

THE VIRGINIA MASONIC HERALD

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Grand Master presented Right Worshipful George D. Seghers with the sketch of the Cape Henry Lighthouse during his visit to the George Washington Masonic Memorial and Alexandria-Washington Lodge No. 22.

The Virginia Masonic Herald

2013-2014 Grand Lodge of Virginia Elected Officers

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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

Brethren, how swiftly the sands in the hour glass slip away. It seems like it was just yesterday that we were in Richmond, holding our Grand Annual Communication. While this has been a winter with many difficulties provided us by the inclement weather, we have moved forward completing our Division Leadership Conferences around the Commonwealth. We were able to hold all the conferences without a lot of difficulty.

I would like to thank you on behalf of the Grand Lodge Officers for attending the various conferences, and what good turn outs we had! I hope you were able to take back to your Lodge good information that you could pass along to the Brethren and that it will help your Lodge grow. It was indeed a pleasure for your Grand Lodge Officers to meet and be with you on this occasion.

I want to pass something along that I read a short time ago in the Masonic Service Association's, Emissary Notes. They were excerpts from an appeal for Masons to understand how new candidates approach our Fraternity with a different perspective than in the past. Ronald A. Seale, Grand Commander of the Scottish Rite, Southern Jurisdiction wrote in his Grand Commander's Message about how "times are changing."

Younger, "upward mobile" men with families and resulting obligations as to time and finance will no longer join or remain with an organization that does not meet some need in their lives. And they definitely will not affiliate with us content to be sideliners with no role to fill or challenge to meet. Those days are gone.

Thus it is imperative that we treat each new... Mason... not as a member whose name



**Grand Master
M.:W.: Wayne Sawyer Flora**

is written in stone but as a good man who is trying us out – giving us a chance so to speak. Will he like what he sees? Will he find a welcoming group of Masons eager to involve ... hear his opinions, and use his talents? Will he be given a chance to exercise real leadership and to be proud to bring his friends and acquaintances? ... Will we remember not to patronize him with worn out slogans such as "you only get out of it what you put into it," but ask him to do a specific job and praise him for his performance?

Brethren, if we do not involve the new Mason, encourage him to participate and be a part of our Fraternity, he will be gone and another chair will be empty at the next meeting.

I am asking that the officers of our Lodges consult with each other, come together and plan for the future of their Lodges. Plan programs for the stated communications, have

fellowship time before or after meetings, plan for simple refreshments, or a dinner. Invite the members who have not been coming to Lodge to join with their Brethren for the social functions as well as the meetings.

Along with the nurturing of a new member, Spring will be arriving, and it would be a good time for the members of the Lodges to Spring clean around our Lodges. If necessary, plant a few flowers and shrubs to give the appearance that something is happening at the Lodge. It will also tell the neighbors that the Masons are proud of their property, and they are indeed good neighbors.

Let us go forward in the Spring, and as the flowers spring forth with new colors, let us as Master Masons be energetic and support the officers of our Lodges and promote Freemasonry in Virginia.

Brethren, as I have been saying when I make my travels to the districts, it is up to two Masons if Freemasonry is going to grow in our Commonwealth. Those two men are You and Me. For, if we fail to step forward to do what we can to promote and support our Lodges, we could be facing what has happened to many other organizations as they have ceased to exist. ☪

Sincerely and fraternally,

A handwritten signature in black ink that reads "Wayne S. Flora". The signature is written in a cursive style.

Wayne Sawyer Flora
Grand Master

"A Beacon of Light"

2014 Itinerary of Most Worshipful Wayne Sawyer Flora

April

- 1 Monitor Lodge No. 197
- 2 Princess Anne Lodge No. 25
- 3 Official Visit, Masonic District 4
- 4 Official Visit, Masonic District 7
- 5 Official Visit, Masonic District 10
- Official Visit, Masonic District 8
- 8 Kempsville Lodge No. 196
- 10 MAHOVA Board Meeting
- 11 - 12 Scottish Rite Eastern Region,
Jurisdictional Workshop, Williamsburg
- 15 Ian M. Shipley, Jr. Memorial Golf Tournament
Princess Anne Royal Arch Chapter No. 1607
- 17 Norfolk Scottish Rite Bodies
- 24 Official Visit, Masonic Districts 35A & 35B
- 25 Official Visit, Masonic District 57
- 26 Official Visit, Masonic District 36

May

- 1 Official Visit, Masonic District 18
- 2 - 3 Grand Commandery of Virginia, Charlottesville
- 3 Kazim Shrine, Potentate's Ball
- 8 Official Visit, Masonic District 3
- 9 Official Visit, Masonic District 2
- 10 Official Visit, Masonic District 5
- Official Visit, Masonic District 6
- 15 Official Visit, Masonic District 16
- 16 Strategic Planning & Implementation Meeting
MAHOVA Board Meeting
- 17 MAHOVA Ambassadors Conference
Cherrydale Lodge No. 42/Andrew Jackson Lodge No. 120,
Joint Communication
- 19 - 21 Grand Chapter of Virginia, Order of Eastern Star, Roanoke
- 21 Official Visit, Masonic District 43
- 22 Official Visit, Masonic District 39
- 23 Official Visit, Masonic District 25

June

- 2 Norfolk United Royal Arch Chapter No. 1
- 4 MAHOVA Board Meeting
Princess Anne Lodge No. 25
- 5 Official Visit, Masonic District 23
- 6 Official Visit, Masonic District 20
- 7 DeMolay Grand Masters Class, Luray
- 12 Official Visit, Masonic District 38

- 13 Official Visit, Masonic District 21
- 14 Wreath Laying, Arlington Cemetery, Tomb of Unknown
Soldier Manasseh Lodge No. 182, Strawberry Night
- 17 Corinthian Lodge No. 266
- 19 Official Visit, Masonic District 19
- 20 Official Visit, Masonic Districts 22A & 22B
- 21 Official Visit, Masonic District 24
- 24 Elizabeth Lodge No. 34, Table Lodge
- 25 Great Bridge Lodge No. 257
- 26 Official Visit, Masonic District 48
- 27 Official Visit, Masonic Districts 47 & 49
- 28 Official Visit, Masonic District 45
Official Visit, Masonic District 4e

July

- 2 Princess Anne Lodge No. 25
- 3 Norfolk Lodge No. 1
- 6 - 10 Imperial Shrine of North America, Minneapolis, Minnesota
- 10 Annual Session, Job's Daughters International,
Ferrum College
- 11 Official Visit, Masonic District 37
- 12 Official Visit, Masonic District 33
- 15 Princess Anne Royal Arch Chapter No. 1607
- 17 Norfolk Scottish Rite Bodies
- 18 - 20 Northeast Conference of Grand Masters, Washington, DC
- 24 Official Visit, Masonic District 41
- 25 Official Visit, Masonic District 40
- 26 Annual Conclave, DeMolay, Christopher Newport University
- 31 Reid James Simmons Academy of Masonic Leadership

August

- 1 - 3 Reid James Simmons Academy of Masonic Leadership
- 6 Official Visit, Masonic District 27
- 8 Official Visit, Masonic District 26
- 9 Official Visit, Masonic District 32
- Official Visit, Masonic District 34
- 12 Ruth Lodge No. 89
- 13 MAHOVA Board Meeting
- 1 James Stanley Johnson Memorial Golf Tournament
- 15 Ocean View Lodge No. 335, Roast
- 16 Owens Lodge No. 164, Community Builders Award
- 19 Princess Anne Royal Arch Chapter No. 1607
- 21 Bremond Lodge No. 241
- 25 Grice Commandery No. 16
- 30 Hiram Club Ball

September

- 3 Princess Anne Lodge No. 25
- 4 - 7 Mid-Atlantic Shrine Association, Virginia Beach
- 10 MAHOVA Board Meeting
- 11 Owens Lodge No. 164
- 12 Official Visit, Masonic District 31
- 13 Official Visit, Masonic District 56
- 16 Princess Anne Royal Arch Chapter No. 1607
- 18 Norfolk Scottish Rite Bodies
- 19 - 20 Prince Hall Grand Lodge of Virginia
- 20 Philippine Masonic Association of America,
Annual Convention
- 26 - 28 Scottish Rite Conference, Virginia Beach

October

- 1 Princess Anne Lodge No. 25
- 3 - 4 Norfolk Scottish Rite Bodies, Fall Reunion
- 8 Kempsville Chapter No. 173, OES
- 10 MAHOVA Board Meeting
- 11 Family Day, Masonic Home of Virginia
- 16 Norfolk Scottish Rite Bodies
- 19 - 21 Grand Lodge of Kentucky
- 27 - 29 Grand Lodge of Georgia
- 31 Arlington Lodge No. 102

November

- 1 Fredericksburg Lodge No. 4
- 5 - 9 Grand Annual Communication



The Grand Master's itinerary is subject to change. For the most up-to-date calendar information, check the Grand Lodge website:
<http://www.grandlodgeofvirginia.org/events/index.htm>

The Most Worshipful Grand Lodge

OF ANCIENT, FREE AND ACCEPTED MASONS OF
THE COMMONWEALTH OF VIRGINIA

An Edict 2014

WHEREAS, based upon information obtained at the Conference of Grand Masters of Masons in North America in February, 2014, questions have arisen throughout Freemasonry universal concerning the basic attributes of its members, necessitating a decision on the part of your Grand Master; and

WHEREAS, Freemasonry has existed from its founding as a Brotherhood of men under the Fatherhood of God; and

WHEREAS, the Constitutions of Masonry allows a Lodge Charter to be granted by the Grand Lodge based in part on the petitioners' skill "as Masons and their good conduct as men";

NOW, THEREFORE, I, Wayne S. Flora, Grand Master of Masons in Virginia, do hereby issue the following edict pertaining to Sections 2.92 and 4.01 of the Methodical Digest:

Freemasonry traditionally being a Fraternity of good men, no person shall become or remain a Mason who does not continue to remain both physically and legally a male or who does not continue to present and conduct himself as such.

Given under my hand and the Seal of the Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Virginia at the City of Richmond this 20th day of March, A.L. 6014, A.D. 2014 and in the Two Hundred and Thirty-sixth year of our Grand Lodge. 🍀



A handwritten signature in black ink that reads "Wayne S. Flora".

Wayne S. Flora
Grand Master

Attested:

A handwritten signature in black ink that reads "Alan W. Adkins".

Alan W. Adkins, Grand Secretary

Man and Masonry

Eugene S. Hopp, M.P.S.,
Grand Master, California

If we are to discuss Freemasonry and the world today, there are two questions that must be answered. What is man? What is Freemasonry?

I could say of man that he is an animal whose normal posture is upright, whose toes are short, whose legs are longer than his arms, whose vertebral column has an “S” curve, whose brain is uniquely large in proportion to his body and so on. I have not begun to define the essential nature of man, but merely listed some of his anatomical characteristics.

Far more important than the anatomical description are the facts that man both makes and uses tools in great variety, that man uses language to preserve history and culture and to communicate, that man is self-analytical - he reflects on his past and on his future, on the meaning of his life and on the inevitability of his death. Some men have a sense of duty. Most men have a religious sense. Normal men have an ethical or moral sense. Thus, man is capable of great abstractions in thought and the development of a symbolism. It is language, which is the outcome of these capacities.

To put it in another way, as posture is essential for consideration of man’s anatomical nature and tools are essential for consideration of his material culture, so language is essential for the assessment of his mental and spiritual nature. Language is the most important single diagnostic trait of man. No other now-living organisms do. It is far more than a means of communication. It has become the principal means of introspection, a means of creating symbols of thoughts, and a means of establishing ethical judgment.

With these three essentials, posture, tools, and language man stands upright, he builds as was never wrought before, he can speak the truth or a lie, he may worship honestly or falsely,

he can look at the stars or gaze into the mud. He has created as a result of these capacities a masterpiece of language and of ethical reasoning in the ritual of Freemasonry and particularly in the teachings of the Entered Apprentice Degree.

Man is a thinking, sensitive and ethical animal and has retained not only the body constitution of his Paleolithic ancestors but their physiological responses and emotional drives.

If man, the ethical creature, by virtue of this capacity has created magnificent symbols in language, then what is Freemasonry and what is its role in the fundamental nature of man?

Masonry began because our operative ancestors realized the importance of work. They realized perhaps even more that pride in workmanship was essential, if the buildings they erected were to be truly dedicated to God. They had learned that mechanical skill alone was not enough for the erection of a proper structure. There had to be a desire inside to achieve the best that human beings could achieve. There had to be a freedom of the spirit for man’s best labors. Are these beliefs no longer true in our computerized world? Just recently, a friend involved in space vehicle manufacture informed me, that to send a camera to the moon in a space craft and enable it to send pictures back to the earth required the equivalent of constructing a television set capable of operating twenty-four hours a day, every day, for a thousand years without ever requiring repair or service. What questions of ethical behavior by the workmen are raised in the construction of such a vehicle with such a camera! It is not enough to do an outstandingly skillful job; there must be moral involvement and interest in every detail of construction.

But what about the “free” in Freemasonry? Surely, the very existence of Masonry depends upon the preservation of freedom for all people.

Freedom is in danger today, but less from those who are actively undermining it than from the many millions of silent citizens who fail to act on behalf of truth and freedom and who fail to understand the nature of freedom.

The emphasis of Freemasonry has always been on personal endeavor, individual initiative, and individual dignity. These are the lessons, which are emphasized when each one of us receives the degrees personally, and when each one of us must work to commit to memory a portion of the ritual to be able to advance to the next degree. These, too, are the essential qualities of our free enterprise system.

I am well aware that in a society as complex and diverse as ours, in a country as strong as ours, government has a vital role and a rightful place. But we seem to forget that, though the government can pass laws against theft, no law can make a people want to be honest. Though the Constitution forbids the abridgement of freedom of religion, no law can make a people want to worship God. No matter how many laws we pass against drunkenness, no law can make people want sobriety. It is not government that can strengthen freedom and assure rights, build prosperity, and create brotherhood - these things no government in history has been able to accomplish without the individual motivation of its citizens. I sadly fear that today we expect the government to do those things which only we, each one of us, can do for ourselves.

Laws and government alone cannot solve these problems. Each example of them is already against the law. The solution can only come by encouraging each individual’s desire to be honest, exemplifying integrity and insist-

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Man and Masonry continued

Continued from page 6.

ing upon it from our neighbors, our friends, our elected officials.

Each must learn to better himself with the aid of his fellow man through education, training, and decent employment.

These things can be accomplished by ambition, by motivation, and by character.

What we really need is understanding and patience, temperance, wisdom and charity, love of one's fellow man and the constant and eternal pursuit of truth.

These duties are clearly explained in the Entered Apprentice Degree. Here we learn of our duty to our family, our neighbor, and to God: To God by never mentioning His name but with that awe and reverence, which are due from the creature to his Creator. It must have been this line from our ritual, which influenced our Brother, George Washington, to issue a General Order in July of 1776: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American Army, is growing into fashion.

He hopes that the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that, we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. . . (signed) G. Washington." noted historian once said that the heritage of England was the works of Shakespeare and that of the United States, the character, of Washington. It was this character which was molded by the teachings of Freemasonry.

Our great and distinguished Brother, George Washington, learned, as did each one of us in our initiation into Freemasonry, in taking that very first step, that brotherhood was neither

discovered nor created by Freemasons. You will recall that "by the exercise of brotherly love we are taught to regard the whole human species as one family - the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants on the same planet, are to aid, support and protect each other." You will note that it does not say by the use of brotherly love or by means of brotherly love. It says by exercise, which means that we must work to accomplish the end work with the tools which are given us. In the First Degree, they were the twenty-four inch gauge and the common gavel. These are not toys. They are implements that enable us to measure and lay out our work. That division of work helps us to find a part for the service of God and a distressed worthy Brother. With that gavel we are enabled to make perfect stones so that the building we erect will be straight and tall and true. So, symbolically, we divest our hearts and consciences of all the vices and superfluities of life that we may build a spiritual character; human ethical structure without which man ceases to exist.

Need we change? Change our ritual? Change Freemasonry? Need we be concerned about our numbers? As well change a Michelangelo or a Leonardo da Vinci. As well change the music of Mozart or Beethoven.

When we become overly concerned with temporary periods of diminishing numbers let us ever remember the words of Moses in the Torah in Deuteronomy, 7:7:

"The Lord did not set His love upon you, nor choose you, because you are more in number than any people; for you were the fewest of all people...."

Though we as Freemasons may be the few among the chosen, we shall ever fulfill the deeper need of man for that journey in the right direction by providing a sound sense of values

to mark the highway along the road to those essential qualities of life, which ensure encouragement of the spirit and freedom of the mind. Remembering the injunction of Louise Haskins:

"And I said to the man who stood at the gate of the years, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

I would like to close with my own paraphrase of a poem by Sam Walter Foss, the first line of which is inscribed over the portals of the Capitol Building in Sacramento, California. The first three words are also inscribed in the Air Force Academy in Colorado Springs, Colorado.

Bring me Masons:

to match my mountains,
to match my plains,
with empires in their purpose
with new eras in their brains.
to match my prairies,
to match my inland seas,
whose thoughts shall pave a
highway up to ampler destinies,
to cleanse thought's marshlands,
to cleanse old error's fen;
to match my mountains...
Bring me Master Masons!

Originally published in the 1968 issue of the Philalethes journal from excerpts from the Keynote Address Conference of Grand Masters in North America Washington, D. C., February 19, 1968. 🍷

Historical Visit to the Grand Lodge of China

Brother Patrick Mendis

Grand Representative of the Grand Lodge of China, near the Grand Lodge of Virginia

“Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man.”

General Douglas MacArthur, 33°
Supreme Allied Commander of US
Forces in the Far East, 1941-45

As you are reading this article, in the WiOver the years, I have been travelling to China, Hong Kong, Taiwan, and elsewhere in Asia for academic pursuits. A range of Masonic visits took place over the last four years as well as a series of conversations with Admiral William Sizemore, US Navy (Ret.), 33°, Grand Commander, and the Past Grand Executive Director of the Supreme Council, Southern Jurisdiction. With his legendary military service in the Pacific, Illustrious Brother Sizemore, who is a Past Master of Cherrydale Lodge No. 42 in Arlington, encouraged me to visit the places of Masonic significance in mainland China.

As a former military professor in Japan and South Korea, I was excited about the new

Freemasonry took hold throughout Asia with the arrival of European colonial powers, and flourished in the primary port cities on the Asian-Pacific maritime trade routes.

assignment. This led to a visit to Hong Kong, Guangzhou, Shanghai, and Qingdao, among others. Long before the People's Republic of China (PRC) in 1949 took control of mainland China, Freemasonry was active.

A Brief History

Freemasonry reached China in the late 1750s through the East India Company. In 1767, Amity Lodge No. 407 was established in Canton under the Grand Lodge of England near Hong Kong on the Pearl River delta. For unknown reasons, the Lodge went dark in 1813 as its charter was not renewed when the two English Grand Lodges united in London. By 1890, however, the Chinese treaty port cities of Hong Kong, Shanghai, Qingdao, and others reportedly had over twenty English, Scottish, Irish, and American Lodges. During the Imperial Qing government, it was nearly impossible for a Chinese to become a Freemason.

In 1931, an assembly of American and Chinese Brethren, who were raised abroad, formed a new Lodge in Shanghai. Reminiscent of the first Lodge in China, the new Lodge was named Amity Lodge No. 106, followed by the establishment of the Nanking Lodge No. 108

in Nanjing, the Pearl River Lodge No. 109 in Guangzhou, the Szechwan Lodge No. 112 in Chengdu, the West Lake Lodge No. 113 in Hangzhou, and the Sun Lodge No. 114 in Shanghai. These six Lodges were initially chartered by the Grand Lodge of the Philippines until the Grand Lodge of China was at the American Masonic Hall in Shanghai in 1949.

When the Chinese Communist Party came into power, the Grand Lodge of China was declared dark in 1951. The Grand Lodge at the American Masonic Hall (currently the home of Committee of the Chinese Political Consultative Conference, in Shanghai) moved to Hong Kong until the Grand Lodge of China revitalized it in the capital city of Taipei in Taiwan in 1955. Soon after, the relocated six Chinese Lodges were reactivated around the island. Many more Lodges were established in the ensuing years including the Sun Moon Lodge No. 13 in 2003 under the Grand Lodge of China.



Pictured from a fraternal visit with members of the Grand Lodge of China in Taipei, Taiwan are Illustrious Ronald A. Seale, 33°, Sovereign Grand Commander of the Supreme Council, Southern Jurisdiction, (second from left) and Illustrious William G. Sizemore (fourth from left).



American Masonic Hall at 178 Route Dufour (Urumchi Road), Shanghai in 1928

Continued on page 9.

Historical Visit to the Grand Lodge of China continued

Continued from page 8.

At present, a growing brotherhood of vibrant Masonic communities exists throughout Taiwan. An informal Square and Compass Club, a sort of an incarnation of earlier clubs during the years of Japanese occupation, operates in Shanghai among the foreign Brethren living and working in China. In Hong Kong, the active Masonic communities among the English Constitution, the Irish Constitution, and the Scottish Constitution meet regularly for their stated communications at the historic Zetland Hall on One Kennedy Road. This was the home of Freemasons since 1865, with a brief hiatus during WWII. A great number of Hong Kong Brothers have close relations among the three Constitutions and the Freemasons in the United States, the Philippines, and Taiwan.

The Grand Lodge of China

With this historical background, Right Worshipful Howard Sobel and I (both of Cherrydale Lodge No. 42) arrived in Hong Kong and attended an English Constitution's Lodge meeting at the Zetland Masonic Hall. The colorful regalia and ceremonial rituals

in British Freemasonry are more formal than those of American Masonic traditions.

The ritual and processes are similar, but some variations exist, especially the homage to the Queen and the President of People's Republic of China (PRC). The latter seems to affirm that Freemasons universally give obedience to the lawful government in which ever country they reside.

After the Lodge meeting, the festive board becomes a highly decorative event with proper British formalities and customs. Friendly Brethren and their Asian hospitality enriched our experience of English Masonry in the Far East.

Freemasonry took hold throughout Asia with the arrival of European colonial powers, and flourished in the primary port cities on the Asian-Pacific maritime trade routes. The Fraternity began to arrive on the island Taiwan (formerly Formosa) from the Chinese mainland, soon after Chairman Mao's Communist Party defeated the Chinese Nationalist Party. The Nationalist military leader, Chiang Kai Shek, retreated to Taiwan to establish the Republic of China (RoC) in Taipei. General Chiang was a Master Mason and his son, Lieutenant General Wego W. K. Chiang served as the Grand Master of the Grand Lodge of China in 1968-69.

Our gracious host was Most Worshipful Brother Martin Teng, the Past Grand Master of the Grand Lodge of China, who arranged for us to attend several Lodge meetings and festive boards.

Most Chinese Masonic Lodges are concentrated around Taipei, but a number of other Lodges that moved from the mainland China are located in the middle and southern parts of Taiwan. We also traveled to the hill regions of Nalu Mountain and the scenic Sun Moon Lake area on the island.

The entire Pacific experience was more than a traveling Masonic adventure.

It taught us important aspects of Chinese



L-R: Most Worshipful Martin Teng (Past Grand Master of the Grand Lodge of China), and Brother Patrick Mendis.

history and about the forces that shaped Freemasonry, which sailed in with the East India Company during the latter part of the eighteenth century. With the passage of time, the Fraternity continues as a moral influence in cultures of Confucian heritage in Asia.

Brother Douglas MacArthur, who was associated with the Grand Lodge of the Philippines and the Far East, believed that Freemasonry is, "promulgated for the uplifting of man," on both sides of the Atlantic and the Pacific.



L-R: Brother Patrick Mendis, Most Worshipful Martin Teng (Past Grand Master of the Grand Lodge of China), and Right Worshipful Howard M. Sobel (right) in Hong Kong before the Lodge meeting at Zetland Hall.



Retiring Secretaries For the Masonic Year 2014

Most Worshipful Alan W. Adkins, Grand Secretary

This year we welcome fifty-nine new Lodge Secretaries. We say “thank you” to those Secretaries who have either retired or asked to be replaced. In the subordinate Lodge, one of the most important offices is that of Secretary. This is true because the member who serves in this office usually continues from year to year and strives to bring continuity to the affairs of the Lodge. We have been fortunate to have Brethren to serve faithfully for many years in their respective Lodge(s).

The following Brethren served **ten or more** years as Secretary:

Milton H. Birckhead, Sr.	Piedmont-Stella No. 50	13 years	Ryan D. Thornberry	Roman Eagle No. 122
Alvin D. Reid	Chase City No. 11	30 years	Andrew T. Day	Ashlar No. 125
Tyree G. Leath, III	Crewe No. 123	25 years	Zane D. Byram	Linn Banks No. 126
Joseph A. Williams	Hunter No. 135	22 years	Anthony J. LaCava	Mt. Carmel No. 133
Percy G. Cochran	Burke No. 147	18 years	Phillip D. Modisett	Lafayette No. 137
John D. Pauley	Hunter's No. 156	26 years	Aubey A. Dellinger, Jr.*	Cassia No. 142
Edward E. Fisher	Ashland No. 168	24 years	William C. Hecht,	Colonial Beach No. 199
Raymond E. Walton, Jr.,	Covington No. 171	13 years	Craig A. Sheets	Vinton No. 204
William A. Blythe	Washington-Lafayette No. 176	27 years	Phillip L. Chee	Wynn No. 221
John J. Ferguson	Stuart No. 224	55 years	Robert S. Bellinger	William King No. 227
Bobbie O. Blankenship	Bedford No. 244	30 years	Sammy G. Glovier,	Castlewood No. 231
Charles S. Sarbaugh	Meridian No. 284	31 years	Daina T. Reynolds, II	Boone No. 247
Nelson K. Birkhimer	Northside No. 292	16 years	Herbert H. Chambers	Chilhowie No. 250
Vernon M. Poe*	Powhatan No. 295	14 years	David W. Cook	Lebanon No. 251
John M. Yoksza, Jr.	William J. McMahon No. 303	12 years	Brandon L. Taylor	Pruner No. 254
Norman A. Mayo	Concord No. 307	18 years	Steven E. Blake, III	Newport No. 261
Harvey L. Snellings, III,	Woodland Heights No. 345	27 years	Gary W. Grub	Chickahominy No. 286
			Charles A. Maranto	Ashburn-Sterling No. 288
			Gary N. Chandler	Dupont No. 289
			Jimmy R. Carte	Eggleston No. 309
			Joseph D. Biddlecomb	Reedville No. 321
			Shad W. Newton	Carter No. 323
			Richard Eimas	Sharon No. 327
			Ralph T. Woodrow	Fort Hunt-Skidmore Daytime No. 353
			Daniel W. Thompson	George Washington No. 1732
			Jackie L. Harrison	Victory Daylight No. 1778
			John H. Eells	Black Heath Daylight No. 1982
			Thomas M. Lewis	Kilwinning Crosse 2-237

The following Brethren served from **one to nine** years as Secretary:

James T. Wadkins, II	Metropolitan No. 11			
Peter M. Miller	Manchester No. 14			
Christopher P. McPherson	Richmond Randolph No. 19			
Heber C. Willis, III	Alexandria-Washington No. 22			
Paul Ishihara,	Marion No. 31			
James S. Ewing, II	Preston No. 47			
Ralph W. Smith, Jr.*	Henry No. 57			
Mark S. Chapman	Widow's Sons' No. 60			
Roland T. Kellam	Broadwater No. 71			
Diron C. Wirt	James Evans No. 72			
Charles R. Seaford	Washington No. 78			
Alwyn E. Briggs, III	Courtland No. 85			
William A. Childress	Amelia No. 101			
Lyle S. Cassell	Augusta No. 111			

*Deceased

As you can see from above, the length of service varies from one to fifty-five years. Whenever you meet one of these Brethren, take the opportunity to express your appreciation for their service to the Craft. 🙏

Area Masonic Ritual Schools – 2014

NAME	LOCATION	DATE(S)	DISTRICT(S)
Willard D. Monk/45th District	Tazewell	Apr. 1-3	45
Robert R. Kennedy, Jr.	Waynesboro	Apr. 11, 12	18, 19
James Alfred Butts, Jr.	South Hill	Apr. 12	28
C. Frank Hicks/36th District	Chesapeake	Apr. 12	36, 56
James Henry Parkerson, Jr.	Virginia Beach	Apr. 14	36, 56
Showalter/40th District	Radford	Apr. 22-24	40, 41, 42
William Hiram Wood	Alexandria	May 10	1A, 1B, 54
E. Tyree Mountcastle*	Williamsburg	May 5-7	57*
Stewart Arthur Deem	Norfolk	May 10	35A, 35B
Harry C. Wallace	Wise	May 12-14	48, 49, 50
Dr. Walter A. Porter	Galax	May 20-22	43
Elmo J. “Bo” Norfleet	Suffolk	June 11, 12	33, 34
Robert Lewis Gibbs	Richmond	July 16-19	15A, 15B, 15C, 16
James Wilson Updike	Bedford	July 21-24	22A, 22B, 24
Lewis Q. Moore	Abingdon	Aug. 19-21	44, 46, 47
C.S. Revell/B.D. Hudson	Newport News	Sept. 15-17	14A, 14B
L.N. Cridlin	Jonesville	Sept. 15, 16, 18	49, 50
William Edward Ray, Sr.	Manassa	Sept. 19, 20	4
Edward Page Henry	Petersburg	Sept. 22-24	16, 29
Charles H. Rowell	Kinsale	Sept. 27	8, 9, 11
James Noah Hillman	Gate Cit	Oct. 7-9	48, 49, 50
Starks/Baumgardner	Bland	Oct. 13-15	41, 42
Lon Norman Dooley	Lebanon	Oct. 13-15	46, 47
Joseph T. Stewart	Courtland	Oct. 22, 23	31, 32
O.B. Omohundro	Gordonsvil	Oct. 25	7, 10
Charles T. “Bucky” Gilbert	Marion	Oct. 27-29	42, 43, 44

Reid James Simmons Academy Waynesboro Jul. 31, Aug. 1, 2 Statewide

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

Lodge Lantern



Brother Steven L Stinson, Jr.

Worshipful John K. King of Bedford Lodge No. 244 put up some prints a few years ago. One that always had my eye was a print of a man painting a square and compass on a lantern by Norman Rockwell (left), so I got on the internet to find a lantern.

Worshipful David M. Richards of Vinton Lodge No. 204 after talking about what I was trying to do, he said, “no problem I’ll hook you up.” (Worshipful David Richard’s lantern on the right.)



50-60-70-Year Masonic Veterans

December 11, 2013 to March 3, 2014

FIFTY-YEAR VETERANS

Veteran
Bro. Wyman Hastings Bailey, Jr.
Bro. Ronald Batliner
Bro. William Lionel Branson
Bro. Eli Morris Rozier
Bro. Garney Eudean Carter
Bro. Harold Douglas Jones
Bro. Harvey Clarke Williams
Bro. Richard Scott Blair
Wor. Leslie Harold Gilbert
Bro. William Kirk Macnulty
Bro. Thomas Madison Phillips
Bro. Julius Helms Porter
Bro. Norris Winfred Shirley
Bro. Boyd Lantz Swisher
Bro. James Mathias Webb
Wor. Richard Lloyd Dennis
Bro. Larry Joe Linville
Wor. Robert Ace Coffey
Bro. George Leslie Spindler
Bro. Nathan Manfred Hoffman
Bro. Donald Wayne Watlington
Wor. George Thomas Delp
Bro. Troy Clark McMillan
Bro. Albert Larkin Gibson
Bro. Clarence Edgar Hill, Jr.
Bro. Andrew Watson Cassell
Bro. William Charles Sherwood
Bro. Warren Bruce Osborne
Bro. Joseph Latane Ware
Bro. Vernon William King, Sr.
Wor. Wayne Colby Reynolds
Bro. Earl Lester Hanson
Bro. Robert Mever Haley
Wor. Thomas Neal Morris
Wor. John Colin Campbell
Bro. Robert Clifton Mathews
Bro. Robert Eugene Maxwell
Bro. Lowell Bradley Baughan
Bro. Peyton Beirns Baughan
Wor. Geronimo Vernon Boggs
Bro. John Robert Mrotek
Bro. Jesse Chrispen Myers
Bro. Edwin Herveg Miller
Bro. George Michael Valach
Bro. Clarence Edwin Walters
Bro. Robert Wayne Leonard
Bro. Daniel Edmond Necessary
RW John Vaiden Matthews, Jr.
Bro. Bernard Cole Talley
Wor. Leon Dee Layman
Bro. John Duane Johnstone
Bro. Marvin Eugene Sexton, Sr.
Bro. Randolph Webster Allensworth, Jr.
Wor. Garnett Anderson Shumaker, Jr.
Bro. Paul Clifford Burnette
Bro. Frank Mitchell Sullivan
Wor. Calvin Alvin Ray, Jr.
Bro. Stacy Ferguson Mann, Sr.
Bro. Henry Rawls Smith, Jr.
Bro. Elwin Roland Sharpley
Wor. George Nathaniel Cooper
Wor. Harold A. West

Lodge
Atlantic Lodge No. 2
Atlantic Lodge No. 2
Atlantic Lodge No. 2
Atlantic Lodge No. 2
Hoge Lodge No. 8
Manchester Lodge No. 14
Manchester Lodge No. 14
Alexandria-Washington Lodge No. 22
Alexandria-Washington Lodge No. 22
Alexandria-Washington Lodge No. 22
Alexandria-Washington Lodge No. 22
Alexandria-Washington Lodge No. 22
Princess Anne Lodge No. 25
Rockingham Union Lodge No. 27
Millboro Lodge No. 28
Joppa Lodge No. 40
Cherrydale Lodge No. 42
Preston Lodge No. 47
Seaboard Lodge No. 56
Widow's Sons' Lodge No. 60
Polk Lodge No. 61
Old Town Lodge No. 68
Old Town Lodge No. 68
Arlington Centennial-Glebe Lodge No. 81
Arlington Centennial-Glebe Lodge No. 81
Wytheville Fraternal Lodge No. 82
Naomi Lodge No. 87
Valley Lodge No. 93
Arlington Lodge No. 102
Norview Lodge No. 113
Olive Branch Lodge No. 114
Chase City Lodge No. 119
Roman Eagle Lodge No. 122
Roman Eagle Lodge No. 122
Independence Lodge No. 129
Glen Allen Lodge No. 131
Glen Allen Lodge No. 131
Lafayette Lodge No. 137
Lafayette Lodge No. 137
Lafayette Lodge No. 137
Piedmont Lodge No. 152
Staunton River Lodge No. 155
Snowville Lodge No. 159
Craighill Lodge No. 160
Shelby Lodge No. 162
Shelby Lodge No. 162
Lake Drummond Lodge No. 178
Hillsville Lodge No. 193
Eureka Lodge No. 195
Kempsville Lodge No. 196
Monitor Lodge No. 197
Colonial Beach Lodge No. 199
Stonewall Lodge No. 200
Sandston Lodge No. 216
Sandston Lodge No. 216
Bayside Lodge No. 218
Bremond Lodge No. 241
Bremond Lodge No. 241
Accomack Lodge No. 243
Bedford Lodge No. 244
Pruner Lodge No. 254

Wor. Granville William White
Bro. James Mitchell
Bro. Lavoy Bray, Sr.
Bro. Frederick Bernard Smith
Bro. Derrell Webb Brockwell
Bro. Joseph Milton Adair
Bro. John Elmore Neagle
Bro. Thomas Ellsworth White, Jr.
Bro. Guy Van Huff
Bro. Stanley Brooks Perdue
Bro. James Naff Mitchell
Bro. James Henry Tomlin, Jr.
Bro. Edwin Fitzhugh Atkinson
Bro. William Day Blaylock
Bro. Samuel Clavis Smith
Bro. James Southall Stone
Wor. Clifford Church
Wor. Melvin Wade Smith
Bro. Charles Eugene Hunnicutt
Wor. Herbert Hobson Eades, Jr.

Wor. Hollis Thurston Proffitt
Wor. Bruce Thompson, Jr.
Bro. Dewitt Talmadge Hartwell
Bro. Wilbert Nathaniel Kahoun
Bro. Davis Reid Ledford, Jr.
Bro. Earl R. Stanley
Bro. William Jennings Ball
Bro. Carlton Conway Carter
Bro. Willie Albert Chattin
Bro. Henry William Frenke
Bro. Alex Young Mutch
Bro. William Merton Dickerson, Jr.
Bro. Edward Daniel Woolridge, Jr.
Bro. Kelsie Kyle Kemp
Bro. John Lynn Crittenden, Jr.
Wor. Ernest Clifford Wolfe
Bro. Landon Flourmoy Overbey, Jr.
Wor. Lawrence Bruce Henderson
Bro. Harold Wright Ayers
Bro. William Franklin Haskins, Jr.
Bro. John G. Lochstampfor, Jr.
Wor. Ellis Noel Abbott
Bro. Clyde Fishuel Hill, Jr.
Bro. Benjamin Paul Kanak
RW Charles Harris Rowell
Bro. Randolph Carter Thompson
RW Albert Roy Conlon
Bro. Charles William Gensel
Bro. Dewey Moring Lovelace
Bro. Jack Collins Wood
Bro. George Earl Shepard
Bro. Joseph Warshawsky

Bro. Paul McCoy Simpson, Jr.
Wor. Lemuel Cleaves Johnson, Jr.
Bro. Kenneth Nash Archer
Bro. Clyde Brown Sisson
Bro. Sebert Lester Sisson
Bro. David F. Smith
Bro. Walter Bernard Mason
Bro. William Alfred Tees

Corinthian Lodge No. 266
Varina Lodge No. 272
Tidal Wave Lodge No. 273
Tidal Wave Lodge No. 273
Dupont Lodge No. 289
Richlands Lodge No. 318
Babcock Lodge No. 322
Babcock Lodge No. 322
Floyd Lodge No. 329
Floyd Lodge No. 329
Warwick Lodge No. 336
Warwick Lodge No. 336
Tuckahoe Lodge No. 347
Tuckahoe Lodge No. 347
Tuckahoe Lodge No. 347
Tuckahoe Lodge No. 347
Henry Knox Field Lodge No. 349
Manchester Lodge No. 14
Elmer Timberman Lodge No. 54
Tuckahoe Lodge No. 347

SIXTY-YEAR VETERANS

Widow's Sons' Lodge No. 60
Widow's Sons' Lodge No. 60
Arlington Centennial-Glebe Lodge No. 81
Arlington Centennial-Glebe Lodge No. 81
Arlington Centennial-Glebe Lodge No. 81
Arlington Centennial-Glebe Lodge No. 81
Arlington Lodge No. 102
Roman Eagle Lodge No. 122
Roman Eagle Lodge No. 122
Manassah Lodge No. 182
Manassah Lodge No. 182
Southside Lodge No. 191
Southside Lodge No. 191
Hillsville Lodge No. 193
Eureka Lodge No. 195
Colonial Beach Lodge No. 199
Morotock Lodge No. 210
Mouth of Wilson Lodge No. 223
Bremond Lodge No. 241
Bremond Lodge No. 241
Bremond Lodge No. 241
Forest Lodge No. 245
Virginia Beach Lodge No. 274
Dupont Lodge No. 289
Concord Lodge No. 307
Campbell Lodge No. 316
Sharon Lodge No. 327
Ocean View Lodge No. 335
Tuckahoe Lodge No. 347
Tuckahoe Lodge No. 347
Fort Hunt-Skidmore Daytime Lodge No. 353
Virginia Research Lodge No. 1777

SEVENTY-YEAR VETERANS

Richmond Lodge No. 10
Seaboard Lodge No. 56
Portsmouth Lodge No. 100
Craighill Lodge No. 160
Hillsville Lodge No. 193
Monitor Lodge No. 197
Colonial Beach Lodge No. 199
Army and Navy Lodge No. 306

Worshipful Master

There is a quiet but persistent claim that “Worshipful Master” is improperly used by Masons because it is not only unbiblical but that Masons have appropriated a title for the Master of their Lodges, which is reserved only for deity, and which also violates the biblical injunction to worship only one God.

To go on: the terms “Worshipful” and “Master” alone or taken together are in common use today and the dictionary defines “worshipful” not only as being “worthy of being worshiped” but is also used to mean “honorable; respected; used as a title of respect for magistrates, certain Lodge officials, etc.” Again, the article I’m relying on says that Shakespeare used the term “worship” one hundred and twenty-four times in his plays, almost every time when referring to an individual, not deity. In fact, English Reformer John Wycliffe, who produced the first complete version of the Bible in English, translated Exodus 20:12 as “Thou shalt worship thy father and thy mother, that thou be long lived upon earth.” He obviously used it as a term of honor and not divinity.

In England and Wales, judges, the mayor of London and magistrates were once, and possibly even now, are addressed as “Your Worship,” except by some evangelicals. Finally, Albert Mackey says the early English practice of referring to certain officials as “your worship” or “worshipful” was used by the various Guilds of London to refer to themselves as in “the Worshipful, Company of Grocers.” The term may be archaic or out of date, but when its usage is understood, it is not offensive or sacrilegious. I believe it is an old and appropriate reminder of our Masonic heritage whose worth rests more in tradition than meaning. 🍷

VWB Mary Pearson, Master of Walter F. Meier Lodge of Research No. 281, Washington.

Changing Attitudes

Right Worshipful Virgil D. Andersen

Fifty years ago some of us were lucky enough to have a black and white TV set with three channels. The Internet and video games had not been invented. We played board games and cards for entertainment, and the trip to the fair was the year’s major social event. Travel to a larger city for shopping was only done two or three times a year. We had to count our pennies to go a movie, most families had only one car, family farms supported small towns with dynamic business districts, and the churches and Masonic Lodges were the social centers of our communities.

The world has changed, and we need to change some of our attitudes and activities if we want to be relevant in our mobile, information, and activity, rich high speed, informed world. Be aware of what you are saying, and how you express your opinions. Comments like, “They never would have let me come to Lodge dressed like that,” or “You need to memorize the lectures to be a real Mason,” or “My folks would have thrown me out of the house, if I came home wearing an earring,” just won’t do. Tattoos, hairstyle, or color are viewed by many younger people as methods of improving their personal appearance. The verbal expression of your critical opinions regarding them are neither appropriate nor constructive. The prospective members who represent our future will teem from our positive examples, but can be turned off immediately and permanently by our indifference, lack of acceptance or criticism.

We must be sensitive to the attitudes, abilities and expectations of men that are Masons in their hearts. Be willing to look beyond a tattoo, earring, haircut, or unusual clothing to see the worthwhile man. Our Lodges can be welcoming, safe, relevant, and fun places to make a difference in their lives. Who among us

hasn’t caused our parents or elders to grumble, “What’s this world coming to?”

“The Tenets of Masonry will be maintained and the future of our Fraternity assured, if we are willing to recognize and adapt to the changing environment presented by today’s world. Accepting the challenge to change our attitudes will enable us to incorporate those bright, vigorous and enthusiastic younger members who can bring new vitality into our Masonic family.” 🍷

From the *South Dakota Masonic Messenger*, December 2004.

Bearers of Burden

II Chronicles 2:18 enumerates the bearers of burden at the building of King Solomon’s Temple, but whoever translated that into the Masonic ritual as 70,000 Entered Apprentices was wide of the mark in understating the place an Entered Apprentice occupied among the Medieval Freemasons. An Entered Apprentice might be not only a skillful stone squarer, but also an artistic carver of freestone to make the mouldings, borders, ogees, ribs, volutes, and decorations of all kinds, or even a sculptor providing human, and other figures to fill niches and other places in a cathedral.

At the other extreme, he might be a practical engineer who was able to estimate the comparative thrusts of stresses exerted by two counterbalancing forces, or the strength of an arch. He was simply less skilled than a Fellow of Craft. 🍷

Coil’s Masonic Encyclopedia



Ask Hiram

When corresponding what is the proper way to address a Past Master, Past District Deputy Grand Master, or a Past Grand Master, after he has served his term of office? I have had the pleasure of emailing a Past District Deputy and Grand Master and addressed them as Right Worshipful and Most Worshipful respectively. In their return correspondence they would sign their emails as Brother.

ANSWER: The good Brother has indeed addressed the email recipients in the correct manner, and as he already knows, the title of Right Worshipful and Most Worshipful is retained by the distinguished Brother after he has completed his year of service.

The Worshipful Master's Primer* includes the following guidance, starting on page 12:

In a polite society, a person does not usually use his title when referring to himself orally or when writing a letter. It is not appropriate for an individual to refer to himself in a lofty manner. For example, we have never heard a Past Grand Master refer to himself (or sign his letters) as "Most Worshipful." He simply appends his rank (PGM). It also follows that the complimentary close of a letter signed by a PDDGM, who was elected Secretary of his Lodge to appropriately read:

Sam C. Kropff, PDDGM
Secretary

The Worshipful Master's signature is a little different. His "Earned Title" is Worshipful Master, but he probably would feel quite uncomfortable signing as Worshipful, therefore his letters could appropriately read:

Sincerely and fraternally,
Hiram Anderson, PM

Titles such as Worshipful, Right Worshipful, and Most Worshipful are titles of respect, referring to the office now or formerly held by the Brother. These titles are based on the Old English definition of "Worshipful" as meaning respected. In Colonial Virginia, Magistrates were addressed as "worshipfull." Many would argue that the most important title is that of "Brother."

I am curious about the Warden's Columns. I have noted that some do not appear to use the warden's columns during a meeting unless the Lodge is called from labor to refreshment and then only the Junior Warden displays a column. What is the use of the Senior Warden's column? Other jurisdictions display both columns. The Senior Warden's column is standing and the Junior Warden's Column is laying down when the Lodge is at labor. The Senior Warden's Column is laying down and the Junior Warden's Column is standing on the pedestal when the Lodge is at refreshment. In the Grand Lodge of Virginia, what is the accepted practice with respect to the use of the two warden's columns?

ANSWER: The Brother has described the use of the Warden's columns quite accurately. When the Lodge is at labor, the Senior Warden's column stands and the Junior Warden's column is laying down and vice versa when the Lodge is at refreshment. Use of the Warden's columns is not part of Virginia ritual, but some Lodges continue the use of these in an effort to preserve the tradition.

*Available on the Grand Lodge of Virginia web site:

<http://www.grandlodgeofvirginia.org/education/publications/Worshipful%20Master%20Primer.pdf>

Warden's Columns-Addendum

Some Lodges I have visited have columns at the Junior Warden and Senior Warden stations; other Lodges do not have them. Are they a requirement of Grand Lodge?

ANSWER: No, when you attend a Grand Lodge Communication, you will not see them. It is not a requirement. They are a custom that goes back to 1761 where an inventory of a Lodge in Chester England included two truncheons for the Wardens. Truncheons or columns are the Wardens emblems of authority and their positions are of great interest. The column of the Senior Warden is erect, that of the Junior Warden on its side while the Lodge is at labor. During refreshments, the Senior Warden's column is laid prostrate, while that for the Junior is erect, so the Craft may know at all times by a glance at either the South or West whether the Lodge is at labor or refreshment. It is an old custom, not a requirement.

Reprinted courtesy of Q & A with the Grand Lecturer in Empire State Mason Magazine, Summer 2010



Masonic Warden's columns.

Updated Grand Lodge Website

Grand Lodge Committee on Information Technology

Worshipful Andrew P. Spencer

One consistent theme in this year's Division Leadership Conferences was information provision and management provision meaning the distribution of appropriate and relevant information to Masons and the public and management in facilitating the timely collection of data and reports from Grand Lodge, Division, and District Committeemen and officers. The Grand Secretary's office, Grand Lodge Committee Chairmen, and the Committee on Information Technology have partnered to take on these challenges.

The current Grand Lodge website is a keystone of Virginia's Craft and a leader among North American Grand jurisdictions. It is the central hub for finding Grand and subordinate Lodge information, points of contact, and public forms. The Grand Secretary uses a portal to enable Lodge Secretary's to meet many of their routine needs. The need for information, rapidly located, on any of many various devices (computer, phone, and tablet) outstripped the current site. The new site will provide many key features:

- Improved navigation, making it easier and faster to find needed information with fewer clicks and with intuitive structure.
- Integrated videos and pictures making the site more current for visually-driven audience.
- Better interaction with the user. For example, the new Lodge Locator taking a location or partial Lodge name, delivers a contact, location, mapping, and an integrated contact feature into one location.
- Increased security through secure sockets layer (the closed padlock icon in the

browser). This will allow safe information submission and verify you are connected to the Grand Lodge website.

One key update is the web submission of routine reports, rather than mailing paper reports. For example, District Blood Coordinators will submit reports rapidly, providing the Grand Lodge Blood Committee with timely information.

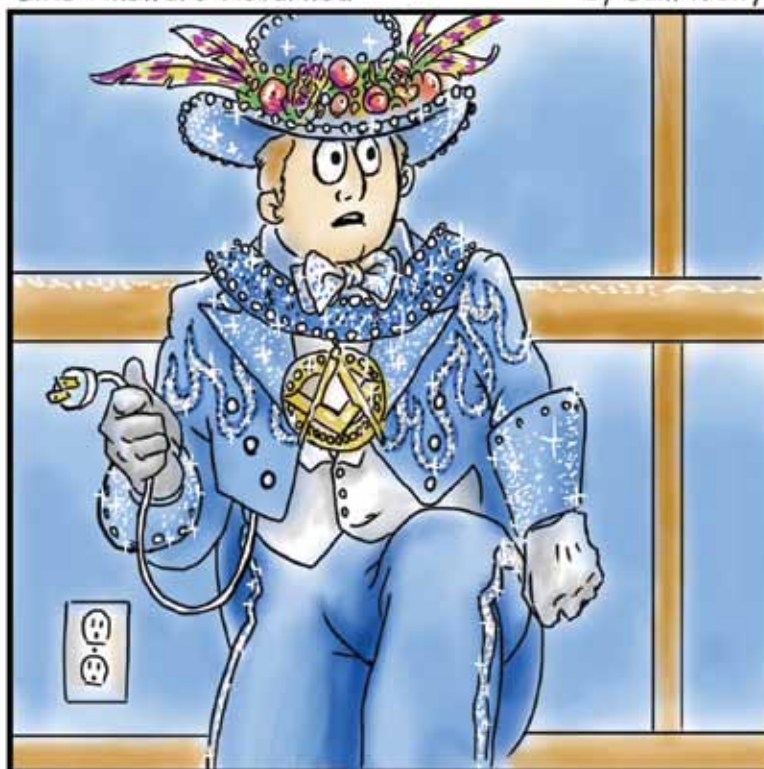
District Deputy Grand Masters (DDGM) can now submit Official Visit Reports online. The results of the Official Visit are immediately available to the Grand Master and Officers. It removes the need for data entry

of paper reports at the Grand Lodge office. It also provides an emailed reports for archiving and distribution. The Limited Dispensation submission also provides an emailed report to the DDGM and Lodge Master/Secretary, as well as allowing for data analysis across and within our Grand Jurisdiction.

Future work will provide support to the needs of the Grand Lodge Committees, Grand Lodge Officers, subordinate Lodge officers, Masons and interested public. Please share your thoughts and suggestions at <http://goo.gl/rAisWu>, or Worshipful Andrew P. Spencer at spencerap@gmail.com or 757.705.3441. 📧

Like Answers Returned

by Sam Welty



"Brethren, would one of you mind switching the breakers? I need to re-charge my new regalia."

Maybe We Should

And he thought of the words of the great prophet who had boldly declared:
“Nothing is hidden that will not be made known; nothing is secret that will not be brought to light.”

Dan Brown, *The Lost Symbol*

We Freemasons love our “secrets,” too often without lending an Attentive Ear to the most fundamental secret of the Craft, a secret imparted to us repeatedly in our ritual, one mentioned out loud every time we convene in Lodge as Master Masons, a secret revealed to us at the very beginning of our Masonic journey.

Last summer, I enjoyed the great and undeserved privilege of attending the Biennial Conference of the Supreme Council of the Ancient and Accepted Scottish Rite in Washington, D.C. There I met Brethren from Taiwan, France, several of the United States and even the head of the Scottish Rite of Iran in exile.

We met in the grand ballroom of the D.C. Hilton, where Ronald A. Seale, the Sovereign Grand Commander of the Scottish Rite, introduced dozens of American Grand Masters and even more Sovereign Grand Inspectors General from all over the world, resplendent in their Masonic regalia. Illustrious Brother Seale held forth without a break for nearly four hours and kept us spellbound. Even the ladies present were enthralled.

At the Scottish Rite Research Society luncheon, we were told that the United States is the only country in the world where Masonic membership is declining. We discussed the pros and cons of the emerging and expanding Strict Observance and Restoration movements.

The conference lasted four days, with fascinating events at multiple venues. Brethren wearing blue polo shirts and jeans shuttled us to and from event after event. The Conference climaxed with a fine banquet attended by over eight hundred Brethren and ladies.

Following the main course, I left to indulge my craving for tobacco at the hotel’s entrance. One of the drivers was there also having a

smoke. We recognized each other as Brothers, and I thanked him for the fine job his group had done chauffeuring us between events over the last four days. He responded with appreciation, saying that he had just clocked out after seventeen straight hours.

Then we began to share the most intimate details of our Masonic journeys, the secrets of our souls, what had attracted us to the Craft and what kept us so devoted to it. Suddenly, after thirty years in Masonry, the true secret of our Fraternity, the one thing that keeps us attending Lodge, paying fraternal visits, advancing through the chairs, supporting our charities, and, most importantly, helping, aiding, and assisting one another, struck me like a bolt of lightning. How had I been so blind for so long?

What Brother has never received a call of distress from a Mason whose wife has just left him, from a recovering alcoholic tempted to fall off the wagon, a Brother whose pain necessitates a round trip to the doctor at six in the morning?

How many Brethren have we comforted through the loss of a loved one? How many of us have received like comfort? How many times have we attended Masonic services where we have comforted the widows of our Brethren?

Who joins a group to take a Brother several times a week on a hundred-plus mile round trip for his chemo treatments? Who visits our Brethren confined to nursing homes and those unable to get out and about? Why do we support our Masonic Home? Why do we take lengthy road trips to present Shrine, and Scottish Rite, and Royal Arch ritual?

What compels us to return to Lodge month after month, to improve our ritual, to cook for our Brethren and tend to the grounds about our

Temples? Why do we eagerly educate our new Brethren and spend long hours teaching them the Catechisms of our Craft?

Why do we car pool to pay fraternal visits to distant Lodges?

How many Brethren has Masonry aided for their addictions, bad habits, infidelities, losses, and self-destructive peccadilloes? How many Brethren have received financial assistance from the Craft to get them through hard times?

In brief, to what does the elaborate, complex, and profound structure of Freemasonry boil down? What caused two strangers at twilight in Washington D.C. to begin sharing the secrets of their souls in less time than it takes to smoke a cigarette?

Let us listen to and heed the ritual. We hear the secret repeated over and over, every time we meet. Comes now the time to listen.

Consider who first conducted us to the door of the Lodge.

Recall then further the First Degree:

“On this principle (that is, Brotherly Love) Freemasonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance.”

“On this basis (that is, Relief) we form our friendships and establish our connections.”

As Entered Apprentices, we learn that the “Trowel is an instrument used symbolically [for spreading] the cement of Brotherly Love and Affection, which unites us into one sacred

Continued on page 17.

Maybe We Should continued

Continued from page 16.

band or society of friends and Brothers.” We further discover that the Beehive teaches that “mankind were made dependent on each other for protection and security, as they enjoy better opportunities of fulfilling the duties of reciprocal love and friendship.”

From the Prayer at Closing: “Supreme Architect of the Universe, accept our... hearty thanks... especially for this friendly and social intercourse.”

The 25-year Masonic Veteran’s emblem conferral reminds the recipient that “With the passing of these years, many friendships have developed and you have cherished them.”

Just so, the 50-year Masonic Veteran’s emblem comes with the reminder that “Many years ago you...assumed the solemn obligations which are the cement that unites us into one common bond, a society of friends and Brothers.” The emblem is “cast in the form of a circle...to signify the lasting qualities of our friendship for those who are linked together by the indissoluble chain of sincere affection found in Freemasonry.”

According to the Constitutions of Masonry, “In this friendly intercourse, no brother shall derogate from the respect due to another.”

Finally, just in case we remain hoodwinked, the Charge at Closing tells us:

“We are now about to quit this sacred retreat of friendship and virtue. . . You have solemnly bound yourselves to befriend and relieve every Brother... You have promised, in the most friendly manner to remind him of his error and aid a reformation.”

The story is told of the old Past Master hounded by an ignorant profane who goes on

and on about Masons with all their hocus pocus and secret words and signs and handshakes adding up to nothing less than a conspiracy to take over the world.

At the end of his patience, the old Past Master replies: “Maybe we should.”

Maybe we should. The secret is out. 🌟

Cards and Letters



L-R: Wayne Alfred “Rocky” Robison, PM and Regional MHA, Janice Kendall, wife of Randy Kendall, PM, and Brother Terry Francis Hilton, MHA District 16 of Midlothian Lodge No. 211.

Janice Kendall receiving a letter of commendation from Brother Robert Adkins, Residential and Assisted Living Administrator for the Masonic Home of Virginia.

Brother Terry Hilton, MHA, contacted Brother Adkins, son of Most Worshipful Alan W. Adkins (1997), and informed him that Janice had sent Christmas and Birthday cards to each resident of the Home for the past several years. Brother Adkins wrote the letter, which was presented to Jan impromptu at the dinner meeting. Jan was recognized for her work with the MAHOVA Library, special functions at the Home and her work with Job’s Daughters activities in the letter. 🌟

The History of the Masonic Home of Virginia

In the fall 2013 issue of the *Virginia Masonic Herald*, Worshipful R. Wayne Donahoe announced the availability of this very interesting book.

Worshipful Donahoe notes that the book's purpose is to document the children's era at the Home. "The book," he writes, "500 pages, contains factual data, personal experiences, and favorite stories about 840 boys and girls at the Home after the death of their Masonic fathers."

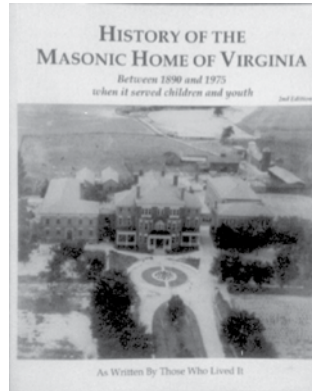
The book covers 1890 through 1975, the years of MAHOVA orphans. The basic information is given by Worshipful Donahoe on page 28 of the Fall 2013 issue of the *Virginia Masonic Herald*.

Let's look at this book not as being reviewed as usual, but as a portal into the way we see ourselves.

Consider this book to be Masonic social history, something that is altogether too often missing in our understanding of our historical origins and ourselves as Master Masons. As with all good social history, this is "history from the ground up as opposed to ground-up history." In its many anecdotal stories, *The History of the Masonic Home of Virginia* animates lives lived there and shows the benefit of providing relief to the orphans of worthy Brethren, as we have sworn to do.

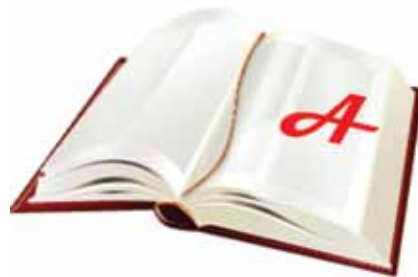
How many times do we hear or read about Masonic history "lost to the mists of time" or have historical information justified by its "time immemorial" status? In this book, we can read about human beings who benefitted from their status as children of Master Masons and who were afforded relief by Virginia Masons, the history of eighty-five years of Brotherly love bestowed upon 840 human beings.

This is the work of men of vision, men who would have been fathers, grandfathers and perhaps even great-grandfathers of today's Masons, today's Virginia Masons.



Reviewed by Brother G. Mark Walsh

The History of the Masonic Home of Virginia,
MAHOVA Alumni Association,
7307 Little Creek Road,
Toano, VA 23168-9103
\$20.00 plus \$6.00 postage.



Consider this book
[a] Masonic social history,
something that is...often missing
in our understanding of our
[Fraternal] historical origins
and ourselves as Master Masons
this is "history from the ground
up as opposed to ground-up history."

Read about the lives that these Masons past and present affected. Take in their stories as they were, children of us all.

After you have read this volume, and looked at the lists of orphans appending its text, think about what we might do, and what we actually do affects the lives of those who benefit from our efforts at relief. We should think of this not in any self-satisfied arrogant fashion, but humbly, wondering what more we might do.

Let this book gently tug at your conscience, although that is not its intent. Read this book to understand the good Virginia Masonry did for its orphaned children. In the same way that we might swell with pride when we think of Worshipful Brother George Washington or Brother James Monroe. This is our history. Read this book and then join me to make some more of our history. 🙏

Editor's note: Masons interested in our history should consider adding this book to their personal library.



Masonic Home today.
[Bing maps]

That Religion in Which All Men Agree: Freemasonry in American Culture

Freemasonry constantly reminds us that no single individual speaks for the Craft. Nevertheless, the Fraternity speaks volumes in thought, word and deed. While its ritual and Constitutions lay out many rules, directions, allegories, lectures, obligations, vows, oaths, and platitudes, the practices and behavior of its members demonstrate startling and sometimes shocking divergence from various members' views of Masonry.

Into this morass steps David G. Hackett, professor of American religious history at the University of Florida, hip waders fully hiked, to portray the Craft in all its glorious yet sometimes disturbing diversity. The result in no small way exalts the Craft and commends its principles and rewards to those willing to undertake its myriad challenges.*

The chapter headings outline the thesis of *That Religion in Which All Men Agree*:

Part One

European American Freemasonry

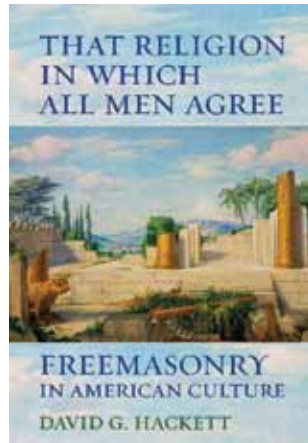
1. Colonial Freemasonry and Polite Society, 1733-1776
2. Revolutionary Masonry: Republican and Christian, 1757-1825
3. A Private World of Ritual, 1797-1825
4. Anti-Masonry and the Public Sphere, 1826-1850
5. Gender, Protestants, and Freemasonry, 1150-1920

Part Two

Beyond the White Protestant Middle Class

6. The Prince Hall Masons and the African American
7. Church: The Labors of Grand Master and Bishop
8. James Walker Hood, 1864-1918
9. Freemasonry and Native Americans, 1776-1920
10. Jews and Catholics, 1723-1920

Each heading worth an entire book in itself, Hackett portrays multiple variations on



That Religion in Which All Men Agree: Freemasonry in American Culture by David G. Hackett (University of California Press, 2014, 317 pp, including 74 pp of notes, \$44.96 at Amazon.com)

Review by
Right Worshipful William A. Parks, Jr.



the Masonic theme. To make his case, he violates the Craft's cardinal self-image as religious but not itself a religion:

“By expanding and complicating the terrain of American religious history to include a group not usually seen as a carrier of religious beliefs and practices, this book intends to show how Freemasonry's American history contributes to a broader understanding of multiple influences that have shaped religion in American culture.”

Simply put, Freemasonry cannot help but reflect the religious, cultural, and philosophical beliefs and practices of the members of its constituent Lodges.

Hackett starts with 1717 and 1723, and all of that, together with the enormous impact of the seventeenth century's Royal Society, the foundation of the Enlightenment and its concentration on experiential, experimental and perceived scientific fact and its liberating prohibition of religious and political discussions at its meetings.

That prohibition survives within the walls of the Craft's Lodges.

Those prohibitions and their corollary demands for tolerance and inclusiveness led the American Brethren to rebel without more than the slightest twinges of guilt against the king who ruled them by divine right.

Yet less than half a century beyond the Revolution, Masonry found itself buffeted, decimated and in places wiped out by the overwhelming religious reaction to the idiocies of the Morgan Affair. But long before that disaster, the Fraternity found itself targeted by severe critiques from leaders of religion.

Masons were reminded of “strong prejudices... against your Fraternity...charged to the excesses [of intemperance and profanity] said to be committed” by “those among you who indulge yourselves in the habitual neglect of the known and great duties of religion...The very notion of your dealing in mysteries and hieroglyphiks [sic] is enough to raise cruel suspicions in many persons.”

As familiar as this may sound to the modern ear, those charges erupted forty years before the Revolution. The Morgan affair tipped the scales against the Craft despite the apotheosis of George Washington, whose affiliation with and devotion to the Fraternity carried too little weight to rescue it.

Continued on page 21.

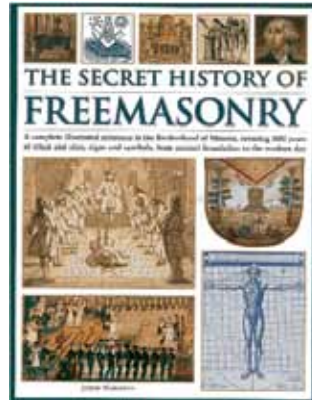
The Secret History of Freemasonry

The book industry, people who actually make books printed on paper with pages that can be turned, browsed, dog-eared, and laid up on a shelf as a memorial to the reader's diligence and good taste, has been struggling lately thanks to iPads, Nooks, Kindles, and other such gadgets that glow in the dark.

The Secret History of Freemasonry exemplifies one industry response. Publishers now call upon trained, disciplined writers who can produce books on just about any subject attractive to niche audiences. Freemasons, and their fan base of dabblers in the occult, the arcane, the "secret," the "mysterious," and assorted conspiracy theorists, make up a ready market for publications about the Gentle Craft.

Doubters need only to go online to find Jeremy Harwood's works that cover horses, philosophy, cartography, card games, opera the paranormal, cocktails, history, art, more than thirty in all listed on amazon.com.

The industry knows that splashing words like "Secret" and "Freemasonry on book covers just makes those books jump off book sellers' shelves (and web sites).



The Secret History of Freemasonry
By Jeremy Harwood (Hermes Press 2009)
(\$10.35 at amazon.com,
December 2013)

Review by
Right Worshipful William A. Parks, Jr.



The illustrations alone make it a keeper... intriguing eighteenth and nineteenth century prints of Masonic ritual... the five Orders of Architecture, tracing boards, aprons, jewels, ... and enough formal events to warm the heart of any Strict Observance Brethren...

Yet, in the case of Harwood's *Secret History* the opportunistic book industry has produced a winner for what Harwood proclaims to be "the oldest and largest fraternal organization in the world."

The generous illustrations alone make this "12 X 9 1/4" book worth owning as well as displaying.

The book is arranged in a series of facing pages, each pair covering a single subject, so that about three dozen "Masonic" areas receive coverage over the course of 95 pages.

Those subjects include the Knights Templar, the Hiram Legend, the Age of Enlightenment, Masonic Ritual, Architecture, the Working Tools, pyramids, Solomon's Columns, Rosslyn Chapel, the Apron, the Jewels, and the Coffin and Skull.

But in the case of this particular *Secret History*, we find no pandering, no exploitation, no cheap shots at the Fraternity. This book will appeal to neither dummies, nor idiots. Rather, by covering so many topics, it teases and tweaks the reader's curiosity, leaving the reader hungry for more.

The illustrations alone make it a keeper. There are intriguing eighteenth and nineteenth century prints of Masonic ritual, several depictions of Solomon's Temple, the five Orders of Architecture, tracing boards, aprons, jewels, Freemasons Hall in London, and enough formal events to warm the heart of any Strict Observance Brethren, all in their original vivid colors.

Secret History even includes facsimiles of pages from the Regius and Cook manuscripts and a letter signed by William Schaw,

In Harwood's *Secret History* the opportunistic book industry has produced a winner for what Harwood proclaims to be "the oldest and largest fraternal organization in the world."

Continued on page 25.

The Secret History of Freemasonry

That Religion in Which All Men Agree



Masonic Initiation Ceremony of a lady Freemason, early 19th century, from *The Secret History of Freemasonry*

Continued from page 19.

Under the heading of “Gender, Protestants, and Freemasonry,” Hackett relates that, according to some, the Eastern Star “was founded upon an elaborate but seemingly transparent deception” in which “the conferring of said degrees on women is calculated to deceive and mislead them, and is therefore improper.” This required some adjustments. Critics spared no aspect of the Masonic experience.

Chapter 6, “Masons and the African American Church,” Hackett relates the inseparable links between Freemasonry and the African American Church. The overlap between “African” Masonry and the black church conferred dignity, distinction, and a behavioral code upon the practitioners of both that resulted in the ultimate triumphs of the civil rights movement.

Most intriguingly, Hackett includes the chapter “Freemasonry and Native Americans,” which details the mixture of Native American foundational myths with Masonic emphases on the old mysteries and Hermeticism. Again, the Craft enabled a marginalized group to assimilate, communicate, and join with mainstream American culture without losing its identity. Then Joseph Smith melded an ostensibly Native American mythology with Masonry for his new Mormon religion.

In “Jews and Catholics,” the reader enters the worlds of immigrants who see in the Craft the means to overcome America’s habitual exclusion of Lady Liberty’s guests from the fruits of American citizenship. Catholic and Jewish newcomers joined the Craft to connect socially with their new countrymen, but, having suffered repeated episodes of alienation, especially the Papal habit of threatening Catholics with excommunication for joining

Continued on page 22.

Continued from page 20.

as well as examples of Egyptian architecture. Although this book concentrates on England’s unique brand of Masonry, Harwood refers to the “USA, which is the real powerhouse of modern Freemasonry.”

Readers may be surprised to learn that “the chequered [sic] floor found in many Masonic Lodges [sic]...symbolizes, among other things, the chequered life of the unenlightened man.”

For those disappointed by the debunking of the myth that Masonic symbols appear in the layout of Washington, D.C., Harwood points us to “Sandusky, Ohio, which is the only city in the world as far as is known to have been laid out according to a Masonic master plan.”

Finally, *The Secret History of Freemasonry* includes the Craft’s most precious yet

The generous illustrations alone make this “12 X 9 1/4” book worth owning as well as displaying.

widely ignored secret: “Put at its simplest, [Freemasonry] is a universal society of friends who seek to become better people through their association with one another. Its watchwords are fellowship, integrity and good citizenship.”

That’s wonderful news for both the Craft and the world. Somebody please track down Jeremy Harwood and give him a Petition, if he’s not already a Brother. 🙏

That Religion in Which All Men Agree

Continued from page 21.

the Fraternity, used Masonry to create new fraternal societies based upon the Masonic model, such as the Knights of Columbus and B'nai Brith.

Finally, Hackett's "Epilogue" finds hope for the future of the Craft in the Masonic Restoration Foundation with its appeal "to the needs of young men who 'perceive Freemasonry as a venue for self-improvement and spiritual development, a quest for maturity in masculinity, and the discovery of one's inner potential.'"

As Hackett points out: "Whether or not this movement is successful, it underscores the Fraternity's ability to reinvent itself throughout American history....As a widely available resource for organizing collective ideology and social relations, the history of Freemasonry in American culture helps us to better understand the American religious past."

Fondly to be wished for are the characteristics of Colonial Masonry, which "enabled persons of different ranks, callings, origins, and occupations to put aside their differences and engage in congenial communication and common activities. The Fraternity's encouragement of free thought and religious toleration yet requirement of faith, moreover, contributed to the rational religious discourse of the emerging public sphere."

That Religion in Which All Men Agree portrays American Freemasonry as a remarkably flexible, responsive, involved, spiritual, religious and socially engaged institution primarily composed of men of sincerity and good faith.

As with any work as ambitious as this one, the pickers will find plenty of nits to satisfy their hunger. (Only one "mainstream" Grand Lodge receives credit for recognizing Prince Hall Masonry, for example.) However, this important and enlightening study belongs in the library of any Brethren desiring to deepen and broaden their perceptions and understanding of the oldest and most successful Fraternity that has, in the words of its Constitution, sought to inspire "true friendship among persons that must else have remained at perpetual distance."

That ideal remains preeminent among Brethren willing to practice it.

* Refreshingly for the Masonic bibliophile, this is a real book, thoroughly proofread and edited, with dozens of acknowledgements. It has plentiful footnotes with a helpful and accurate index, demonstrating that production of a really good book requires a team effort, subordination of the author's ego. A thoroughly edited work needs to pay attention to the needs, sensibilities and intelligence of its audience, and a realization that maybe, just maybe, self-publication without editorial help results in so much misspelling, bad grammar, and self-indulgence as to destroy the author's sincere aims and maybe a worthwhile message or two or three 🍀

Time to "Spring" Into Action

William E. "Bill" Hershey, Jr.

Chairman of the Committee on Membership

In this edition of the Herald and with this article I want to inform you of three matters that are of interest to the Committee on Membership and hopefully you, my Brethren. First, I want to address the Grand Master's Executive Order No. 3. If your Lodge or district has not already made plans to comply with this Executive Order, I encourage you to commence those plans as soon as possible. If you are a District Deputy, District Membership Coordinator, or Worshipful Master and are experiencing difficulty pulling the plan together to comply with Executive Order 3, the Committee on Membership stands ready to assist you with any part of this process that is giving you problems.

Second, I want to address a couple of lines in this article to the District Deputy Grand Masters. In April, as authorized by the Grand Master, each of you received a survey from me asking about your plans for compliance with this year's Executive Order 3. That survey also seeks information with regards to past Executive Orders addressing Lodge Open House events and Bring A Friend events. I am hoping for a 100% response to this Survey and will be in touch as the days and weeks go by to contact those who may require assistance to complete the Survey,

Third and last, I want to address a few lines to the District Membership Coordinators (DMC) as pertains to the DMC's Job Description. I have received calls from DMCs telling me they cannot accomplish everything covered in the DMC Job Description. My response to them is; "you are not expected to." The Job Description is not a check list. Rather, it is a list of actions or activities suggested to assist with the implementation of a Bring A Friend event in a district. I tell those who call to use the Job Description to work with the District Deputy and the Masters of the Lodges to determine what will work best in a given district. If you are a DMC and are having difficulty getting traction with getting the district on board, please contact me or any Brother on the Committee, and we will do whatever we can to assist you.

In closing, thank you to the Brethren who have been filling the duties of DMC. Some of you have been on the Membership Team since 2008 when we began this journey. I thank you from the bottom of my heart. For those who joined the Team this year, welcome. Together we have an awesome responsibility for without Blue Lodge Masons we have no York Rite, no Scottish Rite, no Shrine, no Eastern Star, no Amaranth, no Youth Organizations. I think you get the picture. Please contact me, if you have questions or if you believe I can be of assistance. I am available at 540.972.1692 or wehershey@comcast.net. 🍀

Springfield Lodge 217



L-R: Brother Dick Oliva, Brother Christian Alfonso, Brother K.C. Vanden Heuvel, Brother Fabio Crisostomo, Brother Willie Woodson, and in the background, Worshipful Nolan J. Akau, LIW of Dale City Lodge No. 319.

The Brethren of Springfield Lodge No. 217 raised five to the Sublime Degree of Master Mason. We did this with the able assistance of Dale City Lodge No. 319, as we combined the ritualistic talents of both Lodges and conferred the Degrees at Dale City's Temple. It was a fantastic experience for all, beginning at 8:00am and ending at 5:00pm. The second section of each degree was performed in full costume. The day was coordinated by the two Lodge Instructors of Work of the respective Lodges, Worshipful Nolan J. Akau of Dale City Lodge No. 319, and Worshipful Barry A. Mensh, of Springfield Lodge No. 217, with the generous cooperation of both Worshipful Masters, Kenworth R. Bishop of Dale City Lodge No. 319, and G. Christopher Kater of Springfield Lodge No. 217. Profound memories were created for all-present, especially our candidates. 🙏

Reid James Simmons Academy
Waynesboro—July 31, August 1, 2

Brethren, we have a website where you can register and pay the room fees with a credit card. I hope you find this useful and will register soon. The link to the web page is:
<http://payments.vamasons.org/payments/rjs>

Fraternally,
Eddie Conner

60-Year Veterans



L-R: Right Worshipful William A. Shortt, Right Worshipful Ralph T. Woodrow, Brother R. Edward Davis, Worshipful Bennie E. Bough, and Worshipful Ralph L. Shepard.

Fort Hunt-Skidmore Daytime Lodge No. 353 presented Brother George Earl Shepard his 60-Year Masonic Veteran's certificate and pin at his home. Brother George was raised on March 4, 1954. 🙏



L-R: Worshipful George D. Vest, Williamsburg Lodge No. 6, Brother Sam Arundel Brown of Paradise Valley Silver Trowel Lodge No. 29 in Phoenix, Arizona, and Right Worshipful Fredrick Lloyd Hill.

Right Worshipful Fredrick Lloyd Hill, DDGM for Masonic District 57, made a Sixty-Year Masonic Veterans presentation to Brother Sam Arundel Brown of Paradise Valley Silver Trowel Lodge No. 29, Phoenix, Arizona. 🙏



Exploring Masonry

Worshipful Gerald L. Frey

Visitation of Lodges is a privilege and should not be taken as a right (Sec. 2.133. Who May Be Permitted to Visit a Lodge, Virginia Methodical Digest). When visiting there are some protocols that ease the visitation considerably. Be ready to provide your current Dues Card with a picture ID and be prepared to be examined on Masonry (Sec. 2.134. Visitors Must Be Examined Unless Avouched For, Virginia Methodical Digest), and be prepared to take the Tiler's Oath (page. 56, Presentation Volume). As a courtesy, notify the Lodge Secretary of your intention to visit.

This visitation takes us to the cross roads of 9001 Boulevard Road, Providence Forge, Virginia. This is the third location for Mann Page Lodge No. 157. The first was a rented room at Waddill's Store in Charles City County, the second in Providence Forge (on the other side of the tracks), and now at the intersection of Courthouse Road (Route 155) and Pocahontas Trail (Route 60) in Providence Forge.

Mann Page Lodge's history began with generosity. Most Worshipful Mann Page, namesake of the Lodge, gave the jewels for the new Lodge, Mrs. George T. Darracott made aprons, Brother W. H. Somers gave the gavels, Brother Persse Deverell of Brandon Lodge No. 192, and Senior Warden of this Lodge, gave the Holy Bible, and the Tiler's sword was given by Brother Page's widow. Most Worshipful Page's portrait hangs in the Lodge room, having been purchased at a cost of \$4.90.

The second Lodge building was abandoned due to structural issues, which were beyond resolution, and a new building was created by its membership, from the ground up. Lodges continued the tradition of generosity to this stalwart Lodge and its resolute membership. Mariner Lodge No. 215 donated its altar, Master and Warden pedestals. Mann Page's Officers make good use of these gifts, with good ritual, well run meetings, and warm fellowship.

On the other hand, the fellowship hall and kitchen are new and of the finest quality. The hall is inviting, open, and laid out for easy



The Lodge's Altar

navigation. The kitchen is a cook's dream.

Sage heads and hard work have carried this rebuilding effort, from a kindly, but deteriorating converted residence into a solidly constructed, well designed structure, designed for Masonry, Mann Page Masonry.

While no one designs fellowship, light and sound considerations are helpful. Glass doors welcome the members and visitors alike, the lighting is comfortable (no harsh glare), and the resounding of voices are soft. These characteristics are carried into the Lodge room, with the East being in a spacious alcove, where each rap of the gavel, and syllable uttered is gently carried both to the West and the sidelines. Digital audio not required.

One hundred and forty-four tiles create the checkered center of the Lodge room upon which the altar carries a well-used leather Holy Bible from 1951. Over each Officer's station are crafted jewels of that station.

While major changes can fracture a Lodge, Mann Page Lodge not only built a new Lodge building, but is growing in membership, and establishing a new chapter of Order of the Eastern Star, and a Royal Arch chapter. Through all of the moving, financials, design, construction, and organization, Mann Page's leadership has dealt with the hard issues Masonically. Though much is new, the Officers and members hold dearly to their history and heritage. A painting of the second Lodge hangs on the North West quadrant of the Lodge room, while the \$4.90 portrait of Most Worshipful Mann Page (1894) is displayed prominently in the East.

One tradition not yet re-adopted is making the Memorial Day pilgrimage to Most Worshipful Mann Page's grave in Hollywood Cemetery in Richmond. This might be a good tradition to begin again.

The phoenix has arisen. It is worth the effort to recognize the work and Masonry that is alive and well in Providence Forge's cross roads. 🙏



Most Worshipful Page's \$4.90 portrait hangs in the Lodge room.

Most Worshipful Mann Page Grand Master of Masons in Virginia 1894

Worshipful Steven F. Avent

Mann Page, named after his grandfather, was born April 21, 1835 in Gloucester County, Virginia to Thomas Nelson Page and Juliana Randolph. The Page family had long been one of the most prominent in Virginia, going back to colonial days.

Mann Page, "...was educated for a business career, and worked for the commission house with the firm of Randolph and Page until the Civil War."*

Four days after Virginia seceded from the Union, Mann Page joined County F of the 21st Virginia Infantry. He would have fit right in to this unit, the 21st was widely known as an elite regiment, composed mainly of men from the 'First Families of Virginia.' In early 1862, he was promoted to Full Sgt. Major, and in March to Captain. Toward the end of the war he worked on the staff of General Jubal Early. He served honorably in the 21st until the end of the war, and he was known as "Major Mann Page" for the rest of his life. He was badly wounded in the war and found that his wound did not permit him to do office work.

In 1867, Mann Page moved to Lower Brandon and became the plantation manager for the rest of his life.

Mann Page was married in 1888, he was fifty-three years old, to Catherine (Kate) Crane. They had no children. He served in the Virginia Legislature in 1875. He was a member of the Episcopal Church for over thirty years, and served as vestryman and treasurer of the parish of Martin-Brandon and Southwark.

He was a member of Brandon Lodge No. 192, located at Brandon Church, in Disputanta in Prince George County. This Lodge was chartered in December 1875, but surrendered its charter February 1945. He first appears on the rosters of Brandon Lodge in 1876. He was Master in 1880 and 1881 and again in 1886, 1887 and 1888.

He was installed as Grand Master of Masons of Virginia in December, 1893 and served until December, 1894.

Most Worshipful Brother Page died May 28, 1904 and is buried in Hollywood Cemetery, in Richmond. For many years, the members of Mann Page Lodge made a pilgrimage to his grave on Memorial Day.

Brother Mann Page was born into a wealthy prominent family, but did not live off his family's reputation. "He was described as a Virginia gentleman of the old school, frank, open-hearted, kind, considerate, a true patriot, worthy citizen, honorable, and a faithful and devoted husband."* He served honorably as: a soldier, a farmer, politician, churchman, and was a well-respected Mason and Grand Master. Mann Page Lodge No. 157 is proud to have him as their Lodge's namesake.

*Grand Lodge of Virginia Library —primary source. 🌿

70-Year Veterans



L-R: Worshipful Henry L. Bryant of Craighill Lodge No. 160, Most Worshipful Wayne S. Flora, Grand Master, Right Worshipful Marty A. Childress, and Most Worshipful James D. Cole (2001), and Brother Clyde Brown Sisson (seated).

Most Worshipful Wayne S. Flora travelled from the Conference of Grand Masters in Baltimore to Shawsville, Virginia, to join a gathering of Masons and family members to celebrate the presentation of a Seventy-Year Masonic Veteran's Award to Brother Clyde Brown Sisson of Craighill Lodge No. 160. Brother Sisson, age 95, has been very active in the community for decades, along with founding and operating a successful business. He and the Grand Master also shared stories of their passion for farming. 🌿

WISDOM

Perhaps the most illuminating passage regarding the Wisdom of Solomon is from Proverbs 2:2:

"Incline thine ear unto wisdom and apply thy heart to understanding. Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. For wisdom is better than rubies and all things that may be desired are not to be compared to it!"

60-Year Mason

L-R: Right Worshipful Richard Lyons presents Brother John L. Crittenden Jr. his 60-Year Masonic Veterans pin and certificate, Worshipful Jeremy Baxter, Master of Eureka No.195, is in back.



Community Builders Award



L-R: Melanie and Kevin Whitfield, Worshipful Emory H. Merryman, Jr., Most Worshipful Charles F. Shuler (1971), Joshua Gooden, and Lisa Gooden.

Daniel Carter Beard Masonic Scouter Award



L-R front row: David Folsom, Tim Rife, Jr., Austin Folsom, Forrest South, and Greg South. L-R back row: Jacob Bradshaw, Andy Perkins, Time Rife, Sr., Worshipful Joel C. Bradshaw, III, Scoutmaster Phillip Bradshaw, and Brother Timothy C. Bradshaw.

Worshipful Joel Bradshaw is presented the Daniel Carter Beard Masonic Scouter Award during Franklin Masonic Lodge No. 151's stated meeting by Phillip Bradshaw, current Scoutmaster of Troop 37, Carrsville, Virginia. Joel Bradshaw has held many positions in scouting over the past fifty years as a scout and scout leader, including a past Scoutmaster of Troop 37, and is currently the district chairman of the Siouan Rivers District in Colonial Virginia Council. He earned the rank of Eagle Scout in 1966, as have his brothers, and both of his sons. He was also instrumental in founding the Cub Pack in Carrsville, Virginia. The Daniel Carter Beard Masonic Scouter Award is presented to a current Mason, who is also actively engaged with the Boy Scouts of America. It is noted that many Franklin Masonic Lodge members have been very active in Boy Scouts over the past century, but Joel Bradshaw is the first known recipient of this award. 🇺🇸

During the annual "ladies night" banquet, Charles Franklin Shuler Lodge No. 74, Ashlar Lodge No. 125, and Magnetic Lodge No. 184, attended the Wood Grill Buffet in Harrisonburg. Two Community Builders awards were presented. The presentations by Charles Franklin Shuler Lodge No. 74 were to Kevin A. Whitfield and Joshua Gooden.

Whitfield, of McGaheysville, serves as chief of police for Elkton. He was honored for his professional service to Elkton and his volunteer service in maintaining youth athletic fields. Whitfield is married to the former Melanie Kite. They have one daughter, Madison. The award was presented by Brother Chad E. Wilcher, of Charles Franklin Shuler Lodge No 74.

Joshua Gooden is a 2012 graduate of East Rockingham High School, and is currently a sophomore at Bridgewater College. He was honored for his service as an elected member of the Elkton Town Council, and volunteer at Elkton United Methodist Church. The awards were presented by Worshipful Emory H. Merryman, Jr., Secretary of Charles Franklin Shuler Lodge No 74.

The Community Builders Award is to recognize the appreciation of Masons for outstanding community oriented achievements of those who are non- Masons. The guest speaker was Most Worshipful James Dean Cole (2001).

Information provided by Emory Merryman courtesy of *The Valley Banner*. 🇺🇸

International Order of the Rainbow for Girls



L-R: Beth Spencer (Hampton Assembly No. 2); Jasmine San Andres (Operation Smile); Michael Spencer (Hampton Assembly No. 2); JuliaBeth Spencer (Hampton Assembly No. 2); Worshipful Joseph D. Grist; and Aileen Aylward (Operation Smile).

Aylward, representatives of Operation Smile, were presented \$2,750 for Operation Smile by JuliaBeth Spencer of Hampton Assembly No. 2, International Order of the Rainbow for Girls.

JuliaBeth Spencer, when planning for her term, knew she wanted to focus her fundraising efforts on Operation Smile. JuliaBeth who was born with both a cleft lip and cleft pallet was a recipient of the life-changing surgeries of Operation Smile.

JuliaBeth's goal was to raise \$1,500 in her term. That amount represents enough funds for 6 smile operations, at a cost of \$240 each. JuliaBeth held multiple fundraisers and received numerous donations from various

independent groups, including the Assembly's sponsoring host, and Monitor Lodge No. 197. JuliaBeth not only achieved her goal, but exceeded it. She raised enough money for at least 9 charitable operations to be done by Operation Smile.

Every three minutes a child is born with a cleft. One in ten of those children will die before their first birthday. The children who survive are often unable to eat, speak, socialize, or smile. In many cases, their parents can't afford the surgeries they need to live a productive life. To JuliaBeth and hundreds of children around the world, Operation Smile is a dream come true. For JuliaBeth and JeannaBeth, they wanted to give that dream to others. 🙏

Whenever you are to do a thing, though it can never be known but to yourself, ask yourself, "how you would act were all the world watching," and act accordingly.

Thomas Jefferson

60-Year Mason



L-R: Worshipful William I. Grigsby, the 1986 Potentate of Kerbela Shriners Temple, Knoxville, Tennessee, presenting Worshipful Joseph Warshawshy his 60-Year pin from the Grand Lodge of Virginia.

Sixty years ago Brother Joseph Warshawshy was raised to the Sublime Degree of Master Mason in Thomas M. Reed Lodge No. 225, Seattle, Washington, later merging with Occidental Lodge No. 72, Seattle, Washington. Worshipful Brother Warshawshy is a member in the Virginia Research Lodge No. 1777, Occidental Lodge No. 72, and Kyle Lodge No. 422, Whitesburg, Tennessee where he was Worshipful Master in 1997 and 2011.

Worshipful Brother Warshawshy served the Grand Lodge of Tennessee as Correspondence Chairman. He has served in the Public Relations Committee of the Grand Commandery, Knights Templar of Tennessee, since 1999, and as its Chairman since 2002. In 2009, Worshipful Brother Warshawshy was coroneted a 33o Degree, Inspector General Honorary, as a member of the Knoxville, Tennessee, Scottish Rite Bodies. 🙏

Masonic Home Finances Where Every Penny Goes

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

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

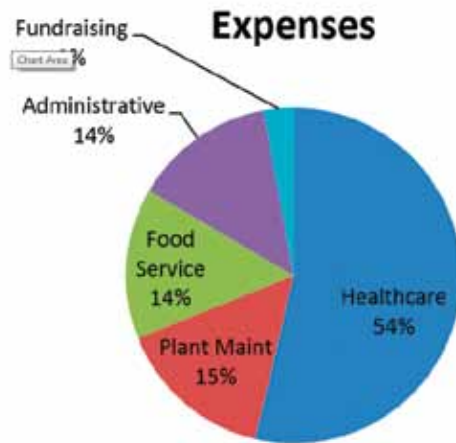
Every penny of each dollar in the 2014 operating budget of the Home is used as follows:

54 cents – will be spent on direct care expenses, the cost of nurses, professional care staff, medicine and therapeutic activities for residents and for Outreach recipients

15 cents – will be used for building and ground maintenance, cleaning of resident rooms and the upkeep of the Masonic Village units

14 cents – goes for food service, the staff, food, utilities and other costs of feeding the Home's 220 residents.

14 cents – will be spent on various administrative expenses of the Home, such as accounting and professional fees, administrative staff, insurance, computing services and human resource management.



3 cents – will be used for fundraising costs, the maintaining of Lodge giving records and IRS-required documentation of donors' gifts, and providing information to the Lodges through our fraternal relations efforts and the Ambassador program.

It is very important to understand that while the entire budget is spent to help our residents, the vast majority of all expenses (83%) are paid for direct resident support, meaning their food, health care and living spaces.

The chart accompanying this article symbolically shows where our money goes. Certainly few, if any, charities are so willing to outline their entire budget in such a way to their entire membership. But, the Masonic Home is owned by YOU, Brethren. 🙏

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.

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 your replies to:

grandsecretary@glova.org

With the subject WHY. 🙏



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

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 December 1, 2013 through February 28, 2014. Persons HONORED are on the left, followed by the donor's name on the right.

HONOR/MEMORIAL NAME	DONOR			
George W. Albert	Wytheville Fraternal Lodge No. 82	Glenn R. Hawkes	Williamsburg Lodge No. 6	Marvin E. Morris
Edna Alvis	Herman L. Allen	Edna Henderson	Deborah and Thomas Ward	Millard Murphy
Samuel C. Anaya	Jacquelynn and Mark Estes		Richard and Mary Peroe	
Helen Anderson	Bruce D. Burton		Garland N. Rollins	
	Teddy Thornhill	Dorothy D. Hinkle	Samuel C. Anaya	
	John and Betty Long	Thomas M. Holder	Wayne and Mary Ann Flora	
	B. Donald and Mary Anne Craft	Edwin R. Horner	Nancy M. Holder	
	Kimberly W. Sanford		Larry F. Munn	Annie Myers
	Stacie Osborne		Newport News Shipbuilding	
	Patricia W. Talbot		Wallace Nash	Averette P. Myers
	Bernice I. Wells		William Taylor	
	Dewey L. Wilkinson		Robert R. Baker, Sr.	
	Cary and Linda Bew		Willis V. Fentress Lodge No. 296	Mr. and Mrs. Howard
	Fellowship for Christ Sunday School Class	Samuel T. Hudgins	St. Tammany Lodge No. 5	G. Myers
	Linda J. Bass	Barbara D. Hylon	Thomas K. Daughtrey	Freddie L. Oliver
Carl O. Atkins	Carl O. Atkins, Jr.	Dr. Richard D. Hylton	Thomas K. Daughtrey	Sally Oprison
Homer D. Baldwin	Warwick Lodge No. 336	Franklin M. Jackson	Warwick Lodge No. 336	Thomas T. Palmer
Robert G. Barron	Bedford Lodge No. 244	Richard T. James	Army and Navy Lodge No. 306	Oscar E. Parker
Walter Beale	Franklin Lodge No. 151	Lewis M. Jenkins	Sandston Lodge No. 216	Marvin P. Pastel
Kenneth L. Beaty	Elmer Timberman Lodge No. 54	Oral V. Jones	Wytheville Fraternal Lodge No. 82	
Frank J. Behnke	Elmer Timberman Lodge No. 54	William J. Jones	Williamsburg Lodge No. 6	Lois M. Payne
Albert R. Benke	Bayside Lodge No. 218	Mary G. Kent	Gary and Anne Galton	Mary V. Payne
Thomas M. Beverly	Virginia Beach United Methodist	Claudene Kluksdahl	Powhatan Lodge No. 295	William F. Perdue
John W. Blossom	Shirley Gourley	Alfred B. Knight	St. Tammany Lodge No. 5	William H. Pierce
Howard Boles	Virginia May Lodge No. 38	Theodore H. Koss	Richard and Mary Peroe	Patricia Pike
Lillian Bolton	Susan B. Ayres		Garland N. Rollins	Douglas A. Prochnow
Stafford L. Bolton	Susan B. Ayres	Richard D. Lay	Haymarket Lodge No. 313	Stanley J. Purvis
Richard L. Boyette	Wayne and Mary Ann Flora	Cabel G. Layne	Taylor Lodge No. 23	Mary Richardson
Lawrence W. Bracken	Arlington Lodge No. 102	Joseph B. Lee	Wayne and Mary Ann Flora	Rodney F. Riddle
William G. Brewbaker	Kevin S. McClure	Walter H. Lee	MAHOVA Masonic Ritual Class	Martha Rogers
	Catawba Lodge No. 342		Lillian L. McGirt	Harvey B. Rowe
Alice Britton	Richard and Donnie Todd	James E. Litten	Louise B. Woodard	Joseph G. Sanders
	Garland N. Rollins	Harry H. Lowery	Alan and Gerri Adkins	Judy Searce
	Betty Burwell	Winston L. Lowery	Wanda L. Brown	Scottish Rite of Virginia
Alfred D. Brower	Elmer Timberman Lodge No. 54	Emory H. Lucy	Wanda L. Brown	Cora S. Simmons
Edwin H. Bruce	Sandston Lodge No. 216		J. Howard Settle	
Thomas W. Bryant	Army and Navy Lodge No. 306		Aubrey and Bertha Baird	Paul E. Smiley
Nelson R. Bullock	Elmer Timberman Lodge No. 54		Glenn C. Allen	Mary G. Smith
Louis K. Campbell	Aaron T. Staley		Shelby H. Hawthorne	
Justin E. Carlock	Columbia Lodge No. 285		L. R. Rash, Jr.	Sue Marie and
John M. Chambliss	Alan and Gerri Adkins		Ronald and Mary Tatum	Norman O. Spatig
Ambrose S. Chatham	Westmoreland Lodge No. 212		Hubery L. Anglin	Charles E. Squires
Sarah B. Cheatham	Garland N. Rollins		S Burton Husted	Robert H. Stephenson
Carlisle G. Childress	Mary C. Ragland		Donna G. Robertson	Thelma Sturgis
John K. Childress	Mary C. Ragland		Lavinia B. Gibson	
John K. Childress	Powhatan Lodge No. 295		Brodnax Lumber Company	
Louise Clay	Wytheville Fraternal Lodge No. 82		Alvin and Sharon Johnson	
Randall W. Crigger	Elmer Timberman Lodge No. 54		Carolyn R. Crowder	
Charles V. Cunningham	St. Tammany Lodge No. 5		Hyman E. Mills	
William H. Cunningham	Thomas K. Daughtrey		Anne and Cleve Tanner	
Mr. and Mrs. Lyman C. Daughtrey			Charles and Ann Davis	
Windell DeGay	Warwick Lodge No. 336		Christine L. Tanner	
Richard L. Dennis	Joppa Lodge No. 40		Teresa W. Havey	
John B. DeShazor	St. Tammany Lodge No. 5		Steven R. Walz	
Jesse E. Drewery	David I. Vincent, Jr		Joyce Lambert	
Mary V. Drewery	Smithfield Union Lodge No. 18		Alfred M. Lewis	
Henry C. Durbin	John and Cheryl Durbin		Joel and Debra Stephenson	
Daniel C. Duvall	Westmoreland Lodge No. 212		Taylor Auto Supply, Inc.	
Fred N. Edwards	St. Tammany Lodge No. 5		Griffin Farms	
John K. Edwards	Powhatan Lodge No. 295		Hallwood Enterprises, Inc.	
William T. Ellison	Alan K. Webster		Sprumont Lodge No. 98	
Russell J. Fisher	Day Lodge No. 58	Hiram W. Lyon	Nancy M. Holder	
Charles A. Fleeman	Virginia May Lodge No. 38	Frank Machamer	Powhatan Lodge No. 295	
Everett W. Fleming	Thomas N. Davis Lodge No. 351	Audrey Mann	Cabell Lodge No. 328	
	Virginia Endoscopy Group	Edwin D. Marks	Donna Polston	Wayne A. Switzer
	Alan and Gerri Adkins	Malwin L. Matthews	Powhatan Lodge No. 295	Ralph G. Tanner
	Simeon and Virginia Phipps	William E. Maxey	Warwick Lodge No. 336	Wilton A. Tate
	Elmer Timberman Lodge No. 54	Peter McCarron	Old Town Lodge No. 68	Gary W. Taylor
	Wayne and Mary Ann Flora	Troy C. McMillan	Garland N. Rollins	Emily Tosh
	Nancy M. Holder	Annie B. McPherson	Michael C. Mills	
	Nancy M. Holder	Irving G. Meadows	Charles G. Miller, Jr.	Charles C. Travis
	St. Tammany Lodge No. 5		Richard and Mary Peroe	
	Taylor Lodge No. 23	Charles G. Miller	Garland N. Rollins	Hampton B. Turner
	Thomas N. Davis Lodge No. 351	Beatrice Milton	Samuel C. Anaya	Cornelius J. Van Aalst
	Poquoson Lodge No. 49		Cherrydale Lodge No. 42	Eta J. Vann
	Garland N. Rollins		Powhatan Lodge No. 295	Mary K. Vincent
	Wayne and Mary Ann Flora		Powhatan Lodge No. 295	George Volchansky
	Princess Anne Lodge No. 25		Powhatan Lodge No. 295	Nancy Walker
	George S. Williams, Jr.	Stewart W. Miner		Mrs. Raymond E. Whitehurst
		Joy Mitterer		Edwin C. Whitlock
				Franklin E. Wilkinson
				Mary E. Willis
				John B. Wood
				William L. Woodmansee
				Rae Yates
				Herman L. York
				Sandston Lodge No. 216
				Rodney A. Phillips
				Cave Spring Lodge No. 230
				Jeannette S. Ferrell
				Terry and Penny Sammons
				Judy S. Hutchins
				Janice Levine
				Virginia May Lodge No. 38
				McDaniel Lodge No. 86
				Moring E. Gravitt
				J. Howard Settle
				Jeanne W. Hughes
				Thomas K. Daughtrey
				Hunter's Lodge No. 156
				Powhatan Lodge No. 295
				Warwick Lodge No. 336
				Wakefield Lodge No. 198
				Billy R. Evans
				Army and Navy Lodge No. 306
				Harold F. Gladding, Jr.
				David I. Vincent, Jr
				Charles E. Hinson
				Joseph F. Thornton
				Nancy M. Holder
				Botetourt Lodge No. 7
				Warwick Lodge No. 336
				Powhatan Lodge No. 295
				Chester Lodge No. 94
				Wayne and Mary Ann Flora
				Warwick Lodge No. 336
				Temple Lodge No. 9
				James M. Searce, Jr.
				James D. Cole
				Richard and Mary Peroe
				Garland N. Rollins
				Samuel C. Anaya
				Henry Clay Lodge No. 280
				Samuel C. Anaya
				Richard and Mary Peroe
				Garland N. Rollins
				Susan S. Schmidt
				Westmoreland Lodge No. 212
				Wakefield Lodge No. 198
				Corlies F. Rentner, Jr.
				Robert L. Pidcock
				Lynne Rentner
				Benita L. Rommel
				Jerry and Dawn Depew
				Joyce S. Lanning
				Virginia K. Hobbs
				Gloria J. Deaner
				Hamilton Pediatric Associates, PC
				Charles F. Terry
				Lee Lodge No. 209
				Lynnhaven Lodge No. 220
				Arlington Lodge No. 102
				Alan and Gerri Adkins
				Samuel C. Anaya
				Garland N. Rollins
				Richard and Mary Peroe
				Wilbur A. Burch
				Wakefield Lodge No. 198
				Lynnhaven Lodge No. 220
				Arthur W. Bentz
				Army and Navy Lodge No. 306
				David I. Vincent, Jr
				John R. Quinley
				Herman L. Allen
				Powhatan Lodge No. 295
				Alan and Gerri Adkins
				Chester Lodge No. 94
				Nancy M. Holder
				Chester Lodge No. 94
				St. Tammany Lodge No. 5
				Powhatan Lodge No. 295
				James M. York

Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
APRIL		
4/ 1	Nancy Martin	Glen Allen Lodge No 131
4/ 2	Kathryn Stitzer	Babcock Lodge No 322
4/ 4	John Carpenter	Meridian Lodge No 284
4/ 4	Catherine Doggett	Washington and Henry Lodge No 344
4/ 4	Rose Mills	Woodland Heights Lodge No 345
4/ 4	James Mitchell	Elbert Munsey Lodge No 298
4/ 4	Elizabeth Payne	Joppa Lodge No 40
4/ 6	Elethia Cason	Atlantic Lodge No 2
4/ 7	Jean Noll	Alexandria-Washington Lodge No 22
4/ 8	Thomas Kaufman	Churchland Lodge No 276
4/11	Joseph Gardner	Metropolitan Lodge No 11
4/14	Kendall Rowe, Sr.	Montross-Landman Lodge No 293
4/15	Graham Simmons, Jr.	Tuckahoe Lodge No 347
4/16	Virginia Roggmann	Bremond Lodge No 241
4/17	Jean McCuiston	Thomas N. Davis Lodge No 351
4/26	Shirley Roberts	Stonewall Lodge No 200
4/27	Juliet Burton	Westhampton Lodge No 302
4/28	Helen Payne	Metropolitan Lodge No 11
4/29	Frances Pugh	Henrico Union Lodge No 130
MAY		
5/ 2	Mary Brooks	Richmond Lodge No 10
5/ 8	Jack Golightly, Sr.	Fairfax Lodge No 43
5/10	Beatrice O'connell	Glen Allen Lodge No 131
5/11	Hattie Crebbs	Waddell Lodge No 228
5/11	Elsie Hoy	Tuckahoe Lodge No 347
5/11	Mildred Milby	West Point Lodge No 238
5/13	Robert Hall	Woodland Heights Lodge No 345
5/19	Blanche Feitig	Westhampton Lodge No 302
5/19	Anne Winder	Richmond Randolph Lodge No 19
5/20	Dorothy Fulcher	Oriental Lodge No 20
5/22	Joseph Hogge	Mariner Lodge No 215
5/23	Martin Smith	Franklin Lodge No 151
5/25	Ann Spain	Southside Lodge No 191
5/26	Jane Barnes	Richmond Lodge No 10
5/26	Lewis Butler	Thomas N. Davis Lodge No 351
5/28	Garland Rollins	St. Tammany Lodge No 5
JUNE		
6/ 1	Ersell Brinser	Manchester Lodge No 14
6/ 3	Claude Fitz	Sandston Lodge No 216
6/ 4	Mildred Ammons	Warwick Lodge No 336
6/ 8	William Johnson	Babcock Lodge No 322
6/ 8	Novella Mcdonough	Kemper Macon Ware Lodge No 64
6/11	Gordon Kirby	Washington and Henry Lodge No 344
6/11	James Walker	Varina Lodge No 272
6/13	Carol May	Varina Lodge No 272
6/16	Lansing Fulcher, Sr.	Oriental Lodge No 20
6/16	Ernest Kersey, Jr	Glen Allen Lodge No 131
6/16	Richard Peroe	Northside Lodge No 292
6/19	Joseph Michaux	Babcock Lodge No 322
6/20	Florence Wager	Chickahominy Lodge No 286
6/21	Margaret Hurley	Urbanna Lodge No 83
6/21	Virginia Lancaster	Temple Lodge No 9
6/22	Hugh Kirkland	South Hill Lodge No 297
6/22	Curtis Harver	Westhampton Lodge No 302
6/23	Catherine Murray	Urbanna Lodge No 83
6/25	Charles Goens, Jr.	Smithfield Union Lodge No 18
6/27	Anna Sherrod	Northside Lodge No 292
6/30	Florine Johnson	Washington and Henry Lodge No 344

Resident Anniversaries

Date	Resident Name	Lodge Name
APRIL		
4/ 3/1954	James and Carol Friis	Franklin Lode No 151
4/14/1979	Earl and Irene Slaughter	Thomas N. Davis 351
4/15/1955	Nelson and Eleanor Curtis	Northside Lodge No 292
4/17/1944	Harold and Elizabeth Bohannon	Manchester Lodge No 14
4/19/1958	Robert and Imogene Colby	Victoria Lodge No 304
4/22/1950	Joseph and Barbara Hogge	Mariner Lodge No 215
4/24/1948	Bunion and Myrtle Bussey	Great Bridge Lodge No 257
4/27/1946	Robert and Gloria Hall	Woodland Heights Lodge No 345
MAY		
5/14/1949	Walter and Yvonne Olphin	Metropolitan Lodge No 11
5/20/1950	Ernest and Martha Kersey	Glen Allen Lodge No 131
5/21/1955	John and Betty Long	Washington and Henry Lodge No 344
5/25/1968	Curtis and Nancy Harver	Westmoreland Lodge No 212
JUNE		
6/2/1951	Richard and Mary Lee Peroe	Northside Lodge No 292
6/15/1946	Lewis and Mildred Butler	Thomas N. Davis Lodge No 351
6/17/1950	Charles and Norma Kleber	Glen Allen Lodge No 131
6/20/1957	William and Gloria Martin	Sandston Lodge No 216
6/21/1952	James and Luvirda Mitchell	Elbert Munsey Lodge No 298

Resident Deaths

Date	Resident Name	Lodge Name
12/ 6/2013	Emily Tosh	Temple Lodge No. 9
12/ 7/2013	Beatrice Milton	Blandford Lodge No. 3
12/18/2013	Edna Henderson	Thomas N. Davis Lodge No. 351
12/18/2013	Mary Smith	Fredericksburg Lodge No. 4
1/30/2014	Thelma Sturgis	Capeville Lodge No. 107
2/13/2014	Walter Lee	Monitor Lodge No. 197
2/15/2014	Helen Anderson	Manchester Lodge No. 14

New Residents

Date	Resident Name	Lodge Name
DECEMBER		
12/ 6	Virginia Lancaster	Temple Lodge No. 9
12/10	Claude Fitz	Sandston Lodge No. 216
12/16	Thomas Carver	Washington and Henry Lodge No. 344
12/18	Walter and Evelyn Lee	Monitor Lodge No. 197
12/23	John and Betty Stinson	Woodland Heights No. 345
12/30	Marjorie Winter	Sandston Lodge No. 216
JANUARY		
No Admissions		
FEBRUARY		
2/18	James Palmer	Westhampton Lodge No. 302
2/24	Robert Jeter	Washington and Henry Lodge No. 344

Masonic Home of Virginia



Anne Winder and Lois Roan visit with a service dog



Resident Becky Bollinger and staff members during the International Mustache Day Program



The Holiday Candlelight Dinner is a highlight of the Season



The Christmas Pageant draws a crowd



Residents Darlene and Pat Wilson enjoy the Candlelight Dinner



The International Mustache Day Program was a popular activity



Enjoying another dance are residents James and Sarah Wright



The Magnolia Court Birthday party is a popular event



Residents interact with staff at regular Resident Council meetings

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Grand Master Wayne Sawyer Flora at his Official Visit to Masonic District 54.