

Grand Master Issues Two New Decisions

The R.W. Grand Master, Bro. William A. Carpenter, issued two additions to the *Digest of Decisions* on September 4 that were made necessary, in part, as a consequence of increased petition activity in the jurisdiction as a result of Project SOLOMON II, the Rebuilding of Freemasonry in Pennsylvania.

Under Article XCII, Work, on page 135 of the digest, the Grand Master has added the following as section 12:

"Lodges have the option of obligating their candidates for the degrees in multiples of up to five persons. Lodges may also collectively confer the degrees on their candidates, again up to the maximum of five persons, one candidate serving as the exemplar for the others."

A companion decision, under Article XI, Balloting on Petition, on page 14 of the *Digest of Decisions*, adds the following as section 17:

"Lodges have the option of balloting

on their petitioners for membership in multiples of up to five persons, providing they use the authorized procedure as established and implemented through the Schools of Instruction."

Grand Master Carpenter has emphasized that the decision to exercise the option of either multiple degrees or multiple balloting rests with the Worshipful Masters of the lodges.

"The Worshipful Master is responsible for the work of his lodge," the Grand Master said, adding, "He is the officer who decides and no other has the right to interfere."

Specific instructions for the procedures necessary to implement the new decisions have been worked out with the Instructor of Ritualistic Work and the six Regional Instructors and are now being taught to the lodges through the various Schools of Instructions.

Rally II  
Continued from preceding page 1.

The R.W. Grand Master, Bro. William A. Carpenter, assisted by the Deputy Grand Master, Bro. Carl W. Stenberg, Jr., and the Senior Grand Warden, Bro. Arthur J. Kurtz, and the Junior Grand Warden, Bro. W. Scott Stoner, presented each of the Master Builders with a three-tier medallion that is worn on a gold chain about the throat.

The Grand Master also recognized the accomplishments of another Mason from the area who, through service to his community, has brought credit to the fraternity.

Bro. Carpenter presented the bronze medallion that was struck in limited numbers as a mark of his administration to Bro. David M. Howells, Sr., a member of Jordan Lodge No. 673 in the 10th Masonic District and the Chief of Police of Allentown.

Bro. Howells recently received the J. Edgar Hoover Award as the top police officer in the nation as presented by the Veterans of Foreign Wars.

"If Freemasonry is not merely to sur-

vive, but is to grow and prosper as the promise of Project SOLOMON II is fulfilled, it will be because these men, and many more just like them, will have recognized their duty and not just carried out their assignments, who will have done their share and more," the Grand Master said.

The pageantry and color, the entertainment and fellowship, was highlighted by the Grand Master's address which is printed in full in his column, *Directly From the Grand Master*, on pages 8-10.

As indicated in the address, the Grand Master has issued a directive that changes the obligations of the three degrees by removing the physical penalties of the obligations and replacing them with penalties that are both meaningful and enforceable.

The lodges have been advised to check with the Schools of Instruction for directions as to how to implement the changes.

For color photographs of Rally II, see pages 4-7.

Grand Master's  
Itinerary  
NOVEMBER THROUGH  
DECEMBER

- NOVEMBER**
- 15 Lodge No. 541, Nanticoke
  - 16 Valley of Scranton
  - 18 Lodge Nos. 449, 2, 125 and 72, Philadelphia
  - 19 Lodge No. 776, Fairless Hills
  - 20 Lodge No. 584, Dunmore
  - 21 Lodge No. 367, West Reading
  - 22 Valley of Bloomsburg
  - 23 Valley of Reading
  - 25 Lodge Nos. 383 and 564, Coatesville
  - 26 Lodge Nos. 603 and 800, Grove City
  - 28 With Guests at The Masonic Homes, Elizabethtown
- DECEMBER**
- 3-4 December Quarterly Communication, Grand Lodge of Pennsylvania, Philadelphia Marriott, City Line Avenue
  - 5 Grand Holy Royal Arch Chapter of Pennsylvania, Masonic Temple, Philadelphia
  - 6 Committee on Masonic Homes, Elizabethtown
  - 7 Statewide DeMolay Class, William A. Carpenter Class, Masonic Conference Center, Patton Campus, Elizabethtown
  - 10 Grand Lodge No. 214, Philadelphia
  - 14 Special Grand Lodge Communication, Lodge Room Dedication, William A. Carpenter Chapel, Masonic Conference Center, Patton Campus, Elizabethtown
  - 14 Extra Grand Lodge Communication, Mason at Sight, William A. Carpenter Chapel, Masonic Conference Center, Patton Campus, Elizabethtown
  - 26-27 Annual Grand Communication, Masonic Temple, Oakland, Pittsburgh

The PENNSYLVANIA  
FREEMASON

AN OFFICIAL PUBLICATION OF THE RIGHT WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA  
VOLUME XXXII NOVEMBER • 1985 NUMBER 4

4,000 Attend RALLY II for  
SOLOMON II in Bethlehem

The processional line stretched across the lawns on the Lehigh University Campus in Bethlehem for more than twice the length of a football field as 900 Masons prepared to enter Stabler Arena to perform the opening ceremonies of RALLY II for SOLOMON II on Wednesday evening, October 16.

The line of march was filled by members of every one of the 276 lodges in the eastern part of the state as well as representatives of every part of the Masonic family, including the three youth groups.

The field of red, white and blue that was the massed flags carried by the Knights Templar was followed by the white gowns of Job's Daughters and Rainbow for Girls.

Flashes of color, yellow and crimson, could be seen among the folds in the robes worn by the DeMolays, only to be seen again as the ranks of York Rite Masons, Scottish Rite Masons, and Shrine, Tall Cedar and Grotto Masons passed in review.

Then came the sea of blue as the officers of the lodges marched down the center of the arena, to be followed by the purple and gold as the officers of the Grand Lodge closed the line of march. The last person to enter was the most revered Mason in the jurisdiction, the Right Worshipful Grand Master.

In all, more than 4,000 persons were part of the celebration of Project SOLOMON II, the Rebuilding of Freemasonry in Pennsylvania, that was the point of focus of RALLY II.

Three men, true Master Builders of this temple of men that is represented by SOLOMON II, were honored for their outstanding accomplishments. They are the first three members of the craft to bring 12 or more new members into the fraternity as a result of Project SOLOMON II.

Bro. Melvin S. Binkley, a member of Ephrata Lodge No. 665 in the 1st Masonic District, was the first Mason in the jurisdiction to qualify for the special recognition award. His accomplishment was quickly matched by Bro. Herbert C. Miller, Jr., a member of Stichter Lodge No. 254 in the 40th Masonic District, and Bro. Raymond E. Greene, a member of Lehigh Lodge No. 326 in the 10th Masonic District.

Continued to page 28.



Grand Master's Portrait

Grand Master William A. Carpenter's portrait in oil, painted by Bro. Henry Cooper (who was made a Mason at sight in June of this year), will be displayed in the Grand Foyer of the Masonic Temple in Philadelphia until December 27 when it will be moved to the Benjamin Franklin Room to be hung with the portraits of the other living Past Grand Masters of the Grand Lodge of Pennsylvania. The Grand Master's farewell message, which is normally presented in this space, will, because of its length and complexity, be sent by direct mail to each Pennsylvania Mason at year end.



The Pennsylvania Freemason  
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Masonic Temple  
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Grand Master's Record at 22 Months

Bro. William A. Carpenter pledged almost two years ago to take his message as Grand Master to the only place where Masons are made and where Freemasonry must be understood if the fraternity is to grow and prosper.

"If you want to meet the Grand Master of Masons in Pennsylvania during the next two years, look for him in the blue lodges," Bro. Carpenter said.

Now, 22 months later with just 57 days remaining in his term, Grand Master Carpenter has accomplished a level of activity that may never again be matched in this or any other jurisdiction.

It helps to know the man in understanding the drive and ambition required to visit 480 lodges as of October 31; to attend 1,038 separate activities in just 674 days, and to have supported the programs of virtually every body in the Masonic family in the state.

It takes a man of experience; one trained in the ways of Freemasonry with decades of service to his Grand Lodge, to dedicate so many hours of each day to the task.

The Grand Master's day, and that of the men who travel with him, typically begins at 3:30 p.m. at the Philadelphia airport and ends in the same spot at about 1:30 a.m.

It is the schedule that has taken him to 35 sessions at the Pennsylvania Youth Foundation; 36 times to the Masonic Homes at Elizabethtown, and 200 visits to the Masonic Temple in Philadelphia to conduct the routine business of the Grand Lodge.

It is the schedule that has allowed him to present 651 Masonic Saint Awards, 747 Grand Master's medallions and 1,293 packets of informative literature. In each case, he alone designed or created the material.

And it is the schedule that has caused him to travel 145 thousand miles by air and 40 thousand miles by automobile and, perhaps most importantly, it is the schedule that has allowed him to meet, eye to eye, with more than 84 thousand Masons.

"Despite an arduous schedule, the Masons of Pennsylvania ought to be told that I still love them and that the men who travel with me every day are still talking to each other," the Grand Master said.

"You can only succeed in a program like this if you have the prayers and support of many, many people, and no one has been more blessed than I in this undertaking," Grand Master Carpenter concluded.

Master Builders  
as of August 7, 1985

JOHN T. ALLUMS Lodge No. 711	JOHN E. LLOYD Lodge No. 526
RAYMOND J. ASENDORF Lodge No. 254	GLENN M. LOGAN Lodge No. 241
KENNETH E. BERGER Lodge No. 426	NORMAN J. MILLER, SR. Lodge No. 163
TED E. BISH Lodge No. 534	NORMAN MOGUL Lodge No. 19
HARRY G. BODENHORN Lodge No. 534	GEORGE F. NAYLOR Lodge No. 476
JAMES F. BURKE, JR. Lodge No. 662	EDWARD G. PETERSON Lodge No. 574
WERNER G. BUSCHMANN Lodge No. 135	LEONARD N. POMRANING Lodge No. 156
PAUL R. CARR Lodge No. 347	JOHN W. RIEGEL Lodge No. 379
JOSEPH W. CAVENY Lodge No. 681	ALBERT F. ROLL Lodge No. 526
HAROLD E. CLEMENS Lodge No. 190	CHARLES J. SAMPSON Lodge No. 711
HERBERT W. FIOCCO Lodge No. 25	KERMIT SANDBERG Lodge No. 379
ROBERT W. GEHRIG Lodge No. 397	HENRY R. SHARMAN Lodge No. 227
GEORGE C. HELD, JR. Lodge No. 684	RICHARD B. SHELLEY Lodge No. 371
DAVID H. IRWIN Lodge No. 743	JACOB STEIN Lodge No. 71
DENNIS P. JEROME Lodge No. 671	LOUIS W. VOLLE, II Lodge No. 219
JOHN S. KINKAD Lodge No. 312	LADDIE O. WALKER Lodge No. 408
HARRISON R. KLINE, JR. Lodge No. 413	RICHARD WOOD Lodge No. 391
JAMES P. LEE, SR. Lodge No. 671	LARRY C. ZECKER Lodge No. 25

Grand Master's Dinner-Dance, Dec. 27

Annual Grand Communication to be Held in Pittsburgh

The Annual Grand Communication of the Grand Lodge of Pennsylvania will be held in the Masonic Temple in the Oakland Section of Pittsburgh beginning at 10:00 a.m. on Friday, December 27.

The communication will mark the end of the administration of Bro. William A. Carpenter and the beginning of the expected term as R.W. Grand Master of Bro. Carl W. Stenberg, Jr., a Pittsburgh area native.

All Master Masons are welcome to attend the meeting which will be paced to allow for the installation of the new Grand Master at noon.

The meeting will be held in Gothic Hall on the second floor of the Masonic Temple located at Fifth, Lytton and Tennyson Avenues, Oakland, Pittsburgh. Those attending the communication will be served lunch.

Egyptian Hall on the third floor will be used for a special meeting at 3:00 p.m. when Whitehall Lodge No. 794 will receive its member as the R.W. Grand Master for the first time.

Masons and their ladies are also invited to attend a dinner-dance Friday evening at 6:30 p.m. in the Grand Ballroom of the Pittsburgh Hilton Hotel at Gateway Center.

The featured entertainment for the evening will be Re-Creation, a group of students from Susquehanna University

that performs with a surprising degree of professionalism and with great energy and enthusiasm.

Tickets for the dinner-dance have already been distributed to the District Deputy Grand Masters in the greater Pittsburgh area. They may be purchased directly from the District Deputy Grand Masters at \$12.50 per person.

A small number of tickets have been retained at the office of the Grand Master in Philadelphia for those outside the greater Pittsburgh area who wish to attend. A coupon is published with this article for your convenience in responding.

Please plan to purchase your tickets as early as possible. The ballroom will seat 1,500 persons and was sold out quickly the last time a Grand Master's dinner-dance was held at the Pittsburgh Hilton.

Tables will be set in rounds of 10. If you wish to attend in a group, please give that information to your District Deputy Grand Master when arranging for tickets so that you can be seated together.

You are invited to call the Office of the Grand Master at (215) 988-1920 if you have any questions or require special assistance.



Entertainment for the Grand Master's Dinner-Dance will be provided by Re-Creation, a sparkling, energetic group of exciting young performers who present dynamic renditions of America's best-loved music in song, dance and choreography. Formed in 1976 by Director Hugh Brooks, Re-Creation has since performed all over America.

Proposed Amendments to the Ahiman Rezon

The members of the Grand Lodge will have the opportunity to vote on three pieces of legislation offered as amendments to the *Ahiman Rezon* during the Quarterly Communication to be held at the Philadelphia Marriott Hotel on Wednesday, December 4.

The first resolution involves Article 8.01 and would allow the Grand Master, when exercising his right to call for extra or special communications of the Grand Lodge, to substitute an extra or special communication for the quarterly communications held in March, June and September, after giving timely notice to the members of the Grand Lodge of any change in the time and place of the substitute communication.

The second resolution concerns the

fees for initiation and admission to membership as dictated by Article 17.29. The proposed amendment would require that fees for initiation and admission to membership be not less than the amount of \$175, with \$25 of that amount being placed in the permanent fund of the lodge.

The amendment also provides that the lodge, subject to the approval of the Grand Lodge, may require an amount in excess of the minimum \$175 fee for initiation and admission to membership.

Many lodges in the jurisdiction already have fees in excess of the proposed minimum. The effect of the legislation will be to improve the financial condition of those lodges currently requiring a minimum fee of less than \$175.

The third piece of legislation before the members of the Grand Lodge concerns amendment of Article 17.31 of the *Ahiman Rezon* and, simply stated, adds the lodge room in the lower level of the William A. Carpenter Chapel at the Masonic Conference Center, Patton Campus in Elizabethtown to the list of places where lodges, under certain conditions, can hold meetings and confer degrees upon their approved candidates.

Lodges have traditionally been able to meet in the temple at the Masonic Homes at Elizabethtown; the Masonic Temple in Philadelphia, and the lodge room at the George Washington Masonic National Memorial in Alexandria, Virginia.

THE PENNSYLVANIA FREEMASON  
Publication No. USPS 426-140  
Issued Quarterly

February, May, August and November at the Masonic Temple, Philadelphia, Pennsylvania, 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.

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Distribution Office—Mailing Address  
MASONIC TEMPLE  
One North Broad Street, Phila., Pa. 19107

Postmaster:  
Send address changes to above.  
Second Class Postage Paid at  
Philadelphia, Pennsylvania

Vol. XXXII November 1985 No. 4

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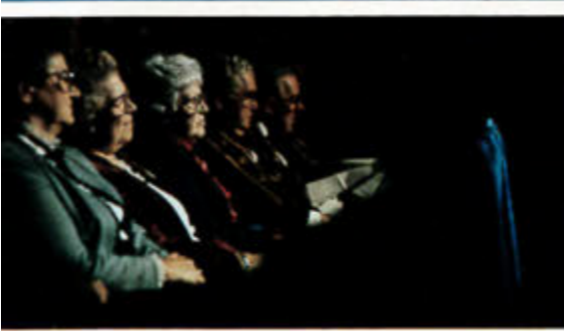
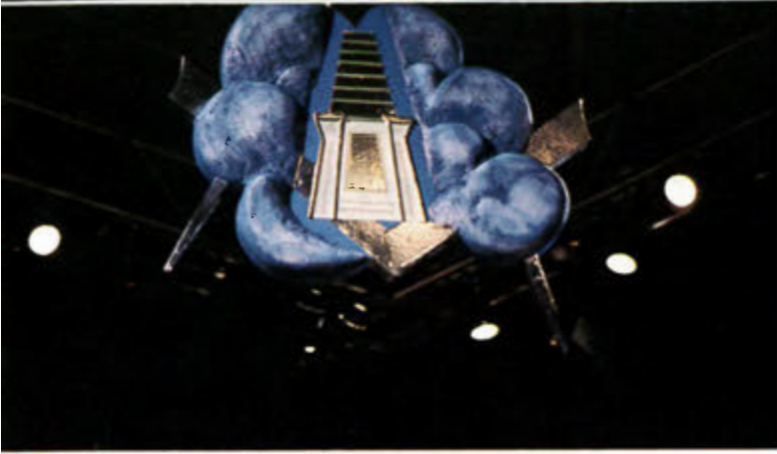
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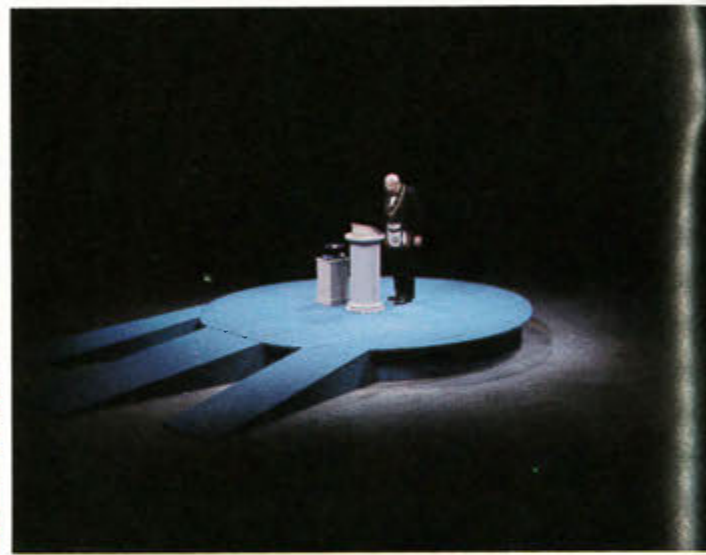
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# RALLY II FOR SOLOMON II









## Directly from the Grand Master

# PENNSYLVANIA MASONRY ANSWERS ITS CRITICS



**Editor's Note—The following is the complete text of an address delivered by the R.W. Grand Master at RALLY II for SOLOMON II in the Stabler Arena on the campus of Lehigh University on October 16.**

My Dear Brethren:

Freemasonry is under attack. Again!

The headlines cry out across three and four and five columns of our newspapers. "Freemasonry Comes Under Fire." "Catholics Turn Against Freemasonry Again." "Attacks Against British Freemasonry Growing." "British Methodist Unit Rips Masons." "Masonry 'Irreconcilable' With Catholic Faith."

Jeanne Pugh, the religion writer for the St. Petersburg Times, wrote an article for the August 10 issue that has received wide circulation, partly because of the even-handed way the report is written and partly because of its intriguing title, "Who Are the Masons and Why Do They Have So Many Enemies?"

The student of Masonic history will attest to the fact that the envious, the curious and the like,

have existed ever since Freemasonry was conceived.

These same censurers will always find it easier to decry something worthy than try to understand it. And, with their wicked endeavors they will continue to depreciate what they cannot attain, and then make their necessity appear a virtue and their ignorance the effect of choice.

The Masonic Fraternity has traditionally been reluctant to publicly debate its critics. Part of that sense of reluctance can be found in customs and traditions that are hundreds of years old, in what Masons call the ancient landmarks.

Masons have long held that politics and religion are not suitable subjects for debate within the lodge rooms. We are taught from the beginning to leave our opinions for these matters outside the door. We continue to believe our forebears were correct in cautioning us to leave outside the lodge room those issues that would divide us. We are charged to maintain peace and harmony. We are, after all, truly "a band of brothers among whom contention should not exist."

Another reason the fraternity is reluctant to come out and fight stems from the desire to not lend dignity to charges that are generally levelled by people of vested interest; persons who are convinced they know, especially in the religious sense, the true way.

If those who attack Freemasonry knew anything at all about our fraternity, they could not but esteem it. They would be convinced that it is founded on the most exalted principles of morality and social virtue. However, their minds are closed. No amount of logic, no degree of fact will sway them from their path. To debate them is to

give them a forum, to give them attention, and to give them substance.

Had our Masonic Fraternity contained nothing commendable or valuable, it would not have existed for so long nor have been patronized by the wise, the good and the great.

I still believe in the wisdom of our forebears. For more than 255 years the fraternity in Pennsylvania has truly pursued its peaceful way, alone. Freemasonry has not sought the spotlight, nor has it sought, or required, special privileges.

Why, then, do we use this RALLY II for SOLOMON II as our forum in which to answer the critics of Freemasonry? We do so because the weight of increasing adverse publicity about the fraternity appears to be a concern of many of our members, judging from the mail and the number of copies of news stories received from all over the country.

And, since much of the publicity concerns attacks against Freemasonry by the Catholic Church and the Methodist Church, (particularly in England) as well as many of the so-called fundamentalist religions, I feel an obligation to respond for the sake of our members who belong to those churches. The news reports are creating a great deal of confusion among them.

I do not pretend to approach this task as an expert. I do consider myself to be a religious man. I have been and continue to be an active church member. But I am not a theologian and cannot argue doctrine. I can, however, speak with authority born of experience. Having previously been a full-time professional Mason for many years, I have acquired a reasonable knowledge of Freemasonry, espe-

cially in Pennsylvania.

Freemasonry has evolved through the centuries. It is a growth comparable to that of a great tree, its roots deep down in the hearts and lives of men, its branches lifting high and spreading wide in the sunlight of God's Eternal Truth.

Those of you who are not Freemasons are invited to look at us closely and know that we are men who share principles and values that are common to all good men.

Know that we are religious, but that Freemasonry is not a religion.

Know that we are patriots, but not zealots.

Know that we believe the nature of man should cause him to seek to uplift and enlighten.

Know that we are men of law and justice and peace.

Much of the current controversy stems from those who contend, despite consistent denial from the fraternity, that Freemasonry is a religion.

Belief in God is faith; belief about God is theology. Freemasonry is interested in faith only and not theology.

A firm belief in a Supreme Being, the Great Architect of the Universe, the Creator and Preserver of all things, just about sums up Freemasonry's relation to things theological. In this belief, we build our simple but profound doctrine which accepts the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul.

The Roman Catholic Church, reversing a strong movement toward reconciliation that was very much in evidence in the past decade, has again condemned Freemasonry. A statement recently prepared by a committee of United States Catholic bishops charges that Masonic principles "embody a naturalistic religion" and that Freemasonry is "incompatible with Christian faith and practice."

The Faith and Order Committee of the Methodist Church in England voted in June to censure Freemasonry as a threat to Christianity and

counseled that the Christian who becomes a Mason "will find himself compromising his Christian beliefs or his allegiance to Christ, perhaps without realizing what he is doing."

*Please do not interpret my comments to mean that all churches are in opposition to Freemasonry. That is not the case, but the fraternity has been condemned at one time or another by the Missouri Synod of the Lutheran Church, the Eastern Orthodox Church, Assemblies of God, Church of the Nazarene, Seventh-Day Adventists, Church of Christ and Jehovah's Witnesses.*

Why does Freemasonry have so many enemies? And why do we find so much opposition among the Christian religions?

Perhaps our problems in that area can be traced in part to James Anderson and his *Constitution of 1723*. It is Anderson who is credited with broadening the religious concept of Freemasonry from that of the Christian religion to encompass the belief in the Great Architect of the Universe, whereby men, regardless of their personal beliefs, became members and brothers in the Masonic fraternity.

*"But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance," wrote Anderson in 1723.*

To this end, Freemasonry admits to its lodges men of faith from all walks of life, seats them around its altars, and teaches them by allegory, precept and symbols the love which makes them brothers and the truth which makes them free.

Earlier, I quoted a report from the Faith and Order Committee of the Methodist Church in England in which it stated "a great danger that the Christian who becomes a Freemason will find himself compromising his Christian beliefs or his allegiance to Christ, perhaps without realizing what he is doing."

"Consequently," the report continues, "our guidance to the Methodist people is that Methodists should not become Freemasons."

The Grand Lodge of England points out how illogical is the report. On the one hand it tells Methodists not to become Freemasons, and on the other it recognizes "there are many loyal and sincere Methodists who are Freemasons, whose commitment to Christ is unquestionable and who see no incompatibility in their membership of the Methodist Church and of Freemasonry."

The Grand Lodge of England also indicated that no Masons were members of the Faith and Order Committee and lamented, "We thought it sad that the report does not examine the nature of Freemasonry but concerns itself solely with non-Masons' misapprehensions of Freemasonry."

The English also point out that, contrary to press reports and headlines, the Methodist Church has not barred its members from joining the Craft, but simply asks those who are already Freemasons, and those who are thinking of becoming Freemasons, to note the content of the Committee report.

*Why does Freemasonry have so many enemies? And why do we find so much opposition among the Christian religions?*

*I believe Freemasonry is a convenient scapegoat. I believe the fraternity is used by those who condemn it as a convenient smoke screen; as a means to divert attention from the real problems faced by the churches.*

*I believe the churches fill their agenda with questions about Freemasonry in order to avoid discussing those issues that may tend to divide them.*

*Continued to next page*



## Directly from the Grand Master PENNSYLVANIA MASONRY ANSWERS ITS CRITICS

Continued from preceding page.

When a church sees itself as impotent; when it can see an entire generation slipping from under its influence, it may tend to become somewhat paranoid and look for causes everywhere but within.

Because Masons are more than 3 million strong in this nation, and because the fraternity, like so many parts of society today, strongly seeks the time and attention of its members, the churches sometimes interpret our competition for the hearts of men as competition for the souls of men.

That simply is not true. Freemasonry is not a religion and has never been a religion. The fraternity does not come close to passing for a religion; it lacks the basic elements of religion.

Freemasonry has no dogma or theology. It offers no sacraments and does not claim to lead to salvation, by good works, secret knowledge, or any other means.

Freemasonry has always paid its way in society. The Masonic Temple in Philadelphia pays more than \$90 thousand each year to the city in property taxes. Each of the 554 lodges in the state pay taxes on property and sales taxes on purchases. Is the paying of real estate taxes and excise taxes something you would expect of a religion?

Freemasonry has always been a friend and ally of religion. The fraternity is not indifferent to religion. While it will not dictate religious practice, the fraternity expects each member to practice his faith and to place his duty to God (by whatever name He is known) above all others. Good Masons, as an honest clergyman will tell you, are good churchmen. Freemasonry is having a faith to live by; Freemasonry is being a self to live with; Freemasonry is having worthy causes to live for; Freemasonry is a never ending pursuit of excellence.

Still, we cannot suppose that Freemasons are not without fault; that we do not at times invite criticism. We do have the occasional in-

dividual who, in anger or jest, tells a clergyman that his lodge is his church; that the fraternity is his religion.

I can only say that we, as Freemasons, have failed that Brother; we have somehow neglected his education in the practice and principles of fraternalism.

The recent pronouncement by the Committee for Pastoral Research and Practices of the National Conference of Catholic Bishops which claimed that Freemasonry is "irreconcilable" not only with Catholicism, but with all Christianity, also contains a criticism that is difficult to defend.

The committee notes the content of the solemn oaths required of Masons in the three symbolic degrees as a basic problem for Catholics.

Admittedly, the penalties of those obligations call for actions that can be considered extremely cruel and unusual when looked at in light of today's society. They are not that unusual (for example, the cutting off of the hand of a thief) in some areas of the world even today, but they are cruel and unusual, none the less.

An attempt was made by the fraternity back in 1969 to soften the impact in the mind of the candidate when he heard those strange penalties by explaining before he took the obligation that the penalties were ancient in origin and were merely symbolic.

Still, the objection as stated by the Catholic committee investigators of Freemasonry, has merit.

"Either the oaths mean what they say, or they do not," the report says, adding, "If they do mean what they say, the candidate is entering into a pact consenting to his own murder by barbarous torture and mutilation should he break it."

"If they do not mean what they say," the report concludes, "then he (the candidate) is swearing high-sounding schoolboy nonsense on the Bible, which verges on blasphemy."

The point is well taken. Many Masons, myself included, have been

truly concerned that the ancient physical penalties of the obligations, while easily understood to the Mason who has had the opportunity to know and understand them in their historical context, do sound strange and vile to the stranger to Freemasonry.

Perhaps it is time for Pennsylvania to act. Accordingly, I have decided to take this opportunity, with the authority vested in me as the Grand Master of Masons in Pennsylvania, to announce before Masons and non-Masons alike that the physical penalties long associated with the three symbolic degrees of Pennsylvania Masonry are, as of this date, to be removed from our obligations and are to be replaced with penalties more meaningful and enforceable.

I might add that this action I have just taken is not unprecedented. Several other Grand Lodges have already adjusted their rituals relative to the ancient penalties handed down from generation to generation.

A directive to that effect will be issued from my office in Philadelphia in the morning and released to all lodges in Pennsylvania. At the same time, the Instructor of Ritualistic Work and the Regional Instructors will begin the process of informing the Schools of Instruction of the new dialogue and required procedures for implementing this change throughout the Jurisdiction.

If those who censure Freemasonry have any remains of modesty, if the asserters of such malicious utterings of false charges can ever blush, they are now put to their trial. For while they deal so freely with the principles and actions of persons who have been accepted in our ancient and honorable fraternity, they are only making known to the judicious part of mankind the weakness of their own minds and the wickedness of their hearts.

Pennsylvania Masonry extends its hand in friendship and brotherly love and asks that its critics accept us for what we are, and not what they think we are.







# ELIZABETHTOWN



# In Memoriam...

Robert Eldridge Deyoe was born in Oil City, Pennsylvania, February 5, 1899, where he married Isabel Louise Kramer. Of this marriage, one daughter was born who is now Mrs. James T. Cassidy. Brother Deyoe was graduated from Oil City High School, served in World War I, and retired as a partner in W. M. Deyoe & Company, Florists. Brother Deyoe was a member of Christ Episcopal Church where he served as Vestryman and Senior Warden. He served as President of the local Lions Club.

Masonically, he was a Past Master of Petrolia Lodge No. 363 of Oil City, a Past High Priest of Oil City Chapter No. 235, a Past Thrice Illustrious Master of Keystone Council No. 42, and a Past Commander and Trustee of Talbot Commandery No. 43.

In Scottish Rite, he was a member of Venango Lodge of Perfection, a Past Most Wise Master of Coudersport Chapter of Rose Croix, and a member of Coudersport Consistory. In addition, he carried memberships in the United States Premier Conclave, Red Cross of Constantine in Pittsburgh, in Keystone Priory No. 26, York Cross of Honor; was an Honorary Member 33° of the Supreme Council Northern Masonic Jurisdiction U.S.A., was a member of Zem Zem Temple A.A.O.N.M.S. in Erie, and served as a District Deputy Grand Master of the 23rd Masonic District from 1949 to the time of his election as Junior Grand Warden of the Grand Lodge of Pennsylvania in 1959.

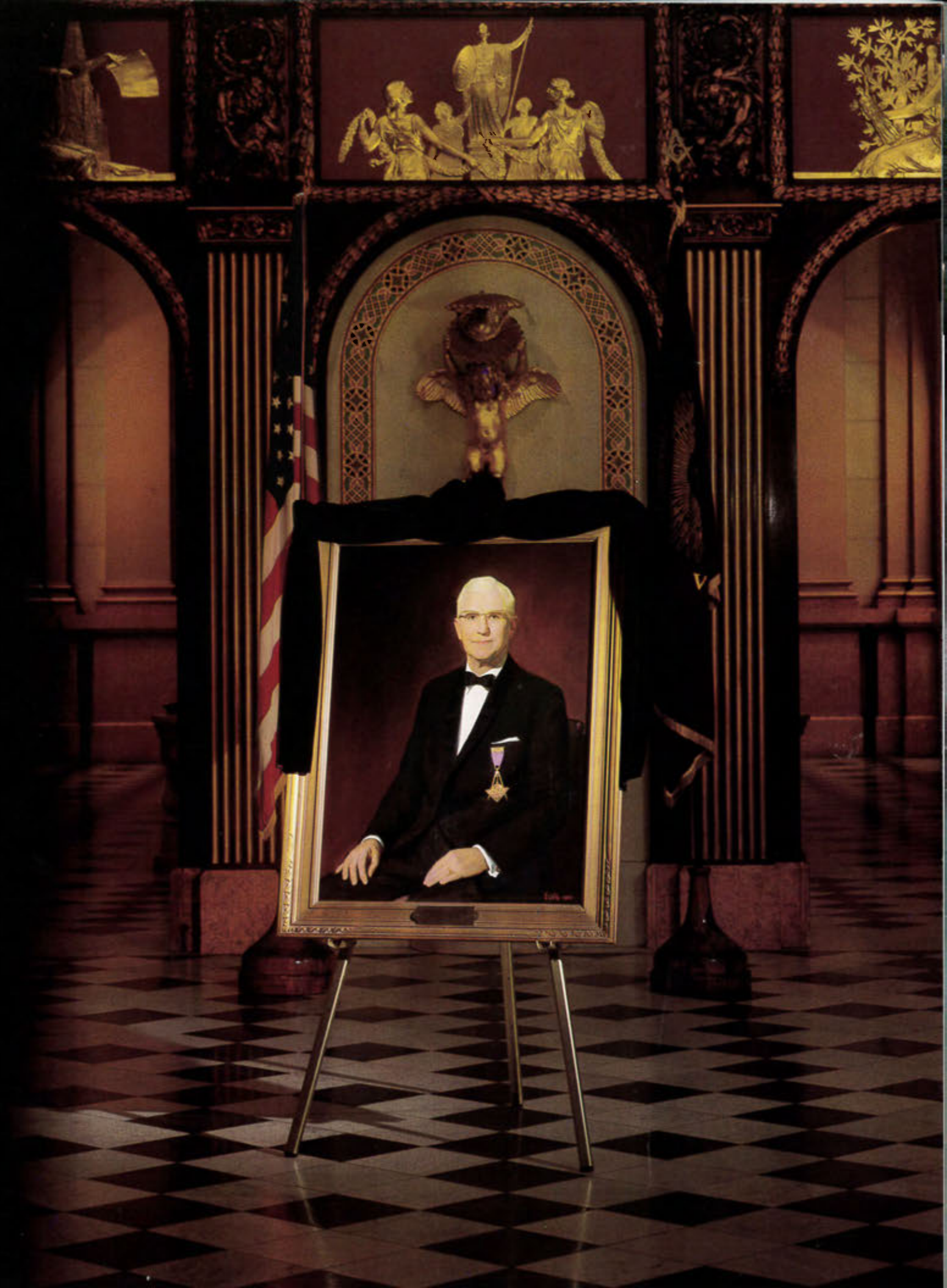
Brother Deyoe was known and respected as an outstanding citizen of the community of Oil City and concluded his Masonic travels by being elected Right Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of Pennsylvania on December 27, 1965.

In his concluding report to the Grand Lodge on December 27, 1967, he stated as follows: "I have in every way upheld the principles of the Ahiman Rezon and the tenets of the Digest of Decisions. Yet, I am reminded of a remark made by Ralph Waldo Emerson more than one hundred years ago, when he said: 'Nothing astonishes men so much as common sense and plain dealings.'"

Brother Deyoe during his term as Grand Master exercised the common sense and dealt plainly with those with whom he came in contact. Yet those with whom he served were not astonished for what he did was expected of him.

By reason of Mrs. Deyoe's passing, Brother Deyoe spent his final time on earth with his daughter in Omaha, Nebraska, where he passed away September 7, 1985.

*Editor's Note—Bro. John K. Young, R.W. Past Grand Master, prepared the above as a eulogy of Past Grand Master Deyoe, to be delivered at the Quarterly Communication of the Grand Lodge to be held on December 4, 1985*



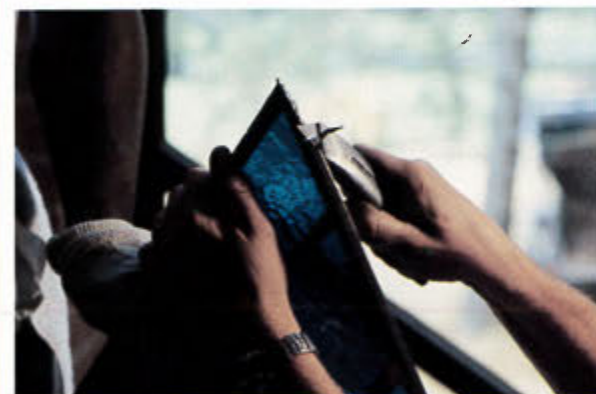


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# CHAPEL DEDICATION





# CHAPEL DEDICATION



## Autumn Day at the Homes

More than 3,000 Masons, their families and friends, took part in the first Autumn Day celebration at the Masonic Homes at Elizabethtown on Saturday, October 12.

The weather was almost exactly what you would expect for a day in Lancaster County in mid-October, although it was somewhat overcast and cool during the morning hours.

Brother Edmund W. Yost, Jr., the Dietary Manager for the Masonic Homes, reported that 2,400 hot dogs, 3,600 sausage sandwiches, 2,220 ice cream cookies, 300 loaves of french bread smothered in apple butter, and 170 gallons of coffee were served.

All the food was free and much of it was produced and prepared by Masonic Homes' employees.



In addition, more than \$2,200 in fruits, eggs and produce from the farms was purchased by those attending, along with more than \$2,800 in arts and crafts made and sold by the guests at the Masonic Homes.

Grand Master and Mrs. Carpenter celebrated their 45th wedding anniversary at a ceremony conducted on the Village Green that also served to mark Mrs. Carpenter's birthday anniversary that officially arrived the next day.

The festive atmosphere, captured in the pictures that accompany this article, will be created again next year according to Bro. Joseph E. Murphy, Executive Director of the Masonic Homes at Elizabethtown, as the officers of the Grand Lodge look to the establishment of an annual Autumn Day at the Homes as a means to make sure that each new generation of Masons will have the opportunity to visit, understand the mission, and support this greatest of Masonic charities.





## Perfect Holiday Gift for the Freemason

Almost 2,000 copies of *The Exemplar—A Guide to a Mason's Actions*, the Masonic text authored by the R.W. Grand Master, Bro. William A. Carpenter, have already been purchased, and the response of the brethren has been greater than anyone had predicted.

The comments of Bro. Richard W. Tressler, a Past Master of Dietrick Lamade Lodge No. 755 in Williamsport, the 18th Masonic District, is typical of the dozens of congratulatory messages sent to the Grand Master in recent weeks.

"I have just finished a first study of *The Exemplar* and I congratulate you on a very fine piece of work, the contents of which were long overdue," Bro. Tressler wrote.

"In my opinion, every Master Mason should own or have access to such a work as there are so many questions answered therein," he continued, adding in the next paragraph, "Even I, a Past Master, have been enlightened in a number of ways and was surprised at the spell-

ing of and the definition of some words since I had been taught otherwise."

The Grand Master could not be more pleased. "This book is my legacy to the Craft and my only regret is that I was not able to complete it a year sooner," Bro. Carpenter said.

"I truly believe that every Master Mason must be exposed to the information contained in this text, and if he will but apply just a little of what he learns, the fraternity will be so much better for it," the Grand Master stated.

One lodge has already ordered copies that will be used as gifts to each newly-raised Master Mason as a tool for his use in better understanding the Masonic fraternity and his part in it.

The first edition, including all three volumes, is now in stock at the Masonic Temple in Philadelphia. The inventory is being controlled by the staff in the library and museum from records being maintained by the members of the computer department.

The coupon that accompanies this article is for your convenience in placing your order. With the soft-cover, hard-cover and the special deluxe leather edition on the shelves, your order will be processed the same day it is received in the office of the Grand Master and well within the holiday time frame.

One other interesting bit of information may be of value to you. When the Grand Master was autographing copies of his book during the Autumn Day celebration at the Masonic Homes at Elizabethtown on October 12, the wife of a Mason approached one of the female members of the office staff to ask if she would be allowed to read the book.

Until that event, we had not realized that some members were treating the text as secret material for the eyes of Masons only.

That is not the case. *The Exemplar—A Guide to a Mason's Actions* can be shared with non-Masons, wives very much included.



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## Grand Master's Award

AUGUST 1985—NOVEMBER 1985

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Montgomery Lodge No. 19  
Bro. John M. Gluch, P.M.

Lodge No. 22  
Bro. Elmer H. Reppert, P.M.

Lodge No. 45  
Bro. George N. Holmes, P.M. and  
Grand Marshal

Harmony Lodge No. 52  
Bro. Arthur C. Garrod

Lodge No. 61  
Bros. George Handzo, Jr., P.M.  
and Ralph W. Isely, P.M.

Concordia Lodge No. 67  
Bros. Phillip S. Cole, P.M. and  
Albert W. Morrell, P.M.

Phoenix Lodge No. 75  
Bros. Arthur A. Deery, P.M. and  
Bro. Walter Frees

Hiram Lodge No. 81  
Bro. Paul A. Wolf, P.M.

St. John's Lodge No. 115  
Bro. Paul Sokoloff, P.M.

Rising Star Lodge No. 126  
Bro. Sidney Alberts

Meridian Sun Lodge No. 158  
Bro. Charles P. Langshaw

Integrity Lodge No. 187  
Bro. William H. Eggers, P.M.

Lewistown Lodge No. 203  
Bro. Gwin Wilson Ault, P.M.

Kensington Lodge No. 211  
Bros. Elmer W. Entenmann and  
Wayne W. Thompson, P.M.

Chester Lodge No. 236  
Bro. William H. Morrison

Sharon Lodge No. 250  
Bro. Jerome Lustig

Stichter Lodge No. 254  
Bros. Robert B. Harp, Jr. and  
John J. Kessler, P.M.

Orrstown Lodge No. 262  
Bros. C. Paul Fogelsanger and  
Carl E. Goodhart

Hamilton Lodge No. 274  
Bro. Wells D. Stevens

Cambria Lodge No. 278  
Bros. Charles V. Brown,  
R. Dean Jobe, P.M. and  
Thomas J. Roach, P.M.

Milnor Lodge No. 287  
Bro. William E. Devorak, P.M.

Eureka Lodge No. 290  
Bro. Robert E. Kimmy, P.M.

Frankford Lodge No. 292  
Bro. George White Anderson, P.M.

Mitchell Lodge No. 296  
Bros. Robert C. Froehlich, P.M.  
and William F. Hoehn, P.M.

George W. Bartram Lodge No. 298  
Bros. H. Ramond Morrison, P.M.,  
John K. Peters, P.M. and  
Edward H. Rigby, Jr., P.M.

Fort Washington Lodge No. 308  
Bros. Harry E. Hahn, P.M. and  
J. Keith Howe, P.M.

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Bro. E. Quay Finefrock

Sylvania Lodge No. 354  
Bro. Eugene E. Taney, P.M.

Somerset Lodge No. 358  
Bro. Minter C. Jones, P.M.

Williamson Lodge No. 369  
Bro. Philip Rusakoff, P.M.

Mifflinburg Lodge No. 370  
Bros. G. Earl Dietrich, P.M. and  
Harry L. Smith, P.M.

McVeytown Lodge No. 376  
Bros. Ralph E. Miller, P.M. and  
E. Russell Ward, P.M.

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Bros. John Ludwig and  
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William Schano, P.M. and  
James R. Wilson, P.M.

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Secretary and  
Ralph O. Williams, P.M.

Spring City Lodge No. 553  
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Russel Hindle, P.M.

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Royersford Lodge No. 585  
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Earl N. Hunsicker, P.M.

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Perkiomen Lodge No. 595  
Bros. Ralph C. Leh, P.M. and  
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Bro. Paul H. George

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