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 1976–79, are now available to the Masons of Pennsylvania.

The medallion was struck in response to numerous requests by Masons who have been collecting the various medallions struck since 1967 by the Grand Lodge of Pennsylvania.

The price purchase of the medallion has been established at $1.25, including shipping. The medallion was created 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.

A great deal of assistance was received from the Grand Lodge Library and Museum at the Masonic Temple in Philadelphia.

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

Washing­ton statue, Donald DeLue, sculptor, including photographs of busts and a legitimate signature, came from the Grand Lodge Library and Museum at the Masonic Temple in Philadelphia.

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.

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Like the quiet but powerful undercurrent of the sea, Freemasonry moves relentlessly on; it is not necessary that each member of the lodge committee on examination be certificated annually. Further, it is not necessary that each member of the lodge committee be certificated.

One certificated committee member may determine the adequacy of other committee members.

In consequence of the above, and in an effort to clarify the situation, the Pennsylvania Freemason has decided to allow a pro­ficient and a fellow craft Mason to certify, in accordance with the requirements of the Pennsylvania Freemason, that his knowledge of each obligation and the richness of his character is re­vealed in the consideration and tolerance he has for others.

Grandaughter of the American author, diplomat, and most im­portant Masonic official, Franklin, the medallion is a symbol of 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.

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.

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Serving Others Is Great

Bro. Charles G. Hewit, a member of Hamilton Lodge No. 374 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 his 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 Grand Lodge

The Grand Lodge of Philadelphia, with a report on the life of service he has reflected.

Vol. XXVI August, 1979 No. 3

Pennsylvania Ladies’ Pin Gains Wide Acceptance

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

Designed in a metal of color, the pin measures three-quarters of an inch in diameter and features an unbroken wreath of acacia with a stone.

The Keystone serves to specifically recognize the contribution that a Masonic emblem overlaid on a key.

As has been the case since the inception of the pin, the Masonic Lodges have been able to make a donation to the Ladies’ Pin.

The purchase price of the pin is $1.00 and covers the actual cost of manufacture and mailing.

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

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Grand Lodge Dedicates New Temple

United States Lodges Practice York Rite Masonry

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

Freemasonry as practiced in the symbolic lodges is 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 Lodges of the states in 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 "Ecosse" (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 kept its library collection of the oldest known Scottish Rite documents. It was on this day of October 26, 1764 issued to Gustave Verrier, 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°-18°; 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 1400 makes reference to the York Assembly of Masons, and the London manuscript of about 1500 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, 1751 (original on display in the museum of the Grand Lodge 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 confer the "32°" degree, and the Commandery confers the "33°" degree.

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 30 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 its ritual that Pennsylvania differs from other jurisdictions. What gives the York Rite 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 which has caused some brethren to assume that work outside of the jurisdiction of Pennsylvania is Scottish Rite work.
Why Do We Say Blue Lodge?

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 II of England that blue became the favorite color of the craft. It is quite natural, therefore, that this color be used in the Master's lodge and in the emblems of the freemasons. It is symbolic of the

Among the Druids, blue was the symbol of truth, and their initiate 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 are their colors." 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 Wren: "The color 'azure,' in divine language is the symbol of truth; in consecrated language, of the heart and soul; 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, Ezek. 26:4, we read that the robe was used to denote the purity of an offering to the Lord. In Ezek. 28:1, 36, we are told that the curtains of the tent were blue, purple and scarlet, and the hangings for the doors of the tent were of the same colors. In Ezek. 28:31, we find this instruction: "And thou shalt make the robe of the ephod all of blue." And in Prov. 23:30 we find: "The blueness of the stripes that wound cleasneith 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 unifying society, brotherly love and benevolence, which should be the bond in the heart and mind 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 we do say: blue lodge. Quite appropriately are the officers' gowns and jewels trimmed in sky-blue. Indeed, blue is the peculiar characteristic of ancient craft Masonry, of which the Masonic symbols — entered apprentice, fellow craft and master Mason — are the heart and soul.

Brethren

Freemasonry Also Works in Mysterious Ways


Bro. Judd was made a Mason early in life and is an active part in the Ritual work of the lodge, he took an active part in the floor work after he was raised.

In April 1947, he conferred his first entrapped Mason's degree on a young Army Sergeant. Accepting employment as a travel¬

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