

Limited Number Available For Purchase

Grand Master's Medallion Honors Bro. Benjamin Franklin

A limited number of Franklin medallions, struck in bronze to mark the administration of Bro. Walter P. Wells as Grand Master during 1978-79, are now available to the Masons of Pennsylvania.

The medallion was struck in response to numerous requests by Masons who have been collecting like pieces since a special commemorative issue was created upon the dedication in 1967 of the statue of Washington at Prayer that was presented by the Masons of Pennsylvania to Freedoms Foundation at Valley Forge.

The same artist who created the Washington statue, Donald DeLue, was commissioned for the Franklin medallion.

The Grand Master chose Bro. Benjamin Franklin as the subject to honor a great man and Mason whose impact on the fraternity and the nation is still being measured.

"I believe proper recognition of the man who twice served as Provincial Grand Master in Pennsylvania (1734 and 1749) has been long overdue," he said.

The medallion measures one and one-half inch in diameter and is one-eighth inch thick.

As indicated in the accompanying drawing, the face of the medallion features a bust of Franklin and the legend pointing to his service as printer, philosopher, scientist,



statesman, diplomat and (most important to us) Freemason. The quill symbolizes his signing of the Declaration of Independence.

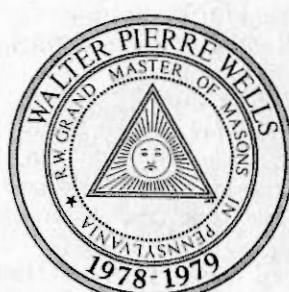
While searching the rich volume of Franklin material to be found in Philadelphia, it was interesting to note that a significant medallion of Franklin had not yet been created.

Much of the material requested by the sculptor, including photographs of busts and a legitimate signature, came from the Grand Lodge Library and Museum at the Masonic Temple in Philadelphia.

A great deal of assistance was received from Bro. Whitfield J. Bell, librarian of the American Philosophical Society, and a foremost authority on Benjamin Franklin.

The purchase price of the medallion has been established at \$1.25, covering the actual cost of manufacture, distribution and required taxes.

Orders may be placed by completing the coupon on this page. Checks



should be made payable to the Grand Secretary.

The Franklin medallion should be of great interest to those who have been collecting the various medallions struck since 1967 by the Grand Lodge of Pennsylvania.

A coin-sized medallion was struck in 1973 to mark the 100th anniversary of the Masonic Temple in Philadelphia. The response was so great that serious collectors find it almost impossible to locate one today.

The design of both the Washington at Prayer and Masonic Temple commemorative medallions was used again in 1976 in observance of the Bicentennial.

There is a distinct possibility that the Grand Lodge will continue issuing medallions in the near future as plans for the observance in 1981 of the 250th anniversary of the founding of Freemasonry in Pennsylvania, and the observance in 1982 of the 300th anniversary of the founding of the Commonwealth of Pennsylvania, are developed.

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The PENNSYLVANIA FREEMASON

AN OFFICIAL PUBLICATION OF THE RIGHT WORSHIPFUL GRAND LODGE OF
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Proficiency Requires 'Reasonable' Knowledge

Grand Master Walter P. Wells, in response to the growing number of newly-raised master Masons who are failing to meet the requirements of the proficiency decision of 1977, has issued a set of instructions designed to eliminate areas of confusion and reduce the problem.

The action taken by the Grand Master does not alter the decision itself. His directive points to some of the suspected causes of the problem as revealed by careful investigation and clarifies the manner in which the decision is to be carried out.

The proficiency decision was designed to assure new members of the fraternity the opportunity to learn the significance of the ritual so recently experienced.

A series of questions relating to each of the three degrees was developed as was a second series relating to the history and culture of the fraternity.

To guarantee the new Mason the necessary time to absorb the lessons and prove proficiency, he must wait a period of six months after receiving the third degree before he may sign a petition to another organization requiring, as a prerequisite, membership as a master Mason in a lodge in this jurisdiction.

The decision prevents a new master Mason from presenting a petition to another body, even though the six month period has passed, if he has not proved proficient in all three degrees.

The responsibility for teaching the lessons is shared by the schools of instruction and the individual lodge committees of examination, instruction and culture.

tion and culture.

The effect of the decision is to make Masons, not just members.

The following instructions were issued by the Grand Master to all 70 District Deputy Grand Masters:

"I am sure you are aware of the difficulties that are being experienced in carrying out the dictates of the proficiency decision established in 1977 by then Grand Master, Bro. John L. McCain.

"Specifically, the major problem appears to be that the requirement of 'reasonable' knowledge has been forgotten. It has been reported that the schools of instruction have been too rigid in interpreting the decision in that regard. It has also been reported that lodges have been lax in providing instruction, particularly

Like the quiet but powerful undercurrent of the sea, Freemasonry moves relentlessly on; defying the tides of passion and prejudice; ignoring the fads and fancies of the moment; breaking down the dikes that keep men apart; bearing the richness of idealism and the fragrance of friendship, and inviting all who love goodness, truth and beauty to share its brotherhood and ministry.

The individual Mason's greatness is measured by his kindness; his education and intellect by his modesty; his ignorance by his suspicion and prejudice; while his true character is revealed in the consideration and tolerance he has for others.

in the area relating to Masonic Culture.

"I have discussed these problems with Bro. McCain and other Grand Lodge officers and we have come to the following conclusions:

"1. the schools of instruction and the lodge committees of examination, instruction and culture must adhere to the standard of reasonable knowledge. Bro. McCain's statement at the time the decision was announced should be used as a guide. He said, '... I want all members in the future to have a reasonable knowledge of each obligation and other important facts, even though they may not be able to recite them verbatim.'

"2. that once a member of the lodge committee on examination has been certified by the school of instruction it is not necessary that he be recertified annually. Further, it is not necessary that each member of a lodge committee be certified. One certified committee member may determine the adequacy of other committee members.

"In consequence of the above, and in an effort to further clarify the situation, I have decided to allow a proficient entered apprentice or fellow craft Mason to attend those degrees in another lodge, providing he is attending a lodge in this jurisdiction.

"It will be necessary for the Worshipful Master of the entered apprentice or fellow craft Mason to certify to the Worshipful Master of the lodge to be visited that his member is proficient.

(Continued on page 3)

Approved and Authorized To Be Printed By
The Grand Master

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Joseph E. Trate, R. W. Deputy Grand Master
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Serving Others Is Great

Bro. Charles G. Hewit, a member of Hamilton Lodge No. 274 held at Philadelphia, believes in serving others.

An excellent article in a recent edition of the *Philadelphia Bulletin* featured a picture of Bro. Hewit along with a report on the life of service he has reflected.

Approaching his 90th birthday, Bro. Hewit, since retirement from his tailor shop in 1935, has tried many things to keep himself occupied.

"But," he says, "my greatest satisfaction came six years ago when I walked into the Medical College of Pennsylvania at 3300 Henry Avenue, Philadelphia, and inquired about doing volunteer work."

Since then, he has logged over 4,600 hours of volunteer work.

At the end of each day he leaves with a, "So long, see you tomorrow," expression to the staff. "I never say good-bye," says Bro. Hewit, adding, "it's too final."

Let's be Masons —
not just Members

Two Lodges Celebrate Bicentennials

In October 1779, two hundred years ago, Masons living in the eastern part of Pennsylvania met to form two Masonic lodges. One group came from the area known as Lower Paxtang Township, Lancaster County, now Harrisburg. The other group was from the Sunbury area, Northumberland County.

The Lancaster brethren petitioned the Grand Lodge for a warrant to constitute a lodge, and on October 4, 1779, Perseverance Lodge No. 21 was warranted. It was constituted on November 10, 1779.

At the same time as their Lancaster brethren, Masons from the Sunbury area petitioned the Grand Lodge for a warrant to constitute a lodge.

On the same date, October 4, 1779, a warrant was granted to Sunbury Lodge No. 22, and it was constituted on December 18, 1779.

These two lodges are the oldest in Pennsylvania outside of Philadelphia and have, in the course of their two hundred years, contributed

much to Freemasonry.

Recognizing the importance of the celebrations, the R.W. Grand Master plans to visit each lodge on its 200th anniversary.

The September Quarterly Communication of the Grand Lodge of Pennsylvania will be held in the Masonic Temple, Philadelphia, at 7 p.m. on Wednesday, September 5.

The Grand Lodge Committee on Finance will meet on Wednesday at 10 a.m.

All Master Masons are urged to attend the communication in Corinthian Hall. It is not required that you be a member of the Grand Lodge.

Light refreshments will be served in the Grand Banquet Hall following the communication.

Grand Lodge Officers' Activity Schedule

The schedule for Grand Lodge Officers for the remainder of the year includes:

August 16-19 — Grand Master, Grand Assembly, International Order of the Rainbow for Girls at The Pennsylvania State University, University Park.

August 24 — Grand Lodge Officers, meeting, Committee on Masonic Homes, Elizabethtown.

September 5 — Grand Lodge Officers, Quarterly Communication, Masonic Temple, One North Broad Street, Philadelphia.

September 22 — Grand Master, 125th Anniversary, Eureka Lodge No. 290, Greenville.

September 23-27 — Grand Lodge Officers, Supreme Council, Ancient Accepted Scottish Rite, Chicago, Illinois.

September 28 — Grand Lodge Officers, meeting, Committee on Masonic Homes, Elizabethtown.

October 10 — Grand Master, 75th Anniversary, Acacia Lodge No. 633, Marienville.

October 13 — Grand Master, 200th Anniversary, Lodge No. 22, Sunbury.

October 17 — Grand Master, 125th Anniversary, Porter Lodge No. 284, North Catasauqua.

October 20 — Grand Master, 125th Anniversary, Anthracite Lodge No. 285, Saint Clair.

October 26 — Grand Lodge Officers, meeting, Committee on Masonic Homes, Elizabethtown.

November 10 — Grand Master, 200th Anniversary, Perseverance Lodge No. 21, Harrisburg.

November 13 — Grand Master, 125th Anniversary, Frankford Lodge No. 292, Philadelphia.

December 5 — Grand Lodge Officers, Quarterly Communication, Masonic Temple, One North Broad Street, Philadelphia.

December 6 — Grand Lodge Officers, Quarterly Communication, Grand Holy Royal Arch Chapter of Pennsylvania, Philadelphia.

December 7 — Grand Lodge Officers, meeting, Committee on Masonic Homes, Elizabethtown.

December 27 — Grand Lodge Officers, Annual Grand Communication, Masonic Temple, One North Broad Street, Philadelphia.

Pennsylvania Ladies' Pin Gains Wide Acceptance

The success of the Pennsylvania ladies' pin was assured within eight weeks of the announcement of the Grand Lodge project when more than 16,000 orders were processed.

Pennsylvania Masons have apparently taken advantage of the opportunity to recognize the contribution their ladies have made to this great fraternity.

The demands of Masonry, especially on those who accept positions of leadership, are great. The officer of a lodge, for example, spends a considerable amount of time — time that might be devoted to his family — in pursuit of the skills and knowledge required of him.

But the sacrifices he makes in becoming a better man and Mason are no greater than the sacrifice his family makes in giving him the ability to devote a good part of himself to Freemasonry.

The purpose of the ladies' pin, therefore, is to provide a simple, yet personal means to express appreciation.

Designed in a metal of gold color, the pin measures three-quarters of an inch in diameter and features an unbroken wreath of acacia with a Masonic emblem overlaid on a keystone.

The keystone serves to specifically

Let's be Masons —
not just Members

Proficiency Decision

(Continued from page 1)

"I am confident that you will do everything in your power to see that this matter is explained to the lodges and schools of instruction under your authority."

As has been the case since the inception of the proficiency decision, the new master Mason will receive only a receipt for payment of dues in lieu of a regular dues card until he has proved himself proficient in the three degrees.

Questions concerning the proficiency decision can be submitted to the District Deputy Grand Masters or, through the District Deputy, to the office of the Grand Master.

identify the pin with Freemasonry in Pennsylvania.

Despite the state identification, a number of other Grand Lodges have indicated a strong interest in the pin to the point of requesting information about its manufacture.

Orders have been received from Pennsylvania Masons who are now residents of almost every state in the nation. A great deal of interest has developed in Florida where more than 11,000 Pennsylvania Masons live in retirement.

A number of lodges have adopted the Grand Master's suggestion by purchasing a number of pins to be presented to widows of former members. In those cases, the pin has served to renew contact where it may have been lost and assure widows they remain a vital part of this fraternity.

As a consequence of the initial response, more than half the funds authorized by the Grand Lodge at the March Quarterly Communication have already been returned.

The purchase price of the pin is \$3.00 and covers the actual cost of manufacture and distribution.

The coupon that was published in the May issue has been reproduced on this page for the convenience of those who have not yet placed their orders. Checks should be made payable to the Grand Secretary.

Send to —
Office of R. W. Grand Master
Masonic Temple
One North Broad Street
Philadelphia, Pa. 19107

Enclosed is my check for \$_____ for _____ Pennsylvania ladies pin(s). Check should be payable to the Grand Secretary.

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FRANKLIN DISPLAY MADE PERMANENT — Franklin items gathered during the past two years have become a permanent exhibit at the Grand Lodge Library and Museum in the Masonic Temple, Philadelphia. The collection, containing a number of rare items, has brought to the attention of many visitors, especially non-Masons, Benjamin Franklin's importance to early American Freemasonry and his great influence within the craft.

Grand Lodge Dedicates New Temple



Officers and members of Tyrian Lodge No. 612, Level Green, witness ground breaking ceremony conducted on March 11, 1978.



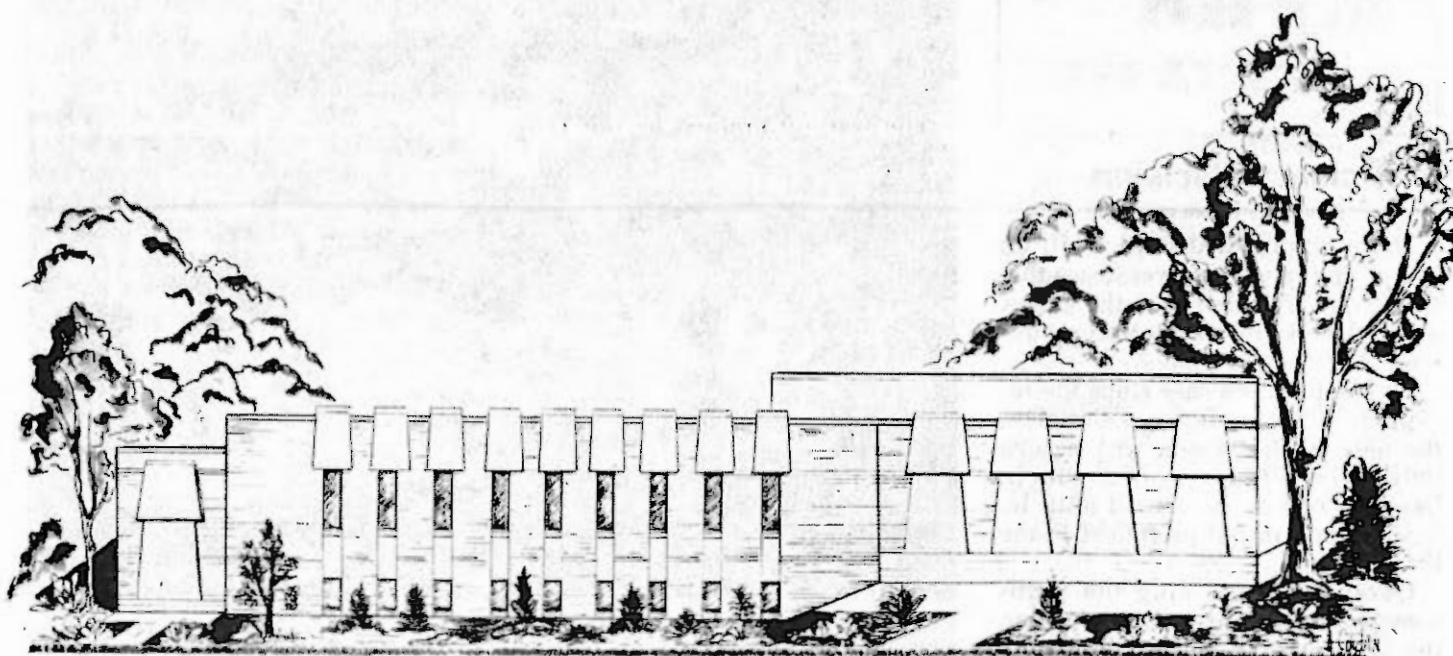
Public ceremony for the laying of the cornerstone was held on June 23, 1979, followed by the dedication of the lodge room.



Bro. Samuel C. Williamson (right), R. W. Senior Grand Warden and a Past Master of the lodge, turned the first earth with Bro. Vern A. Henery, District Deputy Grand Master for the 54th Masonic District.



Cornerstone was set by Grand Master Walter P. Wells. To his right is the R.W. Deputy Grand Master, Bro. Joseph E. Trate, and Bro. Williamson. At left is Bro. Thomas H. Burgess, R.W. Junior Grand Warden.



Architect's drawing depicts the Masonic Lodge Professional Building, official name of the new home of the lodge. The upper level of the building is used by the lodge. The lower level contains 7,300 square feet of commercial and professional office space.

United States Lodges Practice York Rite Masonry

Editor's note — The following article was first presented in the February-1974 edition of *The Pennsylvania Freeman*. It is reprinted here under the premise that an issue often confused bears repeating.

Freemasonry as practiced in the symbolic lodges in the 49 Grand jurisdictions of the United States is not done in the Scottish Rite.

This is one of the most misunderstood aspects of symbolic Masonry.

There are many members of the Craft who refer to the ritualistic work of symbolic lodges in one jurisdiction as York Rite and in other jurisdictions as Scottish Rite. Such a distinction is not correct.

Article 127, Section 1, of the constitution of the Supreme Council, A.A.S.R., Northern Masonic Jurisdiction, states: "This Supreme Council recognizes the exclusive jurisdiction of the symbolic Grand Lodges of the states within the jurisdiction over the three symbolic degrees of Freemasonry, and exercises jurisdiction over the following degrees only, viz: 4° Secret Master to 33° Sovereign Grand Inspector General."

Historically, the Scottish Rite was first referred to in old French records where the word "Ecosais" (meaning Scottish) is to be found. During the latter part of the 17th century, when the British Isles were torn by strife, many Scots fled to France and resumed their Masonic interests in that country.

It is believed that this influence contributed to the use of the word "Scottish." Therefore, it is not true that the rite originated in Scotland and that Scotland today is the origin of its activity.

The earliest documented records trace the actual beginnings of the rite to Bordeaux, France about the middle of the 18th century. From there it was carried to French possessions in the West Indies, and thence to the United States.

The Grand Lodge F. & A. M. of Pennsylvania has in its library collections the oldest known Scottish Rite document — a patent dated October 26, 1764 issued to Osseonde Verriere, a planter of San Domingo — and signed by Stephen Morin,

Sublime Grand Master and Grand Inspector.

The first Supreme Council was established in Charleston, South Carolina in 1801. In 1813, the Northern Supreme Council came into being.

There are two Supreme Councils in the United States, the Supreme Council for the Northern Masonic Jurisdiction has its headquarters in Boston (Lexington), Massachusetts; and the Supreme Council for the Southern Masonic Jurisdiction has its headquarters in Washington, D.C.

It is worth noting that the Supreme Council for Scotland did not come into existence until 1846.

The degree structure of the Scottish Rite is generally familiar to most Masons: the Lodge of Perfection, 4°-14°; the Council of Princes of Jerusalem, 15°-16°; the Chapter of Rose Croix, 17°-18°, and the Consistory, 19°-32°. The 33°, an honorary one, can only be granted and conferred by the Supreme Council. It cannot be applied for.

It is claimed that the York Rite originated at York, England, under King Athelstan in 926 A.D. when Prince Edwin received the Charter of York from the King, organizing a general assembly of Masons. The Regius manuscript of about 1390 makes reference to the York Assembly of Masons, and the Lansdowne manuscript of about 1600 further embellishes the story of King Athelstan and Prince Edwin.

The warrant granted by the 1751 Grand Lodge of England for a Provincial Grand Lodge of Pennsylvania, July 15, 1761 (original on display in the museum of the Grand Lodge F. & A. M. of Pennsylvania), relates to the King Athelstan and Prince Edwin story.

The York Rite of Freemasonry is composed of four bodies: the symbolic or "Blue" Lodge, the Chapter, the Council and the Commandery. The following York Rite degrees and orders are conferred in York Rite Masonry: the lodge confers the degrees of Entered Apprentice, Fellow Craft and Master Mason; the Chapter confers the "Capitular" degrees of Mark Master (the Past Master degree is not conferred in Pennsylvania), Most Excellent Master, and Royal

Arch Mason; the "Cryptic" degrees of the Council of Royal and Select Masters are Royal Master, Select Master, and Super Excellent Master, and the "Chivalric Orders" of the Commandery of Knights Templar are the Order of the Red Cross, the Mediterranean Pass and Order of Malta, and the Order of the Temple.

Some brethren have been confused by the use of the letters A. F. & A. M. and F. & A. M. by Grand Lodges. They believe that the York Rite and Scottish Rite systems are in some way indicated by the use of these letters. In fact, they have nothing to do with it.

There were two Grand Lodges in England between 1751 and 1813 when they merged to form the United Grand Lodge of England. One Grand Lodge was called "Moderns" (actually the older of the two); the other was called "Antients" (Ancients). The latter used the title Ancient Free and Accepted Masons (A. F. & A. M.), while the "Moderns," the original Grand Lodge, used Free and Accepted Masons (F. & A. M.). Warrants granted by these two English grand lodges to lodges in the United States carried the different titles.

It has already been established that symbolic ritualistic work under the jurisdictions of the various grand lodges in this country is not Scottish Rite. Certain fundamentals of Masonic work are the same in every one of the 49 jurisdictions in the United States.

Although there are 50 states, Alaska, masonically is under the jurisdiction of the Grand Lodge of Washington; Hawaii is under the jurisdiction of the Grand Lodge of California; and the District of Columbia, while not a state, has a grand lodge.

It is in its ritual that Pennsylvania differs from other jurisdictions. What gives the ritual its distinctive and exclusive character is the manner in which the degrees are conferred: the work is didactic and not dramatic as it is in the other jurisdictions. It is probably this difference more than any other that has caused brethren to assume that work outside of the jurisdiction of Pennsylvania is Scottish Rite work.

Why Do We Say Blue Lodge?

Why do we say blue lodge when referring to the symbolic degrees in Freemasonry? The following information may prove helpful and interesting in attempting to answer and clarify this frequently repeated question.

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

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

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

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

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

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

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

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

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

Appropriately do we say: blue lodge. Quite appropriately are the officers' aprons and jewels trimmed in blue. Indeed, blue is the peculiar characteristic of ancient craft Masonry, of which the three symbolic degrees — entered apprentice, fellow craft and master Mason — are the heart and soul.



PAST MASTER 50 YEARS—Bro. Harry H. Romig, past master of Barger Lodge No. 333, Allentown, is shown receiving a special plaque from Bro. Dale R. Flores, worshipful master, in recognition of Bro. Romig's 50th year as a past master. Bro. Romig was entered in 1918 at the age of 29.

Age Is No Barrier

Bro. Harry E. Duff, who was entered in 1915 in Fayette Lodge No. 228, Uniontown, has quite a Masonic record. And, he is still going strong.

Bro. Duff is a past high priest of Brownsville Royal Arch Chapter No. 164; a past commander of McKean Commandery No. 80; a past thrice illustrious master of Washington Council No. 1; a member of the York Rite College, Knight Masons of United States; the Masonic Veterans; the Joshua Club, and is a past grand chaplain of Grand Council of Royal and Select Masters.

Bro. Duff, born in 1890, was made a Mason at the age of 25 and claims a transportation problem prevented him from becoming active and learning the ritualistic and lodge work he wanted to master so much.

Never giving up on his interest for symbolic Masonry, he finally qualified to be appointed senior deacon of his lodge for this year.

In January he conferred the entered apprentice degree for the first time. In March he conferred the fellow craft degree for the first time.

He is preparing to confer his first master Mason's degree later this year.

Bro. Duff is looking forward to being elected junior warden of his lodge in December and, the Lord willing, he hopes to be worshipful master of Fayette Lodge No. 228 in 1982 at the age of 92.

BRETHREN

Freemasonry Also Works in Mysterious Ways

Bro. Franklin W. Judd, junior warden of Robert A. Lamberton Lodge No. 487 held at Philadelphia, shares an interesting story.

Bro. Judd was made a Mason early in 1946. Attracted to the ritualistic work of the lodge, he took an active part in the floor work after he was raised.

In April 1947, he conferred his first entered apprentice Mason's degree on a young Army Sergeant.

Accepting employment as a traveling salesman interrupted Bro. Judd's activity and participation in the floor work and he seldom had the opportunity to visit his lodge for years thereafter. He did manage to visit his lodge on the occasion of its 100th anniversary in 1971.

Bro. Judd retired in June of 1977 and resolved to start attending the meetings of his lodge. Noting that Bro. John F. Betz, the lodge secretary, lived in his community, Bro. Judd called Bro. Betz and asked if he could ride down to the lodge with him.

Bro. Betz, a past master of the lodge and retired Army Major working in industry, was thrilled with the opportunity of attending lodge with his new friend and brother.

Having traveled widely while in the service, Bro. Betz had many interesting experiences to relate about his visits to Masonic lodges overseas

An Exclusive Group

An exclusive group of master Masons did themselves proud recently at a stated meeting of Chandler Lodge No. 227 held at West Reading.

Bro. Wayne F. Schlouch was scheduled to receive the first degree in Freemasonry. When the time arrived to confer the degree, six past masters and seven other members of the lodge, all members for 50 or more years, took the respective stations and places in the lodge room including that of the guide and organist, and performed in an exemplary manner.

Bro. Schlouch was informed, after he had been made a Mason, that the total number of years of Masonic service represented by the brethren participating totaled 692 years. His reply: "I shall remember and cherish this evening forever."

and at various Army posts in the United States.

Soon after the trips to and from lodges began, Bro. Betz had taught Bro. Judd the symbolic degrees. Then Bro. Judd was urged by the officers of the lodge to become a candidate for junior warden. In December of 1977 he was elected and installed junior warden of his lodge.

Bro. Judd had inquired of Bro. Betz in one of their chats as to the whereabouts of the young Army Sergeant he had made a Mason back in April 1947.

At one of the lodge rehearsal nights Bro. Betz called Bro. Judd

Long Journey Worthwhile

Bro. Hubert L. Stivason, District Deputy Grand Master for the 27th Masonic District, made a long journey late last year to present a special award to a distinguished member of Butler Lodge No. 272.

Accompanied by the then worshipful master of the lodge, Bro. Leland V. Bortmas, Bro. Stivason presented a scroll to Bro. Earl W. Reed, who has the distinction of membership in Lodge No. 272 for 75 years.

The presentation was made in a hospital in Lackawanna, New York.

Bro. Reed has joined a highly exclusive group of men who have given long and distinguished service to the craft.

Bros. Stivason and Bortmas made the long journey to present the scroll on behalf of the Grand Master.

aside and said, "Frank, I was looking through our old minutes to get some data about our enrollment and I read the minutes of the stated meeting in April of 1947 when I received my entered apprentice Mason's degree. Do you know who gave it to me?"

Bro. Judd replied that he did not have the faintest idea.

Bro. Betz said, "You did, Bro. Frank, and that was 32 years ago."

Son Becomes A Brother

Tamaqua Lodge No. 238, Tamaqua, had a couple of family affairs at a recent extra meeting held on a Saturday afternoon.

The worshipful master, Bro. Vaal E. Kester, had the rare privilege and honor of conferring the entered apprentice Mason's degree on his father, Bro. Donald E. Kester.

Later in the meeting, Bro. William K. Klingaman, Sr., a past master of the lodge and a state representative for the 124th Legislative District, had the privilege and honor of conferring the sublime degree of a master Mason on his youngest son, Bro. Wayne W. Klingaman.

Two other members of the Klingaman family, Bro. Charles L. Klingaman, past master, and Bro. William K. Klingaman, senior deacon, assisted their father as he raised another son.

Bro. William A. Carpenter

R. W. Grand Secretary



LODGE CELEBRATES ANNIVERSARY—Montgomery Lodge No. 19, held at Philadelphia, recently celebrated the 200th anniversary of the granting of a military warrant to the lodge by the then Provincial Grand Lodge of Pennsylvania in 1779. Shown (left to right) are Bros. Edward Feldman, Senior Warden; Joseph E. Trate, R.W. Deputy Grand Master who represented Grand Lodge; Eugene M. Polter, Worshipful Master; Herbert J. Garber, District Deputy Grand Master for District E; Norman Mogul, Junior Warden, and Jacob Frank, P.M., Secretary.