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 9 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 XI, Rule 2.5 of the Digest, the Grand Master has added the following as section 12.2:

"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 XII, Balloting on Petitions on page 14 of the Digest of Decisions, adds the following as section 17:

"Lodges have the option of balloting on their petitions 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 Instruction.

Rally II

Continued from preceding page 2.


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

Bro. Carpenter presented the bronze medallion that was struck in limited numbers as a man 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.

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

"Freemasonry is not merely to survive, 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, whom we will have done their share and more," the Grand Master said.

The pageantry and color of the entertainment and fellowship was highlighted by the Grand Master's address which is printed in full in his column. Details 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 the new 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

<table>
<thead>
<tr>
<th>NOVEMBER</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Lodge No. 541, Panaca,</td>
</tr>
<tr>
<td>16</td>
<td>Valley of Scorpion</td>
</tr>
<tr>
<td>18</td>
<td>Lodge Nos. 440, 2, 125 and 72, Philadelphia</td>
</tr>
<tr>
<td>19</td>
<td>Lodge No. 716, Fairless Hills</td>
</tr>
<tr>
<td>20</td>
<td>Lodge No. 584, Dunmore</td>
</tr>
<tr>
<td>21</td>
<td>Lodge No. 367, Wyomissing</td>
</tr>
<tr>
<td>23</td>
<td>Valley of Reading</td>
</tr>
<tr>
<td>25</td>
<td>Lodge Nos. 363 and 564, Royersdale</td>
</tr>
<tr>
<td>26</td>
<td>Lodge Nos. 603 and 800, Grace City</td>
</tr>
<tr>
<td>28</td>
<td>With Guests at The Masonic Homes, Elizabethtown</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DECEMBER</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5-4</td>
<td>December Quarterly, Communication, Main Lodge of Pennsylvania,</td>
</tr>
<tr>
<td></td>
<td>Philadelphia, Pittsburgh, City Line Avenue</td>
</tr>
<tr>
<td>5</td>
<td>Grand Royal Arch Chapter of Pennsylvania, Masonic Temple,</td>
</tr>
<tr>
<td></td>
<td>Philadelphia, Pittsburgh</td>
</tr>
<tr>
<td>6</td>
<td>Committee on Masonic Homes, ELIZABETHBOW,</td>
</tr>
<tr>
<td>7</td>
<td>Statewide DeMolay Class, Masonic Conference Center, Patron's</td>
</tr>
<tr>
<td></td>
<td>Campus, Elizabethtown, PA</td>
</tr>
<tr>
<td>10</td>
<td>Grand Lodge No. 214, Philadelphia</td>
</tr>
<tr>
<td>14</td>
<td>Special Grand Lodge Communication, Lodge Room Dedication,</td>
</tr>
<tr>
<td></td>
<td>William A. Carpenter Chapel, Masonic Conference Center,</td>
</tr>
<tr>
<td></td>
<td>Patron's Campus, Elizabethtown, PA</td>
</tr>
<tr>
<td>14</td>
<td>Extra Grand Lodge Communication, Masonic Temple,</td>
</tr>
<tr>
<td></td>
<td>Royersdale, PA</td>
</tr>
<tr>
<td>26-27</td>
<td>Annual Communication, Masonic Temple,排山, Pittsburgh</td>
</tr>
</tbody>
</table>

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 Philadelphia.

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.

Continued to page 28
Grand Master's Record at 22 Months

Bro. William A. Carpenter pled almost two years ago to take his message as Grand Master to the Plaine Masons, where Masons are made and where Freemasonry must be understood if the fraternity is to grow and flourish.

"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 had never been 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 1,188 separate activities in just 674 days, and to have supported the programs of virtually every lodge 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 man who travel with him, typically begins at 3:30 a.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 Said Awards; 747 Grand Master's medallations and 1,253 packets of informative literature, in each case, alone designed or created the material.

And it is the schedule that has caused him to travel 143 thousand miles by road, 105 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 still love him, and that the man 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 support of many, many people, and my one has been more blessed than 1 in this undertaking," Grand Master Carpenter concluded.

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 17.

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 quarter 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 fees be charged to the temporary fund.

Many lodges in the jurisdiction have fees in excess of the proposed minimum. The effect of the amendment 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 an amendment of Article 17.31 of the Ahiman Rezon, and simply states, to allow the sale of the lower level of the William A. Carpenter Chapel at the Masonic Conference Center, Patton Campus in Elizabethtown.

The amendment would allow for the installation of the new Grand Master, and that the Masons and lodges are also invited to attend a dinner-dance Friday evening, Dec. 27, 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 wins great energy and enthusiasm.

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

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

Grand Master's Dinner-Dance, Dec. 27

The Annual Grand Communication of the Grand Lodge of Masons in the District of Columbia will be held in the Masonic Temple in the District of Columbia beginning at 10:00 a.m., in the Ball Room, December 27.


All 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 of the Masonic Temple located at Fifth, Lytton and Tennyson Avenues, Oakland, Pittsburgh. Those attending the communication will be served lunch.

The Annual Grand Communication of the Grand Lodge of Masons in the District of Columbia will be held in the Masonic Temple in the District of Columbia beginning at 10:00 a.m., in the Ball Room, December 27.

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

All 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 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 198th Floor will be used for a special meal at 6:30 p.m. when Whitehill 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, Dec. 27, 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.
Rally II For Solomon II
Editor's Note—The following is an article for the August issue of Catholic Times, written by Jeanne Pugh, the religion writer for the St. Petersburg Times. It was published as an August 10 issue that has received widespread 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's remote inception. These same censurers will always find it easier to decry something worthy than to try to understand it. With their unholy view of Masons, they will continue to deprecate 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 publically 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 any questions 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 leveled by people of vested interest—persons who are convinced they know the truth in the religious sense, the true way.

If those who attack Freemasonry knew anything at all about our fraternity, they would not be able to denounce it. They would be convinced that it is founded on the most exalted principles of morality and social affairs, or, otherwise, it would be 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 an audience, and to give them substance.

Had our Masonic Fraternity contained nothing commendable, or if it had not been for the world of God, then we would exist 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 believe it is important for me 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 the Masonic principles and teachings which have been a full-time professional Mason for many years. I have acquired a reasonable knowledge of Freemasonry, especially in Pennsylvania.

Freemasonry has evolved throughout its growth, and it is comparable to that of a great tree, its roots deep down in the hearts and lives of men, its branches lifted high and spreading wide, in the sunlight of God's Eternal Truth. Those of you who are not Freemasonry may want 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 his fellow man. 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. Religion 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, is fundamental to 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 its 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 are "a naturalistic religion" and that Freemasonry is "incompatible with Christian faith and practice."

The Grand Order Committee of the Methodist Church in England voted in June to censure Freemasonry as a threat to Christianity and counselled that the Christian who becomes a Mason 'will find himself compromising his faith and perhaps 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, 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 to us? 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 beliefs, in Great Britain, 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 enemies of the church of Christ and Jehovah's Witnesses, I believe that this 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, the Nazarene, Seventh-Day Adventists, Church of Christ and Jehovah's Witnesses."

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 faith and perhaps 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 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, 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 to us? 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 beliefs, in Great Britain, of the Universe, whereby men, regardless of their personal beliefs, became members and brothers in the Masonic fraternity.

The Grand Lodge of England also indicated that no Masons were members of the Faith and Order Committee and lamented, "We thought it was important to bring to the attention of the nature of Freemasonry but concerns itself solely with non-Masons' misapprehensions of Freemasonry."

The English also point out the 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 to us? 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 beliefs, in Great Britain, 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 enemies of the church of Christ and Jehovah's Witnesses, I believe that this 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, the Nazarene, Seventh-Day Adventists, Church of Christ and Jehovah's Witnesses."

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 faith and perhaps 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 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, the Nazarene, Seventh-Day Adventists, Church of Christ and Jehovah's Witnesses.
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 pays 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 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 individual 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 paternalism.

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 to 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 oath 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 concerning 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 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 a date, to be removed from the 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 assertions 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 honourable 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 as we are, and not what they think we are.
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. H. Deyoe & Company, Florida. 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. 255, a Past Thrice Illustrious Master of Keystone Council No. 42, and a Past Commander and Trustee of Talbot Commandery No. 45.

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 Zen Zen Temple A.A.O.N.M.S. in Erie, and served as a District Deputy Grand Master of the 2nd 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 conducted 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—Ben John H. 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.
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 coolies, 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 $2,500 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

Grand Mason's Award
AUGUST 1985—NOVEMBER 1985

Many Masonic Lodges order a copy of The Exemplar-A Guide to a Mason's Actions for the members of the Lodge. The Masonic textbook authored by the R.W. Grand Master, Bro. William A. Carpenter, has already been published, and the response of the brethren in this community has been so overwhelming that another printing is necessary to meet the demand.

The Exemplar-A Guide to a Mason's Actions

Almost 2,000 copies of The Exemplar-A Guide to a Mason's Actions, the Masonic textbook authored by the R.W. Grand Master, Bro. William A. Carpenter, have already been purchased, and the response of the brethren in this community has been so overwhelming that another printing is necessary to meet the demand.

The Exemplar-A Guide to a Mason's Actions is a comprehensive Masonic textbook that has been widely acclaimed for its clarity and depth. It covers all aspects of Masonic life, from the fundamentals of the craft to the highest levels of Freemasonry. The book is written in a clear, straightforward style that makes it easy for readers of all levels to understand the complex ideas and principles of Freemasonry.

The Exemplar-A Guide to a Mason's Actions has been widely praised for its accuracy and integrity. It is a must-read for anyone interested in learning more about the craft of Masonry. Whether you are a new Mason, an experienced member, or a researcher, The Exemplar-A Guide to a Mason's Actions is a valuable resource that will help you to deepen your understanding of the mysteries of Freemasonry.

The Exemplar-A Guide to a Mason's Actions is now available in a new edition, fully updated and revised to reflect the latest developments in the craft. This new edition includes additional chapters, expanded sections, and new insights that will help you to gain a deeper understanding of the rich history and traditions of Freemasonry.

Want to order a copy of The Exemplar-A Guide to a Mason's Actions? Contact your local Masonic Lodge or visit the website of the Grand Lodge of Pennsylvania to find out more. You can also purchase a copy online through our website or by contacting us directly.

Donation Amount

$10.00

$20.00

$50.00

$100.00

$500.00

$1,000.00

Make Check Payable to the Grand Lodge of Pennsylvania

Name

Address

City State Zip

Telephone

The Office of the Grand Master

The Masonic Temple

One North Broad Street

Philadelphia, Penna. 19107