



The Scottish Rite Cathedral, New Castle, Pa., where the Quarterly Communication of the Grand Lodge F. & A. M. of Pennsylvania was held on June 3, 1964.

Being 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.

THE PENNSYLVANIA FREEMASON
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Elizabethtown, Pa. 17022
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Questions & Answers

Question: Explain the word "profane" when used Masonically?

Answer: The word refers to one not initiated. It comes from "pro," without, and "fanum," a temple—one outside the temple. It does not mean blasphemous when used Masonically. The Craft's reference to "a profane" or "the profane" means only the individual or group not a member or members.

Question: What does "hele" mean?

Answer: Hele (pronounced hail) is derived from the Anglo-Saxon and means cover or conceal.

Question: What is the origin of the expression "Blue Lodge"?

Answer: There are several theories of which two have the most adherents. Some believe that Operative Masons felt that blue, the color of the sky both by day and by night, was associated in their minds with the purity of Deity, which Masons attempt to emulate. Others refer to the change made by Speculative Masons shortly after the establishment of the original Grand Lodge of England when blue was substituted for white as the official Masonic color, presumably because it was the color of the Order of the Garter of which a number of Masonic leaders were members.

Question: Is Freemasonry a religion or has it a religion?

Answer: Freemasonry is non-sectarian and men of all religious faiths and beliefs can join in its rites and ceremonies. Although it is definitely not a religion, nor does it have a religion, it certainly is religious in character and practice in that it teaches monotheism, the Bible is open on its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonies, and lessons of morality are constantly addressed to its Members.

Question: Where can I obtain additional information concerning Freemasonry?

Answer: The Grand Lodge of Pennsylvania has quite a storehouse of Masonic information in its famous Library and Museum which comes under the jurisdiction of the Grand Lodge Committee on Masonic Culture. A full-time staff of this Library and Museum is always ready and willing to provide any information, possible to relate, concerning Freemasonry. Write to Librarian and Curator, Masonic Temple, One North Broad Street, Philadelphia, Pa. 19107.

Question: Where was the first Masonic Hall in America?

Answer: Freemason's Lodge built in 1755 in Philadelphia on the south side of Norris (or Lodge) Alley which extends west from Second Street and is parallel to and north of Walnut Street.

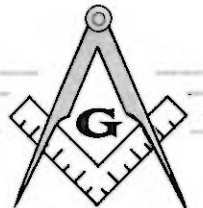
Question: Who was the first Mason reporting informal Masonic meetings in America?

Answer: In 1715 John Moore, Collector of the Port of Philadelphia, wrote in a letter that he had "spent a few evenings of Masonic festivity with my Masonic Brethren."

Editor's Note: If you have a question on Freemasonry, share it with us. We will make every effort to answer it. If permissible, we will include both the question and the answer in this Question and Answer column for others to read.

The PENNSYLVANIA

FREEMASON



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

VOLUME XI

AUGUST • 1964

NUMBER 3

Grand Master Urges Use of Special Envelope Provided for 'Guest Fund'

Once again we are approaching the Holiday Season—days to be thankful for our blessings in life—and days to remember others.

Each year at this time it is customary for the Grand Master to urge the Brethren to remember the needs at the Masonic Homes at Elizabethtown. This year is no exception.

Every member of Lodges in this Jurisdiction will receive a special Guest Fund appeal letter, along with a self-addressed envelope, in the September Lodge Notice.

In this special appeal, I point out:

"This is a very important fund, and is one of the major factors that make Elizabethtown a 'home' and not just another institution. Your continued financial assistance is needed."

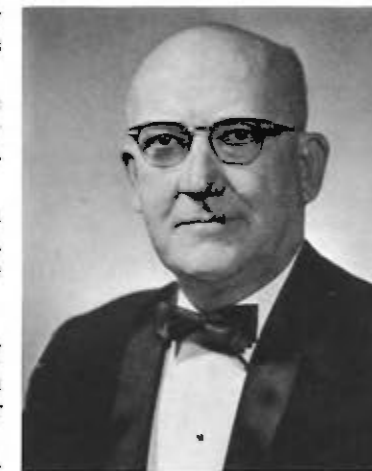
For the past several years we have kept records to see how many Brethren, and from which Lodges, contribute to the fund.

It may surprise you to know that only 14.5 per cent of the approximately 255,000 Masons in this Jurisdiction contributed through the special envelopes to the fund last year.

It will please you to know that this small percentage contributed slightly more than \$250,000. This was the goal set by the Grand Master.

I express a deep appreciation to those Brethren who participated in the Guest Fund last year. I also urge you to continue this support.

On the other hand, I urge those who



Bro. Earl F. Herold
R. W. Grand Master

have not participated to please make a special effort this year.

Every dollar you contribute is deductible for income tax purposes. To many of you Brethren, this would be a welcome deduction when filing tax statements.

Several weeks ago I received the following letter:

"A small check for your lovely home at Elizabethtown, Pa. I am an old member of Melita Lodge No. 295, long over 50 years. Will be 92 years young. Best Wishes."

The size of the check is immaterial. However, it is material that the Brother who wrote the above letter is himself a guest in a home—not a Masonic home.

I could cite many additional instances where Masons have made per-

sonal sacrifices in order to participate in the Guest Fund. Many of the contributors have retired and are living on pensions.

It would not be possible in the short space allocated to this article to list the many ways the Guest Fund is used.

For instance, a new ambulance was purchased several weeks ago. It cost approximately \$10,000 and was very badly needed.

The fund will provide a summer vacation period for Masonic Homes children who have no families to visit.

The Guest Fund provides for many more costly projects, including a complete occupational therapy program, religious services, moving pictures, and special entertainment throughout the entire year.

The name of the Guest Fund was formerly "Christmas, Entertainment and Recreational Fund." The name was changed because it gave the impression the fund was very limited in its use.

For instance, it did not show that the fund provides each Guest with \$10.00 a month spending money, an annual requirement of \$84,000.

Brethren, I am sure we all agree as to the need at the Masonic Homes at Elizabethtown.

Now I personally urge each one of you to send a check in the envelope provided in your September Lodge Notice. By using the envelope method of contributing, your Lodge will be credited with your gift. Each contributor will be provided with a receipt.

I sincerely appreciate your continued dedication and interest.

Fraternally yours,

Earl F. Herold

R. W. Grand Master

If you have misplaced the self-addressed, postage-free envelope provided in the Lodge Notice for your contribution to the Guest Fund, you can send your contribution direct to: Superintendent, Masonic Homes, Elizabethtown, Pa. 17022

THE PENNSYLVANIA FREEMASON

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Yeager, P. G. M., Chairman, William E. Montgomery,
Vice-Chairman, W. Frederick Warren, Blaine F.
Fabian, W. Irvine Wiest and Paul C. Rodenhauer.

Approved and Authorized To Be Printed by

EARL F. HEROLD

Right Worshipful Grand Master

WILLIAM A. CARPENTER, Editor

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Cornerstone Is Placed In New Masonic Hall Located at Paoli, Pa.

Thomson Lodge, No. 340, was host to a Special Communication of Grand Lodge on June 6th, for the purpose of placing the cornerstone of their new Masonic Hall at 19 South Valley Road, Paoli. The cornerstone was placed by Bro. Earl F. Herold, Right Worshipful Grand Master, assisted by twenty-five Grand Lodge officers. After the cornerstone ceremonies, a banquet was served in the Lodge dining room for 150 Members and guests, including the Worshipful Masters and Wardens of the other Lodges in the Fifth Masonic District.

In the Grand Master's address to the Brethren at the banquet he expressed his pleasure in the number of Lodges throughout the Jurisdiction that are improving the image of Freemasonry in their communities by building new Temples and remodeling existing buildings and facilities. He particularly complimented Thomson Lodge for the way it had altered a former church into a fine Masonic Hall with modern and adequate facilities for the present and future needs. He mentioned that this had been accomplished at a cost much less than a new building containing similar facilities, thereby keeping their Lodge in a sound financial condition. He noted also the substantial increase in new members in the short time the new Masonic Hall has been occupied.



Group picture taken of the children at the Masonic Homes, Elizabethtown, following the Annual Children's Day Exercises. Recreational equipment and other extras are made possible for these boys and girls at the Homes by your contributions to the "Guest Fund."

Grand Master Makes Commencement Address At Graduation Exercises of Patton School

Bro. Earl F. Herold, Right Worshipful Grand Master of Masons in Pennsylvania delivered the commencement address at the graduation exercises held Saturday, June 6, 1964, at the Thomas Ranken Patton Masonic Institution for Boys, Elizabethtown, Pa.

Thirteen students were graduated and their names and the sponsoring Lodges are listed below:

RICHARD BENNER
Louis Wagner Lodge, No. 715
RICHARD BOOTH
Steeltown-Swatara Lodge, No. 775
DOUGLAS COVER BREAM
Adams Lodge, No. 319
DONALD CLEATUS BULL
Red Lion Lodge, No. 649
DAVID DETWILER
Lodge of the Craft, No. 433
GEORGE SMITH DUNLOP
Page Lodge, No. 270
TALBERT FELIX
Pulaski Lodge, No. 216
STEPHEN PAUL LEV
Lodge No. 22
LEE RICHARD PARSELL
Concordia Lodge, No. 67
WAYNE KENNETH REICHENBAUGH
Belletonte Lodge, No. 208
THOMAS FRANKLIN RINGLER
St. John's Lodge, No. 435

THOMAS JOSEPH RUBY
Perseverance Lodge, No. 21
CHARLES DAVID TUCKER
Crawford Lodge, No. 234

Dr. Thomas H. Ford, Trustee, and retired Superintendent of Schools in Reading, Pa., presented the following awards:

Faculty Award to Douglas Cover Bream;

William H. VanVoorhees' Craftsman Award to Lee Richard Parsell;
Guild Award to George Smith Dunlop and Talbert Felix.

The American Legion Award was again presented by Ambrose Plummer and was granted to George S. Dunlop.

The Patton Alumni Association Award was presented by Dean Cramer to Richard Benner.

A DeMolay Award was shared by George Smith Dunlop and Lee Richard Parsell.

National Honor Society Awards were presented on behalf of the Trustees by Dr. D. L. Biemesderfer, President of Millersville State College, to Lee Richard Parsell and George Smith Dunlop.

Bibles were presented to each of the graduating students by N. Eugene Shoemaker, Trustee and the diplomas were presented by Dr. Mahlon H. Yoder, Trustee.

From Our Grand Secretary's Office

June Quarterly Communication

The June Quarterly Communication was moved to the western part of the Jurisdiction and was held on June 3rd in the spacious and beautiful Scottish Rite Cathedral, on the hilltop, high above the business section of New Castle.

A Special Communication of Grand Lodge had been held here the day before when Dr. F. William Sunderman, a distinguished physician and scientist, was made a Mason at Sight before an overflow attendance of 889 Brethren.

Never before had a Quarterly Communication been held in New Castle, about 27 miles from Butler, the home of Bro. Earl F. Herold, our R. W. Grand Master.

There is no doubt but that many of the Brethren present had never attended a Grand Lodge Communication, nor seen a Mason made at Sight. Both meetings elicited many favorable comments.

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

Two Lodges each submitted requests for permission to receive a fourth petition, which were on motion granted.

The Committee on By-Laws presented resolutions whereby the proposed By-Laws submitted by 6 Lodges and the amendments suggested by 25 Lodges were approved, some with minor revisions or exceptions. The proposed amendments submitted by 2 Lodges were rejected.

Committee on Finance

Bro. Sanford M. Chilcote, Past Grand Master and Chairman of the Finance Committee, reviewed the receipts of \$815,600 and expenditures of \$905,900 for the fiscal quarter ending May 15th. He also presented a resolution covering the renewal of certain underground wiring at the Masonic Homes at Elizabethtown at a cost not to exceed \$18,000 which was adopted.

Bro. William E. Yeager, Past Grand



Bro. Ashby B. Paul
R. W. Grand Secretary

Master and Chairman of the Committee on Masonic Culture, commented on the Workshops now being held throughout the Jurisdiction and urged a large attendance at all future meetings. He also stressed the necessity to properly train and inspire all the Lodge Officers to provide adequate leadership; also to promote Masonic education.

Guest Fund

Bro. Earl F. Herold, R. W. Grand Master who is Chairman of the Committee on Masonic Homes, was happy to announce that the goal of \$250,000 for the Guest Fund at the Homes that had been set by Brother W. LeRoy

McKinley, while Grand Master, had been reached.

He also stated that an ambulance had been purchased for the Homes.

Bro. Robert E. Deyoe, R. W. Deputy Grand Master, and Chairman of the Committee on Masonic Temples, Halls and Lodge Rooms, commented on the continuing activity of the Lodges in this Jurisdiction in improving their Lodge quarters. Co-Chairmen of this Committee are located in the Eastern, Central and Western sections of the State to assist the Lodges in any problems that might arise in connection with their betterment program.

Patton School

Bro. John K. Young, R. W. Senior Grand Warden and a Trustee of the Thomas Ranken Patton Masonic Institution for Boys, presented a brief report, outlining some of the requirements for admission. It is hoped this Fall's Class will have a full complement of 60 boys.

The report of the Committee on Temple indicated expenditures of \$31,800 for the past Quarter.

1963 Membership Statistics

The revised Membership Statistics for 1963, based on the corrected General Returns are as follows:

Membership, Dec. 27, 1962	256,133
Admitted during 1963	823
Initiated during 1963	5,666
	6,489
Suspended during 1963	1,378
Resigned during 1963	681
Deceased during 1963	5,950
	8,009
Decrease (net) for 1963	1,520
Membership, Dec. 27, 1963	254,613

Bro. David J. Wynne, Grand Chaplain, gave a most inspiring address on "What Is Right with America."

The Grand Master sincerely thanked all the Brethren for their assistance and cooperation in making these two Communications so successful and enjoyable.

Grand Lodge closed at 9:10 P.M.

Fraternally,

Ashby B. Paul

R. W. Grand Secretary

Are YOU Delinquent in Your Dues?

One of the serious problems facing many Lodges today is that of Members who are delinquent in their dues. During the past five years, over 6,250 Brethren have been suspended for this reason.

The yearly dues of the majority of Lodges are still very low and have been raised proportionately very much less than the general increase in prices.

Your Lodge needs your continued support. Masonry needs YOU and it is hoped you will always maintain your interest in the high ideals and principles of our Fraternity.

If YOU are not current in your dues, won't you please send them to your Secretary NOW. If you are financially unable at this time, don't be embarrassed to give him the facts.

Grand Lodge Hosts Order of DeMolay Leadership Workshop

Over 150 DeMolay "Dads" and Chapter officers of DeMolay Chapter in Pennsylvania attended a DeMolay Leadership Workshop held at the Thomas Ranken Patton Masonic Institution for Boys, Elizabethtown, on August 21, 22 and 23.

Long an advocate of active DeMolay Chapters and strong DeMolay leadership, Bro. Earl F. Herold, Right Worshipful Grand Master, was pleased to arrange for the use of the facilities at the Patton School with meals served at the Homes.

A full schedule of events, mostly work sessions, was highlighted with a banquet Saturday evening at which time the Grand Master addressed the DeMolay officers and advisers.

Sunday morning, August 23, was devoted to religious services in churches of their choice in Elizabethtown.

Communication Held At New Castle Was Outstanding Success

The Grand Master reports that the June Quarterly Communication, held at New Castle, was an outstanding success and that many Brethren had their first opportunity to attend a Grand Lodge meeting.

Bro. Earl F. Herold, R. W. Grand Master, said:

"I deeply appreciate the splendid cooperation Grand Lodge received from the Brethren in the New Castle area.

"It was further evidence that Masons throughout the state are interested in the affairs of Grand Lodge and will participate in Grand Lodge meetings when given the opportunity."

Therefore, when we build let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for. And let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say, as they look upon the labor and the wrought substance of them, "See! This our fathers did for us."

—JOHN RUSKIN



Bro. Carl A. Focht, District Deputy Grand Master of the 7th Masonic District, examines the Right Worshipful Grand Lodge of Pennsylvania Trophy won by the Reading Chapter, Order of DeMolay, as the outstanding Chapter at the 29th Annual Conclave held at Lycoming College, Williamsport, Pa. The happy DeMolay boys looking on are, left to right, Lyle R. Neal, David G. Wertz and William R. Hilbert all from the Reading Chapter.

DeMolay Has Conclave At Lycoming College

Over 600 DeMolay boys and Masonic leaders attended the 29th Annual Conclave of the Associated Chapters, Order of DeMolay of Pennsylvania, held at Lycoming College, Williamsport, June 25 through June 28, 1964.

Bro. Earl F. Herold, Right Worshipful Grand Master, not only delivered a most inspiring address at the annual banquet but he presented the coveted Grand Lodge of Pennsylvania Trophy to the outstanding Chapter in this year's competition. The outstanding Chapter was Reading Chapter, Order of DeMolay.

Bro. Herold was honored for his interest and service as an advisor to DeMolay for the past 40 years.

Highlighted by the keen competition in the various contests, the attendance of many Masonic leaders and the ideal facilities provided by Lycoming College, this 29th Annual Conclave was the most spirited and successful of many years.

Have You Any Items For Our Grand Lodge Library and Museum?

Our Grand Lodge Library and Museum provides an ideal repository for Masonic books, documents and other Masonic articles.

Most of the Masonic articles already in our rare collection have come from Pennsylvania Masons and their friends.

If you have any Masonic articles or know of others who may have some, be assured that any such articles are always welcomed as an addition to our famous collection.

All articles received are immediately cataloged and placed in their proper category for display or reference.

Address all correspondence or shipments to:

Librarian and Curator
Masonic Temple,
One North Broad Street
Philadelphia, Pa. 19107

Grand Master Makes Physician-Scientist A Mason at Sight

Bro. Earl F. Herold, Right Worshipful Grand Master, made Dr. F. William Sunderman, prominent physician and scientist of Philadelphia, a Mason at Sight. This high honor was bestowed upon Bro. Sunderman at a Special Communication of Grand Lodge on June 2, 1964, in the Scottish Rite Cathedral, New Castle, Pa.



Dr. F. William Sunderman

Nearly 900 of the Brethren, mostly from the western part of the state, along with several Grand Lodge Officers, attended this Special Communication of Grand Lodge.

Bro. Sunderman's numerous contributions to medical research and his many years of medical leadership in the fields of clinical pathology and clinical science have brought him international recognition.

Several officers and past officers of Thomas R. Ranken Lodge, No. 659, Philadelphia, filled the chairs for the three Degrees, the First and Second Degrees being conferred in the afternoon with the Master Mason's Degree being conferred in the evening.

Bro. Carl J. Austin, Worshipful Master of Thomas R. Patton Lodge, No. 659, conferred the Entered Apprentice Mason's Degree. Bro. Everett J. Elliott, Junior Warden of Leechburg Lodge, No. 577, Leechburg, conferred the Fellow Craft Mason's Degree and Bro. William E. Yeager, Jr., Past Master of Joseph Warren Lodge, No. 726, Warren, conferred the Master Mason's Degree.

Bad Weather Conditions No Longer Affect Tours Through Temple in Phila.

Guided tours are conducted through the Masonic Temple, Philadelphia—regardless of weather conditions—on weekdays at 10:00 a.m., 11:00 a.m., 1:00 p.m., 2:00 p.m., and 3:00 p.m. On Saturdays there are tours at 10:00 a.m. and 11:00 a.m. These guided tours are open to the public. The Temple is closed on legal holidays and on Saturdays during July and August.



A new Masonic Hall rises for Fairless Hill Lodge, No. 776, Bristol, Pa.

Fairless Hills Lodge, No. 776, Soon to Use Its New Suburban Style Masonic Hall

Dreams do come true. The picture above shows Bro. Michael Oleyer, Worshipful Master of Fairless Hills Lodge, No. 776, Bristol, Pa., looking at their nearly completed Masonic Hall which they started dreaming about some eight years ago. They began putting their dreams into action when they formed the Fairless Hills Masonic Hall Association and started a campaign for building funds.

The community of Fairless Hills is one of the modern planned suburban communities that have been built in recent years. In the planning for Fairless Hills by the Danherst Corporation, of which Bro. John W. Galbreath is President, acreage was set aside for the use of fraternal organizations. This was just what Fairless Hills Lodge, No. 776, was looking for since it felt the need for better Masonic facilities in the community. In the past ten years there had been three new Lodges formed and there had been no Masonic Hall built in lower Bucks County in more than half a century.

Therefore, in 1956, Fairless Hills Lodge, No. 776, applied for a plot of ground in the "fraternal" acreage and was awarded a choice corner lot 200' x 300' at Olds Boulevard and Queen Anne Drive, just across from the William Penn Jr. High School, a most desirable location. After the formation of the Fairless Hills Masonic Hall Association, in 1962, an additional 118' x 300' was purchased for a very nominal sum.

After an energetic financing campaign, which was quite successful, construction was started on a new Masonic Temple, using the plans and specifications for the "Suburban" model pro-

vided by the Grand Lodge Committee on Masonic Temples, Halls and Lodge Rooms. Fairless Hills Lodge has seen the new Masonic Hall progress from a dream to a reality which will be an asset to the whole community. Completion is expected early in September. The cornerstone laying and dedication is scheduled for September 19th, a very fitting date since September 25th will mark the tenth anniversary of the Constitution of the Lodge.

Bro. Earl F. Herold, Right Worshipful Grand Master, is personally involved in this new Masonic Hall, since at the time of its beginnings he was Chairman of the Grand Lodge Committee on Masonic Temples, Halls and Lodge Rooms and therefore was a prime mover in the early stages of the preparation for it and its construction. He has expressed his anticipated pleasure in participating in the ceremonies on September 19th when he will dedicate to the service of our Fraternity this fine Masonic Hall which he helped to conceive.

PLEASE PROCESS ADDRESS CHANGES SOON AS POSSIBLE

Copies of The Pennsylvania Freemason returned by the Post Offices, due to incorrect addresses, cost ten cents each.

You can help save us this expense by notifying your Lodge Secretary immediately when you change your address.

The Philosophy of Freemasonry

By William E. Montgomery
Vice-Chairman, Grand Lodge Committee on Masonic Culture

There are, generally speaking, five principle departments of Masonic study—Ritual, History, Symbolism, Law, and, last but not necessarily least, Philosophy. It is indeed a study of Masonic fundamentals and as such must be assigned a place of importance in any attempt to really understand this great institution which we call Freemasonry.

When we begin to inquire into the elements of the Philosophy of Freemasonry, it is necessary for us to select those who have been preeminent in that field. The choice is not very difficult, for unquestionably in this phase of Masonic study, head and shoulders above all the rest are the names of William Preston, Karl Christian Krause, George Oliver, Albert Pike and Roscoe Pound.

If we consider the philosophy of Masonry as a system of organized Masonic Knowledge, we find that it deals and has to do primarily with three fundamental questions: (1) What is the purpose of Freemasonry as an organization; why does it exist; and what does it hope to accomplish? (2) What is its relation to other institutions? (3) What are the basic fundamentals which Masonry uses in attaining its objectives?

The manner in which the five great Masonic scholars whom I have just mentioned, answered these questions, has given us five systems of Masonic philosophy. In studying these five systems of philosophy it is necessary to know something of the man and the times, for his philosophy to a large degree will reflect the influence of those two elements. William Preston lived from 1742 to 1818. He was noted for his literary style and acted as a critic in the compilation of the works of Hume, Gibbon and others of the foremost men of letters of that day. In spite of certain difficulties with Grand Lodge, he was generally acknowledged to be the most prominent Mason of his time. Until the Reconciliation of 1813, when the compromise lectures of Dr. Hemming were approved, the original Grand Lodge of England, the so-called Modern Grand Lodge, had used the Preston lectures for nearly forty years. Preston was the first to insist on the minute verbal accuracy which is now a feature of our ritualistic work.

Preston lived in a time of the strictest formality. It was the so-called age of reason when knowledge was considered as self-sufficient, designed to cure all ills and errors, the universal solvent. Hence in his lectures, Preston attempts to assemble and then disseminate information. To him, the Masonic order existed primarily to propagate and diffuse knowledge.

How then would Preston answer the three questions which constitute the key to the true meaning of any system of Masonic philosophy? First, for what purpose does Masonry exist? Preston would say: to disseminate knowledge, thus raising the lot of mankind. Second, what is the relation of Masonry to other human activities? Preston would say: The State serves humanity by preserving order, the Church by inclining men toward righteous living while Freema-

sonry seeks the same end by cultivating their minds. Third, how does Masonry endeavor to achieve its purpose? Preston answers that by lectures and ceremonies in the Lodge Room.

Before condemning Preston's philosophy too severely as being entirely insufficient for the Mason of today, let us remember that in Preston's day the crying need of the times was popular education, for public schools did not exist and few possessed the means necessary to secure information and knowledge. Preston's mistake was the mistake of the century in which he lived. And yet, is it not quite possible that in this day and generation Masonry might with profit disseminate more of certain kinds of information?

Karl Christian Krause, the second of the five great Masonic philosophers of all time, was born near Leipsig in 1781. He was the founder of a school of legal and political philosophy, and, until the rise of the military spirit of Germany and the consequent introduction of new ideas, the influence of his doctrines remained almost dominant.

In his legal philosophy, Krause points out that the germs of legal institutions are to be found in the ancient religions. Religion rules man by spiritual power, morality by the force of man's conscience fortified by public opinion, and law by the statutes of society. Thus the church and the law have their place. But, asks Krause, what of the third of these great agencies? Here he tells us is the realm of Freemasonry. "World-wide, respecting every honest creed but requiring adherence to none, teaching obedience to states but confining itself to no one of them, with religion on one side and law on the other, Masonry stands upon its solid middle ground of the universal moral sentiments of mankind, putting behind them the force of traditions and precept and thus organizing the mighty sanctions of human disapproval."

How then does Krause answer the three questions of Masonic philosophy? First, Krause answers that its purpose is to give strength to that universal moral force and to bring its meaning home as a reality to every individual person. Second, with respect to the relation of Masonry to other human institutions, Krause says that they should work in harmonious cooperation in organizing all segments of human activity. In this spirit, he expounds the well known principles concerning the attitude which a Mason should take with respect to the government and the religion of his country. Third, what are the fundamental bases on which Masonry exists in attaining the end it seeks? Krause answers: Since Masonry has to deal with the internal conditions of life governed by reason, its fundamental principles as exemplified by the working tools must be measurement and restraint ruled by reason.

Where Krause's philosophy was concerned chiefly with the relation of Masonry to the philosophy of law and government, George Oliver, a clergyman, deals rather with Masonry in its relation to the philosophy of religion.

Oliver was born at Pepplewick, England, in 1782. While yet young he acquired a high reputation as an ear-

nest student of and a prolific writer upon ecclesiastical subjects. He was an enthusiast, a romanticist, and as a result many serious defects appear in his Masonic writings, particularly those dealing upon historical matters for he was often carried away by his warm imagination.

It has been said that the reconciliation of knowledge with religion and the unifying of religion with all other human activities comprised the favorite undertaking of all romantic philosophers. It was natural, therefore, that a clergyman, such as Oliver, should be attracted to that type of thought and that so zealous and enthusiastic a churchman should convert the problem into one of relating Masonry to religion and reconciling their ideas and ideals. Oliver's theory was that Masonry, not as an organization but as a system of tradition (be sure to mark the difference), was to be found in the earliest of Scriptural times, even before the flood. Oliver believed that God is made manifest by revelation and thus we know Him through Religion; also by knowledge and thus we know Him through Science; also by tradition and thus we know Him through Masonry. Oliver likewise held that Masonry was strictly a Christian institution and that the Masonic symbols taught the doctrine of the Trinity and foretold the death and resurrection of Christ.

What then are Oliver's answers to the three fundamental questions of Masonic philosophy? First, for what does the institution exist? Oliver would answer that Religion, Masonry and Science are each means through which we obtain a knowledge of God and His purpose. Second, how does Masonry seek to achieve its end? Oliver answers, by treasuring and interpreting the ancient traditions which have been handed down to us from the very beginning of human existence. Third, what are the fundamental principles by which Masonry is governed in accomplishing its mission? Oliver would reply that they are essentially the principles of religion itself.

As Krause's philosophy of Masonry was one which dealt with its relation to law and government, as Preston's in its relation to knowledge, so in Oliver's philosophy we find stressed the inter-relationship of Masonry and religion. Although Oliver gives us much to think about seriously and soberly, yet in his various beliefs he included so much which is crass absurdity, that his influence has been greatly diminished and many of his better points have been lost in the exuberance of his imaginative speculations.

We now approach an entirely different conception of the field of Masonic philosophy. To Preston, Freemasonry was the embodiment of general knowledge and its mission was to disseminate that knowledge. To Krause, the importance of organized morals is stressed and the purpose of Masonry is to consolidate the strength of humanity in behalf of the principles of morality. To Oliver, as we have just seen, Freemasonry represents a means of getting nearer to God. On the other hand, Pike thinks of Masonry, not in connection with education, or law and government, or religion as did his predecessors in this field of Masonic endeavor, but rather does he consider the Craft in its relationship to the basic problems of life itself.

Albert Pike was a man of the widest and most varied learning. Author, legal authority,

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The Warrant Members of our newest Lodge, Cedar Lodge, No. 800, located at Grove City, Pa. This Lodge, with 72 Warrant Members, was Constituted on May 2, 1964, in Crawford Hall of Grove City College.

The Philosophy of Freemasonry

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interpreter, poet, scholar, it is probable that, with the exception of Krause, no mind of equal quality nor intellect of equal attainments has ever been utilized upon the questions confronting Masonry than Pike's. He lived in an age of change in the thought of men—a period which saw the rise of materialism in the wake of the decay of dogma, though still influenced by the philosophical trends in Europe during the eighteenth century.

Pike was an advocate of complete individual freedom in determining the meaning of Freemasonry—that each Mason should study the lessons presented in the ritualistic work and then decide upon what his Masonry should mean to him. In his own philosophical studies, Pike seeks that which will harmonize the manifold manifestations of the Absolute and declares that this uniting force is Equilibrium—that is the balance between diverse factors in human life, between authority and individual action, between the wish of the present and the traditions of the past, between the spiritual and divine on one hand and the material and human on the other. To Pike this equilibrium or balance is that quality for which men of every age have been searching, the light which we as Masons ever seek.

What, then, in this Masonic philosophy are the answers to our three fundamental queries? To the question, what is the purpose of Masonry, Pike answers that immediate end is the pursuit of light, meaning the attainment of the fundamental harmonizing principle of the universe. Basically, however, Pike would answer that "the ultimate end is to lead us to the Absolute—interpreted by our own individual creed, if we like, but recognized as the final unity into which all things merge and with which in the end all things must be in accord." Second, what is the relation of Masonry to other human institutions? Pike answers that Masonry seeks to explain these

other institutions to us in order that they may become more useful and more effective in serving mankind. Third, how does Masonry seek to reach these ends? Pike would say by impressing upon us the need for studying the legends, the allegories, the symbols, the lectures which are basic to an understanding of Freemasonry, with emphasis on the fact that upon each of us individually rests the responsibility of reaching a personal interpretation of their meaning.

We have long outgrown the notion that Masonry is to be held to one purpose or one objective or is to be bounded by the confines of one philosophy. Our symbolic teachings, our ritualistic work, our fundamental law and procedure must remain immutable and unchanging through the ages, but our philosophy must be responsive to the needs of the time and the place upon which and within which its influence is to be exerted. Hence in our Masonic philosophy we have not only lessons and tenets for all times, but a special lesson and a special tenet for each time. Our rites and usages are not merely a proud possession to be treasured for their beauty and for their antiquity. They are instruments placed in our hands to be used.

As the principle exponent of a twentieth century Masonic philosophy, Roscoe Pound bids us turn for guidance to the new idealism of practical or applied philosophy in order to find a really fruitful program. To the neo-idealist, "our task as members of society is to advance civilization by exerting ourselves consciously and intelligently to that end. It recognizes the spiritual side of man as something which civilization both presupposes and develops. It has a God—a living God; it is not dogmatic." It realizes the significance of changes which are constantly occurring. It has no absolute formula, but presents to every one the possibility of development, by means of which we find reality within ourselves, and by so doing we "advance the ball" toward the common goal—the civilization of mankind.

The neo-idealistic system of philosophy has a sound basis in the history of human institutions in general, for their objectives usually have been development—I refer particularly to institutions remotely or closely related to our own—the men's house of the aborigines, the primitive tribal societies, the clan ceremonies of antiquity rising later to state ceremonies and state religions, the religious societies especially of Thibet and among the Hindus, the olden mysteries such as the Egyptian, Eleusinian, Pythagorean, and Dionysian, the trade societies like the Roman Collegia and the middle-age guilds, charitable societies such as Roman burial associations. In all of them, at least at the outstart and prior to the advent of any degeneration of purpose, there is found the effort to preserve and pass on some element of civilization.

First, what is the objective of Masonry? For what do we exist as an organization? The answer of the Masonic neo-idealist would be that our mission is the same as that of all social organizations (social in its broadest terms), namely, to carry on the elements of civilization upon which our Masonic predecessors have labored, improve it, and hand it down to those who will follow us. Second, what is its relation to our more or less kindred organizations? Pound answers that ours is "an organization of human effort, founded along universal lines on which all may agree in an attempt to put forth a conscious and effective effort in preserving and promoting civilization. What other agencies do along lines of caste or creed, or within political or territorial limits hampered by political feeling or local prejudice, Masonry seeks to achieve by organizing the universal elements in man that make for culture and advancement." Third, how does Masonry accomplish its objective? Pound replies that Freemasonry teaches that civilization must be strengthened in all its varied phases, especially by relying upon the principle of universality and by promoting in every possible way the solidarity of human thought.