry the symbolism of Masonic investiture still further, every Mason should be clothed in the habiliments of truth. His wardrobe should contain the robe of justice, with which to protect those who for any reason have been deprived of their just rights; the mantle of charity, with which to comfort those made destitute, many times by no cause of their own; the tunic of toleration, with which to hide the weakness of the wayward and help them to the road of recovery; the cloak of mercy, with which to cover the wounded and suffering in mind or body with unstinted sympathy and kindness. These garments are all of genuine quality, measured and cut by a Master Tailor. They are serviceable and in good taste on every occasion. They, too, may be had without money and without price, and the man who wears them is truly "properly clothed," and "Well and Duly Prepared" as a Master Mason. —W. A. C.

Banquet Night

By BROTHER RUDYARD KIPLING

"Once in so often," King Solomon said,
Watching his quarrymen drill the stone,
"We will club our garlic and wine and bread
And banquet together beneath my Throne.
And all the Brethren shall come to that mess
As Fellow-Craftsmen—no more and no less."

"Send a swift shallop to Hiram of Tyre,
Felling and floating our beautiful trees,
Say that the Brethren and I desire
Talk with the Brethren who use the seas.
And we shall be happy to meet them at mess
As Fellow-Craftsmen—no more and no less."

"Carry this message to Hiram Abif—
Excellent Master of forge and mine—
I and the Brethren would like it if
He and the Brethren will come to dine
(Garments from Bozrah or morning-dress)
As Fellow-Craftsmen—no more and no less."

"God gave the Hyssop and Cedar their place—
Also the Bramble, the Fig and the Thorn—
But that is no reason to black a man's face
Because he is not what he hasn't been born.
And, as touching the Temple, I hold and profess
We are Fellow-Craftsmen—no more and no less."

The quarries are hotter than Hiram's forge,
No man is safe from the dog-whip's reach
It's mostly snowing up Lebanon gorge.
And it's always blowing off Joppa beach;
But once in so often the messenger brings
Solomon's mandates "Forget these things!"
Brother to Beggars and Fellow to Kings,
Companion of Princes—forget these things!
Fellow-Craftsmen, forget these things!

So it was ordered and so it was done,
And the hewers of wood and the Masons of Mark,
With foc'sle hands of the Sidon run
And Navy Lords from the "Royal Ark,"
Came and sat down and were merry at mess
As Fellow-Craftsmen—no more and no less."

The FREEMASON

AN OFFICIAL PUBLICATION OF THE RIGHT WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA

VOLUME III

AUGUST • 1956

NUMBER 3

A Message from Our Grand Master

HOW DOES THE GRAND MASTER SPEND HIS TIME?

Perhaps a brief summary of activities since installation may answer this question, which is so often asked.

Visits to Other Grand Jurisdictions

April 24, 25, 26—Grand Lodge of New Jersey, Atlantic City, N. J.

May 1, 2—Grand Lodge of New York, New York City, N. Y.

May 14, 15, 16—Grand Lodge of Indiana—Indianapolis, Ind.

May 20, 21—Grand Lodge of Rhode Island—Providence, R. I.

June 11, 12, 13—Grand Lodge of Wisconsin, Milwaukee, Wisc.

June 20, 21—Grand Lodge of Saskatchewan, Saskatoon, Saskatchewan, Canada.

July 17, 18, 19—Grand Lodge of Canada in the Province of Ontario, Toronto, Ontario, Canada.

New District Deputy Grand Masters

Seven new District Deputies were introduced by your Grand Master.

February 17—George C. Flannigan, Jr., in Philadelphia.

February 28—Albert A. Bauer, in Philadelphia.

February 29—William H. Van Voorhees, in Philadelphia.

March 10 —Wilmer Schell in Berwick

March 24 —Owen R. Hartman in New Bethlehem.

April 7 —Theodore O. Helberg in Erie.

April 21 —Myron P. Wehr in Allentown.

Grand Lodge Visitations in Our Jurisdiction

January 7—Crescent Lodge No. 493 in Philadelphia.

(The Grand Master's Lodge)

April 14 —Conrad B. Day Lodge No. 645 in Philadelphia.
(50th Anniversary)

May 11 —Belle Vernon Lodge No. 643, Belle Vernon
(50th Anniversary)

May 19 —Chartiers Lodge No. 297, Canonsburg.
(100th Anniversary)

June 23 —Lodge No. 106, Williamsport.
(150th Anniversary)

New Lodges

March 8—Constituted Springfield Lodge No. 779 at Chester.

June 7 —Constituted Pocono Lodge No. 780 at Mt. Pocono.

Corner Stone Laying

May 26—Laid Corner Stone of Masonic Hall of Brownstone Lodge No. 666 at Hershey.

Pennsylvania Mason Juvenile Court Institute

May 11—Attended closing ceremonies of Second Session held under the direction of Brother and Judge Gustav L. Schramm, District Deputy Grand Master, Pittsburgh.

July 15, 16—Attended opening session of Institute at Pittsburgh.

Mason at Sight

July 20—On this date in Lawrence Lodge No. 708 at Erie, your Grand Master caused Dr. Elmer Hess to be made a Mason at Sight. Your Grand Master had the pleasure of conferring the Master Mason's Degree upon this distinguished surgeon.

Other Lodge Visitations

In addition to the official visitations, your Grand Master has visited and addressed 25 Lodges in and about Philadelphia.

Chapter Visitations

June 9—Visited Phoenix R.A. Chapter No. 198 in Phoenixville to honor Companion Charles J. Baker who was M.E. High Priest in 1906.

Commandery Visitations

Visited and addressed Commanderies in Philadelphia and one in Shamokin.

Scottish Rite

March 5, 20, 21, 22—Assisted in producing "The Divine Tragedy" in Benjamin Franklin Consistory, Philadelphia.

May 3, 4—Visited and addressed Bloomsburg Consistory, Bloomsburg.

May 9—Ladies Night—Reading Consistory, Reading.

May 26—Reading Consistory to assist in honoring
III. William G. Brosman, 33°.

July 13—Received in Pennsylvania Council of Deliberation by
III. Scott S. Leiby, 33°, Deputy for Pennsylvania.

DeMolay

March 3—Visited and addressed dinner given by Pilgrim Chapter in Harrisburg.

Masonic Veterans of Pennsylvania

May 23—Addressed 75th Anniversary dinner in Philadelphia.

Conference of Grand Masters of Masons in North America

February 19, 20, 21, 22—Attended conference and was honored by being one of the speakers.

Church Services

February 26—Preached sermon at St. James Methodist Church in Philadelphia.

April 29—Addressed Men's Class in Covenant Methodist Church in Springfield, Delaware County.

Committee on Masonic Homes

Your Grand Master presides over this committee which meets each fourth Friday throughout the year at Elizabethtown. (Continued on page 2)

A Message from Our Grand Master

(Continued from page 1)

Finance Committee

Meets with this committee on the Tuesday before each meeting of Grand Lodge.

General

The above is a brief summary of your Grand Master's activities. There are also frequent meetings with various committees on detail matters, personal conferences with individual Brethren and your Grand Master spends whatever time is required in his office at the Masonic Temple in Philadelphia, when he is in town.

Your Grand Master has been most graciously received on all visitations in and out of the Jurisdiction and trusts he has represented his Brethren with all the dignity the office requires. It is a heavy schedule, but most rewarding in the feeling that he hopes that the Brethren are brought closer together.

Benjamin Franklin, Master Printer

By WILLIAM E. MONTGOMERY

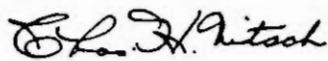
On the seventeenth of January, 1706, in the home of Josiah Franklin, tallow-chandler, located in Boston just about twenty yards from the church commonly called "Old South," an event occurred which at the time was of interest and importance only to the immediate family of Josiah Franklin and his circle of friends. It was, however, an occurrence which was destined to assume ever-increasing significance as the years went by. This event was the birth of a baby boy, the thirteenth child in a family of fifteen. He was christened Benjamin and his parents are reputed to have hoped that he would some day become the captain of a schooner or the pastor of a church. Doubtless one of these careers might have been his but, as Elbert Hubbard expressed it, "Fate saved him that he might take the Ship of State when she threatened to strand on the rocks of adversity and pilot her into peaceful waters and to preach such sermons to America that their eloquence still moves us to better things."

Running away to Philadelphia as a boy of seventeen, he so favorably impressed the citizens of that staid little city that within fourteen short years he had been selected for several offices of public trust. As a civic-minded and public-spirited Philadelphian, he specialized in "firsts"—starting the first circulating library in America, the first thoroughly organized and efficient fire company, the first scientific society in the country, the first public hospital. He started an academy which eventually developed into a great university. Street paving and lighting, a more effective night watch and other municipal improvements resulted from his efforts. In spite of all these activities, he found time to develop his printing business and to accumulate a fortune before he had reached the age of forty-five.

But his public career, in a larger sense, was still to come—his services to the Crown and the Colonies in the French and Indian War;

May we close with the following quotation, the author of which is unknown to your Grand Master, but expresses in beautiful language our sentiments.

"Success is not in accomplishing what we most desire, but in accomplishing what we should desire. It is in worthy work well done; in the honored name preserved and handed down as a rich legacy to our children; in the record of sterling integrity of unspotted reputation; in the courage that never falters; in the sympathy that never grows old. It lies in the warm heart of friendship; in the honest grasp of the hand, and the comradeship that teaches, to reach the goal ourselves, WE DO NOT NEED TRAMPLE OUR BROTHER IN THE DUST."



CHARLES H. NITSCH, Grand Master

his efforts to unite the seven northern colonies; his success as Postmaster General; his mission to London in behalf of Pennsylvania's interests; his effective opposition to the Stamp Act; his assistance in the formulation of the Declaration of Independence and the Constitution; his reputation as a brilliant scientist and philosopher; and perhaps greatest of all because of the difficulties to be surmounted, his incomparable success as Ambassador to France. Thus, in brief, may be summarized the business, political, scientific and diplomatic career of Brother Benjamin Franklin. His Masonic activities have been effectively portrayed in Brother Paterson's article in this publication a few months ago. One expression of Franklin upon this subject may be enlightening when he wrote to his mother at a time when Masonry was being criticized severely: "Freemasons have no principles or practices that are inconsistent with religion and good manners."

On the seventeenth of April 1790, the spirit of Benjamin Franklin passed into the Grand Lodge Above. His mortal remains were buried in the Christ Church graveyard, 5th and Arch Streets, Philadelphia. Unfortunately, there does not appear upon his tombstone the inscription which he prepared, among the cleverest of his writings and revealing his implicit faith in a life hereafter. Remembering that he was a printer of books, consider this epitaph which he wrote for himself—"The Body of Benjamin Franklin, Printer (Like the cover of an old book, its contents torn out and stripped of its lettering and gilding) Lies here food for worms. Yet the work itself shall not be lost, For it will (as he believes) appear once more In a new and more beautiful Edition, Corrected and Amended By The Author."

We Were Wrong

In a letter received from Brother Thomas S. Roy, Executive Secretary of the Conference of Grand Masters of Masons in North America, we learn that we were wrong in reporting the voting on three of the five topics discussed at

the Annual Conference of Grand Masters of Masons in North America, held in Washington, D. C., last February 20 and 21.

The correct voting is as follows:

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

5 voted "Yes"—37 voted "No"

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

26 voted "Yes"—13 voted "No"

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

17 voted "Yes"—21 voted "No"

We are most regretful for these errors, especially the transposition that caused so much concern in the first question regarding non-solicitation.

Thank you, Brother Roy.

Use Our Circulating Library

Brethren, are you interested in learning more about Freemasonry, if so, join the Circulating Library and be Masonic Wise.

Interesting Books to Read on Freemasonry

The Story of the Craft..... VIBERT
The Builders..... NEWTON
The Newly-Made Mason..... HAYWOOD
More about Masonry..... HAYWOOD
Short Talks on Masonry..... NEWTON
3-5-7 Talks on Freemasonry..... BEDE
Speculative Masonry..... MAC BRIDE
Labour and Refreshment..... WARD
Short Talks on Masonry..... NEWTON
Territorial Masonry..... DENSLOW
The Mediaeval Mason..... KNOOP
Symbolism of the Three Degrees..... STREET
Masonic Speech Making..... HOBBS
One Common Purpose..... JOHNSON
Lectures on the Philosophy of Masonry..... POUND
History and Evolution of Freemasonry..... DARRAH
Masters book of Short Speeches..... MACOY
A Speech for every Occasion..... EDGERTON
The Royal Arch—Its Hidden Meaning..... STEINMETZ

Send your request to

WILLIAM J. PATERSON, Librarian,
Masonic Temple, Broad and Filbert Streets,
Phila. 7, Pennsylvania.

A Life Worth Living

Freemasonry is a story of life with all its joys, its heartaches, its failures and its final triumph over all earthly things.

Anyone can read of it in countless books. Its teachings, its symbols, and its ambitions, are open for general observation. They are practiced in the light, and held up for all the world to see. Freemasonry is not practiced in the dark, neither are its teachings the dogma of some forbidden cult. We, as Freemasons, are required to reflect the light, to practice its teachings, and live by their direction. No greater thing can be said of Freemasonry than that it is an ideal way of living.

No other fraternity offers such profound lessons in its ritual or work as does Freemasonry. Each word and each act in the ceremonies of the Lodge carries a true lesson to each of us, if we will but open our eyes to see, our ears to hear, and our hearts to accept.

We can study Freemasonry for years, as we attend its meetings, and each time we stop to think on the things said and done, we get added inspiration. There is a never-ending source of pleasure in the various shades of meaning that can be read into each line of our Work. Each meaning and interpretation that we put upon various words and actions will make those passages live for us, and we will begin to see Freemasonry for what it is really intended and should be. Great men have devoted many years of study and meditation to the cause of Freemasonry and when their work was finished they found that they had only begun to see and uncover its real and true meanings. Freemasonry has been talked of and written about by countless men in every country of the world. Its members have been persecuted in all lands at one time or another, but it still grows and flourishes as no other fraternity on the face of the earth.

There must be something good and great in Freemasonry for it to stand through the ages as a beacon of light and hope for its members and as a symbol of the true way of life for all to observe and follow. Its greatness is not due to its secret teachings, its mysteries or fanfare of its deeds, but rather to the profound lessons taught to its members and to the great satisfaction and inspiration brought to all who will but study and practice its teachings.

Freemasonry frowns on advertising its good deeds, preferring to let those who benefit from them reflect its goodness, that others might take hold and desire the better things of life. Freemasonry offers comfort to those who sorrow, hope for those who despair, wise counsel for those who err, and the joys and contentment of life to all.

—W. A. C.

Importance of Sideliners

Much has been said and much more shall be said in praise and recognition of that group of members who accept and serve their Lodge in either an elective or an appointive capacity. The contribution they offer for the good of

Freemasonry in general and their Lodge in particular is worthy, indeed, of the felicitation and encouragement expressed from time to time.

There remains still another group of members whom we oftentimes fail to recognize for their generous contribution to the success of our Lodges. This group might very well be called the "sideliners"—those members who attend the meetings, both Stated and Extra, and taking their place on the sidelines indicate by their presence, their attentiveness, their Masonic etiquette and their intelligent concern, a personal interest in the welfare of the Lodge.

Being a "sideliner" in the Lodge is a proud status and it is hoped that every "sideliner" realizes how essential he is to the well-being of his Lodge. There is no leader without a following; there is no winner without a majority; there is no union without separate existence. In fact, there could be no Fraternity without "sideliners."

As has been wisely quoted: "They also serve who only stand and wait." True it is, they also serve who attend Lodge meetings, try hard to live up to their Masonic obligations, and conduct their lives by precept and example in accordance with Masonic principles and ideals.

A Lodge can be proud of its "sideliners" when they do their work well. As work is an important phase of Freemasonry, the Lodge should encourage its "sideliners" to work. To be able to work is a privilege in a Masonic Lodge. To be asked to work in a Masonic Lodge is, indeed, an honor.

In addition to this, the Fraternity further justifies its existence in the hearts of the devoted members by the affection it offers—that family tie that binds brothers together in interest and aims.

Another gift the Craft offers is that precious gift—the gift of hope for the future—faith in the ultimate destiny of Freemasonry, faith in our country and faith in the world.

In return for these gifts Freemasonry asks of its members—officers, "sideliners," and inactive members, alike—three qualities it needs if it is to endure. First, we must have participation in our Lodge—that constant meeting with our Lodge Brethren that strengthens the spirit and promotes fellowship. Second, we must have loyalty—an intelligent loyalty that pledges devotion to Freemasonry because of what it is and what it symbolizes. Third, we must have enthusiasm for our current endeavors—for the Ritualistic and Lodge Work, for the fulfillment of our responsibilities as recommenders, for the wise and proper guidance of our candidates in the Symbolic Degrees, for the efficient and thorough performance on all committees and for our support of The Masonic Homes and other institutions sponsored by the Craft.

And so our lives shall be marked as living stones . . . For that Spiritual Temple, so beautiful and true . . . If we but live our lives as Freemasons . . . In all we think and say and do.

—W. A. C.

When Is A Man A Mason?

"When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage—which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of song—glad to live, but not afraid to die! Such a man has found the only real secret of Freemasonry."

—Joseph Fort Newton

Public is Invited to Open House at Temple

So that the general public may be afforded an opportunity of visiting and touring The Masonic Temple, Broad and Filbert Streets, Philadelphia, the Right Worshipful Grand Master, Brother Charles H. Nitsch, has arranged for an open house to be held on Tuesday and Wednesday evenings, October 30 and 31, 1956 from 7:00 to 10:00 o'clock.

This will be a wonderful time to show your family and friends the interior of our beautiful, authentic and famous Temple.

An American's Creed

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

—William Tyler Page

From Our Grand Secretary's Office

JUNE QUARTERLY COMMUNICATION

There were 198 Lodges represented at the June Quarterly Communication of Grand Lodge.

A request for fraternal recognition was received from the Grand Lodge of China, which was referred to the Committee on Correspondence.

Amendments to the By-Laws of fifty-seven Lodges were approved as adopted, and amendments to sixteen others were approved as amended by the Committee on By-Laws.

Complete sets of By-Laws from five Lodges were approved, two as adopted, and three as amended by the Committee.

Two resolutions attached to the report of the Committee on Finance were unanimously adopted:

The first of these authorized and empowered the Grand Master and the Chairman of the Committee on Finance, or, in the absence of the latter, the Vice-Chairman of that Committee, to lease all or any part or parts of the Bulletin Annex Building for such price or consideration and upon such terms and conditions as may be approved by them.

The second resolution appropriated \$200,000.00 from the Masonic Homes Reserve Fund toward the Reconditioning of the Utilities and the erection of the Hospital Extension at the Masonic Homes at Elizabethtown.

The Children's Service Committee in its report, indicated that the cost of the three Pennsylvania Mason Institutes to be held during the present fiscal year would probably be \$8,000.00 less than the \$35,000.00 appropriated by Grand Lodge for that purpose.

The Committee further informed the Brethren that the Scrapbook of the first session of the Pennsylvania Mason Juvenile Court Institute has been placed in the Grand Lodge Library, and may be inspected by those Brethren who desire to learn at first hand what the Masons of this Jurisdiction are doing for the troubled children of our land.

Brother Charles H. Nitsch, Right Worshipful Grand Master, informed Grand Lodge of the laying of the corner-stone, on May 26, 1956, of the new Masonic Temple being erected by Brownstone Lodge No. 666, at Hershey, Pennsylvania.

GRAND LODGE RECEIVES FRANKLIN CONGRESSIONAL MEDAL

At its Quarterly Communication, held June 6, 1956, the Grand Lodge of Pennsylvania was presented with the Franklin Commemorative Medal for Distinguished Service, by Dr. Nicol H. Smith of Lodge 529, Director of the Franklin Institute Laboratories for Research and Development.

This Medal was authorized by the United States Congress, and was designed under its direction for presentation to those societies which did so much, both during Franklin's

lifetime, and also through the years that have followed, toward making possible his success in spreading his conviction that the development of a better understanding among men of all nations would hasten the day when peace would replace wars and threats of wars.

On the Medal appear these words of Franklin's: "WISE AND GOOD MEN ARE THE STRENGTH OF A NATION." The quotation from which they were taken adds the words: "far more than Riches or Arms."

Dr. Smith in his address at the presentation said:

"No one could deserve this Medal more than the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania. You gave Franklin the opportunity to perform one of the greatest services of his life.

"When Poor Richard was an apprentice in London, he first heard of the Masonic Lodge. He was eager to join, but being young and poor, that was not possible. Membership in the Masons in those days was confined to the nobility and gentry, and Franklin, a soap-boiler's son, lacked both social and financial standing.

"But to Franklin—all men are truly created equal. There was no class, no caste, no difference in race or color. He determined to advance this philosophy to the world.

"One of his first acts was to form his own secret society in 1727, called the 'Leather Apron Club'—suggestive of our own Fraternity. Later that Club became the famous 'Junto'—and Franklin himself achieved his ambition to become a Mason in February of 1731. Here he brought his principles of equal opportunity for all—and from our Grand Lodge they spread across the world, helping to build the tradition of Democracy and Equality for which Freemasonry is noted everywhere.

"To recite tonight Franklin's other services to Masonry would take a very long time—for few men ever gave as generously of themselves to this Fraternity. He helped draft the first set of by-laws for St. John's Lodge in 1732—was elected Grand Master of Pennsylvania in 1734 and printed the first book on Masonry in America the same year.

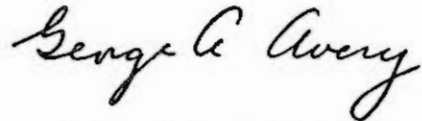
"With his Brethren of St. John's Lodge, he helped lay the cornerstone for Independence Hall, where, years later, he would assist in drafting the Declaration of Independence and the Constitution of the new United States. He also helped to erect the first Masonic Building in America; was Provincial Grand Master in the Colonies and represented them in the Grand Lodge of England.

"While in France raising money for George Washington's poorly equipped Armies, he was elected to membership in three of that Country's leading Lodges, and met many friends there who gave incalculable help to our infant country.

"Benjamin Franklin, who first advanced the

idea of Union in America, helped to initiate the great Voltaire, who brought the idea of liberty to France—in the Lodge of the Nine Sisters. People wept unashamedly when these men met—these two great men who did so much to tear down the centuries of tyrannical monarchies and bring free and equal rights to all mankind.

"It is a privilege for me to present this Franklin Medal of the United States Congress to the Grand Lodge of Pennsylvania—in memory of these inspiring acts and in tribute to the way you have continued to uphold that great tradition."



GEORGE A. AVERY, Grand Secretary

Our Newest Blue Lodge

For many years Masons living in the heart of the Pocono Mountains had hoped for a Masonic Lodge in their own vicinity. That hope was realized last June 7th when Brother Charles H. Nitsch, R.W. Grand Master, and many of the Grand Lodge Officers, constituted Pocono Lodge No. 780.

While the constitution was held at Pocono Manor, the home of the new Lodge is actually in Swiftwater. No Masonic Lodge had ever been constituted in this immediate vicinity, the nearest Lodges being Barger Lodge No. 325 in Stroudsburg and J. Simpson Africa Lodge No. 628 in East Stroudsburg. The closest Lodge to the north is Moscow Lodge No. 504 at Moscow, and to the west is Laurel Lodge No. 467 in White Haven, while the nearest to the east is Milford Lodge No. 344 at Milford.

Over 400 Masons from many different Lodges and States witnessed the impressive constitution ceremonies which were held in the recreation building of the Pocono Manor Inn, while the traditional Banquet was served in the main Dining Room of the Inn.

Ninety Master Masons were made warrant members of the new Lodge, three others being unable to be present. Brother John R. Nauman, who served as Master of Barger Lodge No. 325 last year, was installed as Warrant Master, with Brother Stanley E. Pope, also of Barger Lodge, the Senior Warden and Brother John H. Parker, of George M. Dallas Lodge No. 531, the Junior Warden. Brother Louis T. Powers, a Past Master of Moscow Lodge No. 504, was installed as Secretary and Brother Donald A. Robbins, of Robert Burns Lodge No. 464 of Harrisburg, as Treasurer.

Pocono Lodge No. 780 is the eighth Lodge in District No. 50 of which Brother Paul T. Shive is District Deputy Grand Master. Its Stated Meetings are held the second Wednesday of the month. The Lodge meets in Swiftwater Hall, adjoining the Methodist Church.

—A. B. P.

Freemasonry in Norway

By WILLIAM E. YEAGER

R. W. Past Grand Master

What is the "Swedish System of Freemasonry?" How can it differ in its details and yet be basically the same as that found in America? These questions have been raised by the preamble to the resolution by the Grand Lodge of Pennsylvania by which fraternal recognition was extended to the National Grand Lodge of Norway.

Although Scandinavian Freemasonry differs in many respects from that of any other country in the world, it is on the same high plane. Those who have visited these Lodges have been impressed with the high character of the membership and the dignity of their Masonic degrees. It has the good will of the government—especially in Sweden and Denmark where their kings very frequently have been Grand Masters.

Undoubtedly it had its origin in English Masonry but by reason of the economic trends of the times it also came under the influence of German and French philosophers. So many influences have had their effect in the development of the various degrees and its rites that the origin of the Fraternity in these countries is not exactly clear.

The secluded life, not only in national matters, but in Masonic affairs as well, which the citizens of these nations enjoy, likewise contributed to this system which is peculiar in the Freemasonry of the world.

In 1924, a writer in *The Builder* said of the system:

"The Swedish Masonic system forms an imposing structure. Its strength lies in this, that it is an organized unit, as each degree is a logical consequence of the previous one, with which it is standing in intimate connection, which hardly may be said of the many High Degrees of the different other Masonic systems, as mostly they spring from the many social High Degrees, which were formed in France in the eighteenth century and are without any logical connection with the three St. John's degrees. The Swedish system is like a ladder, reaching up from the bottom of the well upon the first rung of the ladder to climb up it to the light, which faintly he discerns at the orifice; but his climbing is slow; as he is not allowed to pass from one rung of the ladder to the next until his masters have examined his knowledge and learned whether he is worthy to reach the light. Only some few reach the uppermost rung of the ladder.

"The system is hierarchic but not theological; it is based on the Christian faith and it had to be as a consequence of the legends upon which it is built, but it is tolerant, and practically it leaves to the members to form their own faith according to their conscience. That Jews are not admitted to the Order under the system is due to the historical fact that in the latter part of the eighteenth century Jews were

not allowed to enter or to stay in Scandinavian countries.

"The system is autocratic, but also this is due to the conditions existing in the Masonic world at the time when the system was formed. Strifes and conflicts were raging everywhere in Europe among Masons, in England, in France and in Germany, and the builders of the Swedish system saw that a system had to be built on authority and discipline if it were to last. Of course it might be said that an autocratic system checks individualism; this is true, but on the other hand an extreme individualism brings with it as a logical consequence grave dangers and undoubtedly this is at present the case everywhere in the world and also in this country. Masonry cannot exist without a certain discipline and a certain restraint on individualism, our old book of questions teaches us this, when at the question, What is a Freemason? it gives as answer, 'A Freemason is a free man, who understands to master his passions and to bend his will under the laws of reason.'"

Brother Burton E. Bennett has given us a good description of the various degrees of the Swedish Rite:

"The Swedish Rite of Freemasonry dates from about 1775. The first three degrees are Ancient Craft Masonry and to this is added some of the 'high degrees.' It contains a strain from the Rite of Strict Observance in its Templarism and has elements taken from Rosicrucianism.

"Gustavus III, King of Sweden, formed the Rite and the King of Sweden has ever since been the head of it. The Rite consists of twelve degrees. The King is Grand Master of the Craft and is the only one who takes the twelfth degree. It is called the 'Vicar of Solomon.' Only high nobles take the eleventh degree, called 'Dignitary of the Chapter,' and only persons of great importance can receive the tenth degree, called 'Member of the Chapter.' These three degrees really form a class in themselves; this class is called the 'Illuminated Chapter' and the members of it 'Brethren of the Red Cross.'"

The Freemasonry of Norway is very similar to that of its neighbors, Sweden and Denmark. It could not be otherwise as it all springs from the same source. In Norway the system contains eleven degrees divided into three sections; The St. John's Lodges, consisting of the three first degrees (I, II and III), the St. Andrew's Lodges with three degrees (IV, V and VI), and the Chapter, which is the highest division of the Order, containing degrees VII to XI. The members of the highest degree are named Knight Commanders with the Red Cross. Their number is limited to 33. One of these is selected as Grand Master of the Masonic Order for Life.

In Norwegian Lodges, Worshipful Masters are elected for life, but most of them resign before death calls. Not many Norwegian Brethren ever have the chance of getting into office, but because of the many meetings held

each year (weekly and sometimes semi-weekly from October to April) each officer will have two or three "vicars" for the real officer, thereby giving many Lodge members an opportunity to take part in the work.

Freemasonry was first introduced into Norway in 1749 when the first Lodge was constituted at Christiania (now Oslo) by Count Christian Conrad Danneskjold Laurvig in his capacity of Provincial Grand Master of the Grand Lodge of England. In 1818 this group united with the Grand Lodge of Sweden working the Swedish Rite, and in 1870 were constituted by the Grand Lodge of Sweden the Provincial Grand Lodge of Norway. On June 24, 1891 full independence was obtained from the Grand Lodge of Sweden and the National Grand Lodge of Norway established. However, due to the union between the Kingdom of Sweden established in 1814—a union which existed until the seventh of June, 1905—the King of Sweden was King of both countries and as such the Grand Master of both Grand Lodges. Since the latter date a commoner has been the Grand Master of the Grand Lodge of Norway.

About 1891 the Grand Lodge Polar Star invaded the territory of the Norwegian Provincial Grand Lodge. Although they were never accorded any official recognition by the Grand Lodge of Norway, His Majesty King Oscar II, then Grand Master, gave the brethren of the Polar Star Group a very limited permission to visit the legitimate Grand Lodge. This created a certain amount of confusion until November 29, 1947 when the irregular Grand Lodge discontinued its activities as an independent Grand Lodge and placed themselves under the jurisdiction of the National Grand Lodge of Norway—thus according the latter Grand Lodge exclusive territorial jurisdiction.

On June 29, 1945 Brother Jacob Hvinden Haug, a Major General, was elected Grand Master. The Grand Lodge, which has twenty-four St. John's Lodges with over ten thousand members, has its headquarters in the city of Oslo—the capital of the country.

Setting An Example

Older Masons who are setting an example for the younger members in the Lodge should be concerned not only for the present welfare of the Lodge but also its future, which lies in the hands of these young men.

There is a tendency among the older Craftsmen to go on running the Lodge much as it always has been run, paying little heed to the views of the newcomers and seldom asking them for advice.

But if Freemasonry is to hold the place in the world which it rightly deserves, the elders of the Lodge must show greater interest in the young and upright Masons.

Teachings of Freemasonry

Every Masonic Lodge is a temple of religion, and its teachings are instruction in religion. For here are inculcated toleration, affection, truth, devotedness, patriotism, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want—faith, hope and charity.