

THE VIRGINIA MASONIC HERALD

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L-R: State Master Councilor, William A. Hamm;
Grand Worthy Advisor, Lauren Tatro; Miss Job's Daughter Kaylee Shuey, and
Grand Master of Masons in Virginia, Most Worshipful Louis Kerford Campbell



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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



QR Code to
Grand Lodge of Virginia
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 friends to the summer issue of your *Virginia Masonic Herald*. I hope you find it interesting and enjoyable. Brethren, I ask that you share your copy of the Herald with family and friends. For those of you who have not heard, you will have four issues of the Herald to enjoy this year, rather than the three of recent years.

The *Herald* is widely acclaimed across this Grand Jurisdiction as one of the most popular benefits enjoyed by the membership. If you feel that way, feel free to extend thanks to the editor, Worshipful Gerald Lee "Jerry" Frey. He, his editorial board, and the Grand Secretary, and his staff do a fantastic job of producing the *Herald* for you. Thanks are also due to the many Brethren who submit articles and pictures. Equally impressive, but in need of greater readership, is the on-line version of the *Herald*, also appearing four times this year. See the *Herald* page of the Grand Lodge website for the current supplement.

My travels to the Lodges, Districts, and various bodies and groups throughout the Commonwealth have been most gratifying. You have welcomed us with graciousness. Your gifts have been thoughtful; your remembrances of our Masonic Home and Masonic charities, most generous. I thank my District Deputy Grand Masters, Worshipful Masters, and all of the Brethren for that warm welcome.

You will detect a significant emphasis in this issue of the Herald on our youth and our three Virginia Masonic Youth groups. I am sure that does not surprise you: most of our members are aware of my feelings of Fraternal respect and affection for those groups. These are fantastic young people, doing great work. We can be justifiably proud of them.

Those who were unaware of my sup-



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

port for these groups have certainly had the chance to discern it for themselves by examination of the logo on this year's pin and the

*...Supreme Architect inspire us,
lead us, motivate us, and
give us strength and wisdom
to do his work; that He will take
us and use us, as His hands to
do His will in all the tasks and
challenges that lie before us.*

accompanying theme: *Masonry's Youth – Masonry's Future.*

Owing to the loss of some of their Assemblies, Bethels and Chapters, there are many areas of the state in which our Youth

Groups have no nearby presence. I fear that some of our members really do not even know who they are, and that Masons sponsor them. Masons serve as advisors for most local units and the state organizations of these groups. They all had Masonic founders or a pronounced Masonic influence in their founding.

There are three groups: for our young ladies, The International Order of Job's Daughters and The International Order of Rainbow for Girls; for the young men, DeMolay International. Young ladies wishing to join Job's Daughters must have a Masonic relationship. The other two groups accept young people of good character without that requirement. Eligibility begins at age ten for Job's Daughters, eleven for Rainbow and twelve for DeMolay. Both of the groups for young ladies have pre-eligibility groups for younger girls.

I hope you will personally find some way to help, encourage, or support our Masonic Youth. I hope our Worshipful Masters and Lodges will do likewise. I believe you will find it gratifying and worthwhile. Please reflect on the following:

- Working with our youth is rewarding and personally satisfying.
- Our youth need our help. All three organizations have had their struggles in recent years.
- Any community can support a Bethel, Assembly, or Chapter. Small communities often afford the best opportunity, where the youth know each other and parents know the adult volunteers.
- Huge numbers are not needed. A half dozen young people and four or five willing adults can launch a club of an existing Assembly, Bethel, or Chapter. It need not be much more than a group of parents and kids doing

Continued on page 5.



US Army
14 June 1775



US Navy
13 October 1775



US Marine Corp
10 November 1775



US Coast Guard
4 August 1790



US Air Force
18 September 1947

ERRATA

As Editor of the *Virginia Masonic Herald* I thank Right Worshipful Donald F. Ritenour for bringing to the *Herald's* attention two inadvertent errors in the Spring issue of the *Herald*. The first, the omission of the U. S. Marine Corp Seal and second in failing to place the Service Seals in the proper order. I also thank Right Worshipful Ritenour for his courteous and Fraternal manner in addressing this oversight. On behalf of myself and the Board, please accept our humblest apologies. 🙏

NEWS

For Immediate Release

APPEAL FOR RELIEF — OKLAHOMA

MSA has established a Disaster Relief Fund for Oklahoma, with all donations received to be transferred directly to the Grand Lodge of Oklahoma for distribution to those in need.

A series of tornadoes ripped through Moore, Oklahoma, on May 20 leaving a path of death and destruction for this community, a suburb of Oklahoma City. The toll of the damage to life and property is still growing.

At least eight Masonic Brothers lost all or portions of their homes. The impact for the entire community has been devastating, and aid and assistance is flooding in.

When remitting funds to the MSA in response to this appeal, please mark clearly on your check that you wish the funds go to the Oklahoma Appeal.

Please forward to the MSA such donations as you feel appropriate to help our devastated Brothers, their families, and others in this stricken jurisdiction.

Please make checks payable to MSA Disaster Relief Fund and send to 8120 Fenton Street, Suite 203, Silver Spring, MD 20910-4785.

MSA is a 501 (c) (3) charitable organization.

Thank you very much for your help.
George O. Braatz

Executive Secretary
Masonic Service Association of North America
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www.msana.com

Grand Master's Message

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- what they would do anyway on a weekend, but doing it within the framework of one of our Masonic Youth Organizations.
- We have a great product to sell. In a time when all parents are concerned about the influences their children encounter and the “peer pressure” they will face, organizations that impart Masonic values and teachings and utilize Masonic role models and mentors provide the right kind of influences for our youth during their most impressionable years.
 - The youth in your area, “don’t have anything to do?” You can help give them something worthwhile.

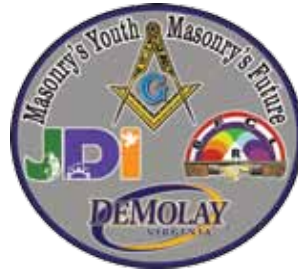
- On an individual basis, working with youth will keep you young. On a Lodge basis, sponsoring youth will keep the Lodge “young.”
- A pastor at my Church once observed that working with DeMolay was “my ministry.” His comment meant the world to me. This is what working with youth can be, God’s work. We can be his hands in shaping a generation. In that sense, it is a highly Masonic work as well. These young people are truly “living stones” for a house we can build that will be pleasing to the Almighty.
- *Masonry’s Youth* can indeed be *Masonry’s Future*. That future, as it has been for every generation, is ours to mentor, shape, and build.

My prayer is that the Supreme Architect will inspire us, lead us, motivate us, and give us strength and wisdom to do his work; that He will take us and use us, as His hands to do His will in all the tasks and challenges that lie before us. 🙏

Fraternally and with thanks for your good efforts,



Louis K. Campbell
Grand Master



Masonry's Youth—Masonry's Future

Contact Information for Youth Organization Adult Leaders

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LINDA J. JENKINS, *Supreme Deputy in Virginia, International Order of Rainbow for Girls*
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The Tiler's Place

Brother Michael M. Neese

The first question which must be addressed when discussing the Tiler's place is whether this term is spelled with an 'i' or a 'y.' At least two alternative spellings exist: the London Ordinances of 1382 list "Tylere" and a list of London Companies of 1753 list "Tylours" (Adrian 1991). Both variations of spelling derive from a specific language root, while the meaning is essentially the same: one who closes a structure, seals it, or holds sentry over a closed meeting. While Albert Mackey defines a Tyler as "the old and now obsolete spelling of Tiler, he reverts to the 'y' spelling as the preferred method.

It is becoming more apparent that Tiler is in fact the accepted and common spelling of these multiple terms, and may indeed derive both from the French (Tuiller) and sentry definitions as well as from London tradesmen.

Early English Operative Tylers (also spelled Tylere and Tylour) were those individuals whose trade was to thatch buildings with reeds, tiles, or plaster (Adrian 1991). Early French Operative Tilers (Tuiller) were

Through the 1700s it was common for the Tiler to collect dues, draw the Lodge (during the time of chalk/charcoal illustrations for



Fig. 1: This mural can be found in the south east corner of Winchester Hiram No. 21's Lodge room.

Photography courtesy of Right Worshipful John Westervelt.

"Among his duties the Tiler informs the Junior Deacon when a qualified Brother wishes to enter the Lodge. He also ascertains that each one who seeks to enter is properly clothed and informs them of the degree in which the Lodge is then working."

The Form of a Tiler

A Tiler is not just a Master Mason with a drawn sword in his hand guarding the entry of the Lodge. H.L. Haywood was quoted in the *Short Talk Bulletin* describing the Tiler as,

"If the tiler is set to guard the Book it is to remind us that the secrecy and watchfulness must be at hand to guard us against our enemies, for the tiler is here a symbol, rather than an officer of the Lodge".

Among his duties the Tiler informs the Junior Deacon when a qualified Brother wishes to enter the Lodge.

This sentiment is also explained in the *Manual of Work (Presentation Volume)*, continued from previous quote,

"...so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts, to place a watch at the door of our lips and post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word and deed, and preserving consciences void of offense towards God and towards men."

The form of a Tiler then is as a living symbol to remind each Brother of his duties to the craft; to cause no outward offense which would

Continued on page 7.

The things a Tiler reminds us of are the many lessons of Freemasonry.

those individuals who stood sentry when a chapter meeting of French knights was being held, according to *Proces des Templier*. It was the operative Tilers duty to close and ensure the seal of the building. Early Speculative Tilers (still of various spellings) had many more duties than those in our Lodges today.

degree work), perform the duties of Stewards, and send all summonses to the members of the Lodge.

The Function of a Tiler

The *Manual of Ceremonies* surmises the function of a Tiler quite clearly:

"As the sword is placed in the hand of the Tiler to enable him to effectually guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified..."

To perform this function, a Tiler must have some familiarity with the members of the Lodge, have the Tiler's oath memorized, and be aware of the work of the Lodge. Details of this duty can also be found in the *Presentation Volume*:

The Tiler's Place *(continued)*

Continued from page 6.

The form of a Tiler then is as a living symbol to remind each Brother of his duties to the craft; to cause no outward offense which would bring a negative perception to Freemasonry.

bringing a negative perception to Freemasonry.

The things a Tiler reminds us of are the many lessons of Freemasonry. First, to be aware of “cowans and eavesdroppers” so that the “secrets of Freemasonry cannot be unlawfully obtained.” Second, to use “silence and circumspection” to avoid an argument “with those who, through ignorance, may ridicule it” (“it” in this context refers to the Craft). Third, to be “ever watchful and guarded” not simply against the cowans and eavesdroppers, nor the enemies of the Craft, but ensure we are living in a manner that is true to the obligations we have taken in Freemasonry.

Symbolic Uses of the Sword

According to Udo Becker a sword can be used to symbolize power, authority, martial virtues, and the cardinal virtues of temperance, prudence, and justice. In the *Bible* the sword is used to symbolize, “war (Mathew 10:34), divine justice (Revelations 1:16), the tongue (Psalms 57:4), and the word of God (Hebrews 4:12). The sword of the Spirit, which is the word of God, is part of the Christian’s armament in the fight against evil (Ephesians 6:17).”

Additionally, a search of the *Bible* will result in about 353 uses of the term. It should also be noted that many believe the Tiler’s sword should be way to represent the fiery sword from the Garden of Eden and should never be sheathed.

Within the Lodge the sword is used as symbol with the Tiler in the mural [figure 2], as an implement of justice, pointed at a heart, and guarding the *Book of Constitutions*. Having recently described the use of the sword as a symbol with the Tiler, let us consider the other three uses.



Fig. 2: The above mural can be found in the North side of Winchester Hiram No. 21’s Lodge room.

Photography courtesy of Right Worshipful John Westervelt.

The second figure is the cardinal virtue of Justice. In the same manner that the scales are balanced, the sword is pointed at the ground to reinforce the symbol of fairness and equity, and not as an assertion of power or a threat. In Freemasonry, not only is justice the

The Book of Constitutions guarded by the Tiler’s sword is a relatively new symbol, probably introduced by Webb in the 1800’s.



Fig. 3: The above mural can be found in the North East corner of Winchester Hiram No. 21’s Lodge room.

Photography courtesy of Right Worshipful John Westervelt.

measure that constitutes a good man, but also represents the pedal point and should remind a Brother of the five points of fellowship and his obligation.

Central in this mural are both the sword pointing at a heart, and the *Book of Constitutions* guarded by the Tiler’s sword. The sword pointing at the naked heart carries two meanings. First it is a symbol used in the initiation of many societies and orders to teach the importance of secrecy and the repercussions of disobedience. Although this method is not used in our Fraternity, the symbol still carries the first portion of that meaning, namely secrecy. Secondly this symbol “demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man . . . they cannot be hidden from Deity.

The Book of Constitutions guarded by the Tiler’s sword is a relatively new symbol, proba-

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The Entered Apprentice And Masonry

Worshipful Alan P. Edmonston

The most basic building block of any structure is the very first block, brick, board, or concrete footing. It is most important because if laid or set incorrectly, the rest of the building will be erected improperly. This same principle holds true for Freemasonry.

In Freemasonry, the first degree, the Entered Apprentice degree, is the most important because it lays down the foundation for what is to follow.

When a man is initiated into our Fraternity, he takes an obligation upon himself in the presence of God, and his fellow Freemasons to keep our secrets, and obey our rules so that he may obtain the knowledge, and personal growth our Fraternity has to offer. It is our obligation as Master Masons to mentor Entered Apprentices when applicable. We should never believe we have obtained a station or level in our Fraternity where we no longer have anything to offer to them or anything we can learn from them.

From the Lodges of Freemasonry or Blue Lodges as they are referred, are born all other appendant Masonic orders. The York Rite, Scottish Rite, Shriners, other organizations, and all their off shoots.

[In] the “Freemason” pyramid, the [Symbolic] Blue Lodge is at the bottom and resting upon it are the appendant bodies and organizations using it as their foundation.

When you look at the “Freemason” pyramid, the Blue Lodge is at the bottom and resting upon it are the appendant bodies and organizations using it as their foundation.

The best explanation for this is: You can be a Shriner, Scottish Rite or York Rite member, and if you demit from them, you’re still a Master Mason in the Blue Lodge. However, if you demit from the Blue Lodge, you are out of any, and all other appendant bodies automatically. This being said, if the Blue Lodge itself fails, then all the organizations it supports fail, and they will come tumbling down like a house of cards. I use this as an extreme example to emphasize the great importance that should be placed upon the most basic building block of the Blue Lodge itself, the individual Entered Apprentice.

So, if the Blue Lodge is the foundation of all Masonic orders, then the individual Entered Apprentice is the cornerstone of that foundation and his ritual is the cement which bonds it all together. This is where it all begins.

This is the time that the seeds of great men are sown, and we as Master Masons, and mentors should fertilize those seeds of the future leaders of our Brotherhood. Not through titles or ranks, but rather through the sharing of our knowledge, examples of our deeds, the building of friendships, our patience and our most valuable asset, our time. 🕒

This is the time that ... we as Master Masons and mentors should [be] sharing of our knowledge, examples of our deeds, the building of friendships, our patience and our most valuable asset ...our time [with our Entered Apprentices].

Speculation

Worshipful Reverend James Killman

I believe that one of the most important works of Freemasonry is that of Speculation. That word to Masons means to contemplate and act upon a moral concept or principle.

We have the working tools, our Fraternity, this Craft, yet I wonder how we use them. I find that as I continue in my own earthly and Masonic travels, it is the use of these tools and

Freemasonry, decidedly and adamantly, is not a religion.

my mind fixed in Speculative Masonry that gives me the greatest benefit. This is important work for it leads to a more perfect stone, fit for use in that celestial temple not made with hands.

All of us have heard the three passages of Holy Scripture that we use for each degree of Freemasonry, each chosen specifically for each degree. But I doubt seriously if many of us had ever heard them prior to our own experience of the degrees. They seem a strange choice, but wiser heads than mine chose these Old Testament readings from God’s Word.

Now, having said that, let me observe that Freemasonry, decidedly and adamantly, is not a religion. Yet, it is a body of religious men, with varying degrees and definitions of religion. I would assert that Freemasonry walks hand-in-hand with religion up to the point of sectarian argument and difference. At that point, we leave theology outside the Lodge, and we join together to make ourselves better men.

Courtesy of the Masonic Messenger, Georgia

The Tiler's Place

(continued)

Continued from page 7.

bly introduced by Webb in the 1800's. This has led many to speculate that the meaning is in reference to our United States constitution or that of a constitutional government (Masonic Service Association 1923). The first flaw with this theory is that no discussion of politics is allowed in the Lodge, and Freemasonry itself does not endorse or support one type of government; rather teaching all Masons in any clime to be good citizens of their government. The second flaw is that the symbol clearly contains a book, it is even named *The Book of Constitutions* in the explanation of the symbol. The *Book of Constitutions* in Freemasonry is first referenced by Anderson in 1723 certainly leaving enough time for the symbol to be adopted in the 1800's, the Grand Lodge of Virginia referenced the *Book of Constitutions* in 1791. The merit of this speculation is that it demonstrates how a symbol can reflect a meaning to an individual and improve their life without imposing itself on others. The true meaning of this symbol is to "remind us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry remember those truly Masonic virtues, silence and circumspection."

The function of a Tiler is to guard the door of the Lodge. The symbol of the Tiler should remind each Brother of their obligation, to be ever watchful of their thoughts words and deeds. Not only as they reflect on the craft, but knowing that all things are known by Deity. The symbols of the sword throughout the Lodge teach us justice, protection, silence, secrecy, and circumspection. To that end Brothers, take due notice thereof and Tile accordingly. 🗝

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LIKE ANSWERS RETURNED

by Sam Welty



An unfortunately timed clearing of the throat, made the senior warden realize a moment too late that the candidate heard his instruction as "Lite beer in Masonry"

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Striving for the Traveling Gavel

Worshipful Paul A. Miller

Have you ever heard of a traveling gavel? At first, the very name might seem to be a strange concept, since the gavel is the symbol of the authority of the Worshipful Master. How can it travel from place to place, from Lodge to Lodge?

The simple answer is that the focus of the name is not on the act of the gavel traveling. Rather the Brethren traveling, and visiting at Stated Communications of their respective Lodges, in order to claim the honor of having the traveling gavel reside in their Lodge. Thereby giving the Worshipful Master a chance to reflect his efforts to get his Brethren actively using their Freemasonry through visitation and Fraternal interaction, since his Lodge could only obtain the gavel in the first place by traveling as Masons.

For some general information about traveling gavels, the following material was adapted from a website called The Masonic Lodge of Education:¹

In the United States, some Districts or groups of Lodges which are geographically close to one another have what is called a “traveling” gavel. (NOTE: This gavel is not the Master’s gavel. This traveling gavel is usually engraved with the District or area’s name on it.) The traveling gavel program is designed to promote visitation between Lodges, acting as a group. There are a variety of rules used to determine the right of a visiting Lodge to claim the gavel when visiting the Lodge which currently holds it. Some general guidelines for traveling gavels are:

- As a courtesy to the Master, he must be informed of the intention of the visiting Lodge members to attempt to obtain the gavel, previous to the visit.
- A minimum number of members from the visiting Lodge must be present during the Lodge meeting in order to obtain the gavel.

It may be required that the Worshipful Master of the visiting Lodge be present.

- If two or more visiting Lodges attend the holding Lodge’s meeting the Lodge with the highest number of visiting members “wins” the gavel.

If these requirements are met, the Lodge in possession of the traveling gavel “loses” it to the visiting Lodge members, who take it to their

*It is time to
start chasing the
traveling gavel,
so start planning
your visit!*

Lodge they fully expect a visit by another Lodge at their next Stated Communication in order to continue the journey of the traveling gavel.

One such gavel was established on December 6th, 1973, by Berkley Lodge No. 167, located in Chesapeake in the 36th Masonic District. It was administered and tracked by Worshipful C. Frank Hicks, who was the newly installed Junior Deacon of that Lodge when the traveling gavel began. That duty has since passed to the current Lodge secretary, Worshipful Allen R. Pierce, according to the paperwork tracking the movements of the gavel.

A number of other traveling gavels exist in the Tidewater area, and undoubtedly across our Grand Jurisdiction, however they are generally limited to traveling within one particular Masonic District. The Berkley Traveling Gavel does not have a geographic limitation, and therefore it is commonly known as the State Traveling Gavel.

In spite of its name, the gavel has almost never left the southeast corner of Virginia. Over the course of its nearly 40 years of traveling,

this gavel has been claimed by 39 Lodges, with some reclaiming it over 35 times. Although it has not traveled far from the Tidewater area, Hall Lodge No. 53 of Shawboro, North Carolina has claimed it twice.

The rules for this “State Traveling Gavel” are:

- 5 or more members of the visiting Lodge, including the Worshipful Master, must be present to claim the gavel.
- The Lodge taking home the gavel must report the new location to Worshipful Allen Pierce of Berkley Lodge No. 167.
- The date of the visit, and members present to claim the gavel, must be noted on the sheets attached to the back of the gavel.

That seems easy enough.

So, the challenge is before you, my Brethren. If you have a group that is planning a trip to the Tidewater area, find out where the gavel currently resides (at the time of writing this article, it is held by Ruth Lodge No. 89 in Norfolk), contact the Worshipful Master of the Lodge to let him know that you will be visiting (and to confirm that he still has the gavel). Enter the competition to take the prize to your own Lodge, until it is claimed by another Lodge!

It is time to start chasing the traveling gavel, so start planning your visit!

And if your Lodge or District does not have a traveling gavel, you might consider starting one to see if it helps encourage visitation among the Lodges in your area. 🍷

¹“Masonic Gavel”, Masonic Lodge of Education website, www.masonic-lodge-of-education.com/masonic-gavel.html

A LIVING MASON

Anonymous

A tale of how we would rather have a Brother in Lodge as you are, versus not having a Brother attend because he worked late or doesn't own "fancy" enough cloths. The man inside is more important.

His name is John. He has wild hair, wears a T-shirt with holes in it, jeans, and no shoes. This was literally his wardrobe for his entire four years of college. He was the top of his class. Kind of esoteric, and very, very bright.

He became a Mason recently while attending college. After moving to his new town, he finds that down the street from his new apartment is a well-dressed, very conservative Lodge. One day John decides to go there after work. He walks in with shoes, jeans, his work shirt, and long hair. The Lodge has already started and so John starts looking for a seat.

The Lodge is completely packed and he can't find a seat. By now the Brethren are really looking a bit uncomfortable, but no one says anything. John gets closer and closer

to the East and, when he realizes there are no seats, he squats down right on the carpet. (Although perfectly acceptable behavior at a college fellowship, this had never happened in this Lodge before!) By now the Brethren are really uptight, and the tension in the air

When the Secretary regained control, he says, "What I'm about to say, you will never remember. What you have just seen, you will never forget."

is thick. About this time, the Secretary realizes that from way at the back of the Lodge, a Past Master is slowly making his way toward John.

Now the Past Master is in his eighties, has silver-gray hair, and a three-piece suit. A good

man, very elegant, very dignified, and very courtly. He walks with a cane and, as he starts walking toward this boy, everyone is saying to themselves that you can't blame him for what he's going to do. How can you expect a man of his age and of his background to understand some college kid in the Lodge? It takes a long time for the man to reach the boy.

The Lodge is utterly silent except for the clicking of the man's cane. All eyes are focused on him. You can't even hear anyone breathing. The Secretary can't even continue with the "Minutes" until the Past Master does what he has to do. And now the Lodge watches as this elderly man drops his cane on the floor. With great difficulty, he lowers himself and sits down next to John and welcomes him so he won't be alone.

When the Secretary regained control, he says, "What I'm about to say, you will never remember. What you have just seen, you will never forget." 🙏

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"

Grand Master's Initiates 35 New DeMolay Members

Right Worshipful Richard M. Young,
Executive Officer, Virginia DeMolay

Virginia DeMolay held the 41st Annual Grand Master's Class in Luray, on June 1st, in honor of Most Worshipful Louis Kerford Campbell.

The day's activities began with ritual competitions in the morning, crowing champions in the DeMolay Degree, Representative DeMolay Presentation Ceremony, Flower Talk, Shield Talk and DeMolay Degree 4th Section.

The Initiatory Degree was performed in the Luray Fire House by DeMolay members from Chapters throughout Virginia and was led by State Master Will Hamm and Deputy State Master Councilor Darren Murray, before a standing room only crowd of over 150 DeMolays, Advisors, Master Masons and parents.

The State Champion DeMolay Degree Team, Herndon Chapter, performed the DeMolay Degree in the caverns. State Champions from Roanoke Valley Chapter performed the Fourth Section of the DeMolay Degree.

There were a total of thirty-five candidates for the Degrees, not only from Virginia, but also from Delaware, Maryland and North Carolina.

Distinguished guests included the DeMolay Executive Officers from North Carolina and Delaware, Active Members of the International Supreme Council from Delaware and Maryland, DeMolay State Officers from Delaware, Connecticut and Massachusetts.

Masonic dignitaries included MW William Talbot Ellison, Jr.; MW Frederick Garrison Martin, III; and Sir Knight William Frederick Reinhold, Very Eminent Deputy Commander of the Grand Commandery, Knights Templars of Virginia.

Our guest of honor, Most Worshipful Louis Kerford Campbell was designated by the mem-



Grand Master Louis Kerford Campbell addressing the 41st Annual Grand Master's Class in Luray Fire House.

bers of Virginia DeMolay to receive the designation of Honorary Past State Master Councilor. This honor has only been conferred by the members of Virginia DeMolay twice before.

On behalf of Virginia DeMolay, we would like to thank everyone who assisted in making this Grand Master's Class one of the largest and most successful in recent years. 🙏



L-R: Grand Master Louis Kerford Campbell, Right Worshipful Richard M. Young and Worshipful Michael at the 41st Annual Grand Master's DeMolay Class.

Virginia Job's Daughters

Miss Kaylee Shuey
Miss Virginia Job's Daughter



Photograph by Vice Grand Guardian, Amanda Giannini.

When I turned eleven years old, I embarked on one of the most rewarding experiences of my life. This journey started in a Lodge room, much like any other Lodge room, surrounded by young women in flowing robes, capes, crowns, soaring high notes, and words strung together into a mellifluous poetry I barely understood. I knew it was important, the lessons learned during initiation are the most important part of any Masonic journey. Job's Daughters follows that model.

Still it can take many years, even for those of us who are performing and learning the ritual, for the true lessons to sink in. I'd like to offer a little peek into the world of Job for those Masons who may not be familiar with the traditions of our order.

We, as Job's Daughters, take our teachings from the book of Job. Job was a pious and upright man who loved and feared God and turned away from all evil. He lived with his family on vast estates where he taught them to also

love God. But the adversary, whose mission was to test the faith of the people of the earth, was certain Job's love for God was contingent upon his continued wealth and pleasure. God permitted the adversary to try Job's faith by whatever means necessary. And so the adversary set forth. Job's family was struck down, and his wealth swept to nothing. Even then he remained faithful. So the adversary struck again, subjecting Job's body to pains of disease.

Still, Job remained steadfast. Childhood friends came next, testing Job's resolve by insisting that Job must have sinned greatly to incite such wrath from God. Job continued to worship God. And finally through all the pain and sorrow came God's reward for Job's piety. His wealth was restored, and he was given other sons and daughters. And yet, Job was happiest with the faith God had shown in him.

In Job's Daughters, we are taught to be like Job. We are taught to think before we speak, to

accept the good alongside the bad, and to have faith that everything will turn out as it should. Most importantly, we are taught to be like our namesakes, for "In all the land were no women found so fair as the Daughters of Job, and their father gave them inheritance among their Brethren". In our order, we strive to teach that to "be fair" is to do good, so that we may inherit the world alongside our Brethren like the women who created this order did as they fought for women's suffrage.

I hope you will continue to support Virginia Job's Daughters. We always appreciate seeing smiling faces on our sidelines at our meetings and love helpful hands at our events. If your Lodge is ever wanting for something to do, consider attending a Bethel meeting. Go to a Grand Visitation or Installation. We as Job's Daughters are always thankful for our Masonic heritage, and we'd love to show you what our heritage means to us. 🙏

Masonic Veterans

FIFTY-YEAR VETERANS

Wor. Caynor Allen Smith, Sr.
Wor. Platon Alexander Brown
Wor. John Andrew Dracos
Bro. Roy Duke Moxley, Jr.
Bro. Sidney Marvin Supple
Bro. John Joseph Haymans, III
Bro. Ronald Jason Arwood
Wor. Willard Franklin Knight
Bro. Gene Edward Evans
Bro. George Samuel Measell
Bro. Robert Lewis Fleming
Bro. Lionell Winfred Johnson
Wor. Clarence Allen Mills
Bro. Lewis Edward Viers
Bro. Jerry Neil Allen
Bro. Robert Elmer Montgomery
Bro. John Austin Buchanan
Bro. Aster Couch
Bro. Norman Otis Paul, Jr.
Wor. William Clark Gentry
Bro. Paul Garry Black
Bro. Norman Charles Venzke
RW John Jessup Marilla
Wor. Robert Wenfred Falls
Bro. Ernest N. Lackey, Jr.
Bro. Frederick Spencer Crittenden
Wor. Lewis Franklin Jennings
Bro. John Randolph Ashburn, Jr.
Bro. Moody E. Munford
Bro. David Collin Williams
Bro. James E. Holloway
Bro. John Stephen Fitzgerald
RW Jeremiah Cantrel Bleckley
Bro. Merlin L. Fahrney
Bro. Robert E. Funkhouser
Bro. Darrell H. Morris
Bro. Harold D. Smith, Jr.
Bro. John Francis Horstman
Wor. Harry Benjamin Lyon
Bro. William Lester Fondren
Wor. Carroll Lee Marshall
Bro. Joseph Wilbur Frick
Bro. Carl Edward Tucker
Bro. Max Shaffer Foltz
Bro. Lawrence Richard Howe
Bro. Martin K. Smith
Bro. Alton Clinton Dodd
Bro. Frank Leo Hartsook
Bro. Delmer Lynn Provence
Bro. Wade Joe Skidmore
Wor. Ronald O. Laughlin
Bro. Thomas Archie Sumner
RW Walter Lee Eames
Bro. Raymond Spencer Forrest
Bro. John Edward Bransford
Bro. Edward Sams
Bro. Thomas Cleveland Sawyer, Jr.
Bro. William Holland Waters
Bro. Durwood Lee Hall
Bro. Eldon Dautridge Sharpley, Jr.
Bro. James Edward Pinner
Bro. Jessie Edward Honaker
Bro. Ben James Worley
RW Melvin I. Yeatts
Bro. Gerald Gordon Davis
Bro. Garvine Troutt
Bro. Elmo Winston

Hoge Lodge No. 8
Metropolitan Lodge No. 11
Metropolitan Lodge No. 11
Metropolitan Lodge No. 11
Staunton Lodge No. 13
Manchester Lodge No. 14
Sandy Valley Lodge No. 17
George Lodge No. 32
Elizabeth Lodge No. 34
Elizabeth Lodge No. 34
Catlett Lodge No. 35
Catlett Lodge No. 35
Virginia May Lodge No. 38
Virginia May Lodge No. 38
Marshall Lodge No. 39
Marshall Lodge No. 39
Doric Lodge No. 44
Poquoson Lodge No. 49
Poquoson Lodge No. 49
Widow's Sons' Lodge No. 60
Pleasants Lodge No. 63
Kemper-Macon Ware Lodge No. 64
Jefferson Lodge No. 65
James Evans Lodge No. 72
James Evans Lodge No. 72
Donovan Lodge No. 75
Nansemond Lodge No. 77
Urbanna Lodge No. 83
Courtland Lodge No. 85
Courtland Lodge No. 85
Naomi Lodge No. 87
Ruth Lodge No. 89
Snow Creek Lodge No. 90
Mt. Jackson Lodge No. 103
Mt. Jackson Lodge No. 103
Rockfish Lodge No. 108
Prince George Lodge No. 115
Andrew Jackson Lodge No. 120
Andrew Jackson Lodge No. 120
Temperanceville Lodge No. 121
Temperanceville Lodge No. 121
Glen Allen Lodge No. 131
Glen Allen Lodge No. 131
Lafayette Lodge No. 137
Unity Lodge No. 146
Franklin Lodge No. 151
Williamson Road Lodge No. 163
Williamson Road Lodge No. 163
Miles Lodge No. 165
Miles Lodge No. 165
Mentow Lodge No. 180
Western Branch Lodge No. 189
Rocky Mount Lodge No. 201
Yorktown Lodge No. 205
Midlothian Lodge No. 211
Sandston Lodge No. 216
Lynnhaven Lodge No. 220
Bremond Lodge No. 241
Accomack Lodge No. 243
Accomack Lodge No. 243
Indian River Lodge No. 252
Pruner Lodge No. 254
Anderson Lodge No. 258
Anderson Lodge No. 258
Cedar Bluff Lodge No. 260
Corinthian Lodge No. 266
Cinchport Lodge No. 267

Bro. James Franklin Heslep, III
Bro. James Bryant Ballew
Bro. John Peter Stauffer
Bro. Joseph Anderson Wright
Bro. Gene Allen Fickler
Bro. Joseph Samuel Smith
Bro. Richard Douglass Brigman, Jr.
Bro. Charles Robert Sisson
Bro. Mickey C. Fry
Wor. Jack Wayne Burks
Bro. Robert Edward Short, Sr.
Wor. Ryland Branch Bennett
Bro. Charles Wesley Owens, Jr.
Wor. Austin Francis Brisbane, Jr.
Wor. George Acie Shoemaker
Bro. Rives Maxey Jones
Bro. Thomas Hedrick Leffel, Jr.
Bro. Merrick Burl Vincent
Bro. Robert Louis D'Agostino
Bro. Robert James Allen
Bro. William Perry Beasley
Bro. Herbert Franklin England, Jr.
Bro. Robert Avery Goff
Bro. Ray Herbert Towsey
Wor. Donald Wayne Godfrey

Intermont Lodge No. 269
Virginia Beach Lodge No. 274
Churchland Lodge No. 276
Churchland Lodge No. 276
Boykins Lodge No. 287
Dupont Lodge No. 289
Northside Lodge No. 292
Willis V. Fentress Lodge No. 296
Central Lodge No. 300
Monroe Lodge No. 301
Westhampton Lodge No. 302
Kent Lodge No. 305
Army and Navy Lodge No. 306
Concord Lodge No. 307
Concord Lodge No. 307
Dillwyn Lodge No. 315
Warwick Lodge No. 336
Warwick Lodge No. 336
Transportation Lodge No. 337
St. Paul Lodge No. 343
Washington And Henry Lodge No. 344
Washington And Henry Lodge No. 344
Thomas Jay Traylor Lodge No. 348
Thomas N. Davis Lodge No. 351
Black Heath Daylight Lodge No. 1982

SIXTY-YEAR VETERANS

Bro. Allan Randolph Hoffman, Jr.
Bro. Michael Alexander Korb, Jr.
Bro. Henry Uriah Coalter, Jr.
RW Robert Leroy Harrison
Bro. Charles Richmond Talley
Bro. James William Diggs, Jr.
Wor. John William Watts
RW James Albert Williams
Wor. Franklin Edward Wilkinson
RW Sylvester E. Hathaway, Jr.
Wor. Robert Smith Shuttleworth
Bro. Henry Angelo Rich
Bro. William Arthur Simms
Bro. William Thomas Proffitt
Bro. Arthur Cosby Worley
Bro. Russell Herman Brendle
Bro. Benjamin Willard Rapp
Wor. Julian Edward Boyer
Bro. Wayne Thomas Frakes
Wor. William L. Hartsock
RW Ellwood Ballard Groseclose
Bro. Eldon Tate Deskins
Bro. Mayer Alvin Sarfan
Bro. Harry William Dallison
Bro. Thomas Fleetwood Hairston
Bro. James Grammer Throckmorton
Bro. Cornelius Boney Owens
Wor. Samuel Blount Drewry
Bro. Edwin R. Horner, Jr.
Bro. Donald Collin Carnell
Bro. Raymond Harold Patrick
Bro. William Kenneth Hudson
Bro. Malcolm Beckham Sippy
Bro. Arthur Korff
RW Robert Alexander Good, Jr.
Bro. Edwin Harris Ragsdale
Bro. Clyde Herman Stanley, Sr.

Williamsburg Lodge No. 6
Richmond Lodge No. 10
Manchester Lodge No. 14
Princess Anne Lodge No. 25
St. John's Lodge No. 36
Poquoson Lodge No. 49
James Evans Lodge No. 72
Urbanna Lodge No. 83
Chester Lodge No. 94
Portsmouth Lodge No. 100
Highland Lodge No. 110
Andrew Jackson Lodge No. 120
Andrew Jackson Lodge No. 120
Henrico Union Lodge No. 130
Henrico Union Lodge No. 130
Glen Allen Lodge No. 131
Covington Lodge No. 171
Midlothian Lodge No. 211
Mount Vernon Lodge No. 219
Stuart Lodge No. 224
Ivanhoe Lodge No. 235
Bremond Lodge No. 241
Bremond Lodge No. 241
Edward N. Eubank Lodge No. 262
Mountain Home Lodge No. 263
French Lodge No. 270
Virginia Beach Lodge No. 274
Boykins Lodge No. 287
Willis V. Fentress Lodge No. 296
Westhampton Lodge No. 302
Richlands Lodge No. 318
Floyd Lodge No. 329
Ocean View Lodge No. 335
Warwick Lodge No. 336
Thomas Jay Traylor Lodge No. 348
Thomas N. Davis Lodge No. 351
Black Heath Daylight Lodge No. 1982

SEVENTY-YEAR VETERANS

Wor. William Alton Carswell

Charles T. Morton Lodge No. 232

Committee on Masonic Education Introduces eLEARNING

Worshipful William J. Baumbach, II

After several months in the making, an online version of the Grand Lodge of Virginia Masonic Leadership & Correspondence Courses are now available. Visit this website for details...

<http://courses.vamasons.org>

The Committee on Masonic Education proudly presents this program on self-improvement to all Master Masons within the Grand Jurisdiction of Virginia. This program has been developed to assist the individual Mason, as well as the Blue Lodge. The Committee is responsible for fostering Masonic education.

A well-rounded Mason will use this program as but one method of improving himself. Taken together with the Grand Lodge Leadership Conferences, Training for the Subordinate Lodge Officer, educational offerings at the Reid James Simmons Academy of Masonic Leadership, Area Mini-Conferences, the educational opportunities afforded by your District Educational Officer and your Lodge Educational Officer, and other programs and publications offered by the Committee, it is hoped that we may enlighten good Brethren, so they may excel as tomorrow's leaders of this gentle Craft.

- Take the courses online at your own pace.
- Stop a lesson and come back and finish at a later time.
- Your results are automatically displayed at the completion of each lesson.
- Pay online with a credit card, or mail a check.

For technical issues with the website or online courses contact: Wor. William Baumbach William@Baumbach.com / 703-791-9522.

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~ Scholarship Recipients



Matthew W. Akers
Wytheville Community College



Amber Marie Baker
New York University



Tiarra Brown
Howard University



BriAnna Sandra Cowden
Berea College



Jasher Grunau
Virginia Tech



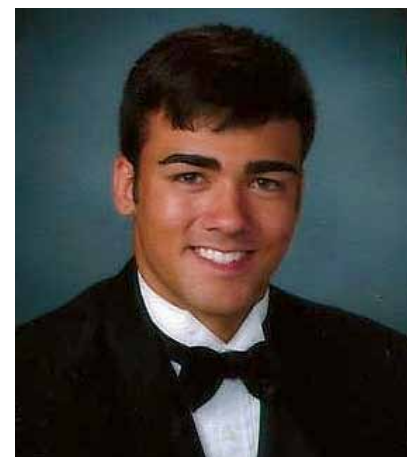
Abigail J. Hatley
Longwood University



Michael Hudson
George Mason University



Kori M. Hughes
Randolph Macon College



Joshua Lemon
Christopher Newport University

Scholarship Recipients



Christian Linkous
Virginia Tech



Jacob D. McGuffin
Dabney Lancaster Community College



Darren J. Murray
Old Dominion University



Chelsea Overstret
University of Virginia



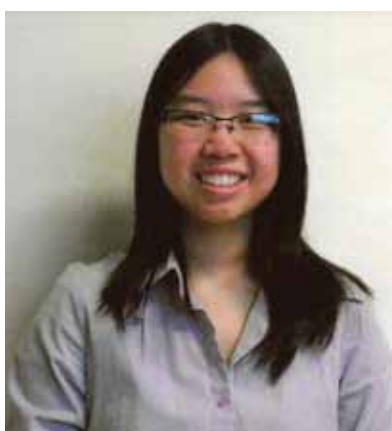
Justin S. Parker
American University



Yazjae Pressey
Fisk University



Jennifer Michelle Ryan
Longwood University



Jenny Vuong
Virginia Commonwealth University



Heather Young
Marymount University



Ask Hiram

According to ritual, a Master Mason Lodge can be opened by as few as three. In the unlikely case that this should occur, how does Hiram suggest this be accomplished since there is no one to close the door, open the Bible, arrange the jewels, prepare the lights, etc.? This Brother would like to know how to handle this from the Master's perspective; i.e., does the Master just skip those portions of the ritual?

ANSWER: The learned Brother is correct in stating that it is unlikely that only three members will attend to open Lodge, but let us, for the sake of argument, entertain this notion, and attempt to find a reasonable answer. We hear in the ritual and lectures that the original Master Mason's Lodge consisted of the three original Grand Masters. In today's Lodges they are represented by the Master and two Wardens. In a previous issue of the Herald Hiram reminded the Brethren that the Methodical Digest, in Section 2.05 spells out that, "A Lodge cannot be opened or stand open without the presence of one of its stationed officers except during the election of a Master." The Lodge must have at least one of the Wardens, or the Master, present when open. Add to this that the very next Section, 2.06, stipulates that, "During every communication the Lodge must be tiled by a Master Mason," and we begin to see the problem. With only three members present, one of whom is required to tile the Lodge, how can we open a Lodge and conduct any business? The answer, Hiram suspects, is found in the concept that Freemasonry teaches us to build our Temples through symbolism and allegories.

We must be careful not to interpret our ritual too literally, but ask ourselves if the ancient masters who developed it chose their words deliberately, in order that cowans and eavesdroppers might be misled. Hiram suggests that the learned Brother look at the number three, the most sacred of numbers in Freemasonry, as an allusion to the Deity, without whom we would not be able to build a Temple that will withstand the three wicked forces (J, J, and J) that aim to bring it down.

A relative of mine petitioned a Lodge in Virginia, but was rejected. The Lodge has recently closed. Is he allowed to recoup the fee he paid the Lodge for the petition? As the Lodge no longer exists, can he go ahead and petition another Lodge now?

ANSWER: These are very good questions. The methodical Digest provides answers to both questions in Section 2.83, Decision 3 from 1910. It reads, "The deposit fee of a rejected petitioner of a Lodge which becomes extinct must be returned to him out of the funds of the Lodge by the District Deputy." Twelve months must also elapse after his rejection before he can petition another Lodge.

I was initiated, passed and raised in another jurisdiction. After years of not participating and having moved to Virginia, I re-established my ties to Masonry and joined a Virginia Masonic

Lodge. I have been an active participant in Lodge, and find myself coaching and mentoring candidates in all degrees, and I am now in the line as an officer. I am dedicated to learning as much as I can and passing it on in the most excellent manner. To that end, I am proving my catechism proficiency in the Virginia Ritual.

My question is, since I was raised in another Lodge, but am proving my proficiency in my new Lodge, is there a Diploma or Certificate to prove my proficiency? Also is there any change in wording due to the locations involved?

ANSWER: Hiram congratulates the Brother on his dedication to the Craft and his enthusiasm in wanting to improve his own knowledge. In order to earn a Grand Lodge certificate for proficiency the Brother has to satisfy the Lodge on his proficiency on the Master Mason's catechism. A voice vote is taken to test the proficiency prior to receiving the Grand Lodge certificate.

It is my understanding that a member of a Lodge may request the master of the Lodge to refuse to allow a visitor to be seated in a session of the Lodge. I also understand that the member requesting that the visitor not be allowed to attend the Lodge does not have to give the master a reason for his not wanting the visitor to attend. In such cases the master must request that the visitor leave the Lodge without being admitted.

There seems to be a discrepancy between the "ancient charges and regulations" which the Master has sworn to abide by at his installation ceremony and the regulations in the above paragraph. The fifth regulation/ancient charge to which the Master assents in the installation ceremony admonishes him to promise that he will avoid private piques and quarrels. It seems to me that by refusing to seat a visiting Brother at the request of a member of his own Lodge the Master is allowing himself to become in a private pique or quarrel.

Can Hiram please explain why the Master is not violating his obligations by refusing to admit a visiting Brother in such situations?

ANSWER: The learned Brother makes reference to Section 2.135 in the Methodical Digest as well as the sixth (not fifth) ancient charge in the installation ceremony. There does indeed appear to be a discrepancy between the two in that Section 2.135 allows a Lodge member to object to sitting in Lodge with a visitor and the Master cannot say nay to this objection. The Methodical Digest does not specifically state that, "the member does not have to give the Master a reason," but it does note that the member's objection is sufficient to exclude the visitor, except if it is on grounds of race. Whether or not the objection is premised on race is to be determined by the Master. Similarly, the Master would be wise to determine if the objection is based on a private pique or quarrel between the member and visitor, and decide on his actions accordingly. 🌟

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 (Summer, 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

Rapps Joins the 60 Year Veterans Club



L-R Row one: Larry Cameron, Right Worshipful Glenn Jones, Mrs. (Reba) Rapp, Brother Rapp, Right Worshipful Cecil Walton presenting the award, Robert Loving, and Ray Walton. L-R Row 2: Jack Leitch, William Keyser, Buzzie Eggleston, Alfred Paxton, John Ferguson, John Garrison. L-R Row 3: Roy Crummett, Bubby Ward, Right Worshipful William A. Parks, Jr., Gary Hodges, William Hodges. L-R Row 4: Robert Thomas, Jerry Meadows, Seymour Kern, Paul Marion, Lewis Kemper, G.C. Fawley Mike Henderson Back; Avery Nipper, Vernon Hayslett, Mickey Bowyer, Willie Cochran Fred Brown

Brother Benjamin (Bill) Rapp joins the elite membership of the 60 Veterans Club of the Covington Masonic Lodge. Brother Rapp became a member of the Lodge in 1953. Brother Rapp is a well know business man and a credit to the Covington Masonic Lodge.

photos will be published in the monthly web supplement of the Masonic Herald.



Key stone with Square and Compasses

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. 🏆

Brother Gladwell



L-R: Grand Master Louis Kerford Campbell and Brother Lester Brown Cundiff.

Grand Master Louis Kerford Campbell presented a Seventy Year Pin to Brother Lester Brown Cundiff. Brother Cundiff is 96 years young and in great shape. He was a member of Vinton Lodge No. 204.

Brother Clyde H. Standley, Sr.



L-R: Wor. Henry Lee Gibbs, Bro. Clyd Herman Stanley, Sr. (seated receiving pin), Grand Master, Louis Kerford Campbell. Back L-R: Wor. Dennis Arthur Wilt, Grand Marshal, Wor. Dennis N. Harris.

Grand Master presents Bro. Clyd Herman Stanley, Sr. his 60-Year Masonic Veteran pin at the 16th Masonic District Official Visit.

Spencer's Wheels



L-R: Spencer's Grandmother, Joyce Joyce, his sister Taylor, mother Jenny Keith, and Worshipful Master of Piedmont Lodge No. 152, Eddie Cassidy.

Masons in the 39th Masonic District raised over \$1,300 to purchase a wheelchair for 9 year old Spencer Keith of Ridgeway, Virginia. Spencer was diagnosed at 10 months of age with Alternating Hemiplegia of Childhood, a rare neurological disorder, which can cause anything from mild weakness to complete paralysis on one or both sides of the body. Odds are one in a million of detecting this disease. Spencer is a second grade student at Mount Olivet Elementary School in Axton, Virginia.

The Lodges in the 39th District are: Isaacs No. 29, Snow Creek No. 90, Piedmont No. 152, Rocky Mount No. 201 and Mountain Home No. 263 worked together to make this project a success.

Promise Kept



The Grand Master with Lexington Chapter DeMolays, Jameson Kelly and Holden Fellows to whom he presented the Founder's Membership Award for recruiting excellence.

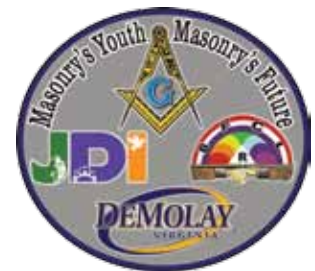
"Jamie" and Holden are the first DeMolays to take Most Worshipful Campbell up on an offer promising the members of Virginia's three Masonic Youth Groups that if they earn an award this year for membership recruitment, and bring it to him at one of his visits or events, he will make a presentation of it, they can have a picture taken and it will be published in the Herald.

Flower Talk



L-R: Tristan Ricks, Worshipful Thomas Necomb, Billy Chenault, and Chris Fechisin

Taylor Lodge No. 23 had DeMolay night with Roanoke Valley DeMolay Chapter No. 18 honored the Lodge with the Flower Talk, for Mother's Day.



Masonic Veterans



L-R: R. W. L. K. Campbell (GSW), R. W. A. D. Keller, WM; Bro. Shelton; Wor. J. G. Johnson, Jr.; Wor. Melvin L. Crowder; R. W. P. D. Sleeper (GJW), Bro. R. A. Harrison, Jr.; and Bro. T. C. Dickerson, III.

At the Widow's Sons' Lodge No. 60, March 2011 stated communication of Brother Donald Lee Shelton was presented a 60-Year veterans Emblem. Not pictured were R. W. R. E. Simpson who made the presentation. Brothers Harrison and Dickerson served as the committee. 🏛️

Congratulations Brother Dotson



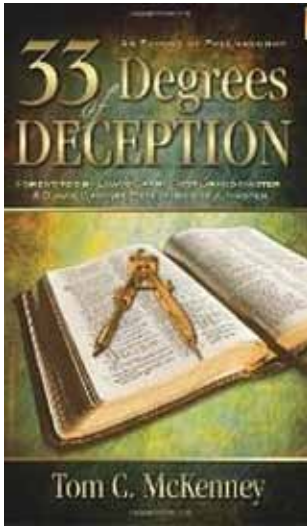
L-R: Wor. Russell Lee Wheatley, Bro. Dotson, and Wor. William David Barnette, who made the presentation.

L-R: Wor. Russell Lee Wheatley, Bro. Dotson, and Wor. William David Barnette, who made the presentation. 🏛️

Area Masonic Ritual Schools – 2013

NAME	LOCATION	DATE(S)	DISTRICT(S)
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

33 Degrees of Deception Sacred Secrets: Freemasonry



*33 Degrees of Deception, an Expose
Freemasonry* By Tom C. McKenney
(Bridge-Logos 2011, \$11.96 at Barnes
& Noble)



The Blind Men and the Elephant.

The Buddha ends the story by comparing the blind men to preachers and scholars who are blind and ignorant and hold to their own views: “Just so are these preachers and scholars holding various views blind and unseeing.... In their ignorance they are by nature quarrelsome, wrangling, and disputatious, each maintaining reality is thus and thus.” The Buddha then speaks the following verse:

O how they cling and wrangle,
some who claim

For preacher and monk the honored name!
For, quarreling, each to his view they cling.
Such folk see only one side of a thing. [1]

Reviews by

Right Worshipful William A. Parks, Jr.

Here, the “elephant” is both Freemasonry and the *Bible*. One author stoutly condemns the Craft for its “hypocritical,” “disgusting,” “pagan,” and “un-Christian” use of the *Bible*.

The other bemoans the current widespread ignorance of the *Bible*, which deprives newer and younger Brethren of a deeper understanding and awareness of the *Bible* as the source of much Masonic Ritual.

Tom McKenney, Lt. Col. USMC (Ret), on the one side, and Brothers Art DeHoyos, and S. Brent Morris on the other, have been battling each other over the anti-Masonry of Jim Shaw for decades. See, e.g., *Please Tell Me... Questions People Ask About Freemasonry and the answers* (McKenney 1994); *Is It True What they Say About Freemasonry?* (DeHoyos and Morris, Four Eds., 1994, 1997, 2004 2010).

33 Degrees starts off repeating the “autobiography” of Jim Shaw, the erstwhile Florida Scottish Rite Mason struck by guilt while performing the Maundy Thursday Ceremony. This confessional occupies pages 7-135.

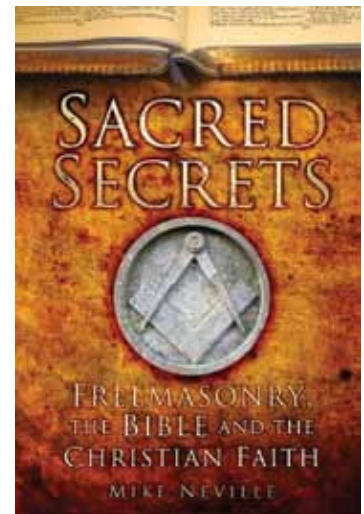
Shaw portrays himself, upon close examination, as a thoroughly confused, profoundly ignorant, deeply disturbed, aggressively thoughtless, and dishonest man. Examples abound:

“[T]his emptiness in my life,” he says, “began to be filled with what I was learning and doing in Masonry.”

“I had no philosophy, nor any basic worldview concerning life, death and eternity.”

“I had told Doc [Shaw’s mentor] ...that I believed the verses he spoke of, but I really hadn’t.”

“[T]here had been much confusion within me about it all.”



*Sacred Secrets: Freemasonry, the Bible
and Christian Faith* By Mike Neville (The
History Press, 2012
\$22.23 at Barnes & Noble)



“[I]n the Scriptures, I noticed how simple their message was compared with the complexity of the Masonic writings.” Hmm.

“With the degree work and other Masonic writings as our source, we finally decided that the truth lay in reincarnation...when we died we would enter the next life on a higher plane - just like going through a door.”

“I saw with increasing clarity that Masonry teaches that whatever a man sincerely and conscientiously believes is the truth and that all religions are of equal worth and truth.”

Continued on page 23.

33 Degrees of Deception Sacred Secrets: Freemasonry

Continued from page 22.

“[A]s I had never had a religion, but had only heard passing references to the major ones, I was fascinated.”

Shaw claims throughout that he immersed himself in Masonic lore, held the office of Master in each of the Scottish Rite Bodies, and participated extensively in Masonic Ritual. Yet, he commits fundamental errors of fact regarding the craft:

“With this attainment [the 14th Degree] comes the 14th Degree ring. This flat gold band with the Hebrew letter ‘YOD’ is the official Masonic ring [E]xcept for the Thirty-third Degree ring, this ring is the only official one.” So much for all the Blue Lodge Brethren sporting the Square and Compasses on their rings.

“Except for a seat on the Supreme Council itself, [the 33rd Degree] is the end of the line - there is none higher.” So much for the Grand Cross.

Worse yet, Shaw claims to have been made a Sovereign Grand Inspector General, a 33rd Degree Mason who sits on the Supreme Council, overlooking the fact that, since he makes no claim to have ever held a seat on the Supreme Council, he became an Inspector General Honorary, a term absent from his fanciful story.

Strangest of all, Shaw claims (in McKenney’s version of Shaw’s “autobiography”) to directly quote the Thirty Third Degree Ritual, in quotation marks, as including, “May this wine I now drink become a deadly poison to me...should I ever knowingly or willfully violate” the oath.

Those exact same words appear as part of the description of the 33rd Degree Ritual on page 4 of Dan Brown’s *The Lost Symbol*. In depth research, no doubt, that elevates fiction into fact.

All this confusion leads Shaw, during his conduct of a Scottish Rite Maundy Thursday

ceremony, to suddenly feel compelled to renounce Freemasonry, to embrace a religion that claims to provide the sole, and only path to salvation.

So Shaw, perjuring himself by renouncing dozens of solemn and binding obligations, vows, and oaths, repudiates Freemasonry as a false religion.

Which means that Shaw (and later, McKenney) miss a few more fundamental facts about the Craft.

“Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each individual’s dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion may not be discussed at Masonic meetings.” “Freemasonry and Religion,” Masonic Service Association, <http://www.msana.com/religion.asp>

Full recitation of Shaw’s confusion, errors, misapprehensions, half-truths, and misrepresentations would fill several issues of the *Virginia Masonic Herald*.

In his own right, McKenney baldly asserts that his books *Deadly Deception* and *Please Tell Me* “were then, and are today, the intellectual property of my teaching ministry” and that “the publisher paid royalties to my ministry - not to me or Jim Shaw,” He must have wised up to the gold to be had dabbling in anti-Masonry, since *33 Degrees of Deception* is “Copyright 2011 by Tom C. McKenney.” Nor does he mention how his “ministry” spends its money.

Deadly deception, indeed.

33 Degrees moves on to McKenney’s professional drubbing of the Craft. The Colonel, as he must to sustain his argument, overlooks the fundamental *fact* that Freemasonry comprises,

first and foremost, a *fraternity* that imposes no dogma upon its members.

Nineteenth century logorrhea, *Morals and Dogma*, by Albert Pike, whom McKenney mocks as the “Supreme Pontiff of Freemasonry.”

McKenney bases his argument that Freemasonry amounts to a pagan religion on selections from Pike and factual errors that vastly outnumber Shaw’s.

Pike’s masterwork, *Morals and Dogma*, reflects his monumental effort to distill from the world’s religions throughout recorded history their common elements with the goal of discovering one universal religion. Of course, he failed.

Nevertheless, Pike’s efforts reflect an undeniable beneficence; “Masonry is engaged in her crusade, against ignorance, intolerance, fanaticism, superstition, un-charitableness, and error. She does not sail with the trade-winds, upon a smooth sea, with a steady free breeze, fair for a welcoming harbor, but meets and must overcome opposing currents, baffling winds and dead calms.” (*Morals and Dogma*, 1871, p 237)

And McKenney sails fanatically into the traps laid by Pike with an all-out display of the tools of the bigot, the propagandist, the panderer, the opportunist and joins the frauds, hucksters, and deceivers whom Dante consigned to the Ninth and deepest circle of hell in his Inferno.

McKinney’s tract embodies the very “ignorance, intolerance, fanaticism, superstition, un-charitableness, and error” listed by Pike. McKenney shipwrecks on the shoals of Pike’s efforts.

Fortunately, many of McKenney’s distortions can and should provoke outright, disdainful laughter

Continued on page 25.

All Men Free and Brethren Essays on the History of African American Freemasonry

I took my obligations to white men, not to Negroes. When I have to accept Negroes as Brothers or leave Masonry, I shall leave it.

Albert Pike, as quoted in All Men Free and Brethren

The history of Prince Hall Masonry sadly parallels America's history of Revolution, slavery, Jim Crow, desegregation, and the persistent social and political divides between blacks and whites. The melting pot still sizzles in this scholarly yet compelling examination of Prince Hall Masonry.

The eight insightful essays in *All Men Free and Brethren* provide a glimmer of hope that Freemasonry may one day earn its own self-description as "The Brotherhood of man under the fatherhood of God."

Nevertheless, the story inspires and provokes, frustrates and motivates, encourages and discourages, shames and challenges the fundamental Jeffersonian assertion that "All men are created equal."

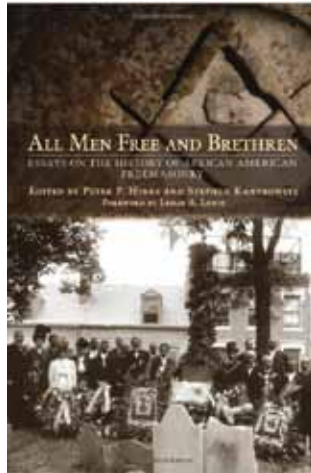
Despite the struggles of the African American Craft, *All Men Free and Brethren* portrays how profoundly its members covet, desire, treasure and need membership in the Craft.

This collection further demonstrates the struggles inherent in mankind's efforts to fully acquire "unalienable rights." Those rights mean little as long as they lay flat on a printed page.

In 1775, the year preceding adoption by white colonial Americans of the Declaration of Independence, Prince Hall and fourteen other Africans were initiated into a mobile British military Lodge in Boston, Massachusetts.

Those fifteen became "likely the first people of African descent formally admitted into Freemasonry in the Atlantic world."

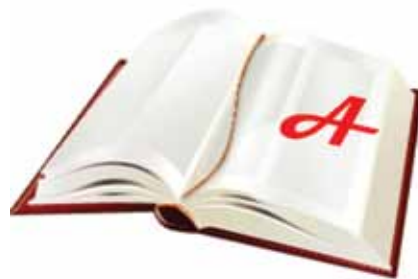
"[B]y 1787, Prince Hall and his fellow Masons had received a charter, a 'Warrant of African Lodge No. 459' from the Grand Lodge of England. Thus began the strange protracted debate over the "regularity" of African Masonry that persists to this day.



All Men Free and Brethren Essays on the History of African American Freemasonry
Peter P. Hinks and Stephen Kantrowitz,
Editors

(Cornell University Press, 2013, \$27.77
at Amazon.com)

Reviewed by R.W. William A. Parks, Jr.



On February 22, 1800, George Washington's first birthday following his death, "the African Lodge turned out in force in a shared tribute to a fallen Brother. It was a very visible display of what the craft [sic] truly could be if shared devotion overcame the barriers erected by racial distinctions and the long history of oppression."

Following which, the Brethren decamped to their respective Lodges.

Prince Hall Lodges provided the privacy

in which the Brethren debated and carried out strategies to obtain not only fraternal recognition, but also the abolition of slavery, the agonizingly slow death of Jim Crow and their acquisition of the full range of rights as United States citizens.

Prince Hall Masons have not always pursued those goals with one mind and without contention. Disagreements often arose about the means to those ends.

Nevertheless, the Prince Hall Brethren bound themselves to several ideals that guaranteed real progress.

Overall, PH Brethren held themselves to high moral standards and adherence to dignity and decorum, often exemplified in parades on Masonic occasions, with aprons and jewels of office on full and public display.

Accordingly, "African American Freemasons held in a constant dialectic the intertwined universal aims of the fraternity: nurturing benevolence, justice, and love among the Brethren while extending these virtues to the diaspora encumbered with slavery, discrimination, and alienation."

Thus, "the spread of Freemasonry among Africans and their descendants in America marked both their Masonic and their political efforts."

The passages of PH progress and history include chaotic power struggles involving the creation and maintenance of a national Grand Lodge, which, ironically and inevitably, led to controversies over Masonic "regularity" within PH Lodges and Grand Lodges themselves.

Meanwhile, in an 1827 "Declaration of Independence," African Freemasons came "to the conclusion that with the knowledge we possess of Masonry, and as people of Color by ourselves, we are, and ought by rights, to be free and independent of other Lodges... We agree solemnly to abide by all proper rules and regulations which govern the like Fraternity... and to use all fair and honorable means to

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All Men Free

Continued from page 24.

promote its prosperity... to transmit it in its purity to our posterity for their enjoyment.”

Remarkably, following the Civil War, Prince Hall Grand Lodges gained widespread “recognition” from mainstream Grand Lodges overseas.

But not until the turn of the twenty-first century did African Lodges gain significant recognition from mainstream American Grand Lodges. Indeed, the Visitation Compact between the Grand Lodge of Virginia, A.M. & F.M. and the Prince Hall Grand Lodge of Virginia, Inc., became reality in 2005.

Corey D. B. Walker, author of *A Noble Fight: African American Freemasonry and the Struggle for Democracy in America* (reviewed previously in this publication) contributes “Nation and Oration,” a compelling analysis investigating “how African American Freemasons developed a language to negotiate this complex political landscape and to challenge the formal exclusion of free and enslaved blacks from the American polity.”

The editors include four appendices containing key texts of PH history, a glossary of basic Masonic terminology, a list of major repositories of Prince Hall Masonic History (compiled by Worshipful Mark A. Tabbert, Director of Collections at the George Washington Masonic Memorial), and Prince Hall Grand Lodge contact information.

Meticulously researched, *All Men Free and Brethren* also reminds us that someday, all too soon, each and every one of us will be history, with our archives and letters and now tweets and emails left behind to be examined, analyzed and exposed to talented future historians who will marvel over the endless convolutions of American race relations among the Brethren and the profane. *Honi soit qui mal y pense.* 🍀

Deception and Sacred Secrets

Continued from page 23.

Some examples:

Prince Hall Masonry “is still classified as illegitimate, clandestine, and off-limits to all white Masons.” So much for Virginia’s Visitation Compact and *List of Lodges - Masonic* (2012).

Freemasonry is not Christian....Mick Oxley belonged to a Lodge in Singapore....In that Lodge [note the small “l”], the Worshipful Master was a Muslim, the Senior Warden was a Muslim, the Junior Warden was a Hindu, the Senior Deacon was a Hindu, the Junior Warden was a Taoist, and the Tiler was a Sikh.”

The Colonel must have missed the poem by the Freemason and Nobel Prize winner Rudyard Kipling entitled “The Mother Lodge.” Really, the point of the Craft is that men of disparate faiths can gather as Brothers without sectarian strife.

“The most difficult book to obtain is Albert Pike’s classic, *Morals and Dogma*.” Check out <http://www.scottishritestore.org/>, Colonel, seventy-five bucks, no questions asked. Ever try EBay?

McKenney just foams at the mouth when discussing Masonry’s “Death Oaths,” by which he means the Obligations sealed by reference to Medieval, and even (!) *Biblical* events (See below.) “A Thirty-second Degree Mason has taken at least thirty-two such [death oaths.]” No death oaths appear in current Scottish Rite Ritual.

Further, any intelligent person examining the grammar of Masonic penalties must conclude that they amount to no more than “cross my heart and hope to die.” No Freemason has taken upon himself the obligation to inflict such penalties, including the idiots who participated in the Morgan Affair.

Nevertheless, McKenney warns, such oaths “are a powerful means of thought control,” despite the constant admonitions in Scottish Right Ritual for the candidate to examine his own conscience, to exercise freedom of thought, speech and conscience, to seek the enfranchisement of all mankind, and, ultimately, “to learn, if you can learn; to think, if you can think.”

Further, according to Colonel Tom, “Even that fun-loving Order, the Shrine, Masonry’s party boys and ambassadors of goodwill, participate in these graphic oaths: ‘In wilful violation thereof may I incur the fearful penalty of having my eyeballs pierced to the center with a

Where in the Bible does it say that any of us have the right to pretend that we know the relationship of any individual’s soul with its Creator?

three-edged blade, my feet flayed [cut in thin strips], and be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, etc., etc.”[2]

Notably, McKenney inserts the bracketed definition of “flayed” for his readers and fans whose vocabularies lack that common verb. Makes one wonder just who makes up the Colonel’s audience.

Not surprisingly, Col. Tom omits reference to the Shrine’s “Inspired Charge, which teaches tolerance, and encourage a wholesome

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33 Degrees of Deception

Sacred Secrets: Freemasonry

Continued from page 25.

respect for the sincere religious beliefs of others,” including the verses:

*With us you may no sacrilege suspect,
But all mankind's religion should respect
As good and worthy, even believing none.*

McKenney further displays his venom for anyone who holds beliefs other than his own when he attacks Mormons, falsely claims that “mainstream” Masonry discriminates against blacks, and gets around to holding that Royal Arch/Knight Templar Brethren cannot embrace Christianity because they are, well...um...let's see...Oh! They're Masons!

The Colonel twists, tortures and mocks the Ritual beyond sense and rationality, referring, for example, to Hiram Abiff's “murder by three ‘ruffians’ (could this be a failed reference to Trinitarian Christians and their Triune God? Maybe I am too sensitive about such things).”

Sensitivity hardly describes McKenney's harsh, sanctimonious distortions of the Craft.

Carried away by his determination to exclude Freemasons from “sincere” and “honest” Christianity, McKenney deliberately omits a few pertinent matters.

The very *Bible* McKenney embraces includes the admonition of Jesus that the Christian is bound to self-mutilation if his eye offends (Mark 9:47, Matthew 5:29, 19:9). Jesus also recommends that the Christian cut off his hands and feet if they offend (Matthew 5:30; Mark 9:43; Mark 9:45). Yet Colonel Tom finds Masonic penalties “disgusting.”

The Colonel's hilarious views on Freemasonry's use of the word “profane” helps earn *33 Degrees of Deception* a passing grade as an exemplar of aggressive ignorance leading a fanatic into self-delusion and separation from reality.

McKinney plunges into his wildly enthu-

siastic, judgmental, bigoted, and poisonous defamation in apparent ignorance of the admonitions from Jesus Himself: “And if any man hear my words and believeth not, I judge him not.” John 12:47. “My doctrine is not mine, but his that sent me. John 7:16. “He that is without sin among you, let him first cast a stone at her.” John 8:7.

Then along comes a fitting antidote to McKenney's relentless reliance upon the Bible to condemn the Craft, Mike Neville's *Sacred Secrets: Freemasonry, the Bible and Christian Faith*. Clearly, Brother Neville perceives an “elephant” vastly different from the one described by the Colonel.

As stated in the forward to *Sacred Secrets*: “In an age such as the present when familiarity with the contents of the *Bible* is nothing like as common as it once was, the newcomer to our [Masonic] ceremonies and their stories needs help to understand just what it is that is being referred to....It may also surprise the interested outsider to know how much of the Bible is still used and required by Freemasonry.”

Neville leads the reader from Genesis to Revelation, pausing along the way to point out the verses in the *Bible* used in Masonic Ritual. From Noah's Ark to the Ark of the Covenant, from Boaz and Jachin to Tubalcain, Neville provides helpful diagrams and tables matching Ritual with Biblical sources.

About those penalties: “Goliath threatened David that he would feed his body to the ‘fowls of the air.’” “Jeremiah states that bodies will be devoured by the ‘fowls of the heaven.’” Sound familiar?

Neville identifies the sources for many phrases used in Masonic Ritual, including “living stones” and possible sources for the deprivation of “metals and minerals.”

Importantly, Neville extends his sources beyond Biblical times into the eras of the Emperor Constantine and the Knights Templar,

celebrated in the Red Cross of Constantine and the KT degrees of both the York and Scottish Rites.

Brother Neville concludes: “This book's title is *Sacred Secrets* but perhaps the greatest secret of Freemasonry is that there are no secrets. One Christian degree states ‘the grand mystery of Christian masonry is sincere belief in Jesus.’ [McKenney must have missed that one.] Is this really a secret or a ‘mystery’? The vast majority of the ‘secret’ words can be found in the *Bible* - if the seeker looks deep enough and knows where to find them.”

Finally, says Neville, “I remind the reader of the position of the United Grand Lodge of England, which this book supports: ‘Freemasonry is not a religion, it is simply based on religion. ‘ Throughout all the degrees, the God of the *Bible* is the deity and with 40 per cent (471 out of 1180) of its chapters featuring in the ritual (not including the Apocrypha), this book cannot make clearer the fact that the vast majority of Masonic ceremonies originate from one source, the King James version of the *Bible*....This is another Masonic secret, but one that even some Freemasons do not know.”

American Freemasons may find *Sacred Secrets* rough going since it deals primarily with English ritual in general and York Rite, Royal Ark Mariner, and Red Cross of Constantine ritual in Particular. Yet Neville's point will, no doubt, upon further examination, apply with equal force and logic to American Freemasonry.

The elephant included on the Seal of the Grand Lodge of Virginia “has been the source of much controversy and speculation...We, frankly, do not know; nor have we found any evidence that anyone else knows for certain what the elephant represents.” [3]

Continued on page 27.

Deception and Sacred Secrets

Continued from page 26.

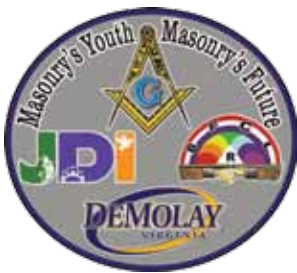
Perhaps the founders of the Grand Lodge of Virginia, the first independent Grand Lodge in the United States, understood that the legend of the blind men and the elephant aptly describes Freemasonry itself, a fraternity whose members constantly seek light, then more and further enlightenment, which results in deeper yet more disparate personal views of the Craft's reality.

Complexity characterizes life, regardless of the reckless, exploitative, fear-mongering simple-mindedness of fanatics like Col. McKenney. Where in the Bible does it say that any of us have the right to pretend that we know the relationship of any individual's soul with its Creator?

[1] http://en.wikipedia.org/wiki/Blind_men_and_an_elephant#cite_note-Buddhist-5

[2] This reviewer has played the part of the Potentate in Shrine Ritual for over twenty years and had never before heard, read, seen, or otherwise been made aware of the penalty asserted by McKenney until he read McKenney's "Expose." nor any other "death oath" associated with the Shrine'

[3] Rutyna and Stewart, *The history of Freemasonry* in Virginia, University Press of America, 1998, pp195-196). 📌



The Outreach Program Reaches All Virginia Masons

Most Worshipful James D. Cole (2001)
Masonic Home CEO

The Masonic Home's Outreach Program is changing lives in every corner of the Commonwealth.

Approved in 2001 by the Masonic Home of Virginia as an effort to assist Brethren, age 65 or older, their wives and widows, it is available to eligible members families of every Virginia Lodge. Eligibility for the program is very similar to the Home's normal admission requirements, pertaining to age and Masonic relationship. This program is part of the Home's overall charitable efforts. The program is funded through gifts donated by supporters of the Masonic Home Outreach Program.

Services available at no cost can assist with medical and health needs, similar to care that would be provided if the recipient were to move to the Masonic Home. This program recognizes that many people from areas of the Commonwealth might not be able to easily move to Richmond. It also recognizes that in some cases, care can be provided in the person's own home more economically than it would cost to move them to Richmond. Relationships have been established with existing local agencies in Virginia to provide these services. Sometimes, these services are available at no cost to the Masonic Home, but at other times the Home pays the local agency for the care. Either way, the recipient does not pay the Masonic Home for basic services provided in their own residence.

Some examples of those whose lives have changed:

- A Masonic Widow from Hay Market has received services three days per week.
- Just north of Gate City, an elderly Masonic widow was provided transportation to a hospital each week, for rehabilitation services.
- Another couple, living in Portsmouth, received in-home services of an aide for five afternoons a week
- In Lee County, a Mason was assisted in a conflict with Medicare, which was decided in his favor.
- In the Front Royal area, a Mason is receiving assistance in his home each week.
- A member of Pound Lodge and his wife, who was confined to a hospital bed placed in her home, received care for the final TEN YEARS of her life. The family proclaimed these services as "extending her life and her husband's life."

Anyone in need of help in this program can call the Masonic Home, toll-free at 1-800-262-4644, extension 77295 and ask about the Outreach Program.

Please look at what we are doing and try to send a gift to support this effort. Gifts to the Home can TRULY help Masons and their wives and widows through this program. Masons, like we have for centuries, are making a difference in the lives of those around us. What better way to CHANGE A LIFE than to support such an effort? 📌

???



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 **March 1, 2013 through May 31, 2013**. Persons HONORED are on the left, followed by the donor's name on the right.

HONOREE	DONOR				
34th Masonic District School	James D. Cole	Roy L. Eckleberry	Princess Anne Lodge No. 25	Franklin D. Peters	Wayne and Mary Ann Flora
Frederick W. Adams	Sandston Lodge No. 216	William T. Ellison	Alan K. Webster	Oscar D. Pitts	Joppa Lodge No. 40
	MAHOVA Masonic Ritual Class	Charles Emerick	Poquoson Lodge No. 49	Gafford Y. Pleasants	Glenn C. Allen
	Samuel C. Anaya	John C. Everly	Andrew Jackson Lodge No. 120	Robert M. Ruscansky	Warwick Lodge No. 336
	David A. Brown	Elmer M. Foster	Unity Lodge No. 146	Julien I. Sacks	Pleasants Lodge No. 63
Robert A. Anderson	Elkton Lodge No. 74	Ashley L. Garrett	Nancy M. Holder	Marion K. Sawyer	Chase City Lodge No. 119
Clyde W. Andrews	Thomas N. Davis Lodge No. 351	Earl S. German	Warwick Lodge No. 336	Lucille Sealock	Unity Lodge No. 146
Paul B. Atkinson	Leford J. Duncan	James F. Goodman	MAHOVA Masonic Ritual Class	Herbert J. Smith	Robert C. Coffey
Chester C. Baity	James F. Hardee		Garland N. Rollins		William F. Overby
Margaret M. Baity	Garland N. Rollins	Leithan O. Grinnell	Taylor Lodge No. 23	Reginald K. Smith	Joppa Lodge No. 40
	John and Betty Long	Rudelle Hampton	Jane Lord	Thelma I. Spicer	Leford J. Duncan
	Richard and Mary Peroe	John M. Helms	Sandston Lodge No. 216	Cary G. Thornhill	Washington Lodge No. 78
	Samuel C. Anaya	Richard A. Hoferkamp	River View Chapter No. 69 OES	Bernard J. Utley	Warwick Lodge No. 336
	Joseph and Barbara Hogge	Thomas M. Holder	Nancy M. Holder	Paul F. Vader	Army and Navy Lodge No. 306
	James F. Hardee	Jesse M. Hutcherson	Danville Scottish Rite	David I. Vincent	Edwin E. Puckett
	Charles and Norma Klebert	Fred E. Jackson	Washington Lodge No. 78	James T. Welton	Prince George Lodge No. 115
Joseph A. Bass	Nansemond Lodge No. 77	Edwin J. Joyner	Purdie Lodge No. 170	Murry K. White	Taylor Lodge No. 23
William M. Benson	Civil War Research Lodge No. 1865	Melvin R. Knuth	Warwick Lodge No. 336	David L. Whitt	Nancy M. Holder
Wilson H. Birch	Hunter's Lodge No. 156	Edith B. Koss	Garland N. Rollins	W.E. Williams	Warwick Lodge No. 336
Stafford L. Bolton	Garland N. Rollins		Mr. and Mrs. Richard Peroe	Clifton L. Willis	Bayside Lodge No. 218
	Susan B. Ayres	Arthur L. Lewis	Larry E. Goff	Walter W. Young	Edwin E. Puckett
	Northside Baptist Church Phoebe Class	Robert E. Marshall	Oriental Lodge No. 20		
Bernard E. Boshier	James and Laura O'Brien	Elmer E. Martin	Haymarket Lodge No. 313		
Robert T. Bracken	Sandston Lodge No. 216	George T. Matthews	Nansemond Lodge No. 77		
Frank E. Buchanan	Bayside Lodge No. 218	Irving G. Meadows	Babcock Lodge No. 322		
James I. Carey	Warwick Lodge No. 336		Nancy M. Holder		
Quinten R. Carroll	Burke Lodge No. 147	Herbert B. Milby	Nancy M. Holder		
Evelyn F. Clarke	Bland Lodge No. 206		John and Betty Long		
Vid Clopton	Simeon and Virginia Phipps		Richard and Mary Peroe		
	Grover and Doris Bryant		Steve Bollinger II		
	William F. Perdue		Simeon and Virginia Phipps		
Ernest R. Cockrell	Robert L. Harrison		Samuel C. Anaya		
James D. Cole	Temple Lodge No. 9		Evelyn J. Garnett		
Robert M. Connell	Warwick Lodge No. 336		Joseph and Dorothy Stanief		
Dwight H. Cook	George W. Field	Gertrude S. Miner	Margaret Mills		
Ruth T. Cook	Scott and Margaret Huzek	James C. Moler	George and Constance Chapin		
	J. Larry and Carol Dixon		Robert McPherson		
	Wayne and Mary Ann Flora	Thomas G. Moore	Moring E. Gravitt		
	John R. Quinley	Herndon H. Myers	Hunter's Lodge No. 156		
	William T. Ellison Jr.	Jeffrey S. Nelms	Williamson Road Lodge No. 163		
	A. W. Bennett Co., Inc.	Alvin R. New	Yorktown Lodge No. 205		
Vernon S. Cook	A. W. Bennett Co., Inc.	Bernard A. Newcombe	Sandston Lodge No. 216		
William A. Corley	Bayside Lodge No. 218	Terry L. Nightengale	Widow's Sons' Lodge No. 60		
	Robert L. Harrison	Claude A. Norton	David A. Brown		
Gene R. Eastwood	Williamson Road Lodge No. 163	Luis Pages	Wayne and Mary Ann Flora		
			Wendy Tenney		
			Luis and Lojuanna Pages		



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
JULY		
7/1	Margaret Hardin	Richmond Randolph Lodge No. 19
7/6	Barbara Hogge	Mariner Lodge No. 215
7/7	Wanda Lucey	Ruth Lodge No. 89
7/7	James Wright	Washington and Henry Lodge No. 344
7/8	Edna Henderson	Thomas N. Davis Lodge No. 351
7/8	Edward Lanford	Glen Allen Lodge No. 131
7/9	Annis Hatcher	Boone Lodge No. 247
7/10	Dorothy Denton	Fort Hunt-Skidmore Daytime Lodge No.353
7/10	Patricia Clark	Washington and Henry Lodge No. 344
7/11	Burton Lester	Roman Eagle Lodge No. 122
7/11	Mary Bollinger	Eureka Lodge No. 195
7/13	John Long	Washington and Henry Lodge No. 344
7/14	Yvonne Olphin	Metropolitan Lodge No. 11
7/17	James Dunn	Arlington Lodge No. 102
7/18	Jerry Clark	Washington and Henry Lodge No. 344
7/25	Janet Sparks	Babcock Lodge No. 322
7/30	William Pierce	Kempsville Lodge No. 196
7/30	Paul Lucey	Ruth Lodge No. 89
7/31	Helen Lape	Clover Hill Lodge No. 253
AUGUST		
8/2	Nell Owen	Richmond Lodge No. 10
8/4	Elizabeth Goodman	Metropolitan Lodge No. 11
8/6	Walter Olphin	Metropolitan Lodge No. 11
8/11	Darlene Wilson	Mann Page Lodge No. 157
8/14	Dorothy Barrey	Treadwell Lodge No. 213
8/17	Lois Payne	Central Lodge No. 300
8/19	Steve Bollinger	Eureka Lodge No. 195
8/19	George Wood	Thomas N. Davis Lodge No. 351
8/19	Myrtle Bussey	Great Bridge Lodge No. 257
8/19	Harry Jones	Franklin Lodge No. 151
8/19	Irene Slaughter	Thomas N. Davis Lodge No. 351
8/24	Clinton Kennedy	Clintwood Lodge No. 66
8/24	Virginia Yeatts	Metropolitan Lodge No. 11
8/24	Janey Herring	Richmond Lodge No. 10
8/26	Barbara Thornton	Sandston Lodge No. 216
8/31	Nancy Walker	Thomas N. Davis Lodge No. 351
SEPTEMBER		
9/1	Mable Paschall	Meridian Lodge No. 284
9/2	Leon Headley	Manchester Lodge No. 14
9/5	Sarah Jones	Franklin Lodge No. 151
9/6	John Harrington	Westhampton Lodge No. 302
9/8	Sarah Cheatham	Manchester Lodge No. 14
9/8	Stella Paxton	Kempsville Lodge No. 196
9/9	Robert Colby	Victoria Lodge No. 304
9/14	Shirley Mucha	Manchester Lodge No. 14
9/16	Juanita Ragsdale	Thomas N. Davis Lodge No. 351
9/17	Paul Canter	Sandston Lodge No. 216
9/17	Jack Williams	Troutville Lodge No 247
9/17	Thelma Sturgis	Capeville Lodge No. 107
9/20	Simeon Phipps	Seaboard Lodge No. 56
9/21	Phyllis Rowe	Westmoreland Lodge No. 212
9/25	Agnes Cash	Babcock Lodge No. 322
9/26	Helen Duke	Metropolitan Lodge No. 11
9/28	Helen Melton	Washington and Henry Lodge No. 344
9/29	Mary Thompson	Colonial Beach Lodge No. 199

Resident Anniversaries

Date	Resident Name	Lodge Name
JULY		
7/3/1965	Thomas and Carolyn Kaufman	Churchland Lodge No. 276
7/10/1974	George and Helen Wood	Thomas N. Davis Lodge No. 351
7/14/1984	Paul and Mary Bollinger	Eureka Lodge No. 195
7/17/1954	Kendall and Phyllis Rowe	Westmoreland Lodge No. 212
7/18/1953	Harry and Sarah Jones	Franklin Lodge No. 151
AUGUST		
8/2/1964	Simeon and Virginia Phipps	Seaboard Lodge No. 56
SEPTEMBER		
9/13/1947	Walter and Jean McCuiston	Thomas N. Davis Lodge No. 351
9/15/1950	James and Ruth Walker	Varina Lodge No. 272
9/21/1951	Morton and Leona Conwell	Edwards Lodge No. 308
9/30/1961	Robert and Mary Young	Portsmouth Lodge No. 100

Resident Deaths

Date	Resident Name	Lodge Name
3/2/2013	James Goodman	Metropolitan Lodge No. 11
4/8/2013	Margaret Baity	Oriental Lodge No. 20
5/19/2013	Herbert Milby	West Point Lodge No. 238
5/31/2013	Ruth Carter	West Point Lodge No. 238
5/31/2013	Jennings Marshall	Northside Lodge No. 292

New Residents

Date	Resident Name	Lodge Name
MARCH		
3/4	Jimmie Lucas	Edwards Lodge No. 308
3/11	Joyce Burgess	Richmond Lodge No. 10
3/13	Martin Smith	Franklin Lodge No. 151
3/18	Agnes Cash	Babcock Lodge No. 322
3/27	Norman Goodman, Jr.	Washington and Henry Lodge No. 344
APRIL		
4/19	Graham Sherrod	Northside Lodge No. 292
4/19	Anna Sherrod	Northside Lodge No. 292
4/19	John Pierce	Norfolk Lodge No. 1
4/29	Herbert Chappell	Babcock Lodge No. 322
MAY		
5/30	Roland Scott	Manchester Lodge No. 14



Masonic Home of Virginia



Fathers' Day Social Residents enjoy a visit to the *Bavarian Chef Restaurant*



Residents celebrate Cinco de Mayo



D wing residents gather for a celebration



Local firehouse is visited by residents



Heartstrings group entertain at the Home



Residents celebrate Brother Lewis Butler's 99th birthday



Lucy Lamp enjoys a dance at Karaoke



An outing to a local restaurant



A tea was held to celebrate Mothers' Day

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Non-Profit Organization



Virginia DeMolay's 41st Annual Grand Master's Class at Luray,
in honor of Most Worshipful Louis Kerford Campbell.