

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:

P.O. BOX 688, WARREN, PA.

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Freemasonry in England

By R.W. WARD K. ST. CLAIR

Chairman of Museum and Library Committee

R.W. Grand Lodge of New York

The United Grand Lodge of England has exclusive jurisdiction over the Craft Degrees of Freemasonry in England and Wales. In the provinces and dependencies of the British Crown the jurisdiction is divided among the Grand Lodges of England, Scotland and Ireland. The Craft Degrees include those of Entered Apprentice, Fellowcraft and Master Mason. There is no degree of Past Master. However, there is an installation ceremony for Master's elect in which they are invested with the "Secrets of the Chair." This ceremony is known as that of Installed Master.

England and Wales are divided into Masonic Provinces. Each is ruled by a Provincial Grand Lodge. The dependencies are divided into Districts and are ruled by District Grand Lodges. Both the Provincial and the District Grand Lodges have a complete complement of officers and hold quarterly communications. They have certain judicial and administrative powers allotted to them by Grand Lodge.

All Lodges within a ten mile radius of Freemason's hall in London are classed as London Lodges. These Lodges are not formed into a Province but come under the Grand Lodge direct. A special set of fees and regulations govern these Lodges.

The general custom has been to elect to the office of Grand Master a qualified member of the Royal Family and when so elected the office is usually held for the life of the occupant. Annual elections are held but these are only a matter of form to comply with the requirements of the Constitution.

Past Grand Rank is authorized to be conferred upon any Brother of ability who is a member of Grand Lodge. This provides a

method of awarding distinction to men who have performed outstanding service for the Craft.

Individual Lodges are designated as "Private Lodges" and may be chartered upon the application of not less than seven Master Masons. As in the United States to serve as Master of a Private Lodge the Mason must have served one year as Warden.

No restriction is placed upon the number of Lodges to which an English Mason may belong at any one time. It is a personal matter confined to the individual. The only restriction is that a Mason may not be Master of more than one Lodge at the same time. It is not unusual to find an English Mason who has presided over several Lodges or who is a member of several Lodges. English Lodges are small in membership and probably would average between 25 and 50 members per Lodge.

English Lodges conduct their business on the degree of Entered Apprentice. Opening of a Lodge in the Fellowcraft or Master Mason Degree is limited to the purpose of initiation of candidates and the installation of officers. However, a Mason is not a member of the Lodge in the full sense of the word until he has received his Master Mason Degree. Only Master Masons may hold office.

The mode of work differs in form from that used in this country, although the essentials are the same. The means of recognition, except for the pass-words differ. This difference is not sufficient to cause an American Mason who desires to visit any embarrassment or difficulty. The information imparted in the English Lodge is no more than is imparted in an American Lodge.

The Grand Lodge of England has adopted no standard mode of Work or Ritual. There are several types in use. In and around London the favorite is the "Emulation Working." Elsewhere will be found local workings.

Did You Remember the Christmas and Entertainment Fund for The Homes?

The Christmas and Entertainment Fund, for The Masonic Homes at Elizabethtown, provides gifts, not only at Christmas time, but throughout the entire year it provides entertainment, a little spending money and numerous other evidences of our love and affection.

Your support of this Fund not only benefits our Guests at The Homes but also the boys at the Thomas Ranken Patton Masonic Institution for Boys, located near The Homes. The Fund also helps to make things just a little more brighter for those receiving Home Assistance.

Your contribution, in addition to your name, address and Lodge number, should be forwarded to:

Brother Arthur E. Myers
Superintendent, The Masonic Homes
Elizabethtown, Pennsylvania

Your generosity will be greatly rewarded by the grateful appreciation of the children and our aged guests.

Masonic Law in Pennsylvania

By GEORGE A. AVERY

Right Worshipful Grand Secretary

SECOND, THIRD AND FOURTH PETITIONS

At or after the expiration of six months from the date of his final rejection on the first petition, the rejected petitioner may present a second petition for initiation and membership in the Lodge that rejected him. Such petition shall be subject to the same proceedings by the Lodge as in the case of the first petition, except that it cannot be withdrawn until a ballot has been taken and the petitioner approved. A second ballot cannot be taken on a second or subsequent petition.

At or after the expiration of one year from the rejection on a second petition, the petitioner may apply in writing to the same Lodge that rejected him to permit him to present a third petition for initiation and membership. On receipt of this application, the Lodge shall order same to lie over for one month, and notice shall be given to all members, that at the next stated meeting the Lodge will act on said application. At the next stated meeting the Worshipful Master shall direct the Secretary to read the application, and when the same is read, the Worshipful Master shall direct a ballot to be taken thereon. If the ballot is not unanimous, it ends all action by the Lodge in the case for one year, after which the petitioner may again apply, when the application shall be subject to the same proceedings. If the ballot is unanimous, the petitioner may present a third petition, subject to the same Rules and Regulations governing the proceedings in cases of the first and second petitions for initiation and membership. If the petitioner is again rejected, this rejection ends all action by the Lodge in the case.

The Ahiman Rezon makes no provisions for the presentation of fourth petitions for initiation and membership. Requests for permission to receive such petitions must be made of the Grand Lodge by resolution of the Lodge. This request is to be accompanied by letters, setting forth the facts, and giving good and sufficient reasons and assurances why it is believed that the objection does not now exist. Without such explanation the Grand Master will not permit the request to go before the Grand Lodge.

When a petition for initiation and membership is received by a Lodge from one who has been rejected in this Jurisdiction at least ten years prior to the presentation of such petition, all action upon the same shall be subject to the direction of the Grand Master.

The FREEMASON

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

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A Message from Our Grand Master

I can hardly believe that this is the last time I shall have the privilege of addressing you as Grand Master in the Pennsylvania Freemason.

I trust therefore that I may be pardoned if I look back to December 27, 1955 when I was installed as your Grand Master and trace briefly some of my activities since that time.

Several years before my installation I had decided that if it would be possible, and my health permitted, I would like to visit Lodges that had not too frequently been visited by a Grand Master.

I sincerely hope that my Brethren throughout our great Jurisdiction will feel that I have so far as possible, carried out this plan. I have visited many Lodges remotely distant from my home in Philadelphia and the experience has been most rewarding. In all those places that I have visited, I have been received with the greatest courtesy and hospitality.

My good wife, Gertrude, in practically all cases accompanied me and the ladies have been most gracious in entertaining her and making her visits most delightful, during and after our meetings. We both feel that we have made many new friends. It is a most delightful thought and desire that when my term of office expires on December 27th next and we should be travelling through our State perhaps at a more leisurely pace than is possible when serving as Grand Master, that we can call on so many friends.

The engagements of the Grand Master come so thick and fast that there is hardly time to dream over each visit but we hope that when we gather all our programs, nice letters, photographs and other material we shall have time to realize what a pleasant experience we have had.

I have laid corner stones, dedicated Lodge Rooms, constituted Lodges and in all cases I was inspired with the enthusiasm and devotion of our fine Brethren.

No Grand Master could have received finer cooperation from his Grand Officers, District Deputy Grand Masters and Officers of subordinate Lodges.

The District Deputies have been of invaluable assistance to the Grand Master. Without their loyal support the Grand Master would indeed have a difficult road to travel.

It is most unfortunate that it was not possible for me to accept all the invitations to visit Lodges, but when we realize that we have 588 Lodges, it is humanly impossible for the Grand Master to visit so many in two years. Yet I have tried to get to most of the remote parts of our Jurisdiction. My mind goes back to Albion in the Northwest, Uniontown in the Southwest, Scranton in the Northeast and Chester in the Southeast.

I am happy to have had the honor of being invited to attend Annual Sessions of other Grand Bodies in our Jurisdiction. I attended the Grand Chapter, Grand Council, Grand Commandery and Red Cross of Constantine. I was honored in having classes named for me by Harrisburg Consistory and Altoona Consistory.

At all these visitations the Grand Master was received with all the dignity of his office.

One of the outstanding events during 1957 was the dedication of the Hospital Extension at the Masonic Homes on May 25. It was of special interest to me as a Philadelphian, since the original hospital was a Philadelphia project. I am most grateful indeed to the Philadelphia Masons who personally contributed \$550,000 toward this project. Not only individual Masons, but many other branches of Freemasonry contributed. Benjamin Franklin Consistory, which I have the honor of being a Past Commander-in-Chief, contributed \$16,300, and Lodge No. 9, Philadelphia, contributed \$12,000 toward a dispensary. Many other groups and clubs contributed sums, all of which were gratefully received.

It was most gratifying to the Grand Master and the members of the Committee on Masonic Homes to see so many of our Brethren and their families at the dedication service. Some 6,000 were in the audience. It speaks well for the interest of our Brethren in our greatest charity, The Masonic Homes at Elizabethtown.

I sincerely hope that the work done by the Philadelphia Masons may be an inspiration for Masons in other parts of our Jurisdiction, where I know projects for The Homes are being planned.

It was my hope that the new Recreational Hall and Masonic Temple at Elizabethtown would be dedicated before the end of this year. Unfortunately unavoidable delays caused by the steel strike and the cement strike makes this almost impossible. However, I may say that the Recreation Hall is finished and very little remains to be done at the Masonic Temple.

It will not be long before these beautiful edifices will be put into operation.

The two years past will always remain in my memory as the high point in my life. If I have in a small measure brought our brethren a little closer together, then I am indeed happy.

For my successor, Brother Sanford M. Chilcote, I wish the best of everything. Rest assured my Brethren, the Grand Lodge will be in good hands and all will be well.

CHARLES H. NITSCH, Grand Master

The George Washington Letter

By WILLIAM J. PATERSON
Librarian and Curator of Grand Lodge

This article concerns a letter addressed to the Grand Lodge of Pennsylvania by George Washington, December 27, 1796

At various times in the past the Librarian has been visited by several persons who believed they had in their possession the original letter addressed to the Grand Lodge of Pennsylvania by Brother George Washington, December 27, 1796. At the present time we learn of another person who believes he has found the original letter. To finally settle this misunderstanding in the minds of those who find facsimiles of this very important letter in the future, let us here present the true story.

On September 18, 1796, President George Washington issued his farewell address, His second term was drawing to a close; the term had been a more or less exciting one: The passing of the Neutrality Act; Genet's appeal from the executive to the people; the Fugitive Slave Act; the Whiskey Insurrection in western Pennsylvania; the adoption of the Eleventh Amendment; the purpose of peace from Algiers, Tripoli and Tunis; the troubles with Great Britain about the non-delivery of the Military posts, and later the Jay Treaty, all came within President Washington's second and last term.

During these troublous times Washington had no stauncher supporters than his Masonic Brethren of the Grand Lodge of Pennsylvania. Further, that Washington kept more or less in touch with them is shown by the fact that he attended services at St. Paul's Episcopal Church, on Third Street below Walnut, on St. John's Day December 27, 1793, where a charity sermon was preached by Rev. Brother Samuel Magaw, D.D., Vice-Provost of the University of Pennsylvania, before the Grand and Subordinate Lodges for the purpose of increasing the relief fund, for the widows and orphans of the Yellow Fever epidemic which ravaged the capital city during the past summer.

When the Brethren found that Washington positively declined reelection in 1796, and that John Adams was elected to succeed him on the fourth of March following, the Brethren of the Grand Lodge at their Quarterly Communication, December 5, 1796, determined that it would be right and proper to present him with an address before his retirement from office, whereupon, it was resolved:—"On motion and seconded, that a committee be appointed to frame an address to be presented on the ensuing Feast of St. John, December 27, to the Great Master Workman, our Illustrious Brother Washington, on the occasion of his intended retirement from Public Labor, to be also laid before the said Grand Lodge on St. John's Day."

At a Grand Lodge held on St. John's Day, December 27, 1796, at Philadelphia "The Committee appointed to prepare an Address to our Brother George Washington, President of the United States, presented an address by them drawn up, which was ordered to be read, and was in the words following, to wit:—

"To George Washington, President of the United States
"Most Respected Sir and Brother,

"Having announced your intention to retire from Public
"Labour to that Refreshment to which your preeminent
"Services for near Half a Century have so justly entitled you.
"Permit the Grand Lodge of Pennsylvania at this last Feast
"of our Evangelic Master St. John, on which we can hope for
"an immediate Communication with you to join the grateful
"Voice of our Country in Acknowledging that you have car-
"ried forth the Principles of the Lodge into every walk of

"your life, by your constant Labours for the Prosperity of that
"Country, by your unremitting Endeavours to promote
"order, Union and Brotherly Affection amongst us, and lastly
"by the Vows of your Farewell Address to your Brethren and
"Fellow-Citizens. An Address which we trust Our Children
"and Our Children's Children will ever look upon as a most
"invaluable Legacy from a Friend, a Benefactor and a Father.
"To these our grateful Acknowledgements (leaving to the
"impartial Pen of History to record the important Events
"in which you borne so Illustrious a part) permit us to add
"our most fervent prayers, that after enjoying to the utmost
"of Human Life, every Felicity which the Terrestrial Lodge
"can afford, you may be received by the great Master Builder
"of this World and of Worlds unnumbered, into the ample
"Felicity of that Celestial Lodge in which alone distinguished
"Virtues and distinguished Labours can be eternally regarded.
"By unanimous order of the Grand Lodge of Pennsylvania
"at their communication held the 27th Day of December
"Anno Domini 1796."

William Moore Smith

It was then moved and seconded that the same be adopted. On motion and seconded, it was agreed that a committee be appointed to wait on Brother Washington to acquaint him it is the intention of this Grand Lodge to present an address to him, and to know what time he shall be pleased to appoint to receive it. The committee appointed to perform this duty, who after having waited on him, reported that he had appointed tomorrow, December 28, 1796, at twelve o'clock to receive it. The committee together with the Right Worshipful Grand Master, Grand Officers, and the Masters of the different Lodges in the City, were appointed a Deputation to present the said address.

President Washington received the August deputation of the Brethren at the appointed time; the address was read before him by the Rev. Brother William Smith, D.D., whereupon he returned them a reply. This original document is still in the Library of the Grand Lodge of Pennsylvania, is entirely in the handwriting of Washington and signed by him, viz.:—

"Fellow-citizens and Brothers
"of the Grand Lodge of Pennsylvania

"I have received your address with all the feelings of
"brotherly affection mingled with those sentiments, for the
"Society, which it was calculated to excite, To have been, in
"any degree, an instrument in the hands of Providence, to
"promote order and union, and erect upon a solid foundation
"the true principles of government, is only to have shared
"with many others in a labour, the result of which let us hope,
"will prove through all ages, a sanctuary for brothers and
"a Lodge for the Virtues,—permit me to reciprocate your
"prayers for my temporal happiness, and to supplicate that
"we may all meet thereafter in that eternal temple, whose
"builder is the great architect of the Universe."

G^o Washington

The copies found from time to time are simply facsimiles of the original Washington letter in possession of the Grand Lodge of Pennsylvania.

Heliographic reproductions were made by J. Corbett, 54 N. 9th Street, Philadelphia, and were inserted in Volume 1, 1730-1809, which consisted of the Minutes and Proceedings of the Grand Lodge of Pennsylvania, compiled and published by the Library Committee, Philadelphia, 1877

Freemasonry is Here to Stay

Proud as I am of Freemasonry, with all its meaning and the influence it has had for better civilization throughout the World I am prompted at this writing to take issue with that malignant group who is ever-willing to rate "Freemasonry as a trifling institution with principles that contain nothing valuable."

The student of Masonic history will attest to the fact that the profane, the curious, the envious and the like, have existed ever since Freemasonry was conceived. And the chances are that these so-called censors will be around for many, many years to come.

These same censors will always find it easier to decry something worthy than to understand it, and with wicked endeavors attempt to depreciate that which they cannot attain, and then make their necessity appear a virtue, and their ignorance the effect of choice.

This turn of mind is the despicable offspring of envy, and so selfish are such men, that they would rather prefer having the whole circle of the arts and sciences abolished, were it their power, than that others should be possessed of a knowledge which they are not only unacquainted but undeserving.

If those who attack knew anything of our fraternity, they could not but esteem it, for they would be convinced that it is founded on the most exalted principles of morality and social virtue; tending to promote the true happiness of mankind in general, the peace and satisfaction of every individual in particular. To censure, then, and vilify what they are entirely ignorant of, discovers the baseness of their dispositions, and how little they are qualified to pass their judgments in matters of such importance and scope. Therefore, though we should feel sorry for and pity their defects, we must, at the same time, take occasion to pronounce them unworthy of our future concern and attention.

Had our fraternity contained nothing commendable or valuable, it is impossible to think of it as having existed, and having been patronized by the wise, the good, and the great, in all ages of the World. It is most difficult to suppose that men, distinguished by every accomplishment that can adorn human nature, would ever embrace or continue in principles which they found to be nugatory, erroneous, or contemptible. Therefore, the advice which Gamaliel wisely gave the Apostles, might with great propriety be recommended to these railers against Freemasonry. They may assume themselves, that if there was no more in our fraternity than their little minds suggest, it would have fallen to the ground ages past, but the contrary being the case, they might well conclude that Freemasonry will continue to exist for ages and ages yet to come.

Perhaps it is said that the moral and social principles we profess, are equally necessary to the support of any and every well-regulated

society; and such being true, how come that Freemasons appropriate the merit of such principles to themselves? My answer is that, not only are such principles deemed necessary, but they are taught and brought into practice in our Lodges; they are familiarized to each of us by such a plain, pleasing and peculiar method, that they seem no longer lessons or rules, but become inherent principles in the heart and soul of every Freemason.

Within the disposition of mankind it seems that there will always be that certain percentage who makes it their business to asperse and ridicule whatever they have reason to wonder about or suspicion. These envious beings, having just sense enough to perceive that scandal is more prevalent than praise, and looking at our organization through false and narrow mediums, seem to form judgments that are congenial and beneficial to themselves.

If those that censure the Craft have any remains of modesty, if the asserters of such calumny can ever blush, they are now put to their trial. For while they deal so freely with the principles and proceedings of persons of the greatest honor and distinction, they are only discovering to the judicious part of mankind the weakness of their minds and the wickedness of their hearts. How truly do they come under the standard of that description which Justus Lipsius, the eminent writer, has given us of this type person:

"Calumny," says he, "is a filthy and pernicious infection of the tongue; generally aimed by the most wicked and abandoned part of mankind, against the most worthy and de-

YOUR CORRECT MAILING ADDRESS IS MOST IMPORTANT

If, at any time, your mailing address changes, please notify The Aide to The Committee on Masonic Culture appointed within your Lodge. He is equipped with a special "Change of Address Card" that he will process immediately and thereby assure you of each new issue of "The Pennsylvania Freemason."

Failure to keep your correct mailing address can only result in unnecessary handling of your mail and the possibility that your copy of The Pennsylvania Freemason will either be returned for lack of the proper address or the chance that it may get into the hands of the wrong person.

Your cooperation in making certain that your name and address is always correct on our mailing list is greatly appreciated.

serving of esteem, and which wounds them unexpectedly. And to whom is it pleasing? To the vile, the perfidious, the talkative. But what is its source? From what origin does it proceed? From falsehood, as its father; from envy, as its mother; and from idle curiosity, as its nurse."

Would such persons exercise but a very small portion of reason and reflection, they would readily perceive the iniquity of their attempt to depreciate a fraternity that has always withstood and repelled every attack made against it.

And, for everyone's information, the Masonic fraternity is still acquiring additional strength and honor.

Freemasonry is here to stay—no matter what its foes may say. —W.A.C.

Medical Consultants Honored at Ninth Annual Testimonial Dinner Held at The Homes

Brothers Charles H. Nitsch, R.W. Grand Master, Scott S. Leiby, R.W. Past Grand Master and Dr. C. Howard Witmer joined in paying a sincere tribute to the many members of the medical profession who comprise the Philadelphia Freemasons' Memorial Hospital Visiting Staff at the recent Ninth Annual Consultants Testimonial Dinner.

Held in Grand Lodge Hall at the Masonic Homes at Elizabethtown last October 17, the presence of an unusually large number of the Consultants and their Ladies as well as many of the Grand Lodge Officers made this a most memorable and enjoyable occasion.

Brother Witmer, Chairman of the Hospital Committee, presided and spoke of the great appreciation and love our Guests at the Masonic Homes have for the Members of the Consultants Staff who have contributed so much to their well-being. He paid a fitting tribute to these Brethren for the marvelous work they have done for so many years.

Brother Leiby, Chairman of the Executive Committee of the Committee on Masonic Homes, pointed out the great contribution these physicians who spend so much time at the Masonic Homes are making not only to our aged Guests but to Masonry as well.

Grand Master Nitsch reminded the assemblage that while today so many persons in the world are inventing new ways of killing people, these dedicated members of our Medical Staff are searching out new ways to keep our Guests healthy.

Brother Charles W. Smith, M.D., who is Physician-in-Chief of the Geriatrics Program, presented Dr. Orhan Sengir, of Turkey, who is the first Resident Physician in Geriatrics at the Masonic Homes. Dr. Sengir who came to Elizabethtown in August is a graduate of both the University of Ankara and the University of Istanbul. —A.B.P.

From Our Grand Secretary's Office

OUR SEPTEMBER QUARTERLY COMMUNICATION

Fraternal Recognition Extended to The Grand Lodge of China

The Committee on Correspondence presented the following report:

"To the Right Worshipful Grand Master, Grand Officers and Members of the Grand Lodge of Free and Accepted Masons of Pennsylvania.

On February 8, 1957, a request for Fraternal Recognition was received from the Grand Lodge of Free and Accepted Masons of China and referred to the Committee on Correspondence.

The Grand Lodge of China was erected in January, 1949, by the six Lodges which previously had composed the District Grand Lodge of China, under the jurisdiction of the Grand Lodge of the Philippines; and with the aid and approval of the latter Grand Lodge.

These six Lodges functioned continuously until the mainland of China was occupied by the Communists. The situation having become unfavorable for a suitable continuance of regular Lodge Work, the Grand Master of the Grand Lodge of China, after more than a year and a half under that regime, suspended all Lodge activities.

The Grand Lodge of China had been well

established, and in 1952 it transferred its seat to Taipei, the Capital City of Taiwan (Free China) where it continues to work. There are four active and vigorous Lodges in Taiwan whose membership is increasing rapidly. A dispensation has been requested by another Lodge.

At the last Annual Communication, held in November, 1956, Brother Ralph A. Ward, Resident Bishop of the Methodist Church in China, was elected Grand Master. Brother Ward was made a Mason in Equality Lodge No. 940, New York City, in 1922; affiliated in 1937 with Szechuen Lodge No. 112, Chentgu, Szechuen Province, China, and served as its Master in 1939; was a member of the Masonic Convention which founded the Grand Lodge of China in 1949, and was chosen as its first Junior Grand Warden. The recognition of the Grand Lodge of China by practically all of the forty-nine Jurisdictions in the United States is largely due to his leadership and activity on behalf of his Grand Lodge.

Inasmuch as the Grand Lodge of China has been lawfully and legitimately established, and subscribes to and meets all of our requirements for recognition, your Committee recommends the adoption of the following resolution:

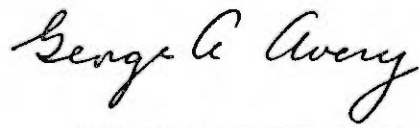
RESOLVED, that the request for recognition by the Most Worshipful Grand Lodge of Free and Accepted Masons of China be granted."

The resolution contained in the report was unanimously adopted at the Quarterly Communication, September 4, 1957.

A Masonic Month

A Masonic month must elapse between the approval of a petitioner and his initiation and also between each of the three degrees, except by virtue of a dispensation granted by the Right Worshipful Grand Master.

A Masonic month is from one stated meeting to a stated meeting on the corresponding day in the next ensuing month, and may consist of twenty-eight or thirty-five days. A candidate who receives a degree at a stated meeting may not be advanced until the next stated meeting. One who receives a degree any number of days after a stated meeting may not be advanced until the same number of days after the next stated meeting. The controlling factor in determining a Masonic month is the stated meeting of the Lodge.



GEORGE A. AVERY, Grand Secretary

Noteworthy Masonic Meeting Places

IV—THE MASONIC TEMPLE AT CHAMBERSBURG

By WILLIAM E. MONTGOMERY

As far as the writer is able to ascertain, the Masonic Temple at Chambersburg is the oldest building in Pennsylvania, originally erected solely for Masonic use and now utilized exclusively for that purpose.

Organized Freemasonry in Chambersburg began with the constituting of Lodge No. 79 on April 3, 1800 with General James Chambers (oldest son of the founder of the town) as Worshipful Master. The Lodge apparently ceased its labors in the summer of 1805, but it was not until April 4, 1814 that Grand Lodge finally and formally vacated its warrant. Possibly on that very day the feasibility of reviving Freemasonry in Chambersburg was being seriously considered, for not long thereafter (on April 23, 1816), George Washington Lodge No. 143 was constituted. For a time it held its meetings in the Franklin County Court House and then successively at several inns. Efforts to secure a more suitable meeting place having failed, a desire to have a home of their own began to grow in the hearts and minds of the members of the Lodge. This doubtless received impetus on June 24, 1822 through participation by the Lodge in the laying of the corner stone of the Masonic Temple at Hagerstown, Maryland.

In any event, a committee was appointed on March 6, 1823 to select "a suitable scite," and a month later a lot on South Second Street adjoining the Methodist Church was purchased. Brother Silas Harry was then paid \$5.00 to draw plans for a Masonic Temple at that location, and advertisements soon appeared, asking for bids on a two-story brick building, 32' x 67' in size. The low bidder was Brother Harry to whom the contract was awarded at a price of \$2,500.00. He is listed as a bridge builder, but also engaged in general construction. The King Street bridge in Chambersburg, much admired for its beautiful lines and sturdy construction, is his handiwork.

On June 24, 1823, the corner stone was laid with appropriate ceremonies, including a procession from the Diamond to Zion Reformed Church, the religious service, and exercises at the building site. On September 16, 1824 the first meeting was held in the new Temple with twenty-eight members present together with thirteen visitors (among them Owen Aston, the only living Past Master of old Lodge No. 79). It was nearly two years later (July 18, 1826) that R.W. Grand Master Thomas Kittera and some of his Grand Officers came to Chambersburg and officially consecrated the Lodge Room. There was the usual procession (escorted by five companies of infantry and a troop of cavalry), church services and then the ceremony of consecration.

But, even as this was happening, a chain of events had already started which culminated in the so-called Anti-Masonic Agitation that

had a disastrous effect upon George Washington Lodge, in common with the great majority of Lodges throughout the entire nation. Subscriptions toward the cost of the Temple were not paid promptly, membership dwindled, and on May 9, 1827 it was deemed expedient to turn the property over to three of the Brethren who agreed to advance funds on the debt and to hold the deed until the Lodge was able to reimburse them. Conditions became worse and it was necessary for these three trustees to assume all debts on the property and take title to the same. Four years later the Lodge discontinued its work. The Temple was retained by the new owners until 1843 when it was sold to the Synod of the German Reformed Church. Somewhat later it was bought by M. Kieffer & Co. who had taken over the business of printing for the Synod, and was used by them for that purpose.

George Washington Lodge was reorganized on August 20, 1845 and prospered to such an extent that by 1859, it was possible to give consideration to the repurchase of the Masonic Temple property. After securing written agreements from members of the Lodge to loan a total of \$2,000.00 (the purchase price), the deal was closed, and George Washington Lodge once more came into possession of its cherished and much-loved "Masonic Hall." The building and grounds were improved and repaired, and on October 20, 1860, the Lodge Room was consecrated anew.

Again unforeseen conditions adversely affected the Masons of Chambersburg. The Civil War began, and on July 30, 1864 the town was burned by Confederate troops under Generals McCausland and Johnson. Fortunately, the Masonic Temple was spared, under circumstances of which all details are not definitely known. What probably actually happened is that a Confederate officer was riding south on Second Street when he saw the building and recognized its character. He is supposed to have confirmed his belief at one of the neighboring homes and to have chatted briefly with the occupants. At his instructions, guards were then posted to prevent the firing of the Temple and such nearby buildings which would have endangered it. Having performed this mission of mercy, the stranger rode on, his identity destined to be forever unknown.

In 1897 the Temple was enlarged by the erection of a 25-foot addition at a cost of approximately \$4,750.00. Again in 1906, under the auspices of the so-called Art and Improvement Association (a separate organization within the Lodge) additional improvements were undertaken at an expenditure of nearly \$1,300.00. A few years later (1915) the Lodge Room itself was decorated by Otto H. DuBrau, an accomplished painter, with various symbols and other ornamentations in such a way as to

elicit the admiration of all who viewed his beautiful work.

And so it is believed that this historic old Temple (in addition to the three which have previously been described in this series of articles) may justly be hailed as a "Noteworthy Masonic Meeting Place."

Are You a Stranger in Your Own Lodge?

A Freemason may be himself at fault if he is a stranger in his own Lodge, but the Craft is at fault if that same Brother is allowed to be a stranger in another Lodge.

The probable reason for a Brother being somewhat of a stranger in his own Lodge is due to the fact that he has long been conspicuous by his absence at the meetings and the officers having changed and so many newcomers having been initiated he actually knows but a few, if any. Lodge attendance is voluntary, and if a Member fails to attend, he must accept the obvious penalty.

This strangeness can, however, be remedied rather quickly. By attending Lodge, new friendships will be established and old friendships will be renewed. And, incidentally, we would do well to remember that to make friends it is necessary to be friendly. Like a mirror, the world reflects our own attitude directly back into our own faces.

When a Brother visits a Lodge, other than his own, it is the manifest duty of the Brethren of the Lodge to make him feel welcome—a duty which is oftentimes neglected. It has been wisely stated that "Lodge visitors constitute the strongest link in Freemasonry's chain of fraternal good will and amity that encircles the globe. Their presence supplies the Lodge a rule with which to gauge its own hospitality, and furnishes it an insight into the character and integrity of the Fraternity in that Jurisdiction."

A Lodge that has many visitors can't help but be a well informed Lodge. It can't help but be a popular Lodge, a friendly Lodge and a Lodge that is ready at all times to accept responsibility and handle it with confidence and dignity.

It has also been cited that nowhere is a visitor so welcome, nowhere is he so entertained, nowhere is his visit so productive of joy and satisfaction to all concerned, as in a Lodge that understands the principles and purpose of a Masonic examination, and the courtesies due the Brother who has proven himself worthy and well qualified. There is an officer on hand to greet him. There is a seat in the Lodge within a circle of cheerful faces, wreathed in true smiles of Brotherhood and affection, and there are friendly hands waiting and willing to grasp his own.

Being a stranger in your Lodge or allowing a visiting Brother Master Mason to remain a stranger in your Lodge can't help but be harmful to Freemasonry. —W.A.C.

The Importance of Being a "Sideliner"

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

As the Work in a Masonic Lodge is a most important phase of Freemasonry, "sideliners" can often assist by relieving one of the appointed officers at his place. A Lodge can be very proud of its "sideliners" when they do their Work well. To be able to work in a Lodge is a privilege. To be asked to work is an honor.

In addition to this, our Fraternity further justifies its existence in the hearts of the devoted members by the affection it offers—that family tie that binds Brethren together in interest and worthwhile 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 endeavors sponsored by our Grand Lodge.

—W.A.C.

Their Heads Were Bowed

In accordance with President Eisenhower's request that the Nation observe a National Day of Prayer on October 2, 1957, all the Brethren who were in the Masonic Temple at Broad and Filbert Streets the morning of that day gladly joined in the observance.

Promptly at 11 A.M. every person who was in the Temple met in the Assembly Room where Brother George A. Avery, R.W. Grand Secretary, who had been a prominent preacher for so many years, gave a most eloquent, impromptu talk on Brotherhood. Although arranged on the spur of the moment, it was one of the most inspiring gatherings ever held in this historic Temple, steeped in and dedicated to Brotherhood. —A.B.P.