

THE VIRGINIA MASONIC HERALD

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The Virginia Masonic Herald

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Mission and Vision Statements of The Grand Lodge, A.F. & A.M., of Virginia



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Website

The mission of the Grand Lodge of Virginia is to teach and perpetuate a way of life that promotes the Brotherhood of Man under the Fatherhood of God and to assist its Lodges to grow and prosper.

The vision of the Grand Lodge of Virginia is to be the premier organization composed of men of integrity and character, who are honest, true to their word, believe in God, are devoted to family, charitable in their community, and courteous and helpful to each other. 🙏

<http://www.grandlodgeofvirginia.org/>

Grand Master's Message

Welcome Brethren and ladies to AL 6013, the 235th year of the Grand Lodge of Virginia, the year the Mayan calendar said we shouldn't be having! I say welcome to our ladies as I hope one thing all of our members will do with their copies of the *Masonic Herald* is to share those with their families. The *Herald* is always popular and provision has been made this year for an additional issue. Please let your family members share in the good news about Virginia Freemasonry.

A relatively short time has passed since we gathered in Richmond for the Grand Annual Communication at which the delegates granted me the great honor of serving as your 168th Grand Master. I accept the responsibility, thank you for the honor and am much humbled by your trust.

As always we have plans and projects, goals and initiatives and you will have many opportunities at the Division Leadership Conferences and Grand Master's open district visits to learn about those. Most are not radically new or different.

Every member can expect a contact from a company named Harris Connect seeking to confirm information for a statewide Masonic directory. It is OK! You can talk to them! The

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Masonic building as a child,
hanging onto my Dad's coattails
and seeing there many of
the best men I knew in
the community.*



Most Worshipful Louis Kerford Campbell
Grand Master of Masons in Virginia
2012-2013

directory is approved and should be a fine product that will benefit many of our members. You may wish to purchase one, but even if you don't, you are invited to give them the information you would like to see included.

Even that program is not different. This is the same company that produced our prior—now somewhat dated—directory in 2007 under the leadership of Most Worshipful George Bernard Dungan, Jr. Their performance at that time was most satisfactory.

I have always remembered Most Worshipful George Harry Chapin's use in 1999 of a then one hundred year old poem:

*An old man, going a lone highway,
Came, at the evening, cold and gray,
To a chasm, vast, and deep, and wide,
Through which was flowing a sullen tide.*

*The old man crossed in the twilight dim;
The sullen stream had no fear for him;*

*But he turned, when safe on the other side,
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim, near,
"You are wasting strength with building
here;*

*Your journey will end with the ending day;
You never again will pass this way;
You've crossed the chasm, deep and wide—
Why build you this bridge at the evening tide?"*

*The builder lifted his old gray head:
"Good friend, in the path I have come," he
said,*

*"There followeth after me today,
A youth, whose feet must pass this way.*

*This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for
him."*

I had occasion to use that poem at my first official district visit. Warming and uplifting as it is, it might be well used to close an evening, sending people away feeling inspired

*We have all faced chasms.
Most of us face them every day!
They are not all "vast, deep
and wide." Some are small,
some routine — for us.*

Continued on page 4.

Grand Master's Itinerary 2012-2013

January 2013

3	Covington Lodge No. 171
4	Official Visit, Masonic Districts 2, & 4
9	MAHOVA Board Meeting Strategic Planning & Implementation Meeting Cochran Lodge No. 271
10	Official Visit, Masonic District 18
11	Kazim Shrine, Installation of Officers
12	Division Leadership Conference, Eastern Shore
18	Division Leadership Conference, Newport News
19	DeMolay Brotherhood Weekend Official Visit, Masonic Districts 37 & 38
21	Columbia Lodge No. 285
23	Edward Jones Lodge No. 324, Prince Hall Grand Lodge of Virginia
25	Division Leadership Conference, Waynesboro
26	Division Leadership Conference, Alexandria
31	Official Visit, Masonic District 8 Kazim Shrine Circus

February 2013

1	Division Leadership Conference, Keyville
2	Division Leadership Conference, Richmond Manassas Rainbow Assembly LT, Installation of Officers
7	Carter Lodge No. 323, 100th Anniversary
8	Division Leadership Conference, Big Stone Gap
9	Division Leadership Conference, Ft. Chiswell Division Leadership Conference, Roanoke Kazim Provost Guard
13	MAHOVA Board Meeting
14	Grand Court, Order of the Amaranth, Williamsburg
16 - 20	Conference of Grand Masters of North America, Kansas City
22	George Washington Masonic Memorial, Birthday Events/Wreath Laying
22 - 24	DeMolay Advisors Retreat

March 2013

2	Kazim Shrine Center, Potentate's Ball
7	Cherrydale Lodge No. 42
8	Official Visit, Masonic Districts 14A & 14B
9	Official Visit, Masonic District 39
12	Westhampton DeMolay Chapter
13	MAHOVA Board Meeting
14	Lakeland Lodge No. 190
15	Official Visit, Masonic District 29
16	Andrew Jackson Lodge No. 120
17	DeMolay Legion of Honor, Roanoke
18	Catawba Lodge No. 342
22	Official Visit, Masonic Districts 44 & 46
23	Scottish Rite Workshop, Richmond Official Visit, Masonic District 17
29	Official Visit, Masonic Districts 36 & 56
30	Official Visit, Masonic District 11

April 2013

1	Hemdon Lodge No. 264
2	Official Visit, Masonic District 3
4	Official Visit, Masonic District 28
5	Official Visit, Masonic Districts 7 & 10
6	Roanoke Scottish Rite Bodies, Spring Reunion Official Visit, Masonic District 19
8	Melrose Lodge No. 139
9	Ian M. Shipley, Jr. Memorial Golf Tournament
10	MAHOVA Board Meeting Strategic Planning & Implementation Meeting
12 - 13	Mid-Atlantic Shrine Association, Spring Meeting
13	Kena Shrine, Potentate's Ball
16	Virginia May No. 38
18 - 20	South Atlantic Provost Guard Meeting
23 - 26	Grand Lodge of South Carolina
26	Official Visit, Masonic Districts 42 & 43
27	Official Visit, Masonic Districts 15A, 15B & 15C James Monroe 255th Birthday Celebration, Colonial Beach Kena Shrine, DeMolay, Job's Daughters and Rainbow Ball

May 2013

1	Mentow Lodge No. 180, Harvey Johnson Night
2	Tuckahoe Lodge No. 347
3 - 4	Grand Commandery of Virginia, Charlottesville Kazim Shine Center, Spring Ceremonial
5 - 8	Grand Lodge of New York
9	Mountain Home Lodge No. 263
10	MAHOVA Board Meeting Official Visit, Masonic District 16
11	MAHOVA Ambassadors Conference Official Visit, Masonic Districts 1A, 1B & 54
13	Hay Market Lodge No. 313
16 - 18	Royal Order of Jesters, Four Courts, Roanoke
19 - 20	Grand Chapter of Virginia, Order of Eastern Star, Roanoke
24	Official Visit, Masonic District 12
25	Official Visit, Masonic Districts 33 & 34
30	Official Visit, Masonic District 26
31	Official Visit, Masonic Districts 20 & 23

Grand Master

Continued from page 3.

and uplifted. My hope in leading off with it was to leave people incited; inspired to action and work!

- What are the key features of the story?
- The old man is Building a bridge he will never use.
- He does so at personal inconvenience, perhaps at some personal hazard.
- He is building it for someone else who needs it
- We are told he is an old man; experienced and knowledgeable

He is a social activist! Not one to sit around and carp about the state of affairs: to bemoan the nature of "kids today" but rather to say, "I think I will just start changing the world one kid at a time." That change can be accomplished. Anyone can do it but someone must or no one will.

That is God's work. It is Masonic work.

He has also related that DeMolay was the first place he had ever felt safe. I have never asked my good friend from what it was he did not feel safe. That is just too personal and too dark.

If Freemasons pursue and reveal light, should we not teach like the old man? Why not seek out the young, who are eager to know and to learn? That could be an Entered Apprentice starting on his Masonic journey, but it could just as easily be a 12 or 13 year-old boy or girl.

Why would we pass up the opportunity to pass along Masonic teachings to those young people? Why deny them Masonic role models and mentors? Why forego the chance to so influence them that they may be favorably inclined to become Masons – or to induce their future husbands to do so!

I first ventured into a Masonic building as a child, hanging onto my dad's coattails and seeing there many of the best men I knew in the

Continued on page 5.

Grand Master

Continued from page 4.

community. I ventured into a different Masonic building about forty-eight years ago as a new DeMolay. We owned that Scottish Rite building; every nook and corner. We allowed the Masons to use it. We thrived there and learned and grew and did it all with the mentorship of Masons.

Those men built a bridge for me forty-eight years ago and I have been using it ever since.

Many have heard our DeMolay Executive Officer recount, emotionally, how as a fourteen year old he told an advisor he couldn't join DeMolay because he didn't have the money and was advised, "I don't believe we asked you for any money." He has also related that DeMolay was the first place he had ever felt safe. I have never asked my good friend from what it was he did not feel safe. That is just too personal and too dark.

That must have been "a chasm vast, deep and wide!"

I just rejoice with him that he found the safety – and that Masons and Masonic Youth gave it to him!

We have all faced chasms. Most of us face them every day! They are not all "vast, deep and wide." Some are small, some routine – for us. Successfully passing them still

*A Mom writes:
"I know the DeMolay
and you and all the dads were
a great role model and made
[her son] what he is today.
I thank you so much...."*

often involves issues of virtue, honor, courage, knowledge, experience, maturity and responsibility: areas in which we adults long ago erected little bridges that enable us to surmount the challenges. Those "sullen streams" have "no fear" for us!

For that young person, however, the necessary virtue, honor, courage and responsibility are not yet fully formed. The knowledge, experience, and maturity upon which we fall back to assist us are still "works in progress." Imagine the challenges our young people face. Most of us faced some sufficiently similar that

*As always we have plans
and projects, goals and
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many opportunities...
Most are not radically new
or different.*

we can at least imagine. Most of us also know that the complexities of modern life can magnify the difficulty and add new challenges we never had to deal with.

I received a little card this early in the New Year congratulating me on my retirement. It was the first I had heard for several years from the mother of a boy who joined my DeMolay chapter about thirteen years ago. A Masonic widow, she related that her health had been bad: "started falling to pieces in 2005." She'd had a burst appendix, disc problems, and back surgery. She suffered further injury when in the fall of 2008 her car was hit by a drunk driver. I had not known any of that; she lives

about fifty miles away in another county.

As mothers will do though, she quickly transitioned, writing: "enough about me!" She reported that her son is married now and graduating soon from law school. She writes: "I know the DeMolay years and you and all the dads were a great role model and made him what he is today. I thank you so much.... I think DeMolay was just what [he] needed as I know he went through some rough times losing his dad."

That young boy's father died while we were away on a DeMolay trip. That surely was "a chasm vast, deep and wide!" I knew we had helped and supported as best we could. A mother knows though; from her words it seems Masons and Masonic Youth built a bridge for her son.

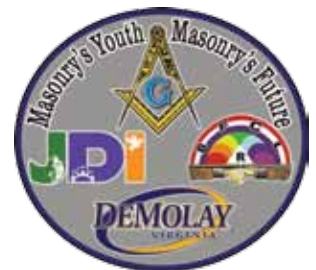
Brethren, we all have a choice. Building the bridge is hard: we have to stop, look back, take time, be inconvenienced, maybe incur some hazard to ourselves. It is selfless: we will not use it. We may not know the user; may never see the user. We only know that our youth need someone to build those bridges and building is what Masons do! 🙏

Sincerely and Fraternally,



Grand Master

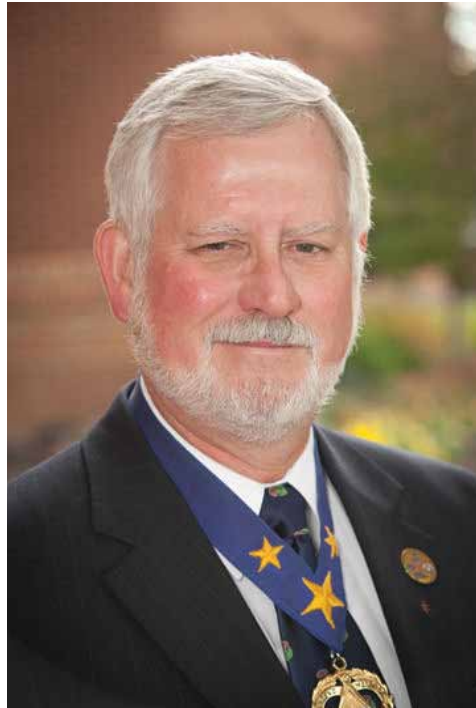
Masonry's Youth –Masonry's Future.
I challenge all of you to build for our future!



Grand Master of Masons In Virginia

Most Worshipful Louis Kerford Campbell was born on July 8, 1950, in Arlington, Virginia, and was educated in the public schools of Botetourt County, the family having moved to Fincastle when he was quite young. He received an AB Degree from the College of William and Mary and a JD Degree from the Marshall-Wythe School of Law, College of William and Mary. He was admitted to the Virginia Bar and began his professional career as Assistant Commonwealth's Attorney in Botetourt County in 1975 and practiced law from 1976 until 1988, when he was appointed a Judge of the General District Court, 25th Judicial District, serving as Chief Judge of that district for ten years. He retired from the judiciary in September 2012, in his 25th year of service. He is a veteran of the United States Army with the rank of 1st Lieutenant.

Brother Campbell was raised to the Sublime Degree of Master Mason on July 19, 1974, in Catawba Lodge No. 342. He is a Life Member in Perpetuity and served as its Worshipful Master in 1979 and 1991. He is also an honorary member of Williamson Road Lodge No. 163 and a member of James Noah Hillman Research Lodge No. 1883. He was District Deputy Grand Master of



Most Worshipful
Louis Kerford Campbell

Masonic District 22 in 2005. He served as Grand Junior Steward in 1996, Administrative Assistant to the Grand Master in 2004 and as a chairman of the Committee on Youth and a member of the Committee on Appeals. He was elected Grand Junior Deacon in November 2007. He received the John Blair, Jr. Award in 1998. He is the Grand Representative to the Grand Lodge of Bosnia and Herzegovina, near Virginia.

He is a life member of the Ancient and Accepted Scottish Rite, Valley of Roanoke, was invested Knight Commander Court of Honour in 1987, coroneted an Inspector General Honorary, 33° in 1997, and served for eleven years as the Personal Representative to the Sovereign Grand Inspector General in Virginia for that Valley. He is a member of Murray Royal Arch Chapter No.

22, Bayard Commandery No. 15, a life member of Kazim Temple, A.A.O.N.M.S., having served as Captain of its Provost Guard unit; also the Royal Order of Jesters, Roanoke Court No. 59, the Order of Quetzalcoatl No. 801, the Royal Order of Scotland, James Monroe Chapter No. 549, National Sojourners, Inc., the Heroes of '76 and a member and Past Patron of the Botetourt Chapter No. 135, Order of Eastern Star.

Brother Campbell was a member of the Roanoke Valley Chapter, Order of DeMolay and continues to serve as an Advisor to the Roanoke Valley and Hanging Rock Chapters. He served for many years as the Western Region (Virginia) Deputy and is a member of the DeMolay International Supreme Council. He is a Director of the Virginia DeMolay Foundation, Inc. and a recipient of the Legion of Honor from DeMolay International. Virginia DeMolay has honored him as Advisor of the Year (1992) and by presentation of its Lifetime Achievement Award (2011).

Brother Campbell is married to the former Marsha Lynn Kays. They have a son, Louis Alexander "Alex" Campbell, who is a life member of Catawba Lodge No. 342. They are members of Fincastle United Methodist Church. 🌿

Grand Junior Deacon



Right Worshipful
Gary Wallace Taylor

Gary Wallace Taylor was born in Norfolk, Virginia on July 17, 1945, the youngest of three children of Armand Milton and Evelyn Taylor, Sr. He graduated from Granby High School in 1965. He is a graduate of Bluefield College with a Bachelor's Degree in Management of Human Resources and obtained a Post Baccalaureate Certificate in Criminal Justice from Virginia Commonwealth University. He attended a one-year program at the Northwestern University Traffic Institute on Police Administration.

He worked as an Installer Repairman with the C & P Telephone Company in Norfolk before beginning his career in 1966 with the Virginia State Police, where he was involved with the State Police Academy in Richmond, Area 19 of the 3rd Division, Area 64 of the Safety Division, Headquarters of the 2nd Division, and Headquarters of the 4th Division before retiring as a Field Lieutenant with thirty-seven years of service. He is a veteran of the Army National Guard.

Brother Taylor was made a Master Mason in King Solomon's Lodge No. 194 on March 1, 1977. He affiliated with Wytheville Fraternal Lodge No. 82 on October 2, 1989, where he is a Life Member in Perpetuity and served as its Worshipful Master in 2007 and 2010 and is currently the Treasurer. He was District Deputy Grand Master of Masonic District 42 in 2011. He serves as the Child ID Coordinator for Masonic District 42. He was elected Grand Junior Deacon in November 2012.

He is a member of the Valley of Roanoke, Ancient and Accepted Scottish Rite. Also, he is a Life Member of Kazim Shrine Center and a member of the New River Valley Shrine Club.

His professional and community involvement includes service on the Board of Directors of the Wytheville Habitat for Humanity, and Chairman of the Friends of the NRA Chapter in Wytheville, where he was selected as Volunteer of the Year for Southwest Virginia in 2009. He is a volunteer for the Agape Food Pantry in Wytheville. He is a member of the Virginia State Police Association and the American Association of State Troopers. He is the former Treasurer and current Division IV Representative for the Virginia State Police Alumni Association. He is a recipient of the Grand Master's 2011 Award of Excellence. He is also an active member and Deacon of Wytheville Baptist Church.

He is married to the former Billie Lynn Blankenbaker, and they have a son, Todd Milton Taylor, daughter-in-law, Amy Parrish Taylor, and two grandchildren. Brother Taylor's father was a Mason. 🇺🇸

Let Us Reason Together Grammar, Rhetoric and Logic in the Inner Temple Or, How I Overcame My Fear of Latin and Learned to Think More Clearly

Right Worshipful William A. Parks, Jr.

The Inner Temple Lecture of the Fellow Craft degree commends to us the Seven Liberal Arts and Sciences, “each of which affords a large field for the accomplished Scholar and Mason to dilate upon.” While the Lecture delves at some length into Geometry and its particular advantages to the speculative Mason, the first three, Grammar, Rhetoric and Logic, to which we are exposed daily in advertising, political discourse, conversation, and ritual, provide tools for clear expression, appealing language, rational discourse and further enlightenment.

*In Terrorem:
Literally, “towards fear.” This is
the scare tactic, closely related
to the slippery slope.*

Grammar, Rhetoric and Logic, most especially Rhetoric, also provide tools for deception, obfuscation, distraction from genuine issues, and the proverbial “smoke and mirrors.”

Collectively they are the Language Arts. As Fellow Crafts, we are charged: “Study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration.”

Masonic ritual exposes us to precise Grammar, inspiring Rhetoric, and hard Logic. Yet the three are so intertwined that brief explanations of each can help us to appreciate these Liberal Arts as distinct disciplines of communication. Viewing our gentle Craft in the light of the Language Arts helps us to appreciate the grand structure of the profound

philosophies revealed in Masonic ritual, lectures, and lore. Familiarity with the Language Arts also helps us to clarify our thoughts, lend meaning to content, enhance the quality of our speech, and ultimately makes us more enlightened men and Masons.

Grammar, that dreaded bane of generations of young students, requires the clear expression of thought, description, and narrative. A singular verb follows a singular subject; the antecedent of a pronoun must be clear, and so forth. Remedial language is beyond the scope of this brief essay, so relax.

Rhetoric is the art of writing and speaking to communicate effectively. With Grammar and Logic, Rhetoric is one of the three ancient arts of discourse. Rhetoric, as we shall see, uses techniques that Logic teaches us are false.

The building block of Logic is the syllogism, which provides a means of reasoning from the general to the specific. The syllogism consists of two solid premises followed by a logical conclusion. For example:

Every virtue is laudable
Patience is a virtue
Therefore patience is laudable

Thus, the two premises, being true, lead to a logical conclusion. But the rationality of the syllogism depends on the truth of the two premises:

Keeping secrets is dangerous
Masons have secrets
Therefore Masons are dangerous.

The first premise is questionable. Companies have trade secrets. Lawyers, doctors, and ministers are bound to protect the secrets of their clients, patients, and parishioners. Therefore keeping secrets may be laudable and even required by law.

Logic also serves the purpose of helping

us to recognize fallacies running amok in the Rhetoric of civic discourse, advertising, daily conversation, and even discussion of Lodge policies. This brief guide to the logical fallacies used by the rhetorician provides the attentive ear with some protection from the misleading tongue.

Slippery Slope: In this technique, the speaker argues that taking step A will inevitably lead to steps B, C, and, horror of horrors, the dreaded step D. Also called the “Camel’s Nose Fallacy,” it is based upon the parable of the sheik who lets his camel stick his nose into his, the sheik’s, tent. The argument goes

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that the sheik should be afraid to let the camel stick his nose into the tent because, inevitably, its head, then its neck, and, ultimately, its entire body will enter the tent, causing terrible disruption of the sheik’s household. In reality, the camel may be allowed to warm its nose in a corner of the tent on a cold night, yet still be restrained from further intrusion. This argument often appears in response to regulatory or deregulatory proposals. Examples:

Masonic secrecy, left unchecked, will enable the Freemasons to take over the world.

Masonic secrecy provides the opportunity for treasonous conspiracies. See also “In Terrorem.”

The fallacies we next discuss have Latin names. That is no cause for anxiety, but rather a

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Let Us Reason Together

Continues

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sign that these rhetorical tricks have been around for ages and that ours is not the only generation afflicted with these devious deceptions.

In Terrorem: Literally, “towards fear.” This is the scare tactic, closely related to the slippery slope. “Senator Doofus’s policies will destroy our freedoms.” It can also be recognized in some drug advertising in which we are told that some benign condition may be a symptom that, left untreated by the advertiser’s remedy, will result in the loss of life or limb. The Crash Test Dummies and all too many politicians (and here we are discussing Rhetoric and Logic, not particular policies, therefore, we are not discussing politics) are masters of this fallacy. Examples:

The Masons are controlling the world.

Masonic secrecy is dangerous.

Ad Hominem: “Towards the person.” This is the personal attack, or “poisoning the

Ad Hominem:
“Towards the person.”
This is the personal attack,
or “poisoning the well.”

well.” We often hear that “Senator Doofus is a low-down, cheating, fraud with dog breath who spends more time traveling at taxpayer expense than representing the interests of his constituents.” Versions of this fallacy abound. Its object is to force Senator Doofus to spend so much time touting his good character that he is distracted from defending his positions

on issues, especially when his positions may be unassailably logical. How can you listen to Senator Doofus when all you can think about is his dog breath? At its worst, the ad hominem attack seeks to utterly destroy the good name and character of an argument’s proponent, rendering him beyond belief, beyond credibility, and beyond trust. In the end, just the mention of the object of this insidious fallacy evokes disgust. Examples:

Those Masons believe in a generic God, so they can’t be Christians.

The Masons are controlling the world.

By respecting all sincerely held religious beliefs, Masons are destroying religion.

Masonry is a cult.

Reductio Ad Absurdum: Reduction to the ridiculous. This fallacy permits the speaker to

Ignorantio Elenchi:
Literally, “ignorance of the rebuttal,” the irrelevant conclusion or “Red Herring.”
“What are you doing stopping me, a law-abiding citizen, for speeding, when you should be out chasing rapists and murderers and drug dealers?”
This is the deliberate attempt to change the subject of the present argument. The fun part of the red herring argument is that it invites reductio ad absurdum in response.

ridicule the opponent’s argument by likening his or her position to something absurd. Freemasons

hear their Fraternity mocked with ridiculous depictions of ritual. John Ankerberg says that the Masonic apron means cooking classes are being held in our “secret” Lodges. This fallacy is the life blood of late-night comedians.

Argumentum Ad Ignorantium: Literally, “argument from ignorance.” This fallacy appeals to lack of evidence to prove a point. “Ghosts must exist because no one has proven that they don’t.” More commonly today one hears: “How do we know what’s in the bill. No one has read it. Since we don’t know what in the bill, there’s got to be something in there that (a) raises my taxes (b) takes my freedom away (c) is corrupt or (d) all of the above.” The obvious antidote to this fallacy is to exercise the intellectual fortitude it takes to read the bill. Logically, your ignorance of something justifies no inference that something evil is going on. For example:

Masons must be doing bad things in their secret Lodges because they won’t tell us what they’re doing in there.

How do we know that Grand Lodge won’t publish the ritual?

There’s something they’re not telling us, so they must be wrong.

Dictio Simpliciter: The unqualified statement, the over simplification, the narrow view,

Argumentum Ad Traditio:
the appeal to tradition.
If it ain’t broke, don’t fix it.

the hasty generalization, or “jumping to conclusions.” In February of 2010, a letter to the
Continued on page 11.

Leadership And Its Worth To Masons

Worshipful Robbie L. Robinson

You all know the importance of the ritual. There is no question in my mind that the more polished the ritual, the better the impression we leave with the candidate. (In fact, the more we inspire our Brethren at our meetings to improve themselves in Masonry.)

Despite all of our efforts, in too many Lodges we find that our Masters have not received the training that would help them provide the kind of leadership that inspires the Brethren, creates enthusiasm, and moves the Lodge forward.

Simply hoping a Brother will absorb what he needs to know, does not cut it.

The well-trained Master observes the old wisdom of measuring twice and cutting once, and spending far more time sharpening the saw than actually doing the sawing. By this, I mean he takes the time to prepare, to anticipate the unexpected, and to have in place contingency plans. All too often, this is not the case. How many times have you been in Lodge when the hour was fast approaching for the meeting to begin and watched the Worshipful Master or Senior Warden still trying to line up Brethren to fill certain stations or positions? How many times have you seen the meeting open with the chairs filled by Masons with little experience and often no preparation? How many times have you seen candidates improperly prepared?

As for providing leadership and inspiring

the Brethren, how many times have you seen Brethren sit silently and pretend not to hear the Warden or Master's plea for assistance. Sometimes, it almost comes down to begging a Brother on the sidelines to do something. This is what happens in Lodges where there is a leadership gap – maybe the Worshipful Master nor the Past Masters are working closely enough together, or neither is doing enough to develop the next generation of Masonic leaders.

This was not the case in the past, when many of the Masons who became Worshipful Masters were men of reputation in the community. They commanded the respect of the Brethren and were able to enlist their support on behalf of the Lodge. The ritual was taken very seriously, the Lodge was full, the meetings and activities well attended, and there was an eagerness to participate in all aspects of the work of the Lodge.

We are still attracting quality men to our ranks, but we need to pay more attention to mentoring these men. They need to be encouraged and trained. If we fail to do so, many of them will drift away. We will have Brethren to turn to when a Chair is vacant or a position needs to be filled.

Inside the Lodge, the Brethren take their cue from the Master. If he is sharp, they will be sharp. If he sets high standards and expects more from the Brethren, they will rise to the occasion.

As Masonic leaders in the districts, we must pay more attention to proficiency – not only effectiveness in the ritual, but proficiency in serving as Worshipful Master. Thus, while we should continue to encourage every candidate to return the catechisms, we should be equally zealous in promoting leadership training, so our Worshipful Masters have all of the tools they need to be effective in the East.

The Worshipful Master is supposed to set the Craft to work and give them good and wholesome guidance plus instruction. This can scarcely be done when the Worshipful Master lacks the imagination and vision to do

The well-trained Master observes the old wisdom of measuring twice and cutting once, and spending far more time sharpening the saw than actually doing the sawing. By this, I mean he takes the time to prepare, to anticipate the unexpected, and to have in place contingency plans.

so, has little experience outside his own Lodge, and has no handle on what he needs to do to make each meeting a rich and meaningful experience for the Brethren.

Our challenge, therefore, is to work with the Grand Lodge Committee on Masonic Education to improve our officer training, so

Continued on page 11.

Leadership

Continued from page 10.

each Lodge has a five-year strategic plan, so all of the Lodge officers are working together with common goals, and that serious efforts are being made to revive interest and increase attendance at Lodge functions.

If we pay attention to grooming our Lodge officers, we will also increase the number of Brethren who are excited and engaged in their Lodge. This in turn will lead to Lodges that are healthy and growing.

There are three key points to take away from these remarks. First, we need to pay serious attention to when we nominate for the position of Junior Deacon. If we have a weak link here, the Lodge will be weak for years to come. Second, we need to nurture our new officers on their path toward the East.

Simply hoping a Brother will absorb what he needs to know, does not cut it. However, if we give him the proper instructions along the way, work on his weaknesses, and help him build upon his strengths, the Lodge will have strong leadership. Third, and finally, we need to pay attention to image and demeanor. Inside the Lodge, the Brethren take their cue from the Master. If he is sharp, they will be sharp. If he sets high standards and expects more from the Brethren, they will rise to the occasion. This demeanor is equally important outside the Lodge. We are ambassadors of Freemasonry, and those we meet and interact with often will form their opinion of our institution by our behavior.

In sum, we have a responsibility to our Craft and can go a long way to keeping it healthy, if we simply live up to its high principles and take the time to teach the new Mason what our Fraternity is all about. 🙏

A DEO Presentation Program Paper

Let Us Reason Together *Continues*

Continued from page 9.

Editor of The Roanoke Times and World News proclaimed both the end and non-existence of climate change because the writer had two feet of snow in his back yard. He missed the news that snow was being trucked into the Canadian Rockies for Olympic skiers. Regardless of one's position on climate change, neither a single blizzard nor a January thaw ends nor extends a climatic trend. Examples:

If the Masons were a benevolent organization, they wouldn't have let that [fill in the blank] be a member.

"Joe Blow is a lecherous philanderer. Joe Blow is a Shriner. Therefore, all Shriners are philanderers"

Argumentum Ad Traditio: the appeal to tradition. If it ain't broke, don't fix it. This fallacy is a staple of Masonic debate. It forecloses consideration of drawbacks in current policy, ways to improve the status quo, and the inevitable changes in circumstances that occur with the passage of time. So how's that proposal to raise the dues going? Notoriously, "We've always done it that way" stifles innovation and perpetuates questionable policy. To some, the Sun still revolves around the Earth because, well, it always has.

Post Hoc Ergo Propter Hoc: "After that, therefore because of that." This argument perpetuates superstition. "My IRA collapsed the

day after I walked under a ladder." This fallacy is used all too often to excuse bad behavior. "My spouse became dull, obese, and boring, so I naturally turned elsewhere for companionship." "I do drugs because the people I hang out with do." See also "Ignorantio Elenchi."

Ignorantio Elenchi: Literally, "ignorance of the rebuttal," the irrelevant conclusion or "Red Herring." "What are you doing stopping me, a law-abiding citizen, for speeding, when you should be out chasing rapists and murderers and drug dealers?" This is the deliberate attempt to change the subject of the present argument. The fun part of the red herring argument is that it invites reductio ad absurdum in response. So we should allow otherwise law-abiding citizens to drive whatever speeds they want? Now, there's a slippery slope. And that's really scary.

In the end, knowledge and intelligent use of the language arts will not result in universal agreement. However, recognition of logical fallacies dressed up in the fancy robes of Rhetoric can vastly enhance your understanding of your community, your vocation, and issues you confront as a loyal member of your Lodge. Familiarity with Logic will arm you against deception and misleading diversion and misdirection from the real issues you confront as a family member, as a citizen, and as a Freemason. 🙏

Education

"An education isn't how much you have committed to memory, or even how much you know. It's being able to differentiate between what you know and what you don't."

Anatole France

The Freemason Network Team
<http://www.FreemasonNetwork.org>

Ways to Mentor a Brother

Worshipful Joe W. Murphy

Freemasonry prides itself on being an organization that is focused on building relationships. We keep up with the times and are not shy about utilizing the Internet and social networking tools, but first and foremost, we specialize in face-to-face personal interaction. Thus, we teach the catechism “mouth to ear,” and we work hard to turn the candidate into a Brother and to turn fellowship into friendship.

Indeed, the most important characteristic of a Mentor is to serve as a role model, a living example of what Freemasonry is all about.

Each candidate has a coach, who generally tries not only to teach the catechism of the three degrees, but also to talk with the candidate about Freemasonry, to answer his questions, to

begin to develop his understanding of Masonic history and philosophy, and to inform him about Masonic traditions and protocol.

As we progress in Freemasonry, we may try to learn more of the ritual. Perhaps we want to learn the lectures, or to qualify for a Warden’s certificate. Again, we have a coach who teaches us, but these sessions often go beyond just learning the words, to discussing their meaning, and talking more about Freemasonry in general.

The key point is that these Masonic coaches also serve as Mentors.

In Lodge, we also have speakers on various Masonic topics, and we may read books on Freemasonry on our own or as part of a book discussion group. These learning experiences may stimulate us to learn even more, and we may seek to converse in greater detail with one of these Masonic speakers, with a book discussion group leader, or with another experienced Mason. Again, these Masons also serve as Mentors.

And finally, we may be approached by, or ourselves approach, a Mason, we know and respect, and begin a mentoring relationship

with that Brother.

This article is more about the process of mentoring than about the substance of mentoring. With respect to the latter, there are many publications that provide us with the material we need to teach a younger Mason. There is information about Masonic symbolism and Masonic behavior and protocol. There is much

The key point is that these Masonic coaches also serve as Mentors.

to be found about teaching the new Mason about the Fraternity and about training the new officer on his responsibilities, but there is much less available on how to be a Mentor.

We already know that a Mentor serves as a teacher, coach, advisor, and faithful friend,

Continued on page 13.

Why I Am a Mason

A new addition to the Grand Lodge website is “Why I Am A Mason” [click on Membership (right hand side of the main page) then click on “Why I Am A Mason” and select the story that interests you] telling why we joined the Oldest Fraternity in the world.

Or pass this link along to a friend who has shown interest in our Fraternity:

http://www.grandlodgeofvirginia.org/membership/Why_Im_A_Mason.htm

Why did you become a Mason? Send your story to the Grand Lodge office at: grandsecretary@grandlodgeofvirginia.org with the subject WHY. Ladies, what is your point of view as to the impact on your husband since he became a Mason? Email us at grandsecretary@glova.org with the subject WHY. ♀



QR Code to Grand Lodge of Virginia Website
“Why I Am a Mason”

Ways to Mentor a Brother

Continued

Continued from page 12.

but a Mentor does not have to be the catechism coach, the book discussion leader, or a Masonic speaker. Whoever he is, however, he must be able to expand a Brother's knowledge of the ritual, and of the allegorical and symbolic meanings in Freemasonry. He also must be able to teach and explain the history of Masonry.

In addition, an effective Mentor must understand how confusing Freemasonry may be to a new Brother, and be patient. He should

We already know that a Mentor serves as a teacher, coach, advisor, and faithful friend, but a Mentor does not have to be the catechism coach, the book discussion leader, or a Masonic speaker.

guide a Brother in his progress through the degrees, and help ensure that the Brother is prepared to receive each degree. He should accompany the new Brother to any called communications he is eligible to attend and provide answers or explanations to any question the new Brother may have after the degree conferral – this will be of great value to the Brother in his efforts to learn the catechisms. He should instruct the Brother about the role of the Worshipful Master in the functioning of the Lodge, and the role played by the other officers.

In the process, he will get to know the Brother better and be able to guide him to seek

additional responsibilities in Lodge. If a new Brother does not find a function within the Lodge within a couple of years, he is likely to drift away. But it is also necessary to find him a job that is within his comfort level, that coincides with his interests and abilities, and that fits within the time he has available after dealing with family and business responsibilities.

However, mentoring a Brother involves even more than this. Indeed, the most important characteristic of a Mentor is to serve as a role model, a living example of what Freemasonry is all about. What really makes us Master Masons is not memorizing ritual or acquiring Masonic book learning. Rather, it is attained by internalizing and adopting a Masonic way of life, so we are faithful to the obligations we have taken on during these degrees.

Thus, the Mentor must always behave in a proper Masonic fashion. This means supporting and encouraging rather than criticizing a Brother Mason. It means showing courtesy and respect for mankind. It means dealing fairly and honestly in all transactions. It is by demonstrating that you live by Masonic obligations and that you practice the four Masonic principles; that you will make your greatest impression on those you are mentoring. This is because the best way of teaching is leading by example; our actions really do speak louder than our words.

Ultimately, as a Mentor, you will introduce those you are mentoring to other Masons to whom you feel they will be attracted. As a result, you will not only help your Mentee to meet other Masons, but also help him develop additional friends.

Assignment as a Mentor to a new Brother is an honor each of us as Masons should be

proud to accept.

If you are able to serve as a Mentor and meet these responsibilities, three things are going to happen. First, by sharing the teachings you have received you will be taking a rough ashlar and helping to smooth the edges. Second,

Each candidate has a coach, who teach[es] the catechism, talk[s] about Freemasonry, to begin to develop his understanding of Masonic history and philosophy, and about Masonic traditions and protocol.

by sharing your time, you will greatly increase the chances that the new Mason will become an active Mason and a contributing member of the Lodge, and third, you will have made a lifetime friend. In sum, the effort you will expend in being a Mentor will be well worth the effort to the Fraternity and will pay you substantial Masonic wages.

NOTE: Mentors may wish to consult the booklet "Mentoring a New Brother," available on the Grand Lodge Virginia website. 📖

<http://www.grandlodgeofvirginia.org/education/publications/index.htm>

Committee on Masonic Education

Who Are The Widows Sons? Who Are The Knights of the Sword?

Right Worshipful Moring E. Gravitt

The Widows Sons Masonic Riders Association is an international organization of motorcycle enthusiasts. Membership is open to all Master Masons who enjoy motorcycling and have a desire to ride and associate with a positive group of community minded riders. The Widows Sons, a young organization, represents over forty-four states and seven countries. At over 5,000 members worldwide. It is the largest Masonic Riders Association in the world. Although many Widows Sons members are affiliated with other Masonic bodies, it is and always will be a Blue Lodge primary support organization.

Since establishing its public image, they have been able to positively impact Masonic membership. Virginia was among the first Widows Sons chapters to incorporate non-Masons into its membership. The result was to add nineteen new Masons to surrounding Lodges in just over three years.

The Knights of the Sword is one of the newest chapters added to the Widows Sons in 2011 and the first chapter in the western region of the state located in Covington. The Knights of the Sword President, James “Bubby” Ward is excited to be one of four founding members of this Chapter and is always looking for new candidates to become members of such a great organization.

Anyone interested in becoming a member of The Knights of the Sword or another Chapter of the Widows Sons please contact Brother Ward at 540-962-1366 or Widows Sons President, Brother Wally Maybery at wmaybery@verizon.net

President, Brother James “Bubby” Ward
Vice President, Brother Timmy Morgan
Treasurer, Brother Gale Reed
Secretary, Brother Jim Kern



L-R: Brother Ray Hood-Knights of the East, Brother Tim Gilbert-Naphtali Tribe, Brother James Ward-Knights of the Sword-President, Brother Wally Maybery-State President/ Knights of Solomon, Brother John Pawlowski-Past State President/Grand Chapter, Brother T. J. Young-State Vice President/Lions Tribe Chapter President, Brother Harold Chadsey-State Secretary/Bull Run, Brother Andrew Waters-Grand Chapter-President, and Brother Jim Glovier-Boaz Brothers-President.



This was the Virginia Widows Sons Masonic Riders Association Memorial Wreath at the Virginia War Memorial. We participate in the wreath laying every year. L-R: Wor. Randy Kendall and Bro. Tommy Holloway.

Summary of Resolutions Presented at 2012 Grand Annual Communication

RESOLUTION NO. 12-01 – ADOPTED

This resolution would change Section 2.05(a) of the Methodical Digest to amend when a Lodge of Sorrow can be opened and closed.

RESOLUTION NO. 12-02 – ADOPTED

This resolution would change Section 2.19 of the Methodical Digest to change the amount of Grand Lodge assessment for the Masonic Home of Virginia from \$3.00 to \$10.00 for each member for which the Lodge is liable for Grand Lodge dues.

RESOLUTION NO. 12-03 – REJECTED

This resolution would change Section 2.59 of the Methodical Digest to amend how the reading of the minutes of a Lodge communication is handled.

RESOLUTION NO. 12-04 – REJECTED

This resolution would change Section 2.95 of the Methodical Digest to amend how a petition is handled in order to allow time for a criminal background check on a petitioner to be performed and reported on back to the Lodge.

RESOLUTION NO. 12-05 – WITHDRAWN

This resolution would change Section 2.86 of the Methodical Digest to amend the amount of fees to be collected by the Lodge from a petitioner to include the cost of a criminal background check.

RESOLUTION NO. 12-06 – WITHDRAWN

This resolution would change Section 2.94 of the Methodical Digest to amend the information contained on a petition to contain a statement of consent by the candidate to have a criminal background investigation performed and the signature of the candidate on the petition shall be deemed to be his consent.

RESOLUTION NO. 12-07 – WITHDRAWN

This resolution would change Section 2.96 of the Methodical Digest to amend when the fee for the criminal background check is to be collected by the Lodge and that it will not be returned to the petitioner, if he is rejected.

RESOLUTION NO. 12-08 – ADOPTED

This resolution would change Section 2.147 of the Methodical Digest to amend what constitutes personal contact with a delinquent Brother prior to citation.

RESOLUTION NO. 12-09 – REJECTED

This resolution would change the Standing Resolution adopted February 9, 1993 of the Methodical Digest to institutionalize the display of our Nation's Flag in stated communications and reciting the Pledge of Allegiance.

LIKE ANSWERS RETURNED

by Sam Welty



"He's only talking about the people I like and agree with, right? . . . isn't he?"

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2012 Grand Annual



M.:W.: Ellison reflects for a moment at the altar prior to opening Grand Lodge.



R. W. Lambros G. Deligan thanking M.:W.: Ellison on receiving the John Blair, Jr. Award.



Wor. Thomas E. Gilliam, Jr. opens Grand Lodge.



L-R: R. W. James E. Litten (Grand Senior Deacon), M.:W.: Ellison, R. W. Vernon S. Cook (Grand Junior Deacon) escort the Grand Master to the Grand East.



M.:W.: Ellison presents representatives of Norfolk No. 1, Worshipful Howard B. Cohen recognition (posthumously) for his generosity and love of the Craft by purchasing eleven LMIPs during his lifetime.



The President of the Widows Sons of Virginia, Masonic Riders Association, presents M.:W.: Ellison his vest and made him an honorary member.

Communication



M.:W.: Ellison addressing the Grand Annual Communication.



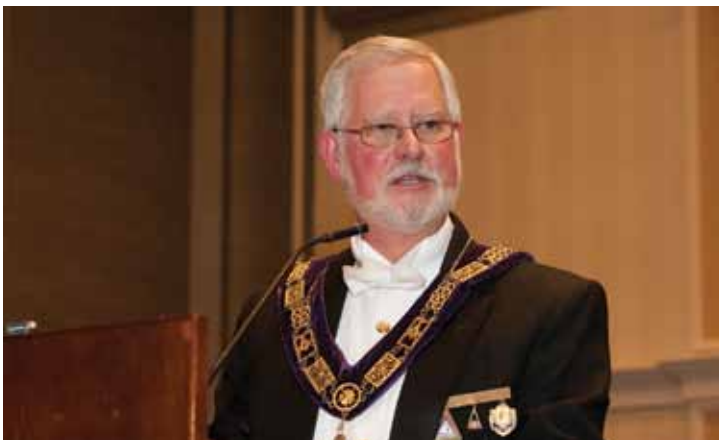
National Sojourners present the colors at the Grand Annual Communication.



M.:W.: G. Bernard Dungan, Jr. thanking M.:W.: Ellison after receiving the George Washington Distinguished Service Medal.



R. W. Walter W. Young thanking M.:W.: Ellison for the John Blair, Jr. Award.



M.:W.: Campbell speaking to the Grand Annual Communication after being installed as Grand Master of Masons in Virginia 2012-13.



The Grand Lodge of Virginia's Grand Line for 2012-2013.

Summary – Grand Lodge – 2012

HILTON RICHMOND HOTEL & SPA, 12042 WEST BROAD STREET RICHMOND, VIRGINIA NOVEMBER 6 - 7, 2012

Most Worshipful William Talbott Ellison, Jr., Grand Master greeted the Brethren and distinguished guests.

OFFICERS GRAND LODGE, A.F. & A.M., OF VIRGINIA 2011 - 2012

MOST WORSHIPFUL WILLIAM TALBOTT ELLISON, JR.	<i>Grand Master</i>
RIGHT WORSHIPFUL LOUIS KERFORD CAMPBELL	<i>Deputy Grand Master</i>
RIGHT WORSHIPFUL WAYNE SAWYER FLORA	<i>Grand Senior Warden</i>
RIGHT WORSHIPFUL REESE EDWARD CARROLL, JR.	<i>Grand Junior Warden</i>
MOST WORSHIPFUL JOHN MASON CHAMBLISS, JR.	<i>Grand Treasurer</i>
MOST WORSHIPFUL ALAN WAYNE ADKINS	<i>Grand Secretary</i>
RIGHT WORSHIPFUL JAMES EDWARD LITTEN	<i>Grand Senior Deacon</i>
RIGHT WORSHIPFUL VERNON STUART COOK	<i>Grand Junior Deacon</i>
RIGHT WORSHIPFUL JOHN KIRBY CRAFT	<i>Administrative Assistant to the Grand Master</i>
RIGHT WORSHIPFUL JACK KENT PURVIS	<i>Grand Marshal</i>
RIGHT WORSHIPFUL LONNIE LEE GODFREY	<i>Grand Chaplain</i>
RIGHT WORSHIPFUL HOEN McGUIRE EDWARDS, JR.	<i>Grand Lecturer</i>
RIGHT WORSHIPFUL WALTER WINCHELL YOUNG	<i>Grand Provost</i>
RIGHT WORSHIPFUL SAMUEL EMMITT DUNN	<i>Grand Pursuivant</i>
RIGHT WORSHIPFUL PAUL WESLEY PENNYBACKER	<i>Grand Purveyor</i>
RIGHT WORSHIPFUL DONALD ELLIS STREHLE	<i>Grand Senior Steward</i>
RIGHT WORSHIPFUL HOBERT McKINLEY BOWERS	<i>Grand Junior Steward</i>
WORSHIPFUL FRANCIS REED BROWN	<i>Grand Organist</i>
WORSHIPFUL SAMUEL MOSELEY JONES	<i>Grand Physician</i>
RIGHT WORSHIPFUL EMORY HUGHES MERRYMAN, JR.	<i>Grand Tiler</i>

OFFICERS EMERITUS

RIGHT WORSHIPFUL EDWARD CLEVELAND BARDEN, JR.	<i>Deputy Grand Secretary</i>
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The Grand Master proceeded to open the 234th Grand Annual Communication of the Grand Lodge of Virginia.

Tuesday morning's session included the ADDRESS TO GRAND LODGE of Most Worshipful William Talbott Ellison, Jr., as well as a memorial service conducted by Most Worshipful Charles Franklin Shuler, P.G.M.

James Noah Hillman Awards and Seymour Jonas Levy Awards will be presented to those Lodges that qualified by the District Deputy Grand Masters when they officially visit the Lodges during 2013, if the awards are available.

The Perfect Ashlar Award was presented to Brother Richard David Wright, a member of Andrew Jackson Lodge No. 120.

John Blair, Jr. Awards were presented on Tuesday afternoon to Right Worshipful Lambos George Deligan of Metropolitan Lodge No. 11 and Right Worshipful Walter Winchell Young of Midlothian Lodge No. 211. The George Washington Distinguished Service Medal was also presented to Most Worshipful George Bernard Dungan, Jr. of Westmoreland Lodge No. 212 and Brother James Conway Rees, IV of Alexandria-Washington Lodge No. 22.

The Reid James Simmons Award for Ritualistic Excellence was presented to Right Worshipful Edward Titus Conner of Piedmont Lodge No. 152.

The Grand Master recognized those Lodges and individuals who qualified for the G. Hunter Jones, Jr. Charity Award.

The Grand Master's Award of Excellence for the Outstanding Sponsoring Body of a Virginia Chapter of the International Order of DeMolay was presented to Occoquan Lodge No. 310 by Right Worshipful Michael Earl Williams, Executive Officer in Virginia. Brother Howard Kenneth Smith, on behalf of the Virginia DeMolay Foundation, also presented the Odie R. Howell Leadership Award for individual support of the Virginia DeMolay Foundation to Worshipful Wayne Alfred Robison, Sr.

During Tuesday afternoon's session, Most Worshipful Brother Ellison recognized his distinguished guests as well as the Past Grand Masters of Masons in Virginia. The Report of the Board of Governors of the Masonic Home of Virginia was presented and approved. Committee meetings were held at 3:30 P.M., and a banquet for the delegates and distinguished guests was held on Tuesday evening at 6:30 P.M.

The Grand Master called the Craft from Refreshment to Labor at 8:00 A.M. on Wednesday morning, November 7, 2012.

234th Grand Annual Communication

Wednesday's agenda included a report from the Committee on Foreign Correspondence, which submitted the following resolution: "Be it resolved that the Most Worshipful Grand Lodge, A.F. & A.M. of the Commonwealth of Virginia, shall extend fraternal recognition to the Grand Lodge of Albania, the Regular Grand Lodge of Tahiti and Archipelagoes, and the Most Worshipful Prince Hall Grand Lodge of Alaska." This resolution was adopted.

The booklet of Committee Reports was adopted as printed. The report of the Finance Committee was given and the budget for 2013 was presented and approved. The Report of the Past Grand Masters was presented by Most Worshipful Charles Franklin Shuler and adopted. Resolutions 12-01 through 12-09 were acted upon with the results as listed elsewhere in this summary. Most Worshipful James Dean Cole conducted the election of Grand Lodge Officers with the following results:

OFFICERS GRAND LODGE, A.F. & A.M., OF VIRGINIA 2012 - 2013

MOST WORSHIPFUL LOUIS KERFORD CAMPBELL	<i>Grand Master</i>
RIGHT WORSHIPFUL WAYNE SAWYER FLORA	<i>Deputy Grand Master</i>
RIGHT WORSHIPFUL REESE EDWARD CARROLL, JR.	<i>Grand Senior Warden</i>
RIGHT WORSHIPFUL JAMES EDWARD LITTEN	<i>Grand Junior Warden</i>
MOST WORSHIPFUL JOHN MASON CHAMBLISS, JR.	<i>Grand Treasurer</i>
MOST WORSHIPFUL ALAN WAYNE ADKINS	<i>Grand Secretary</i>
RIGHT WORSHIPFUL VERNON STUART COOK	<i>Grand Senior Deacon</i>
RIGHT WORSHIPFUL GARY WALLACE TAYLOR	<i>Grand Junior Deacon</i>
RIGHT WORSHIPFUL ARTHUR LEE PENDLETON	<i>Administrative Assistant to the Grand Master</i>
WORSHIPFUL DENNIS NORWOOD HARRIS	<i>Grand Marshal</i>
RIGHT WORSHIPFUL MELVIN LINWOOD CROWDER	<i>Associate Grand Marshal</i>
WORSHIPFUL MORRIS ARRON BENNETT	<i>Grand Chaplain</i>
RIGHT WORSHIPFUL HOEN McGUIRE EDWARDS, JR.	<i>Grand Lecturer</i>
RIGHT WORSHIPFUL JONATHAN MARK MILLS	<i>Grand Provost</i>
WORSHIPFUL JESSE CHIEH-HSI CHOU	<i>Grand Pursuivant</i>
RIGHT WORSHIPFUL LEONARD ANTHONY ROWE	<i>Grand Purveyor</i>
WORSHIPFUL JOSEPH MASON ELICERIO	<i>Grand Senior Steward</i>
RIGHT WORSHIPFUL EMMETT MOSELEY PATE, JR.	<i>Grand Junior Steward</i>
WORSHIPFUL FRANCIS REED BROWN	<i>Grand Organist</i>
WORSHIPFUL SAMUEL MOSELEY JONES	<i>Grand Physician</i>
WORSHIPFUL GERALD DEAN JENKINS	<i>Grand Tiler</i>

OFFICERS EMERITUS

RIGHT WORSHIPFUL EDWARD CLEVELAND BARDEN, JR.	<i>Deputy Grand Secretary, Emeritus</i>
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The newly elected Grand Master, Most Worshipful Louis Kerford Campbell., announced his appointments to the Board of Governors of the Masonic Home of Virginia for a three-year term. They are Right Worshipful James Winfield Golladay, Jr., Worshipful Samuel Moseley Jones, and Right Worshipful Leonard Anthony Rowe.

The Committee on Credentials gave its report. There were 267 Lodges represented with 1,082 registered by the Committee.

A motion was entertained and passed to pay the bills of this Grand Lodge.

At the conclusion of all business, the Grand Lodge of Virginia was closed in Ample Form until the Friday preceding the second Monday in November 2013 unless sooner convened in emergent or special communication at the will and pleasure of the Most Worshipful Grand Master.

The Installation of District Deputy Grand Masters and Grand Lodge Officers was held at 4:30 P.M. in the ballroom of the Hilton Richmond Hotel & Spa. The newly elected Grand Master, Most Worshipful Louis Kerford Campbell gave an address outlining his goals for the coming year. ♣

Respectfully submitted,



Alan W. Adkins, Grand Secretary

Ask Hiram

ERRATA:

In the previous issue of the Masonic Herald, Hiram mistakenly advised Lodge members, in a situation where no black cubes were available in the ballot box, to cast a white ballot or pretend to cast a ballot.

Several learned Brethren have pointed out that, as pointed out later in the article, every member must ballot and in the situation described the proper recourse for the Brother who finds that no black cubes are available is to state to the WM: "I am not able to cast a ballot." This does not disclose the way the member intends to ballot. Hiram regrets the misleading message previously provided.

Resolution Number 2 allows for an increase of \$7. The first sentence currently states "effective January 1, 2012. ..." When does the new increase become effective?

ANSWER: The increase becomes effective January 1, 2015, payable January 2016 with the 2015 Annual Return.

Can a Lodge of Masons introduce additional prerequisites to Masonic membership other than those found in the Constitutions of Freemasonry? As an example: Could the requirement to be a firefighter, police officer, or an alumnus of a particular educational institution be made a prerequisite?

ANSWER: The answer is an emphatic NO; a requirement of the kind suggested above for Lodge membership cannot be made a prerequisite.

Can pictures be taken and published of the Bible on the altar with the Square and Compasses set for any of the degrees?

ANSWER: It goes without saying that no pictures should be taken during degree work but Hiram suspects that the learned Brother already knows this and is asking about simply taking a picture of the Square and Compasses on top of the *Bible*. As renditions of this are already published in the *Manual of Work*, there should not be a problem with taking such a photo and publishing it.

Can a Candidate (non-Master Mason) receive instructions in the degrees, i.e. attend Lodge practice, district classes, area ritual schools, etc. and be taught the degree (floor) work? Can a Candidate participate in the conferring of a degree? As an example: If a Lodge on the first or second degree is opened to confer a degree on

a Candidate, can another Entered Apprentice or Fellowcraft participate in the degree by filling any position such as Warden, Deacon, Steward, Marshal, Secretary, Treasurer, etc.? I have been told no, only Master Masons can confer a degree. Candidates can only attend and sit on the sidelines. What does Hiram say?

ANSWER: Hiram is unable to find anything in writing that would prohibit a Candidate from participating in degree work, as outlined by the Brother. Many Lodges actively encourage their Candidates to participate in classes and are invited to take on parts during such practices. The Methodical Digest is silent on this particular topic and, having consulted with other distinguished learned Brethren, Hiram concludes that, if a Candidate shows the skill and aptitude to learn a part, he should be allowed to participate. This would only strengthen his learning of the catechism. The Grand Lodge publication, *Mentoring a New Brother*, includes the question: "Why do some Brethren become actively involved in Freemasonry and some never step foot back in the Lodge?" The answer includes: Brethren want to be involved in Lodge activities. Provide them some meaningful opportunity to serve. Assign them to an active committee. Assign them a role in one of the degrees, or anything else, just get them involved as soon as possible. Of course, the decision must be left to the Master of the Lodge whether or not to include another Candidate in the conferring of a degree.

The Master scheduled a called communication for work in the degrees, everyone is at the Lodge but the candidate does not show up, what do you do? Does everyone just go home or must the Lodge be opened and closed on the degree it was called for? The digest does not give an exact number of days that advanced notice is to be given for a called communication, it just says timely or "accustomed to receive" and says nothing about canceling a called communication

ANSWER: There are several possible ways to resolve situations such as this: In the first case, where the candidate does not show up, a Lodge must be opened on the degree that was called and then immediately closed. If enough advance warning was received, Lodge members can be notified of a cancellation in "the manner in which they are accustomed to receive it," (i.e., bulletin, telephone tree, newspaper notice, email, etc.).

In a case where there was no lecturer, the Lodge can be called to refreshment, and reconvened at a time when a lecturer is available. As the Brother already knows, one can only call from labor to refreshment in the Master Mason degree when working in a lesser degree. 🍷

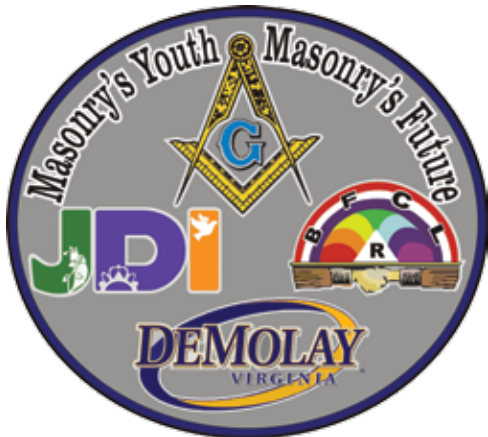
2013 Virginia Masonic Membership Directory

We have entrusted Harris Connect, a company with a reputation of integrity and many years of experience in the industry, with the task of compiling our Grand Lodge of Virginia Member Album. The purpose of this Directory is to raise funds for the Masonic Home Outreach Program.



It has been six years since the last time our Membership Directory was produced. The 2013 edition will be larger, slicker, in color, and with more pictures and information. Each Mason will have a chance to supplement their listing with information other than what the Grand Lodge of Virginia maintains in its membership database.

Grand Lodge of Virginia is working with Harris Connect to produce a Member Album publication scheduled for release in July 2013. Over the next several months, you may receive postcards, e-mails, or phone calls from Harris asking for updated contact information. We would appreciate your cooperation in updating your contact information. All updates are returned to the Grand Lodge so that our database remains current. Harris Connect is only collecting information for purposes of the publication. Your information will not be released to any third parties. You decide whether or not your personal information is published — make your wishes clear to the representative with whom you speak. It is a great way to stay connected to the Grand Lodge of Virginia community!



Masons Capturing Great Moments

Right Worshipful Moring E. Gravitt

The Virginia Masonic Herald Publications Board will announce the winning pictures of Masons Capturing Grand Moments in the next Herald (Spring, est. April). The contest will determine the best photos taken by Masons in Virginia.

Masons are asked to continue sharing their favorite shots with the Herald. The two principal categories are Masonic and non-Masonic. These can include portraits, landscapes, snapshots, family, fun events, Masonic gatherings, everyday items and items of interest. If it catches your eye it is worth sharing, snap a picture. These photos should be under the banner of **Masons Capturing Great Moments**. Send us some great shots of things, happenings, or people in Virginia. Masonic items from outside the Commonwealth will be equally considered.

Photos will be accepted in electronic form only. These should be in JPG format and not larger than 2 MB. The Virginia Masonic Herald Publications Board reserves the right to use any photo submitted for Masonic publication (The Herald, Grand Lodge of Virginia website, etc.) without compensation to the photographer. Proper credit will be given where appropriate. All rights, not specifically outlined here, remain the sole property of the photographer.

Send Photos to: vmheditor@gmail.com and put **Masons Capturing Great Moments** in the subject line of the email. Send only one (1) photo per e-mail. You may enter six (6) photos per year. With each photo, send a detailed description of the subject, when and where taken, and the reason for the picture, listing the photographer's name, Lodge number, and camera used. Detailed stories accompanying the photo are encouraged. These pictures and stories may be made into an article in the printed version of the Herald.

An ad-hoc committee from the Herald Board will preview these photos. Selected photos will be published in the monthly web supplement of the Masonic Herald.

The Masonic Herald Publications Board is fortunate to have some excellent photographers on the staff. Two of these Brethren are professionals and will serve as judges for the contest. There will be several categories to include, landscape, portrait, and snapshot. Each group will have a first, second, and third place chosen. There will also be an overall Best in Show chosen.



Key stone with Square and Compasses

Area Masonic Ritual Schools – 2013



NAME	LOCATION	DATE(S)	DISTRICT(S)
Melvin Eugene Huff	Salem	Jan. 26	22A, 22B, 24
Ira Curtis Hudson	Chincoteague	Feb. 16	12
Wickham/Smith	Millboro	Feb. 23	20, 23
William Dean Conner	Appomattox	Feb. 23	26, 27
Fred D. Bowman	Woodstock	Mar. 9	3, 5, 6
Kenneth O. Shelton	Lovettsville	Mar. 9	2
C.A. Whitted	Scottsville	Mar. 16	17, 18
George Robert Marshall	Keysville	Mar. 16	26, 27
Charles Eldon Fulgham	Windsor	Mar. 18-19	31, 32
Charles A. Sinclair, Jr.	Fairfax	Mar. 22-23	4
Richard E. Loving	Culpeper	Mar. 23	7, 10
Boitnott/Myers/41st District	Pembroke	Mar. 25-27	40, 41
Campbell Area School	Rustburg	Mar. 25-28	21, 24, 25, 26, 37, 38
James Alfred Butts, Jr.	South Hill	Mar. 30	28
Ben Clements/James McFarland	Martinsville	Apr. 1-4	22A, 22B, 24, 39
Willard D. Monk/45th District	Tazewell	Apr. 2-4	45
Robert R. Kennedy, Jr.	Waynesboro	Apr. 12-13	18, 19
C. Frank Hicks/36th District	Chesapeake	Apr. 13	36
James Henry Parkerson, Jr.	Virginia Beach	Apr. 15	56
James Bolling Myers	Midlothian	Apr. 24-25	16, 29
Showalter/40th District	Radford	Apr. 24-26	40, 41, 42
William Hiram Wood	Alexandria	May 4	1A, 1B, 54
E. Tyree Mountcastle	Williamsburg	May 6-8	57
Stewart Arthur Deem	Norfolk	May 11	35A, 35B
Harry C. Wallace	Wise	May 13-15	48, 49, 50
Dr. Walter A. Porter	Galax	May 21-23	43
Elmo J. "Bo" Norfleet	Portsmouth	June 12-13	33, 34
Robert Lewis Gibbs	Richmond	July 17-20	15A, 15B, 15C, 16
Leroy Leland Harris	Bedford	July 22-25	22, 24
Lewis Q. Moore	Abingdon	Aug. 20-22	44, 46, 47
C.S. Revell/B.D. Hudson	Hampton	Sept. 16-18	14A, 14B
L.N. Cridlin	Jonesville	Sept. 16, 17, 19	49, 50
Edward Page Henry	Hopewell	Sept. 23-25	16, 29
William Edward Ray, Sr.	Fairfax	Sept. 27-28	4, 7
Charles H. Rowell	Kinsale	Sept. 28	8, 9, 11
James Noah Hillman	Gate City	Oct. 8-10	48, 49, 50
Lon Norman Dooley	Lebanon	Oct. 14-16	46, 47
Starks/Baumgardner	Bland	Oct. 14-16	41, 42
O.B. Omohundro	Gordonsville	Oct. 26	7, 10
Charles T. "Bucky" Gilbert	Marion	Oct. 28-30	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 23-24	31, 32
Reid James Simmons Academy	Fork Union	July 28-31	Statewide

Note: Always verify the date(s) and location of any school you are planning to attend. E. Tyree Mountcastle School locations are Chickahominy, Yorktown, and Williamsburg Lodges.

Masonic Veterans

FIFTY-YEAR VETERANS

Bro. Theodore Scott Hiller
Wor. Troy Woody Brown
Bro. James Edward Dellinger
R.W. John Presley Brown
Bro. Charles Cubid Epperly
Wor. Joseph Pickett Johnson, Jr.
Bro. Harry Robert Deaton, Jr.
Wor. Winford Norris Simmons
Bro. Gary D. Meyers
Wor. Charles Chandler Ashby, Sr.
Bro. Clarence Waldo Taylor, Jr.
Bro. George Malcolm Belcher
Bro. Charlie Ray Johnson
Bro. Ivan Doughty Mapp, Jr.
Bro. Manuel Martin Lima, Jr.
Wor. Arthur Fred Pasley, Jr.
Wor. Samuel Arthur Merritt
Wor. Fred Franklin Bryant
Wor. Emmitt Cecil Fuller
Bro. Jerry David Baydush
Bro. Clark Gordon Merrill
Bro. Clyde Wayne Tysor
Bro. William D. Hobbs
Wor. Farley Whitt Bomar
Bro. Robert Clyde Prichard
Bro. George Earl Shepard
Bro. Emmett Arthur Hart

Williamsburg Lodge No. 6
Botetourt Lodge No. 7
Sandy Valley Lodge No. 17
Smithfield Union Lodge No. 18
Virginia May Lodge No. 38
Abingdon Lodge No. 48
Pleasants Lodge No. 63
Liberty Lodge No. 95
Crewe Lodge No. 123
Dinwiddie Lodge No. 136
Craighill Lodge No. 160
Williamson Road Lodge No. 163
Bayside Lodge No. 218
Bayside Lodge No. 218
Lynnhaven Lodge No. 220
Mouth Of Wilson Lodge No. 223
Accomack Lodge No. 243
Forest Lodge No. 245
Great Bridge Lodge No. 257
Corinthian Lodge No. 266
Virginia Beach Lodge No. 274
Churchland Lodge No. 276
Dryden Lodge No. 326
Thomas Jay Traylor Lodge No. 348
Henry Knox Field Lodge No. 349
Fort Hunt-Skidmore Daytime Lodge No. 353
Kilwinning Crosse Lodge No. 2237

SIXTY-YEAR VETERANS

Bro. Russell Hugh Van Brimer
Bro. Gerald Lee Morgan
Wor. Ennis Arnold Viereck, Jr.
Bro. Virgil Harrison Marshall
Bro. Frank Lee Leonard, Jr.
Bro. Chester Harrison Felton, Jr.
Bro. Burrell Ray Johnson
Bro. Paul Ward Robinette
Wor. Grayson Hampton Collins
Wor. Beverly Carlton Yowell
Bro. Paul J. King
Bro. Saul Henry Lowe
R.W. Ollie Wayne Kirkland
R.W. Rolo Turner Lassiter, Jr.
Bro. Ellis Henry Abrams
Wor. Robert Earl Carr, Sr.
Wor. Robert Earl Brittle
Bro. James Anderson Selph, Jr.
Bro. William Donald Wood
Bro. John Nile Langford
Bro. Solomon Papperman
Bro. Aubie Wilson Brunson
Bro. Edward Robert Leshner

Williamsburg Lodge No. 6
Oriental Lodge No. 20
Elmer Timberman Lodge No. 54
Widow's Sons' Lodge No. 60
Ruth Lodge No. 89
Portsmouth Lodge No. 100
Portsmouth Lodge No. 100
Portsmouth Lodge No. 100
Independence Lodge No. 129
Waddell Lodge No. 228
Castlewood Lodge No. 231
Churchland Lodge No. 276
Boykins Lodge No. 287
Boykins Lodge No. 287
Dupont Lodge No. 289
Central Lodge No. 300
Westhampton Lodge No. 302
Westhampton Lodge No. 302
Washington And Henry Lodge No. 344
Henry Knox Field Lodge No. 349
Henry Knox Field Lodge No. 349
Fort Hunt-Skidmore Daytime Lodge No. 353
Fort Hunt-Skidmore Daytime Lodge No. 353

Bearers Of Burden

II Chronicles 2:18 enumerates the bearers of burden at the building of King Solomon's Temple. Whoever translated that into the Masonic ritual as 70,000 Entered Apprentices was wide of the mark in understating the place an Entered Apprentice occupied among the Medieval Freemasons.

An Entered Apprentice might be not only a skillful stone squarer, but also an artistic carver of freestone to make mouldings, borders, ogees, ribs, volutes, and decorations of all kinds, or even a sculptor providing human and other figures to fill niches and other places in a cathedral. [H]e might be a practical engineer ...

He was simply less skilled than a Fellow of Craft. ♣

Coil's Masonic Encyclopedia

The Mystic Art

The world may rail at Masonry,
And scoff at Square and Line,
We'll follow with complacency
The Master's great Design.

A King can make a gartered Knight,
And breathe away another,
But he, with all his skill and might,
Can never make a Brother.

This power alone, thou Mystic Art,
Freemasonry, is thine;
The power to tame the savage heart
With brother-love divine!

Reprinted from
A Treasury of Masonic Thought,
ed. by Carl Glick. Thomas Crowell Co.,
N.Y.: 1953. p. 164.

Charlie Chaplin's Uncle, Or The Engine Driver's Tale

Few writers possess the talent to paint word pictures so vivid that the writing produces a full-color movie with plenty of sound that unreels in the reader's imagination. Brother Ian Okell nails that skill.

His book centers on a character whose Freemasonry opens doors, enhances his life, and guides it somewhat, but neither obsesses him, nor compels him to hunt for the Holy Grail, the Lost Word, or the Templar Treasure.

Nor does he find symbolic Masonic patterns in the rail lines over which he drives his train. In this, he resembles vast numbers of his Brethren. Yet, his Craft membership strengthens both his character, as well as the story he narrates.

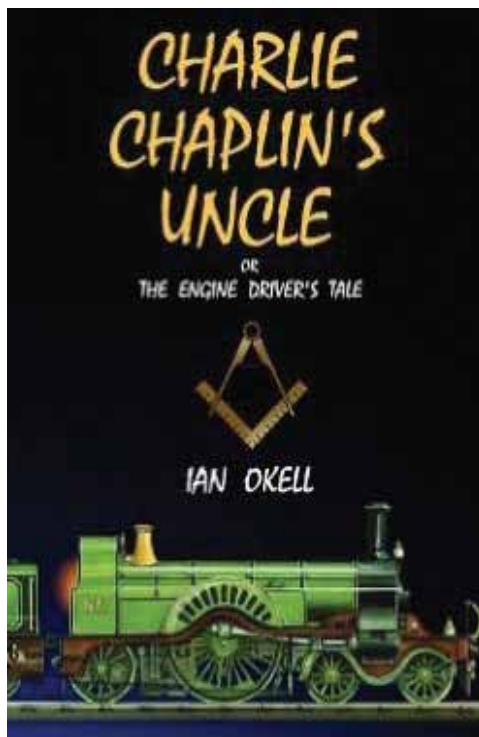
Charlie Chaplin's Uncle relates the 1892 adventures of a railroad engineer, Mr. Fowler, ordered to allow, "some sort of demented railway enthusiast," who happens to be Crown Prince Ferdinand of Rumania, to ride on the footplate of the Royal Train engine, as its fireman, on a journey from London to the port of Newcastle.

Simple enough. Fowler and his wife, Ruth, though childless, occasionally baby sit Ruth's wayward sister's toddler, Charlie Chaplin, Fowler's nephew. Not unexpectedly, Charlie's mother disappears long enough to necessitate Ruth's and Charlie's presence on the trip.

The Crown Prince of Rumania must travel incognito, going by the name of Pedro, because reliable intelligence indicates a plot to assassinate the Prince on the way to Newcastle. Pedro, the Prince, happily learns to shovel coal into the engine boiler.

Rumanian bodyguards and Scotland Yard denizens end up aboard Mr. Fowler's train, along with Sherlock Holmes and Dr. Watson, unless the Holmes and Watson on the train are imposters, because another pair with those names later pop up in Newcastle.

The perceptive Mason, of course, realizes that the creator of Holmes, Arthur Conan Doyle,



*Charlie Chaplin's Uncle,
Or The Engine Driver's Tale*
by Ian Okell

(FeedAREad.com Publishing, 2012)
Available at barnesandnoble.com and
amazon.com

Reviewed by
Right Worshipful William A. Parks, Jr.



was raised in Phoenix Lodge No. 257, in 1857 and once attended Lodge with Rudyard Kipling.

Somewhere in there, the Prince of Wales plots the seduction of another man's wife.

The current Prince of Wales has terminated the centuries-old tradition of serving as

Grand Master of the United Grand Lodge of England, and its predecessor.

Brother Okell provides detailed, but gripping detail about the engineering marvel that was the Victorian steam engine. All this detail helps when young Charlie ends up in the coal car and flying through the air from one train to another later on.

Naturally, Mr. Fowler is an active Freemason. Before debarking, he attends the passing of a Brother to the Fellowcraft Degree, commenting, "I had often found the explanation of something called the Second Degree Tracing Board to be a particular danger area. A lengthy exposition on the significance of the decorative features of the pillars in King Solomon's Temple can sometimes be a difficult thing to sit through, without what might be called a slight loss of focus."

One would hope that Brother Okell will someday experience the American Inner Temple Lecture and its more compelling narrative seldom known to induce torpor.

Back on the train, the body guards and Scotland Yard folks join a fake Prince intended to decoy the assassins from catching on to Pedro's presence up front shoveling coal.

Along the way, the story becomes, for us Americans, a Wild West shootout, with enough bodies for a Clint Eastwood spaghetti opera. The train chase that ensues involves a blizzard, plenty of bumping and crashing, more crack marksmanship, the detachment of several cars from Fowler's train, and a derailment. The momentum from the engineless cars keeps them in the chase.

And the would-be assassins takes Charlie Chaplin hostage. That's why he soars from one train to another.

Bogged down in the snowfall, Fowler, the Prince, and Ruth run into a pair of sisters, one of them well over six feet, living in isolation.

Continued on page 25.

Engine Driver's Tale *Continued*

Continued from page 24.

Fortunately for Fowler, Ruth and Charlie, the taller sister, can hit a half penny at 500 yards. That talent helps save the day when little Charlie becomes a hostage.

Brother Okell himself says, “despite my willingness to tackle serious subjects, I find myself quite incapable of doing so in a serious manner, and can’t stand books that don’t at least make me smile occasionally.” The climactic complication of Charlie Chaplin’s Uncle gives the reader plenty of laughs.

Okell weaves Fowler’s Masonry seamlessly into the narrative. Using a bit of Rosicrucian mumbo-jumbo learned from his grandfather, Fowler gains the confidence of the worst of the bad guys and so exposes him.

Narrated by Fowler in the first person, this tale cleverly injects Freemasonry into several of its characters’ lives. Their Craft involvement enhances their personalities and helps them struggle through the story’s convoluted plot.

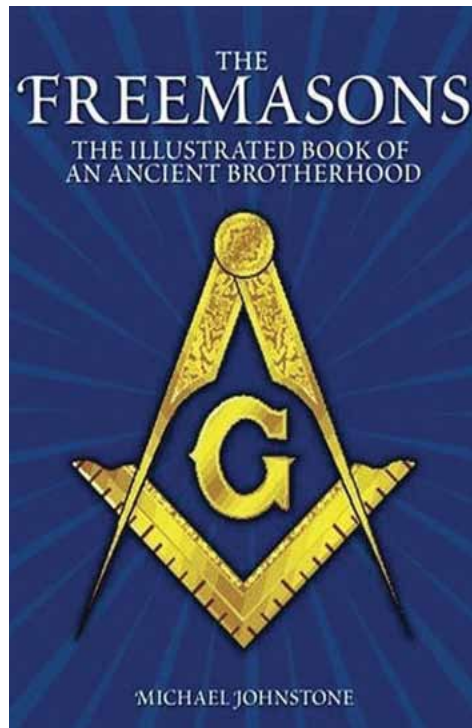
The denouement involves satisfyingly complicated unraveling and surprises that would compel spoiler warnings in profane publications.

Charlie Chaplin’s Uncle would make a terrific non-stop action thriller movie with plenty of laughs.

The author descends from no less than three generations of Freemasons. Raised in St. Oswald’s Lodge No. 2992 in Cheshire County where he served as Master in 2004, he currently holds the position of Scribe Nehemiah in St. Oswald’s Chapter (Royal Arch).

Brother Okell has been a ship’s chandler and firearms dealer in Chelsea, England. His writing hobby went pro when he scored high marks on a British Arts Council literary criticism web site. He and his wife are both pilots. His other books are *Rude Awakening* and *Loose Cannon*. He fondly hopes for wider circulation this side of the Pond. 🍷

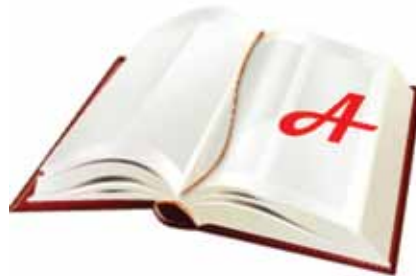
The Freemasons: The Illustrated Book of an Ancient Brotherhood



The Freemasons: The Illustrated Book of an Ancient Brotherhood
By Michael Johnstone

(Arcturus Publishing, 2012, \$13.50 at Amazon.com and Barnes and Noble)

Reviewed by
Right Worshipful William A. Parks, Jr.



Freemasonry “is open to all Masons to strive to find the wisdom to see life simply and clearly, which is one of the most important gifts that The Craft can bestow upon its members. ‘We all make mistakes: Masonic wisdom encourages us not just to learn from them, but to judge our performance in every aspect of our lives against certain standards, adjust and move forwards, having learnt to compare

their performance and their actions against a higher standard.’” *The Freemasons*, page 118.

It’s worthwhile to pop into Barnes and Noble occasionally to see if it has another one of its excellent bargain books on Freemasonry. Michael Johnstone’s *The Freemasons* ranks among the best of its type.

Few books about the Craft have packed more history, legends, ritual descriptions, famous Masons, regalia, architecture, and praise for the Fraternity between their covers.

Dummies and Idiots beware: this is one solid, comprehensive, intelligent, fascinating, gorgeously illustrated volume well worth owning, studying, and revisiting to charge and recharge any Freemason’s fraternal batteries.

Johnstone’s 144-page coffee table book exemplifies the British antidote to the American approach to Craft historiography: dignity, organization, excellent illustrations with actual attributions, yet packed with enough speculation to satisfy the most ardent addicts of Masonica.

Johnstone really takes the reader back in time to discover the ancient origins of the Craft, finding its beginnings in ancient Babylonia, or perhaps in the Greek school of Pythagoras, or maybe in the Dead Sea Scrolls. Nevertheless, Johnstone weds himself to no particular legend or spurious history, admitting, “The truth is that we shall never know.”

In its search for Masonic roots, *The Freemasons* covers such disparate topics as the Collegia, the Comacine Masters, the Compagnonnage, Druids, the Essenes, the Knights Templar, and the Rosicrucians. And that’s just the first 21 pages.

Unlike many British authors who stoutly maintain English primacy in originating Freemasonry, Johnstone actually acknowledges the contributions of other lands, even mentioning the 1459 Statutes of Ratisbon, in Western Germany, “which describe in

Continued on page 27.

The Renaissance of Freemasonry

The Revival of Speculative Masonry in Modern America

The Summer 2012 issue of the *Virginia Masonic Herald* concludes a review of *Observing the Craft* by Worshipful Andrew U. Hammer: “Let the Debates begin.”

Worshipful David L. Brunelle, District Educational Officer for Masonic District 1A, has provided a valuable, inspiring guide to Brethren seeking deeper and more spiritual Light in Masonry in *The Renaissance of Freemasonry*.

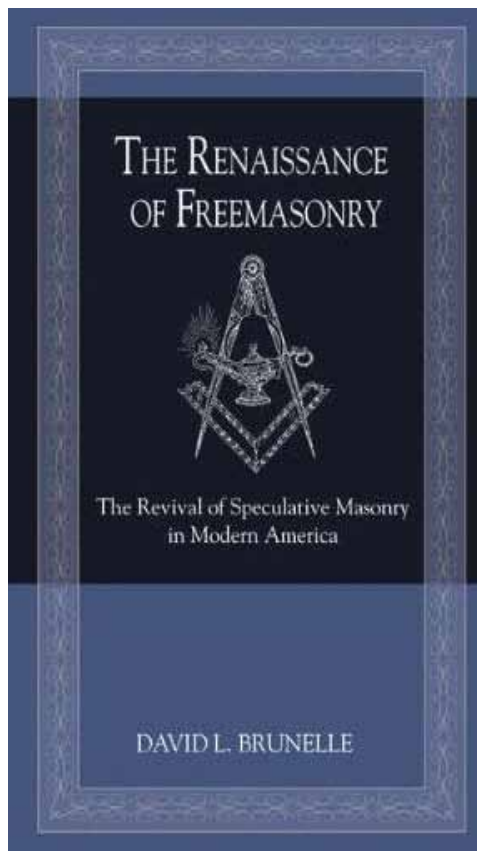
From the beginning, Brother Brunelle issues a clear challenge to the Craft: “A new generation of seekers has inherited the Craft desirous of excellence and without tolerance for ignorance, or apathy. These advanced souls labor tirelessly in the quarries as bees in a hive. For them, good enough is no longer good enough, and the status quo is no longer acceptable.”

Advocating a movement he calls the “Masonic Renaissance,” Brother Brunelle points out: “No one is concerned that Lodges with three to four hundred members can’t find qualified officers, execute proficient ritual, or teach the catechisms. Why not? This should send out red flags and cause bells and buzzers to go off. But it falls on deaf ears because ‘new members’ is the answer. To the leaders of the Masonic renaissance, this is no longer acceptable.”

He continues: “In the name of finding new members, the catechisms are not the only place where Masonic values have eroded. Fees for Masonic initiation and Lodge dues have become cheaper....In recent years every effort has been made to keep initiation fees and Lodge dues low – in the name of increasing membership.”

In other words, the Brethren and potential candidates should place more value on Masonic membership.

That higher value results in meetings that don’t bog down in the recitation of minutes of the very meeting just attended and endless discussions of “business” that should be handled



*The Renaissance of Freemasonry
The Revival of Speculative Masonry
in Modern America*

by Worshipful David L. Brunelle
(Mindhive Books, 2012, 68 pp,
\$10.95 at amazon.com)

Reviewed by

Right Worshipful William A. Parks, Jr.

The Moving Finger writes; and having writ,
Moves on: nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
nor all thy Tears wash out a Word of it.

Edward Fitzgerald

The Rubaiyat of Omar Khayyam



by committees of responsible Brethren, but rather include excellent programs on Craft symbolism, personal testimonials, mentoring, and overall deepening of the compellingly spiritual Masonic experience.

Brother Brunelle dwells at length on Masonry’s power to improve any Brother willing to delve deeply into the mysteries of the Craft yet provides his readers with concrete suggestions for finding insight into those mysteries.

For example: “Freemasons fail to realize that self-study and Masonic education is charity. Mentoring Brother Masons is Masonic charity. Teaching and/or learning the catechisms are charitable. Participating in and/or leading Masonic discussion groups is charity. Conducting research and giving a presentation to a Lodge is Masonic Charity. Masons should not be confused about this. Ask a catechism instructor how much time he gives to the Craft, and what he expects in return and you will surely find Masonic charity.”

But “[t]he Renaissance of Masonry doesn’t end there: “As more and more authentic seekers become Freemasons, the unseen hand guiding the Craft will become increasingly evident, until all that remains is perfection. If Freemasons remain watchful, their respective places in the Grand Architect’s plan will become plain as day.”

Brother Brunelle cites two web sites that embody this renaissance. One www.tradition-observance.com (not masonicrestoration.com, which, oddly, now brings up a Japanese site), describes its mission this way: “The Masonic Restoration Foundation (MRF) was organized to identify and distribute, through its research, the time-tested cultural and Fraternal Masonic practices that have proven successful in the North American, Central American, South American and European Masonic experience. The focus of MRF is

Continued on page 27.

The Renaissance of Freemasonry

Continued

Continued from page 26.

to identify the most successful Lodge practices currently in place, both in America and abroad, and promote the characteristics which form the best Lodge meetings, Fraternal and social practices across the Masonic landscape.”

The MRF site will fascinate the curious Brother. Nevertheless, in at least one important aspect, Brother Brunelle parts company with Brother Hammer.

In *Observing the Craft*, Brother Hammer argues strenuously that “Masons today are being distracted from the three Craft degrees by all sorts of fabricated organizations [sic] which have been associated with Masonry, but are not Masonry,” including both the York and Scottish Rites.

Brother Brunelle, on the other hand, holds that “the argument can be made that Royal Arch Masonry and the Scottish Rite are more relevant than ever [because] many blue Lodges have lost true Masonic institutional knowledge,” but “enthusiastic Masons... will therefore find incredible value in certain appendant bodies.”

The Scottish Rite, for example, “has provided its membership with an institutional pathway to more light in Masonry by initiating the Master Craftsman Program...to leverage increasing desire for more formalized instruction.”

Each chapter in *The Renaissance of Freemasonry* begins with pointed quotations from thinkers ranging from Sophocles to Albert Pike to Werner von Braun which further encourage the reader to accept his overall theses.

In one of the “higher degrees,” the candidate is admonished that he is “here to think, if you can think, to learn if you can learn.”

The size of a pocket calendar, Brother Brunelle’s finely honed book will enhance any Brother’s Masonic thinking and learning in the most positive manner.

Let the debates continue... 🍷

The Freemasons: The Illustrated Book of an Ancient Brotherhood continued

Continued from page 25.

great detail the organization and daily life of the Lodges.”

Perhaps his Scottish roots enable Johnstone to view the Craft more broadly and skip the sometimes silly competition between England and France when it comes to claiming credit for inventing speculative Masonry.

Helpfully, Johnstone sets out in modern English the ancient York charges that were developed to govern the Craft in a royal charter granted by King Edward, son of Athelstane (c. AD 895-899).

Abundant detail about the medieval Craft Guilds that erected the magnificent French Gothic cathedrals again inspires admiration for Freemasons’ operative ancestors.

Johnstone covers the origins of Grand Lodge Masonry and its phenomenal growth and spread throughout Europe in the eighteenth century, acknowledging the contributions of many Grand Lodges, not just England’s, to the Craft’s success.

In the chapter “Crossing the Atlantic,” he generously covers American Freemasonry’s establishment and growth. He relates the Fraternity’s involvement in establishing the United States, retells the Morgan Affair with humor and fairness, and praises “the rich diversity of Masonic and quasi-Masonic orga-

nizations, each with its own Lodges, rites, and number of degrees to which members can aspire,” including a compete but not quite correct listing of the Scottish Rite Degrees.

In *Rites and Rituals*, Johnstone relates multiple initiatory ceremonies, including excellent explanations of various working tools, crediting Brother Kirk McNulty’s *Freemasonry, a Journey through Ritual and Symbol*.

Ideals and Virtues presents examples of Masonic architectural achievement from many parts of the world. This chapter describes Freemason’s Hall, the Arc de Triomphe, St. Paul’s Cathedral and the Masonic Temple of Chicago.

Johnstone even manages to describe the creation and Masonic symbolism of Mozart’s *The Magic Flute*. The book concludes with an inspiring list of famous Freemasons for the ancestor worshippers among the Craft, a chapter on women in Freemasonry, and a helpful glossary.

Scholars may quibble with some of Johnstone’s positions, but rarely does one find such a comprehensive collection of Masonic subjects in one volume. The illustrations alone make it an indispensable addition to any Brother’s library. Despite its modest price, it will be accepted gladly by any Mason or prospect as a valued gift. 🍷

Point Within the Circle

Men esteem truth remote in the outskirts of the system, behind the farthest star, before Adam and after the last man. In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment, and will never be more divine in the lapse of all the ages. — Henry David Thoreau, *Walden*

The Freemason Network Team
<http://www.FreemasonNetwork.org>

Masonic Home Board Announces Two New Legacy Societies

Right Worshipful Harris T. Luscomb, III

In my work as a financial advisor, I often encounter folks who would like to benefit a favorite charitable endeavor but are worried about the need to take care of themselves and their families. They are reluctant to make a current gift out of funds they feel they might need for that purpose. Indeed, I know there are many Masons who would like to make a significant contribution to the crown jewel of our Fraternity here in Virginia, our Masonic Home, but have that same concern. I am pleased to announce that your Masonic Home now offers two new programs to enable and encourage legacy gifts to the Masonic Home and to recognize such donors.

The first program is the **Evergreen Society**. The Evergreen Society will recognize every Mason who commits to making a gift upon his death of the greater of at least 1% of his estate or \$1,000. New members of the Evergreen Society will be invited to a special dinner given each year and hosted by the Grand Master, the CEO of the Masonic Home, and members of the Board of Governors. At that dinner, each new member will be recognized and awarded a distinctive “Evergreen Society” pin, as well as a photograph of the Grand Master or Most Worshipful Brother Cole presenting him this recognition. The level of this gift is designed so each and every Brother may participate without concern that it will significantly detract from his support of his family or his other charities. Of course, the 1% level is a minimum and if a Brother is interested in making a larger legacy gift, that would certainly be welcome and make an even bigger difference in supporting the Masonic Home. I think this is a wonderful opportunity for nearly every Brother to make a meaningful contribution to the future of his Masonic Home. Through membership in the Evergreen Society

your acts of charity will live on into the future, and help ensure that your Brothers, who come after you, and their families, will be cared for the way you would want for your own family.

For those who are able to make a substantially larger gift, the **Acacia Society** has been created. The Acacia Society is designed to recognize donors at the level of \$100,000 or more. Included in the Acacia Society are those who make a current gift of at least this amount, as well as those who commit to making such a gift upon their death.

In recognition of this level of benevolence, the Acacia Society will induct new members at an annual dinner to be given at the exclusive Bull & Bear Club in Richmond, at the top of the James Center, or a venue of similar stature. Members, at their induction, will be presented a fine plaque recognizing their gift, together with a truly elegant pin to indicate membership in the Acacia Society. In addition, they will receive a framed photograph taken of them receiving their plaque from the Grand Master and the CEO of the Masonic Home. Each member of the Acacia Society and his or her spouse or guest will be invited annually to the Acacia Society dinner to join together in welcoming new members upon their induction, to share their dedication to our Masonic Home, and to enjoy each other’s fellowship.

Keep an eye out in the next print edition of the Masonic Herald for images of the special pins for both the Evergreen Society and the Acacia Society. For more information, including details of how you can become one of the founding members of these Societies, please contact Brother Jeffrey B. Spence, the Masonic Home Development Officer at 804-237-6707 or by email at jspence@mahova.com.

We look forward to hearing from you! 🌟

Profound Words

Like the Kabbalah which means “to receive.” Freemasonry is an art that cannot be read in any book and fully understood or captured by internet mystics that self-proclaim themselves to be experts in all things Masonic.

Our Order allows each man to begin with a step, followed by another step, followed by another and so on. We are traveling through that level of time searching for further light and exploring the arts and sciences of Freemasonry.

Our Order proclaims the fact that there exists a higher and more secret path of life than that which we normally tread. When the outer or profane world and its pursuits and rewards lose their attractiveness and prove insufficient to our deeper needs, as sooner or later they will, we are compelled to turn back within ourselves, to seek and knock at the door of a world within.

However, let’s be clear. This enlightenment is not to be acquired by the formal passage through three degrees in as many months; it is a knowledge impossible of full achievement until knowledge is granted through self-study, self-reflection and self-improvement. 🌟

Extracted from an article by George Weil in the *Arizona Mason*, January - February 2012



Masonic Home Finances

Most Worshipful James D. Cole Masonic Home CEO

The Masonic Home of Virginia exists because of the Masons of Virginia. Our residents and the recipients of Outreach efforts in homes across our Commonwealth benefit because Masons fulfill their obligation to help and assist others. The Home and each person and family it serves are appreciative of this Masonic generosity. Masons give of their hard-earned money in two ways, through voluntary gifts and through a per member assessment.

At this year's Annual Communication of our Grand Lodge, delegates approved an increase in the per member assessment for the Masonic Home from three dollars to ten dollars per member, the first such increase in almost forty years. Even though this new revenue will not be available to the Home in 2012, it is important that each Virginia Mason understand where the money comes from to operate the Home. The graph below shows the source of revenue that will be used to fund the 2012 budget:

As outlined in the Call to Grand Lodge,

the operating budget of the Masonic Home is approximately \$12 Million for the year 2012. Additionally, almost \$700,000 will be spent on necessary repairs, maintenance and enhancements to the facility. In total, we will need \$12,611,831 for operations and capital expenses in 2012. Currently we have 210 residents entrusted to our care.

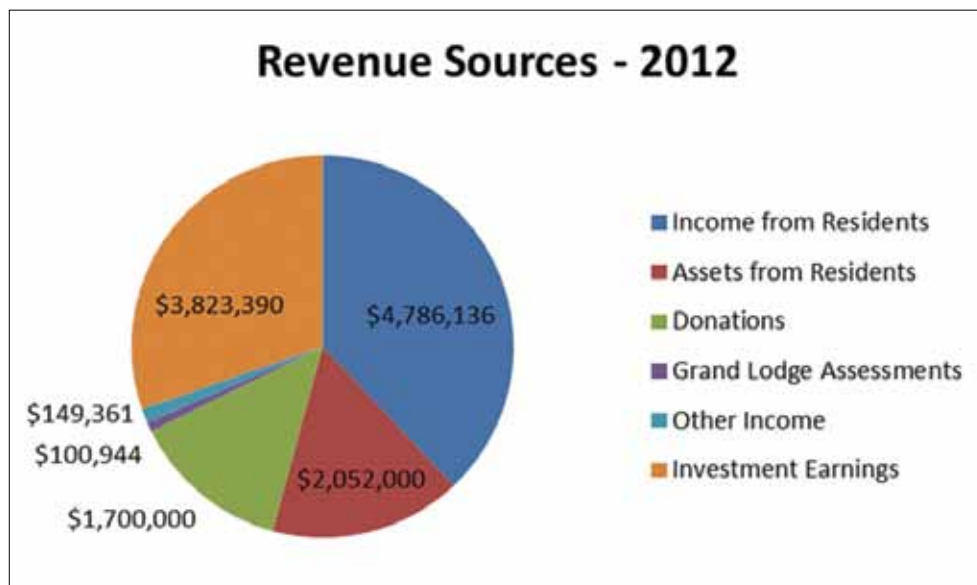
For 123 years, the Masons of Virginia have operated one of the finest facilities in the country. Since 2001, we have also operated an in-home care program that as of today is providing services in the homes of Masons living in Pound, Coeburn, Chesapeake, Lynchburg and Winchester, to name but a few locations. Every year, our budget and a copy of our audited financial statements have been given to the delegates of Grand Lodge. Annually, every Masonic Home Ambassador is provided with budget data to share with each Lodge. At least every 2-3 years, we present programs at the Division Leadership Conferences publicizing our cost of operations.

At least every couple of years, every newly trained District Deputy Grand Master has been given our Home's budget data as well. So far this year, members of 86% of all Virginia Lodges have contributed voluntarily to the Home, in addition to the \$3 that is part of each Mason's annual dues and assessments.

The budget is managed effectively, recognizing that the generosity of Masons should be spent efficiently. Consider that the average cost of a private room in Virginia according to a 2011 national survey of assisted living facilities was \$217 per day (all of the Masonic Home's rooms are private). That average rate (\$217), times 365 days a year, times our 210 residents equals a "survey-estimated" operating budget of \$16,633,050. That is what it would cost to purchase similar care for your Brethren and widows at the "average" place in Virginia. This means, by this measure, your Masonic Home is operated very efficiently, since our operating budget is four million dollars below that figure. In short, the cost of running your Masonic Home, including capital costs, in 2012 is \$165 per day per resident.

Your Masonic Home, while independently rated to be among the top ten percent in quality, costs less than the average facility of its kind to run. In fact, it costs millions of dollars less per year to run than it "should" by most standards.

Every Virginia Mason can take pride in this accomplishment. 🙏



Masonic Home of Virginia Honorariums and Memorials

Many Lodges and individuals contribute a gift to the Masonic Home to either honor a living person or a Lodge out of respect and appreciation or to generate a legacy of care in honor of one who has passed to the Celestial Lodge above. As these tax-deductible gifts are received by the Home, acknowledgements of the gift, but not the dollar total, are sent to the person honored or to the family of the person memorialized. In grateful recognition of these touching gifts and to recognize those persons so honored, we call attention to the following combined list of memorial and honorarium gifts that were made to the Masonic Home during the period September 1, 2012 through November 30, 2012. Persons HONORED are on the left, followed by the donor's name on the right.

HONOREE	DONOR		
William E. Adams, Sr.	Western Branch Lodge No. 189	Donald M. Jewell	Westmoreland Lodge No. 212
Kenneth Almond	Norman & Grace Carpenter	Vander R. Kendall	Terry F. Hilton
Major T. Bloxom, Jr.	Smithfield Union Lodge No. 18	William R. Kivett	William F. Perdue
Harry M. Bluford	Bro. and Mrs. Richard Peroe	Melvin D. Kuhns	Warwick Lodge No. 336
Samuel G. Brafford	Elmer Timberman Lodge No. 54	William M. Madison, Jr.	Elizabeth Cavicchi
John G. Britt, Sr.	Franklin Lodge No. 151		Elizabeth Wruck
Maureen D. Cash	Army and Navy Lodge No. 306	Joseph E. Mathias	White Hall Hunt Club, Inc.
Bobby L. Casteen	Widow's Sons' Lodge No. 60	Ruby May	Westmoreland Lodge No. 212
George H. Chapin	Mineral Lodge No. 311		James D. Cole
Carlisle G. Childress, Sr.	Janice Brandt		Wayne and Mary Ann Flora
	Wayne W. Cheatham		John and Joann Obenchain
	Patricia E. Hancock		William F. Perdue
	Lucille E. Hunt	Herrell E. McDaniel	Woodland Heights Lodge No. 345
	Mary Beth Hutchison	Irving G. Meadows	Nancy M. Holder
	John Noble	Nelson A. Mills	Virginia May Lodge No. 38
	Patricia Puglisi	Ola L. Morris	Wayne and Mary Ann Flora
	Mary C. Ragland	Malvin M. Overman	Warwick Lodge No. 336
	Stephen M. Ragland	Rebecca Price	ANONYMOUS
	George W. Redd		Deborah R. Bolling
	Elva K. White		Garland N. Rollins
	Richmond Woodturners		David J. Sowers
	William and Beulah Scarlett	Thomas W. Quinn, Jr.	Anne K. Taylor
Robert M. Connell	Virginia May Lodge No. 38	Robert E. Ritchie	Smithfield Union Lodge No. 18
Mavis A. Dobbins	Garland N. Rollins	Virginia Roggman	Rockingham Union Lodge No. 27
Percy K. Dugger, Jr.	Wayne and Mary Ann Flora		Michael & Sally Collins
Barbara Edwards	Western Branch Lodge No. 189	James L. Rutherford	Michael & Sally Collins
Robert E. Elliott, Sr.	Warwick Lodge No. 336		Edward N. Powell Sr.
Robert H. Ellis, Jr.	Donna M. Steeves		David M. Zuckerman
William T. Ellison, Jr.	Garland N. Rollins		Washington Lodge No. 78
Margaret Fainter	Wytheville Fraternal Lodge No. 82	Redden J. Scoggins, Jr.	Warwick Lodge No. 336
William L. Fowler, Sr.	Washington Lodge No. 78	Patrick H. Shannon	William F. Perdue
Samuel F. Fullerton, Sr.	Nancy M. Holder		Warwick Lodge No. 336
Ashley L. Garrett	Wayne and Mary Ann Flora		Warwick Lodge No. 336
Mary Sue Godwin	Charles H. Norris	Charlotte Simmons	Norman & Grace Carpenter
Hallie Gunn	Chester Lodge No. 94	Laura Singleton	Donna and Allen Dobbs
Granville G. Gwaltney	Thomas N. Davis Lodge No. 351		James G. Hogge, Jr.
Edmund W. Hall, Sr.	David A. Brown		Harvey B. Morgan
John J. Hall	Bro. and Mrs. Richard Peroe	James B. Smith, Sr.	Garland N. Rollins
	Garland N. Rollins		Heber and Geneva Singleton, Jr.
	Kilwinning Crosse Lodge No. 2-237		Theresa L. Walker
	Joppa Lodge No. 40		Caryl Burtner
	Alan and Gerri Adkins		Mr. and Mrs. Ralph H. Moore, Jr.
Charles F. Healy	George B. Dungan Jr.		Mario G. Rollo
	W.D. Edwards, Jr.		Linda B. Thompson
	Boyd and Joyce Jenkins		Clara Warren and William Banks
	R.D. and Maria Johnson, II	Josephus D. Smith	Warwick Lodge No. 336
	T.C. Lawson, Jr.	Wesley W. Utley	Bayside Lodge No. 218
	Herbert and Mildred Milby	Edsel F. Walker, Sr.	Joppa Lodge No. 40
	James and Judith Pitts	Glen C. Wassum	Babcock Lodge No. 322
	Jan S. Samuels	Christopher W. Whitelock, II	Rockingham Union Lodge No. 27
	Achilles Lodge No. 281	Thomas B. Whitmore	Elkton Lodge No. 74
	Arlington Lodge No. 102	Paul C. Wickert	West Point Lodge No. 238
	Urbanna Lodge No. 83		Robert K. Purks
	Forest Chapel Methodist Church		Nancy W. Smilie
	Urbanna Lodge No. 83	Elsie Wickham	Nancy S. Warden
Richard A. Hoferkamp, Sr.	Warwick Lodge No. 336		Jim and Nola Blanks
Maurice Hoffman	Nancy M. Holder		Garland N. Rollins
Thomas M. Holder	Old Town Lodge No. 68	Sandra B. Worrell	Franklin Lodge No. 151
Joseph F. Holderfield	Morgan D. Howard		
Lorraine D. Howard			

Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
JANUARY		
10/3	Martha Mason	Glen Allen Lodge No. 131
1/1	Eunice Barnes	Glen Allen Lodge No. 131
1/3	Voncile Baughman	Sandston Lodge No. 216
1/4	Carolyn Allen	Faulkner Memorial Lodge No. 91
1/6	Samuel Anaya	Arlington Centennial-Glebe No. 81
1/7	Elizabeth Bohannon	Manchester Lodge No. 14
1/8	Dolores Ridings	Transportation Lodge No. 337
1/11	Elizabeth Anton	Norview Lodge No. 113
1/14	Anne Meyer	Edward H. Cann Daylight Lodge No. 1752
1/21	Boyd Ivester	Washington & Henry Lodge No. 344
1/22	James McDonough	Kemper-Macon Ware Lodge No. 64
1/23	Jean Leamard	Petersburg Lodge No. 15
1/25	Betty Long	Washington & Henry Lodge No. 344
1/25	Leona Conwell	Edwards Lodge No. 308
1/26	Virginia Phipps	Seaboard Lodge No. 56
1/27	Gordon Paschall	Manchester Lodge No. 14
1/27	Theodore Koss	Central Lodge No. 300
1/30	Nathan Barrey	Treadwell Lodge No. 213
1/31	Evelyn Meyer	Kemper-Macon Ware Lodge No. 64
FEBRUARY		
2/2	William Mills	Woodland Heights Lodge No. 345
2/3	Helen Anderson	Chesterfield Lodge No. 161
2/6	Stuart Shipley	Varina Lodge No. 272
2/11	Dorothy Davies	Glen Allen Lodge No. 131
2/13	Fay Gardner	Metropolitan Lodge No. 11
2/14	Bunion Bussey	Great Bridge Lodge No. 257
2/14	Jean Johnson	Babcock Lodge No. 322
2/17	Norma McCullough	Babcock Lodge No. 322
2/19	Betty Burnette	Washington & Henry Lodge No. 344
2/19	Edgar Harrison	Virginia Lodge No. 177
2/23	H. Richard Neiswander	Chester Lodge No. 94
2/23	Claude Morris	King Solomon's Lodge No. 194
2/25	Mary Gene Smith	Fredericksburg Lodge No. 4
2/27	James Goodman	Metropolitan Lodge No. 11
MARCH		
3/2	James Fox	Westhampton Lodge No. 302
3/4	James Beasley	Wakefield Lodge No. 198
3/4	Betty Gillie	Babcock Lodge No. 322
3/5	Harold Bohannon	Manchester Lodge No. 14
3/5	Frances Coleman	Washington & Henry Lodge No. 344
3/7	Albert Noll	Alexandria-Washington Lodge No. 22
3/9	Annie McPherson	St. Tammany's Lodge No. 5
3/14	Bertha Lilly	Sandston Lodge No. 216
3/16	Charles Hughes	Meridian Lodge No. 284
3/18	Robert Banton	Manchester Lodge No. 14
3/21	Mary Young	Portsmouth Lodge No. 100
3/23	Irene King	Virginia Lodge No. 177
3/23	Martha Kersey	Glen Allen Lodge No. 131
3/24	Lillian Yearwood	Glen Allen Lodge No. 131
3/24	Rose Szentendrei	St. John's Lodge No. 36
3/24	Carol Friis	Franklin Lodge No. 151
3/26	Dorothy Barton	Arlington Lodge No. 102
3/29	Virginia Vongemmingen	Babcock Lodge No. 322
3/30	Edith Holcomb	Ocean View Lodge No. 335
3/30	Charles Klebert	Glen Allen Lodge No. 131

Resident Anniversaries

Date	Resident Name	Lodge Name
JANUARY		
1/14/1950	Lansing & Dorothy Fulcher	Oriental Lodge No. 20
MARCH		
3/4/1954	Herbert & Mildred Milby	West Point Lodge No. 238
3/6/1949	Donald & Dorothy Davies	Glen Allen Lodge No. 131
3/7/1958	James & Sarah Wright	Washington & Henry Lodge No. 344
3/19/1943	Albert & Jean Noll	Alexandria-Washington Lodge No. 22
3/22/1958	James & Janey Herring	Richmond Lodge No. 10
3/31/1963	Glenn & Carol May	Varina Lodge No. 272

Resident Deaths

Date	Resident Name	Lodge Name
9/10/2012	James Hall	Joppa Lodge No. 40
9/21/2012	Laura Singleton	Botetourt Lodge No. 7
10/1/2012	Rebecca Price	Blandford Lodge No. 3
11/13/2012	Ruby Childress	Babcock Lodge No. 322
11/26/2012	Woodrow Owen	Anderson Lodge No. 258

New Residents

Date	Resident Name	Lodge Name
SEPTEMBER		
9/27	Paul & June Canter	Sandston Lodge No. 216
9/29	Nelson & Eleanor Curtis	Northside Lodge No. 292
OCTOBER		
10/10	Joseph & Fay Gardner	Metropolitan Lodge No. 11
10/30	Robert & Jean Colby	Victoria Lodge No. 304
10/31	Patrick & Darlene Wilson	Mann Page Lodge No. 157
NOVEMBER		
11/5	Robert & Mary Young	Portsmouth Lodge No. 100
11/8	Robert Banton	Manchester Lodge No. 14



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Before the Altar during the 2012 Grand Annual Communication seventeen Past Grand Masters (L-R): M.: W.: Spencer M. Rogers (1981) M.: W.: Donald M. Robey (1987), M.: W.: William F. Perdue (1991), M.: W.: Alan W. Adkins (1997), M.: W.: George H. Chapin (1999), M.: W.: William L. Holiday (2000), M.: W.: James D. Cole (2001), M.: W.: Clifford A. Parker (2002), M.: W.: Frederick G. Martin, III (2003), M.: W.: James M. Scarce (2004), Jr., M.: W.: John R. Quinley (2005), M.: W.: Glover H. Jones, III (2006), M.: W.: G. Bernard Dungan, Jr. (2007), M.: W.: Edmund Cohen (2008), M.: W.: Jeffery E. Hodges (2009), M.: W.: William E. Rorer, Jr. (2010), and M.: W.: John M. Chambliss, Jr. (2011)