



# THE VIRGINIA MASONIC HERALD

VOL. 107 NO. 3

SUMMER 2014

- 3 Grand Master's Message
- 6 Book of Constitutions
- 8 The Altar
- 14 Ask Hiram
- 22 Book Review

# The Virginia Masonic Herald

# 2013-2014 Grand Lodge of Virginia Elected Officers

M.:W.: Wayne Sawyer Flora  
Editor-in-Chief

M.:W.: Alan Wayne Adkins  
Associate Editor

W.: Gerald Lee Frey  
Chairman and Editor

Bro.: James Vernon Cady

R.:W.: Moring Elbert Gravitt

Bro.: Jason Elliot Hodges

W.: Hans Rainer Lindquist

R.:W.: William Anthony Parks, Jr.

Bro.: Gregory Mark Walsh

W.: Samuel Grant Welty

Official publication of the Grand Lodge, A.F. & A.M., of the Commonwealth of Virginia. The views expressed in *The Virginia Masonic Herald* do not necessarily reflect those of the Grand Lodge or its Officers. *The Virginia Masonic Herald* is published three times a year and monthly supplements posted on the Grand Lodge's website, at the direction of the Grand Master of Masons in Virginia.

*The Virginia Masonic Herald* has applied for registration with the U.S. Patent & Trademark Office.

Articles in regard to Masonic, patriotic, and Constitution principles, freedom, educational and general interest are invited. Whenever possible, photographs, and digital pictures should accompany each article. All original articles are subject to editing and, when published, become the property of the Grand Lodge. No compensation or expenses are allowed for any articles, photographs, or other materials submitted or published.

Any material submitted for reprint from other publications shall be accompanied by a notarized release and consent from the copyright holder, publisher and author of such material.

Direct all submissions to *The Virginia Masonic Herald* including photos, identifying subjects to:

Editor Grand Lodge of Virginia e-mail:  
vmheditor@gmail.com

Mailing Address of Grand Lodge:  
Grand Lodge, A.F. & A.M., of Virginia  
4115 Nine Mile Road  
Richmond, VA 23223-4926  
804.222.3110

e-mail: grandsecretary@glova.org

NEXT HERALD DEADLINE: SEPTEMBER 6, 2014

SUPPLEMENT DEADLINE: AUGUST 15, 2014



REESE E. CARROLL, JR.  
Deputy Grand Master  
3017 Shelton Store Road  
Buckingham, VA 23921-2438  
434.969.3364  
rcarroll@glova.org



JAMES E. LITTEN  
Grand Senior Warden  
P.O. Box 768  
Stuart, VA 24171-0768  
276.694.3860  
jlitten@glova.org



VERNON S. "STUART" COOK  
Grand Junior Warden  
10341 Pollard Creek Road  
Mechanicsville, VA 23116-4768  
804.746.9831  
vcook@glova.org



JOHN M. CHAMBLISS, JR.  
Grand Treasurer  
3112 Tomaranne Drive  
Roanoke, VA 24018-3126  
540.588-1803  
jchambliss@glova.org



ALAN W. ADKINS  
Grand Secretary  
4115 Nine Mile Road  
Richmond, VA 23223-4926  
804.222.3110  
grandsecretary@glova.org



GARY W. TAYLOR  
Grand Senior Deacon  
1950 Crockett's Cove Road  
Wytheville, VA 24382-4862  
276.228.4204  
gwtyvsp@centurylink.net



EDWIN C. "CLIFF" WHITLOCK  
Grand Junior Deacon  
1510 Hawick Terrace  
Chesapeake, VA 23322-7444  
757.410.0586  
ewhitlock@glova.org

Back cover courtesy of Worshipful William J. Baumbach, II.

## 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

As we have moved from Winter through what seemed a very short Spring into Summer, with its rising temperatures, it reminds me just how swiftly the sand passes through the hour glass. If we, as Freemasons, are not careful, we, too, can be caught watching as time passes in our Masonic life and what we could have done in support of our Lodges will be gone. Just as I have spoken of previously in reference to the Lighthouse, and it having been made of brick and each fitting, so they are in support of each other, and they come together to make a structure that has endured for two hundred fifteen years, so too should we as Master Masons. My Brethren, if we, as Freemasons, in the Grand Lodge of Virginia do not take ownership of our respective Lodges and step up and do what we can to support our Lodges, we will see them continue to close their doors.

Recently, I read correspondence from a Masonic Brother who had over thirty years working in the quarries of Masonry. His words struck a chord in my heart, and I hope they do in yours, as well. They showed a depth of perception and caring for this great Fraternity that I wished we all had. His words reveal what Freemasonry should be in this oft-times dark world — A Beacon of Light. He began by stating,

*In order to continue to be the Beacon of Light that Freemasonry needs to be, we must have a solid foundation. To do this, we must begin at "home" in our Lodges and then spread outward like the ripples of a stone cast into a pond.*



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

*"I have lived long enough that I now have extra time to think and ponder. I remember an older man many years ago, teaching me that our words matter. As I think about the words of our obligations, and the words in our ceremonies, I must ask, do we ever think about the words and promises? I am concerned about our Fraternity and whether it will continue for hundreds of more years, or pass away? What are we doing that the public can see and cause men to want to join this great old Fraternity, i.e.: host a Community Blood Drive, participate in a Child ID Program, host a Community Builders Award program, St. Johns Day, and/or attend the Masonic rites. Anything or event that the public can see leaves an impression as to our worth, and if our words no longer have meaning, why would they be interested in joining?"*

This is what I feel is the crux of our problem today: we all talk the talk, but we all don't walk the walk. Indeed, putting actions to our

words is what has always been the characteristic of a Mason that has made us stand out from the crowd. If we do not continue to do this, we become just like any other organization, and if you, my Brother, feel as I do, Masonry is far different from any other organization and deserves to be recognized for the strengths it gives to our Brothers, and through them, to our families, to our communities, and all the way up to our Nation as a whole! Let us cast off the bushel basket and let our Beacon of Light shine into the world and call other worthy Brothers to us! These actions must begin at "home" in our Lodges.

In order to do this, there are some simple things that we can do to support and strengthen our Lodges. Attending Lodge will show the officers and new members that you care about your Lodge. This is a most positive way that the officers of your Lodge can see that the leadership they are providing is not for naught. We have to work together in our Lodges, putting aside our differences, and working for the betterment of Freemasonry.

Another simple gesture we can make is to go to the Worshipful Master and ask him if

Continued on page 5.

*One of the most important aspects of a meeting does not occur in the meeting, but it is that time of fellowship that we have before and after our meetings. Make time for this!*

# 2014 Itinerary of Most Worshipful Wayne Sawyer Flora

<b>July</b>					
2	Princess Anne Lodge No. 25	13	MAHOVA Board Meeting	<b>October</b>	
3	Norfolk Lodge No. 1	14	James Stanley Johnson Memorial Golf Tournament	1	Princess Anne Lodge No. 25
6 - 10	Imperial Shrine of North America, Minneapolis, Minnesota	15	Ocean View Lodge No. 335, Roast	3 - 4	Norfolk Scottish Rite Bodies, Fall Reunion
10	Annual Session, Job's Daughters International, Ferrum College	16	Owens Lodge No. 164, Community Builders Award	8	Kempsville Chapter No. 173, OES
11	Official Visit, Masonic District 37	19	Princess Anne Royal Arch Chapter No. 1607	10	MAHOVA Board Meeting
12	Official Visit, Masonic District 33	21	Bremond Lodge No. 241	11	Family Day, Masonic Home of Virginia
15	Princess Anne Royal Arch Chapter No. 1607	25	Grice Commandery No. 16	16	Norfolk Scottish Rite Bodies
17	Norfolk Scottish Rite Bodies	30	Hiram Club Ball	19 - 21	Grand Lodge of Kentucky
18 - 20	Northeast Conference of Grand Masters, Washington, DC	<b>September</b>		27 - 29	Grand Lodge of Georgia
24	Official Visit, Masonic District 41	3	Princess Anne Lodge No. 25	31	Arlington Lodge No. 102
25	Official Visit, Masonic District 40	4 - 7	Mid-Atlantic Shrine Association, Virginia Beach	<b>November</b>	
26	Annual Conclave, DeMolay, Christopher Newport University	10	MAHOVA Board Meeting	1	Fredericksburg Lodge No. 4
31	Reid James Simmons Academy of Masonic Leadership	11	Owens Lodge No. 164	5 - 9	Grand Annual Communication
		12	Official Visit, Masonic District 31		
<b>August</b>		13	Official Visit, Masonic District 56		
1 - 3	Reid James Simmons Academy of Masonic Leadership	16	Princess Anne Royal Arch Chapter No. 1607		
6	Official Visit, Masonic District 27	18	Norfolk Scottish Rite Bodies		
8	Official Visit, Masonic District 26	19 - 20	Prince Hall Grand Lodge of Virginia		
9	Official Visit, Masonic District 32	20	Philippine Masonic Association of America, Annual Convention		
	Official Visit, Masonic District 34	26 - 28	Scottish Rite Conference, Virginia Beach		
12	Ruth Lodge No. 89				

## Area Masonic Ritual Schools – 2014

<b>NAME</b>	<b>LOCATION</b>	<b>DATE(S)</b>	<b>DISTRICT(S)</b>
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. Criddle	Jonesville	Sept. 15, 16, 18	49, 50
William Edward Ray, Sr.	Manassas	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 City	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	Gordonsville	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.

# Grand Master's Message continued

Continued from page 3.

you could provide refreshments or a dinner for a meeting. While a dinner can take some planning, most likely you can find a Brother or two who would be pleased to help. This would be a way for you to participate in your Lodge, and it would also help to lesson expenses for that particular meeting.

We have many members who are well trained in many vocations. If we have needs in our Lodges, I feel certain most members would be pleased to help, if we would just let them know. These are but a few of the simple things we can do in support of our Lodges.

The leaders of our Lodges also have to realize that it is most important that they need to be proficient in not only the ritual, but they must be good administrators of their Lodges. Planning for meetings includes such things as having a program for the stated, a fully planned agenda, and moving the meeting along in a timely manner. One of the most important aspects of a meeting does not occur in the meeting, but it is that time of fellowship that we have before and after our meetings. Make time for this!

Brethren, two of the most important positions we have in our Lodges are those of Secretary and Treasurer. The Secretary not only receives the money due the Lodge and makes sure the members have their dues cards in a timely manner, he is also the unofficial

historian of our Lodge. It is through his efforts in the keeping of the minutes that the history of our Lodges will be in our repositories for future generations. If kept accurately and thoroughly, these minutes can provide a glimpse into the past for our future Brethren.

The Treasurer is responsible for receiving the money from the Secretary and paying the bills of our Lodges in accordance by vote or order. Paying the Lodge's bills should be done in a timely manner, so the Treasurer does not embarrass the Lodge or himself.

The Trustees are also a very important part of the administration of our Lodges, as they hold title to our real properties and do the financial investing.

Brethren, we sometimes question why the reports being sent to the Grand Lodge office, the District Deputy Grand Master's report on the occasion of his Official Visit, and other inquiries are necessary. It provides for checks and balances in our jurisdiction. It affords our Grand Secretary and his staff the opportunity to make sure our membership records are current. It also allows for the Grand Lodge office to make sure each Lodge is paying the correct amount in apportionments.

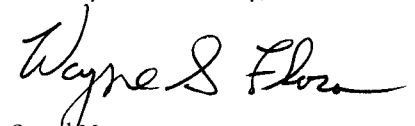
These are but some of the things we can do in our Lodges to make sure our Lodges are solvent and have the necessary funds to operate in a prudent manner. One of the most important things we can do is to have a budget for our Lodges; we are never too small as a Lodge

not to know what our expenses and income are going to be and adjust our dues structure accordingly.

Brethren, it is imperative that our Lodges have yearly audits of the Secretary's and Treasurer's books and records, and also a Trustees' report. My Brothers, while we all knelt at the same altar, there have been occasions where some Brethren have violated this trust. You do not want your Lodge and its members to be put in a position that unnecessary choices will have to be made. All of these items are necessary to maintain the integrity of our Lodges.

My Brethren, we all have to be conscious of the needs of our Lodges and be willing to step forward and do what we can to provide the support needed. If we don't do what we can, the consequences to our Lodges can be substantial. In order to continue to be the Beacon of Light that Freemasonry needs to be, we must have a solid foundation. To do this, we must begin at "home" in our Lodges and then spread outward like the ripples of a stone cast into a pond. 🌊

Sincerely and fraternally,



Grand Master

*"Freemasonry a Beacon of Light"*

## 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  
Secretary, Reid James Simmons Academy

# Book of Constitutions: Concerning Government and The Civil Magistrate

Right Worshipful Jon V. Shelton

During the installation ceremony, each of the officers is asked to pledge that he will, to the best of his ability, conform to and abide by the Ancient Landmarks, customs and usages of Masonry, and later; the incoming Worshipful Master is admonished that he is at all times to search the *Book of Constitutions* and cause it to be read in his Lodge, that none may pretend ignorance of the excellent precepts it enjoins. In the interest of promoting a better understanding of the meaning and context of this book, the Committee on Masonic Education is presenting a series of papers, focused on what is contained in The Constitution of Masonry, commonly called the *Book of Constitutions*, as adopted by The Grand Lodge, Ancient, Free and Accepted Masons, of the Commonwealth of Virginia in the year 1791.

This particular article addresses the message in Chapter I, Section II, which is titled: “Concerning Government and The Civil Magistrate,” which consists of just shy of 350 words.

Here is what it says:

“Whoever will be a true Mason is further to know that by the rules of this art, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of quiet. Peaceable and obedient to the civil powers, which yield him protection, and are set over him where he resides or works, so far as they infringe not the limited bounds of reason and of religion. Nor can a real Craftsman ever be concerned in plots against the State, or be disrespectful to the magistracy; because the welfare of his country is his peculiar care.

But if any Brother by forgetting for a time the rules of his Craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his



The text of the 1723 edition was reset and published in Philadelphia by M.W. Bro. Benjamin Franklin in 1734. It omitted only the musical scores for some of the songs, the engraved frontispiece and coat of arms of the Duke of Montagu, and the Hebrew type occurring in the note to page 15. A number of additions were also made, such as, on page 90, a new verse numbered VI was inserted in the Enter'd 'Prentices Song, found on page 84 of the 1723 edition.

crimes of rebellion against the State; but he forfeits all benefits of the Lodge, and his fellows would refuse to associate or converse with him in private while he continues in his crimes; that neither offense nor umbrage may be given to lawful government. However, such a person is still considered as a Mason, his character as such being indefeasible; and hopes are to be entertained, that the rules of the Craft may again prevail with him, over every evil counsel and device that may have led him astray.

From this quiet and meek temper of true Masons, and their constant desire to adorn the countries where they reside with all useful arts, crafts, and improvements, they have been from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths; who have, likewise, thought it an honor to have

their names enrolled among the Fraternity. And, thus, Masonry having always flourished most in the most flourishing and peaceable times of every country, and having often suffered in a particular manner through the calamitous effects of war, bloodshed, and devastation, the Craftsmen are, therefore, the more strongly engaged to act agreeably to the rules of their art, in practicing peace and love, as far as possible, with all men. The essential take away from this is that Masons are loyal and patriotic citizens of the country in which they reside. The single caveat being that he is expected to be peaceable and obedient to the civil powers so far as it does not infringe on reason and religion. This is why Freemasonry thrives in a free country where reason, that is the will of the people, is respected, and where liberty, including liberty of conscience, is protected.

Beyond this observation, we will skip a line-by-line dissection of these three paragraphs and provide instead an explanation as to why our Fraternity promoted and enjoyed a supportive role in society by referring to the political history and social environment in England as compared to Europe when Anderson's Constitution was written.

Freemasonry was born in England and Scotland, moving from our early operative history to a speculative or philosophical nature, beginning in the 1600s. Masonry, like other guilds and crafts, was regulated and approved by the Crown going during the Middle Ages. However, as it progressed into speculative Masonry, it maintained this conservative character, and enjoyed royal patronage in

Continued on page 7.

# *Book of Constitutions:* Concerning Government and The Civil Magistrate *continued*

Continued from page 6.

England. Therefore, we may say that Anglo (and American) Freemasonry could be seen from the beginning as part of the “establishment.”

The establishment flavor of Anglo-American Freemasonry is different from how it is viewed in the context of Continental (European) Masonry. Why is this? The answer lies in the political and religious background of England, as compared to France, Spain or Italy, for example.

In England, the English Civil War was fought in the 1640s and 50s, culminating in the rule of Oliver Cromwell. This war helped to establish the principle that the King could not simply do as he pleased, under the principle of Divine Right. The role of Parliament was firmly established, providing a balance of power; that is, a limited monarchy. Concerning religion, Edward VIII had long since broken with the Church in Rome (1530s), which meant that the foundation for religious pluralism had been firmly laid. When Parliament invited William and Mary of the House of Orange to rule in 1688, known as the Glorious Revolution, this cemented both the balance of power and the end of any Catholic monarchy in Britain. Under these circumstances, it was easy for Masonry, based as it was on Enlightenment values, to flourish and in turn to be seen as part of the establishment, a stabilizing force in society, and approved by the Monarchy. Section II of the Constitution of Masonry works well in this historical environment.

Masonry spread rapidly from England all over the world, to include America, where many of the Founding Fathers were Freemasons. Masonic ritual and symbolism were built into the founding of the new Republic from the beginning, with Brother Washington presiding over the laying of the cornerstone of the Capitol

building. In many ways, the Masons of this time acted as the “Priests of the Republic,” ensuring that Masonic ideals were embedded in government and society. Again, Anderson’s Section II works perfectly well in this environment. Even though England and America fought each other in the American Revolution, the spirit of Masonry and its elevated role in society was never in question.

Moving to continental or Catholic Europe, the situation in the 1600s and 1700s was different. To begin, the King ruled by Divine Right. The Crown was placed on his head by the Pope, and both institutions thereby reinforced each other. Freemasonry early on was seen as something coming out of an England that held different values, in terms of politics, religion, free thinking, and a dedication to scientific research.

How could Freemasonry be trusted by the Catholic countries in Europe? As it turns out, it could not. The Pope issued a Bull in 1738 forbidding membership in the Craft, and accusing the Masons of espousing a naturalistic religion. Therefore, these governments could never see the Masons as peaceful citizens, always loyal to their country. Instead, they viewed Freemasonry with suspicion as to their true motives, whether in the religious or political realm. This view of Masons as revolutionaries in European history persists to this day, and little wonder why.

As it turns out, many of the leading revolutionaries in Europe, and later South America, who sought to reduce the influence of the Church in secular affairs and overturn rigid monarchies, were Freemasons. Men like Garibaldi in Italy and Bolivar in South America reinforced the image of Masons as revolutionaries. In fact, these men put Masonic ideals into action, for example, in Italy, where Garibaldi and his revolutionary forces succeeded in eliminating the Pope’s direct rule over the Papal States as well as

ending the Church’s monopoly over education. For these reasons, one may see the bitterness and despair in Pope Leo XIII’s *Humanum Genus* (1884), where he describes the relationship of the Church and Masonry as a battle between the Kingdom of God and the Kingdom of the Devil.

In view of this political and religious backdrop, it’s easy to see that Section of Anderson’s Constitution rings differently in the Anglo-American tradition, as compared to the European tradition. The spirit of Article II could not flourish in Catholic Europe when it was in conflict with other Masonic traditions of the Enlightenment, such as free thinking, liberty, the new scientific explosion, or the principle of equality, whereby Masons are reminded that all men have the blood of the same almighty parent.

We may say that wherever Masonic values are already in place, Article II works without question, and Masonry is able to promote universal morality and serve as one of the underpinnings of civilized society. However, wherever there are countries that have either a rigid, dictatorial form of government, or a form of religion that is especially intolerant, Section II of the Constitutions of Masonry loses its meaning. This holds true whether we speak of the Europe of the 1700s, Hitler’s Germany, modern-day China, North Korea, or in certain Islamist countries. Therefore, as Masons, let us remember that Section II has its limitations and must be understood in the greater context of the Masonic values of liberty, learning, equality, toleration, and universal morality. 🕒

Courtesy of the Committee on Masonic Education

# Lodge Support for the Bring-A-Friend Program

Right Worshipful William E. "Bill" Hershey, Jr.  
Chairman, Grand Lodge Committee on Membership

When the Committee on Membership was established in 2008, and I was appointed Committee Chairman, I asked a number of Brethren what their thoughts were about the establishment of the Committee. Many told me they had not heard about the Committee; some thought it was a good idea. Others told me it was an attempt by the Grand Lodge to increase membership with the goal being quantity and not quality. While I can assure you, it was never about quantity at the sacrifice of quality, I am pleased to report to you that over the last seven years, that perception about the Bring-A-Friend Program has fortunately changed.

Over the years since 2008, Grand Masters have continued to promote the Bring-A-Friend Program with Executive Orders directing Lodges to hold Open House events, attend Bring-A-Friend Workshops and host Bring-A-Friend events at the Lodge or District level. This year, in addition to the issuance of Executive Order No. Three directing Lodges to host Bring-A-Friend events, the Grand Master also authorized a survey be sent to the 2014 District Deputy Grand Masters seeking feedback with regards to how the Brethren in a respective district perceived the Bring-A-Friend Program. The survey asked questions about past years to ascertain trends as well as perception about the Bring-A-Friend Program over the past several years.

I want to share the results of the survey with you, but before I do, let me pause and say, "thank you" to the 2014 District Deputy Grand Masters for the efforts they made to gather the data that was sought in the survey. As concerns the survey responses themselves, it is clear there is wide-spread support among the Lodges across the state for the Bring-A-Friend Program. While the implementation of the Program varied, with some areas adopting the Program on a District level and others parti-

pating on the Lodge level, all who participated reported positive results. In some areas of the state, Bring-A-Friend events have been adopted at the District level and have also become an annual event in that district. In other areas, the Program is supported at the Lodge level, with one Lodge reporting that the current and previous year's Worshipful Master became Master Mason as a result of a Bring-A-Friend event at that Lodge.

So what's the bottom line? Bottom line is, based upon the responses received to the aforementioned survey; there is favorable support among the Brethren for the Bring-A-Friend Program. Results of the survey further indicated that Lodges that have hosted Bring-A-Friend events have received petitions, and those petitioners are active members of their Lodges. If your Lodge or district has had a positive experience with the Bring-A-Friend Program, I would appreciate you sharing those experiences with me. Likewise, if your Lodge or district would like to implement a Bring-A-Friend Program and needs some assistance, please get in touch with me. I am available by telephone at 540.972.1692 (H), 540.270.9665 (C) and by e-mail at [wehershey@comcast.net](mailto:wehershey@comcast.net). Please contact me, if I can be of assistance. 🙏



# The Altar

Right Worshipful Stormy Thorson

When we or a guest visits a Masonic Lodge, one of the things that is hard to overlook is the altar, and so in this article, I want to focus on that piece of Masonic furniture, which is the spiritual, ritualistic, and physical centerpiece of our Lodge.

By definition, an altar is a raised structure, which serves as a center for worship or ritual. In biblical times, altars were sometimes simply raised earth to be nearer to heaven. Often, they were located at a place of religious significance, such as where there had been a vision of God or communication with an angel.

Noah erected the first known altar, and the Bible also tells of later altars erected by Abraham, Isaac, Jacob, and Moses. Most ancient altars are long gone; the oldest one discovered, thus far, is at Uriol, France and dates from the fifth century.

The word altar comes from a Latin Word meaning "burnt offering." The Hebrew word for altar means "to slay." Both meanings allude to the ancient custom of offering an animal sacrifice to Deity. These offerings usually were goats, sheep, bullocks, maybe a dove or pigeon, always in perfect physical condition, and usually, except for birds, a male. Although altars are now commonplace, detractors and enemies of Freemasonry have sometimes used this ancient meaning to build their arguments against Speculative Freemasonry.

Altars are used in many religions, but in somewhat different ways. In the Japanese faith Shinto, the altar is used as a shrine. The Wiccan altar can be just a shelf on a wall and is a place for special items symbolizing the four classical elements of earth, wind, fire and water. In the Hindu religion, the altar would be in the home and could be in a closet, a part of a room, or simply a shelf in a cabinet, where

Continued on page 9.



# Historical Visit to the Grand Lodge of China continued

Continued from page 8.

a candle or lamp is lit, and a brief devotional is completed each day, usually altars can be fixed, freestanding, or portable. Freestanding altars are relatively permanent. Most portable altars are also freestanding, but they are temporary. Although moveable, our Lodge altar would be classified as freestanding rather than portable.

In Masonic Legend, the most famous altars are the ones in the Tabernacle and later, the ones in King Solomon's Temple. Each had two altars. The Brazen Altar, also called the altar of burnt offering, which in the Tabernacle, was about 7 feet square and stood a little over 4 feet tall. This altar was made of shittim or acacia wood and overlaid in brass.

This altar was of acacia wood and overlaid with brass. At King Solomon's Temple, it was somewhat larger and made whole of brass. Each had the ornamental horns on each corner.

The other altar was the Golden Altar or Altar of Incense. This was a moveable table, used in the Tabernacle, made of acacia and overlaid with gold. Later at King Solomon's Temple, it was made of cedar-wood and overlaid with gold. This altar stood before the veil to the Holy of Holies, and sweet spices were continually burned there with fire that came from the brazen altar.

In Masonry, the Sacred Altar plays a part in the opening and closing Lodge and is in every

degree because it is the resting place for the Holy Bible, Square and Compasses, and is the place where every Mason takes his obligations. Vows and obligations taken at an altar are considered more binding than if taken elsewhere. When taken at an altar, God is specifically invoked as a witness. In an organization, such as ours, that requires a belief in Deity, there can be no more binding obligation.

So to conclude, the altar is the spiritual, ritualistic, and physical center of our Lodge. It is visible to every Brother at all times during every meeting. It is there to support the Three Great Lights, which are to remind us of our obligations to our God, our neighbor, and ourselves. 🌿

Courtesy of the Committee on Masonic Education.

## Error Notification

Brethren,

As with most printed and digital publications, errors occur. Brother Gary Grubb was reported to be a retiring Secretary for his Lodge, Chickahomny Lodge No. 286, in the Spring issue of the Virginia Masonic Herald. Gratefully, he is not stepping down from this vaunted position.

This fact was brought to the attention of the Herald Board by Chickahomny's Worshipful Master, Joseph Rose in a most fraternal manner. Worshipful Rose was quick to admonish us of our error and aided a reformation by way of his notification, "Brother Gary Grubb has not and is not at this time retiring. He is a valuable asset to our Lodge, doing a great job, and I do not even want to think about him retiring from his position in the near future. Please don't give him any ideas of that kind!"

The error is ours, and the Board will work to decrease our errors even further in the future. 🌿

Sincerely and fraternally,  
Gerald L. Frey, PM  
Editor  
Virginia Masonic Herald

# Masonic Restoration

Right Worshipful William A. Parks, Jr.



Clifton Forge Masonic Theatre and Opera House, 1906.

The Clifton Forge Masonic community has gained broad recognition thanks to the annual Fall Foliage Festival conducted by the Clifton Forge Shrine Club for forty years.

Meanwhile, this small community anticipates the imminent completion of the four million dollar restoration of its Masonic Opera House, giving visitors yet another attraction rooted in the Craft near the far West terminus of I-64 in Virginia.

The complete history of the proliferation of theatres housing Masonic Lodges in nineteenth and early twentieth-century America has yet to be written. Hot Springs Lodge owned and operated a busy theatre which became a parking lot for the Bath County Bank in the late sixties. Covington Lodge No. 171 saw its theatre razed for parking in the seventies. Such Masonic theatres could be found in dozens of communities across the United States.\*

Meanwhile, in Clifton Forge, a decaying Masonic “opera house” was donated to the Town, which created a foundation for its renovation. Resurrected from its rocky past, The Clifton Forge Masonic Theatre, now referred to locally at “The Masonic” has become an architectural treasure exemplifying the grandeur of late Victorian Neoclassical opulence.

During its century-long life, the Historic

*“... This is the place where many met for a date, and some met for a lifetime. Indeed, the Masonic Theatre represents the heart of the community.”*

Masonic Theatre’s history has mirrored the ups and downs of the American experience.

Alleghany Lodge U.D. was formed on December 5, 1893 and received its Charter as Alleghany Lodge No. 256. It merged with Low Moor Lodge No. 166 on June 7, 1905.

On March 18, 1905, the Lodge voted to build the new Lodge and theatre on Ridgeway Street and hired the architectural firm of Frye and Chesterman of Lynchburg. Built at a cost of \$42,073.54, the cornerstone of the Masonic Lodge and Opera House was laid on July 4, 1905. The Lodge held its first meeting there on September 26, 1905.

Financial difficulties beset the Lodge from the outset. It soon let the building out for use of the Royal Arch, the Commandery, Elks, Eagles, Brotherhood of Locomotive Engineers, Odd Fellows and Rebecca.

Architecturally, the Masonic utilized buff-colored brick and classical elements in its facade. Three stories high, it contained offices and a performance hall in its first two stories, the Low Moore Lodge rooms on the third floor, and a furniture warehouse in the basement.

Originally, The Masonic presented plays, opera, and vaudeville shows. It began showing silent movies in 1908. To avoid confusion once it started meeting in its grand new theatre, the Lodge changed its name from Low Moor to Clifton Forge Lodge No. 166 on July 6, 1909.

The theatre became too much for the Lodge to handle, and Sam Sachs bought the building at public auction in 1918. The pipe organ was installed in 1923. Sachs sold the building in 1926 to the Shenandoah Valley Theatre Company which operated it for over forty years.

With the arrival of “talkies” in 1926 the theatre’s business boomed. However, declining

Continued on page 11.

# Masonic Restoration continued

Continued from page 10.



Cornerstone Alleghany Lodge merged with Low Moor Lodge No. 166 on June 7, 1905.

attendance caused closure of the theatre in 1966. It soon reopened as the Stonewall Theatre until it closed again in 1980. In 1991, Appalfolks of America began operating the theatre as a public service until the Town of Clifton Forge acquired ownership in 2003.

Finally, the Masonic Theatre Preservation Foundation, created in 2009, took on the goal of restoring the Historic Masonic Theatre to its original glory. As stated by the Foundation:

“In 1905, the leaders of the Alleghany Highlands community embarked upon an endeavor that involved risk but realized a vision. That vision realized something much more than what is arguably the most architecturally significant building in the Alleghany Highlands, because the Masonic Theatre is not just a grand remnant from the Highlands’ prominent past, it is the place where generations in this community have stepped off of Main Street and onto Broadway Street, and where an Alleghany Highlands family could see Roy Rogers ride Trigger before their very eyes or spend an evening with Count Basie and his Orchestra. This is the place where many met for a date, and some met for a lifetime. Indeed, the Masonic Theatre represents the heart of the community.”



Masonic Theatre interior following Renovation.

*The complete history of the proliferation of theatres housing Masonic Lodges in nineteenth and early twentieth century America has yet to be written.*

The Fraternal forebears of Clifton Forge Lodge No. 166 were those very community leaders who first envisioned the Masonic Theatre.

The Virginia Masonic Herald gratefully acknowledges the information provided for this article by Gayle Hillert and Worshipful Glen A. Bryant of Clifton Forge No. 166, members of the Masonic Theatre Preservation Foundation Board and Clifton Forge Lodge No. 166 for its Lodge history.

\* For samples of other Masonic Opera Houses under restoration and still in operation, please see:

<http://cinematreasures.org/theaters/798> (Wilmington, Delaware)

<http://www.prairierootsresearch.com/keokuk-county-what-cheer-museum/> (What Cheer, Iowa)

<http://www.romeomasonictemple.org/GraysOperaHouse.aspx> (Romeo, Michigan)

<http://www.mnpreservation.org/2013/05/07/duluths-most-endangered-buildings-part-3-temple-opera-block/>

<http://ncpedia.org/opera-houses> (Oldest Theatre in U.S., New Bern, NC)

<http://www.majesticchillicothe.org/about-timeline.htm> (Chillicothe, Ohio)

Does your Lodge’s community have a historic Masonic Opera House/Theatre. If so, please send pictures and a brief history to [VMHEditor@gmail.com](mailto:VMHEditor@gmail.com).

# 50-60-70-Year Masonic Veterans

March 3, 2014 to June 20, 2014

## Veteran

Bro. William B. Westbrook  
Bro. James Byron McPherson  
Bro. Donald Ray Oneal  
Bro. Donald Richard Sparks  
Bro. Harry Leon Yeaman  
Bro. Donald Curtis Hardison  
Bro. William David Fogleman, Jr.  
Wor. Jimmie Gray Williams  
Bro. Robert Elmo Kilgore  
Bro. Jay Laird Welliver  
Bro. John Roland Fussell  
Bro. Mallory Thomas Johnson  
Bro. Nicholas George Athas  
Bro. Kenneth Randolph Gill  
Bro. Thomas Bayne Daniels, Jr.  
Wor. William Maurice Snow, Jr.  
Wor. Lewis Frederick Tomlinson  
Bro. Herbert M. Wolfrey, Jr.  
Bro. Richard Carrier Herring  
Bro. Earl Wayne Pickeral  
Bro. David William Gregory, Jr.  
R.W. Donald Ray Myers  
Bro. Harper Ray Wagner  
Bro. Harold Gregory Parker  
Bro. Thomas Lee Starnes  
Bro. Clyde Leon Hamilton  
Wor. Clayton Eugene Cartwright  
Bro. W. J. Campbell  
Wor. James Wilson Hay  
Bro. Robert Murray Bryant, Jr.  
Wor. Frank Norman Stahl  
Bro. Richard Clinton Graybill  
Bro. Lloyd Reid Brown, Sr.  
Bro. Lee Carr Lamoreux  
Bro. Tankard Garrison Evans  
Bro. William Bennett Fischer  
Bro. Buddie Nathaniel Bray  
Bro. Frederick Bradfield Adams  
Wor. James Julian Zabawa, Jr.  
Bro. Luckey Lee Powlas  
Bro. Bobby Wayne Reed  
R.W. Robert Wayne Rorrer  
Bro. Clinton Lee Anderson  
Bro. Linzy Olen Evans, Jr.  
Bro. Thomas Cornelius Childrey  
Bro. Walter Delano Cannon  
Bro. Richard Lee Banks

## FIFTY-YEAR VETERANS

Lodge  
Portsmouth Naval Lodge No. 100  
Atlantic Lodge No. 2  
Atlantic Lodge No. 2  
Fredericksburg Lodge No. 4  
Fredericksburg Lodge No. 4  
St. Tammany Lodge No. 5  
St. Tammany Lodge No. 5  
St. Tammany Lodge No. 5  
Hoge Lodge No. 8  
Richmond Lodge No. 10  
Metropolitan Lodge No. 11  
Metropolitan Lodge No. 11  
Metropolitan Lodge No. 11  
Manchester Lodge No. 14  
Manchester Lodge No. 14  
Oriental Lodge No. 20  
Oriental Lodge No. 20  
Taylor Lodge No. 23  
Taylor Lodge No. 23  
Pittsylvania Lodge No. 24  
Princess Anne Lodge No. 25  
Rockingham Union Lodge No. 27  
Millboro Lodge No. 28  
Suffolk Lodge No. 30  
Virginia May Lodge No. 38  
Marshall Lodge No. 39  
Doric Lodge No. 44  
Abingdon Lodge No. 48  
Abingdon Lodge No. 48  
Poquoson Lodge No. 49  
Fraternal Lodge No. 53  
Fraternal Lodge No. 53  
Elmer Timberman Lodge No. 54  
Elmer Timberman Lodge No. 54  
Elmer Timberman Lodge No. 54  
Widow's Sons' Lodge No. 60  
Polk Lodge No. 61  
Kemper-Macon Ware Lodge No. 64  
Kemper-Macon Ware Lodge No. 64  
Kemper-Macon Ware Lodge No. 64  
Kemper-Macon Ware Lodge No. 64  
Mountain City Lodge No. 67  
Mountain City Lodge No. 67  
Clinton Lodge No. 73  
Arlington Centennial-Glebe Lodge No. 81  
Urbanna Lodge No. 83  
Ruth Lodge No. 89

Bro. Robert Bowman Cook  
Bro. William James Barkley  
Bro. John Frederick Stevens  
Bro. Justin Wesley McMurray, Jr.  
Bro. Julian Francis McMurray  
Bro. William Farris Millard  
Bro. Larry Richard Koon  
Bro. Hasvil Douglas Crowder  
Bro. John Scott Campbell, Jr.  
R.W. Donald John Stewart  
Wor. C. Eugene Stroop  
Bro. David Albert Stout  
Bro. Johnny Barton Cornett, Sr.  
Wor. Daniel Keith Merritt  
Bro. Phill Smith, Jr.  
Bro. William Thomas Griggs, Jr.  
R.W. Elbert Vernon Mabe, Jr.  
Bro. Joseph Howard Haubenstein  
Bro. Ernest Doyle Worley  
Bro. William Caulbourn Kelly  
Bro. Ray David Robertson  
Bro. Mervin John Coleman, Jr.  
Bro. Nelson Davenport Lunceford  
R.W. Robert Wayne Necessary  
Bro. Jerry Von Burgin  
Bro. Robert Preston Putnam  
Bro. Julian Hilton Council  
Bro. James B. Cocke  
R.W. Carlton Enoch Kight  
Bro. Harry Houston White  
Bro. Emmett Knight Perry  
Bro. Louis L. Bosely  
Wor. William Dail Simons  
Bro. Chappell Graham Eure  
Bro. John Garner Peters  
Bro. Robert Eugene Williams  
Bro. Alaric James Roche, Jr.  
Bro. George Frank Roberts, Jr.  
Bro. Warren Roger Hughes  
Bro. Meredith Craig Hutto  
Bro. Rudolph Paul Burton  
Bro. John Franklin Green  
R.W. Bruce Merlin Berry  
Bro. James Hughes Gray  
Bro. George Morgan Hall  
Bro. Roy Jack Arnett  
Bro. William Allen Emry  
Bro. Albert Donald Super  
Bro. Kenneth Edward Norcross  
Bro. James T. Mears, III  
Bro. Earl Nelson Newcomb  
R.W. Ernest Allen Talbert  
Bro. Billy Ray Bunting  
Bro. Warren Woodrow Locke, Jr.  
Bro. Staley Beale Powell, III  
Bro. Ben Marvin Smith  
Wor. Jack Ronald Flanary  
Bro. Urschell Lee Williams  
R.W. Curtis Hoover Marion  
Bro. Wallace Bryce Dunn  
Wor. Dale Ernest Kelley  
Wor. Gene Glasco  
Wor. William Edward Hoggard, Sr.  
Wor. Joseph Nelson Lewis  
R.W. Harry Lee Grimm  
Wor. Murray Towell Rowe, Jr.  
Ruth Lodge No. 89  
Ruth Lodge No. 89  
Fleetwood Harmony Lodge No. 92  
Valley Lodge No. 93  
Valley Lodge No. 93  
Valley Lodge No. 93  
Chester Lodge No. 94  
Portsmouth Lodge No. 100  
Portsmouth Lodge No. 100  
Mt. Jackson Lodge No. 103  
Mt. Jackson Lodge No. 103  
Liberty Hall Lodge No. 104  
Liberty Hall Lodge No. 104  
Capeville Lodge No. 107  
Norview Lodge No. 113  
Norview Lodge No. 113  
Prince George Lodge No. 115  
Andrew Jackson Lodge No. 120  
Andrew Jackson Lodge No. 120  
Temperanceville Lodge No. 121  
Roman Eagle Lodge No. 122  
Glen Allen Lodge No. 131  
Mt. Carmel Lodge No. 133  
Shelby Lodge No. 162  
Miles Lodge No. 165  
Clifton Forge Lodge No. 166  
Berkley Lodge No. 167  
Ashland Lodge No. 168  
Lake Drummond Lodge No. 178  
Manassah Lodge No. 182  
Manassah Lodge No. 182  
Magnetic Lodge No. 184  
McAlister Lodge No. 185  
Western Branch Lodge No. 189  
Western Branch Lodge No. 189  
Kempsville Lodge No. 196  
Kempsville Lodge No. 196  
Kempsville Lodge No. 196  
Monitor Lodge No. 197  
Monitor Lodge No. 197  
Vinton Lodge No. 204  
Yorktown Lodge No. 205  
Westmoreland Lodge No. 212  
Sandston Lodge No. 216  
Springfield Lodge No. 217  
Bayside Lodge No. 218  
Lynnhaven Lodge No. 220  
Lynnhaven Lodge No. 220  
Cave Spring Lodge No. 230  
Bremond Lodge No. 241  
Bremond Lodge No. 241  
Buckingham Lodge No. 242  
Accomack Lodge No. 243  
Boone Lodge No. 247  
Great Bridge Lodge No. 257  
Anderson Lodge No. 258  
Suthers Lodge No. 259  
Cedar Bluff Lodge No. 260  
Mountain Home Lodge No. 263  
Corinthian Lodge No. 266  
Tidal Wave Lodge No. 273  
Virginia Beach Lodge No. 274  
Virginia Beach Lodge No. 274  
Achilles Lodge No. 281  
Columbia Lodge No. 285  
Chickahominy Lodge No. 286



# 50-60-70-Year Masonic Veterans continued

## March 3, 2014 to June 20, 2014

Bro. Kenneth Prince  
 Bro. Bobby Ferrell Hudson  
 Bro. Russell Hart Hudson  
 R.W. Layle Brent Barker  
 Wor. James Frederick Palmer  
 Bro. Luther Easley Spencer, Jr.  
 Bro. Robert Shelton Waller  
 Bro. William Easley Breeden  
 Bro. Amos Nelson Musselman  
 Bro. Walter Gene Hilsabeck  
 Bro. Homer D. Cranmer  
 Bro. James Alexander Richardson  
 Wor. Charles Hill Goens, Jr.  
 Bro. Charles Sherman Gardner  
 Bro. Marion Henry Dungan  
 Bro. James Milton Scates  
 Bro. John Alden West  
 Bro. Donald Lee Williams  
 Bro. Patrick Hartwig Gwyn  
 Wor. Walter Gaylord Lockett  
 R.W. Holland Kerfoot Moler, Jr.  
 Bro. James Wilson Overton, Jr.  
 Bro. Larry Altman Floyd  
 Bro. Ralph Henry Metivier  
 Bro. Harold Rowland Knowles  
 Bro. George Forrest Broaddus

South Hill Lodge No. 297  
 South Hill Lodge No. 297  
 South Hill Lodge No. 297  
 Westhampton Lodge No. 302  
 Westhampton Lodge No. 302  
 Westhampton Lodge No. 302  
 Westhampton Lodge No. 302  
 Army and Navy Lodge No. 306  
 Eggleston Lodge No. 309  
 Occoquan Lodge No. 310  
 Occoquan Lodge No. 310  
 Hay Market Lodge No. 313  
 Richlands Lodge No. 318  
 Babcock Lodge No. 322  
 Floyd Lodge No. 329  
 Warsaw-Bauman Lodge No. 332  
 Warsaw-Bauman Lodge No. 332  
 Evington-Newman Lodge No. 333  
 Ocean View Lodge No. 335  
 Warwick Lodge No. 336  
 Warwick Lodge No. 336  
 Transportation Lodge No. 337  
 South Norfolk Lodge No. 339  
 South Norfolk Lodge No. 339  
 South Norfolk Lodge No. 339  
 John A. Lejeune Lodge No. 350  
 Kilwinning Crosse Lodge No. 2237

R.W. Paul Jerome Cave  
 R.W. Fred Lee Bussey  
 Bro. Henry Jasper Brabham, IV  
 Bro. Frank Herman McFadden  
 Bro. Donald Craig Stratton  
 Bro. Louis D. Bayhille  
 Bro. William Henry Warf, Jr.  
 R.W. John Joseph Ferguson  
 Bro. James P. Brown  
 Bro. Robert Edmond Trent  
 Bro. Robert J. Keene  
 Bro. Reginald Teabo Powell  
 Bro. Ernest James Germelman, Jr.  
 Bro. James Lester Sparkman  
 Bro. Benjamin Tyson Breland, Jr.  
 Bro. Gerald Albert Roop  
 Bro. Morton Flax  
 Bro. Walter William Cosby, Jr.  
 Bro. Curtis Dean Cooper  
 Bro. Russell Lee Scott  
 R.W. Lewis Aubrey Stratton, Jr.  
 Wor. James Thomas Lunn, Jr.  
 R.W. Robert Parsons Northam  
 Bro. William Bauer Adams  
 R.W. John Henry Hart  
 Wor. John Marshall Rasnick, Jr.  
 Wor. Charles Reginald Stitzer, Jr.  
 Bro. Carlton Hezekiah Spence  
 Bro. Carlton Davis Bailey  
 Wor. Charles Edward McNoldy

Magnetic Lodge No. 184  
 Rocky Mount Lodge No. 201  
 Vinton Lodge No. 204  
 Vinton Lodge No. 204  
 Springfield Lodge No. 217  
 Springfield Lodge No. 217  
 Lynnhaven Lodge No. 220  
 Stuart Lodge No. 224  
 Accomack Lodge No. 243  
 Forest Lodge No. 245  
 Pruner Lodge No. 254  
 Corinthian Lodge No. 266  
 Corinthian Lodge No. 266  
 Corinthian Lodge No. 266  
 Tidal Wave Lodge No. 273  
 Henry Clay Lodge No. 280  
 Columbia Lodge No. 285  
 Columbia Lodge No. 285  
 Columbia Lodge No. 285  
 Northside Lodge No. 292  
 Northside Lodge No. 292  
 Central Lodge No. 300  
 Central Lodge No. 300  
 Central Lodge No. 300  
 Westhampton Lodge No. 302  
 Westhampton Lodge No. 302  
 Babcock Lodge No. 322  
 South Norfolk Lodge No. 339  
 Tuckahoe Lodge No. 347  
 John A. Lejeune Lodge No. 350

### SIXTY-YEAR VETERANS

Bro. Richard Andrew Brugh  
 Bro. William Alvin Byars, Jr.  
 Bro. Charles Franklin Bristow, Jr.  
 Wor. Robert Lynwood Bumgardner  
 Bro. Robert Arthur Gregory  
 Bro. Charles Taylor Sydnor  
 Bro. George Abraham Williams, Sr.  
 Bro. Richard Clarkson Harvey, Jr.  
 Bro. Marvin Ray Stinson  
 Bro. William Houston Ferguson, Jr.  
 Bro. George Smith Hunt  
 Bro. Leonard Frank Sidenberg  
 Bro. Martin Janner  
 Bro. Herbert Glenn Mathias  
 Bro. Stanley M. Johnson  
 Bro. Charles Joseph Zenith  
 Bro. Sidney Lynwood Simmons  
 Bro. George Alfred Davies  
 R.W. Daniel Lawrence Levin  
 Bro. Ryland F. Beale, Jr.  
 Bro. Thomas Kenneth Brown  
 Wor. Ray Everett Leonard  
 Bro. Hugh Alton Gray  
 Bro. Clifton Lanier Warren  
 Bro. Ronald H. Roberts  
 Bro. A. Emerson Johnson, III  
 Bro. Grover Stanton Dodson  
 Bro. James Caldwell Roach  
 Bro. Gerald Mack Halley  
 Bro. Melvin Neal Ferrell  
 Bro. Ernest Edgar Payne  
 Bro. John Milton Campbell  
 Bro. Paul David Foster, Sr.  
 Wor. John Doyle Pauley  
 Bro. Donald Nelson Bodell  
 R.W. William Lee Guill  
 R.W. David Fleetwood Long


Norfolk Lodge No. 1  
 St. Tammany Lodge No. 5  
 Botetourt Lodge No. 7  
 Manchester Lodge No. 14  
 Taylor Lodge No. 23  
 Elizabeth Lodge No. 34  
 Virginia May Lodge No. 38  
 Marshall Lodge No. 39  
 Joppa Lodge No. 40  
 Abingdon Lodge No. 48  
 Poquoson Lodge No. 49  
 Fraternal Lodge No. 53  
 Fraternal Lodge No. 53  
 Seaboard Lodge No. 56  
 Polk Lodge No. 61  
 Kemper-Macon Ware Lodge No. 64  
 Kemper-Macon Ware Lodge No. 64  
 Kemper-Macon Ware Lodge No. 64  
 Arlington Centennial-Glebe Lodge No. 81  
 Courtland Lodge No. 85  
 Lancaster Union Lodge No. 88  
 Valley Lodge No. 93  
 Portsmouth Lodge No. 100  
 Portsmouth Lodge No. 100  
 Liberty Hall Lodge No. 104  
 Highland Lodge No. 110  
 Norview Lodge No. 113  
 Norview Lodge No. 113  
 Norview Lodge No. 113  
 Roman Eagle Lodge No. 122  
 Powhatan Starke Lodge No. 124  
 Melrose Lodge No. 139  
 Melrose Lodge No. 139  
 Hunter's Lodge No. 156  
 Hunter's Lodge No. 156  
 Snowville Lodge No. 159  
 Craighill Lodge No. 160

### SEVENTY-YEAR VETERANS

Bro. William Blount Westbrook  
 Bro. Howard L. Parrish, Jr.  
 Wor. Robert Samuel Clark  
 Bro. Russell Stuart Craig

Portsmouth Lodge No. 100  
 Powhatan Starke Lodge No. 124  
 Cochran Lodge No. 271  
 Westhampton Lodge No. 302

## Cowans and Eavesdroppers

As Freemasons, we are admonished to keep Cowans and eavesdroppers out of the Lodge. The Grand Lodge of Ohio admits to less than due diligence by reporting that since 1808, there have been 116 Cowan and 1 Cowans on the membership rolls (actual names of members). One was even a charter member of a Lodge. There has never been an "Eavesdropper" in an Ohio Lodge." 

Reprinted courtesy of *The Beacon* Winter 2003

Eavesdroppers hear no good of themselves.

*Scottish proverb*



# Ask Hiram

**W**hat is the difference between a Brother and a worthy Brother? I have asked many Brothers and get different answers.

**ANSWER:** This is an interesting question, because there is a difference.

Within regular Masonry, a man is addressed as Brother, after he is initiated. To put a finer point on the matter, every regular Mason is a Brother from that point on. As an example when addressing the Grand Master the proper correspondence protocol for a regular Mason is: Most Worshipful Sir and dear Brother ... Note the inclusion of the word Brother after the title.

A worthy Brother is a regular Mason who exhibits characteristics of trust worthiness, i.e., keeps his word, does not look for praise, does not seek title or position for its own sake, is punctual, etc. Every regular Mason should strive by virtue of his character to be known as a 'worthy Brother.' It might be considered a Masonic reputation.

**H**iram has received a question regarding the proper wording to be used during the circulation of the ballot box between Master and Wardens. Not wanting to go into a lengthy description in print of the different scenarios suggested by the Brother, Hiram will summarize the answer by referring to the word(s) that forms the basis of the question.

**ANSWER:** The word "Declare" is not used by the Worshipful Master when addressing the Wardens to ascertain the status of a ballot. He uses it at a later time. Detailed instructions on how to conduct a ballot, and the wording to be used are found in the Grand Lodge of Virginia's Manual of Work.

**W**hy do the Treasurer and Secretary not have their seats on the "floor"?

instead of the same height as the Junior Warden? They are not stationed officers are they?

**ANSWER:** The good Brother is correct in stating that the Treasurer and Secretary are not stationed officers. In most Lodges, they serve in their respective roles for many years and are often the "backbone" of the Lodge, ensuring continuity of operations.

The question posed by the Brother makes an incorrect assumption, however. It assumes that all Lodge rooms are constructed similarly, with the Secretary and Treasurer placed at the same level as the Junior Warden. This assumption is incorrect as will be quickly realized if one travels around this jurisdiction, visiting Lodges around the Commonwealth. Some

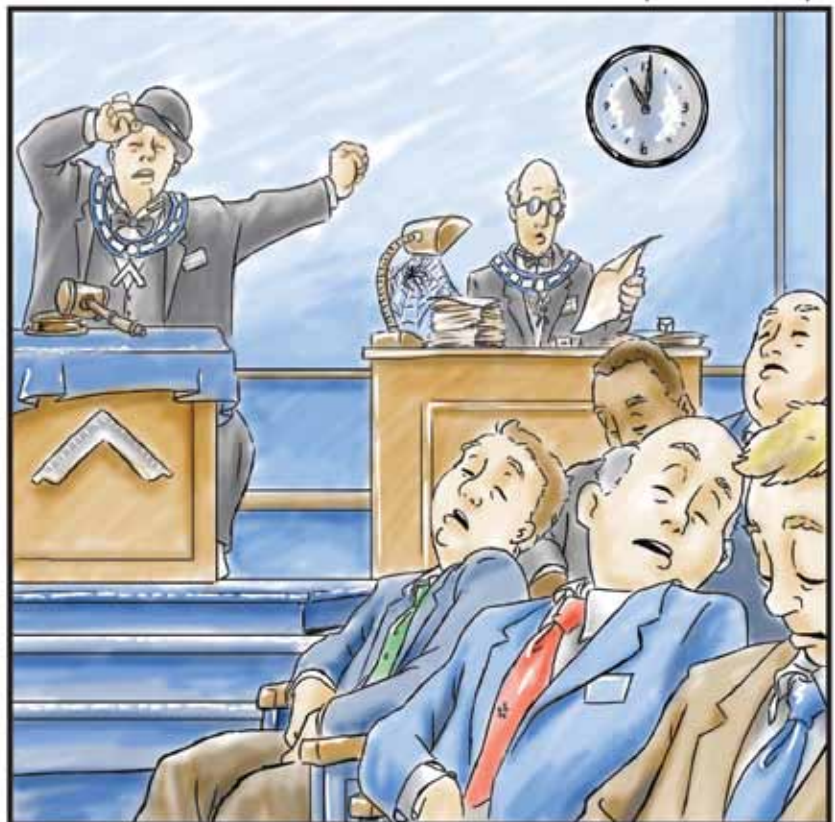
Lodges have their Secretary and Treasurer located at the floor level, whereas others have them raised slightly above. The reason for the latter, in Hiram's opinion, is to allow these two important officers a better view of the proceedings of the Lodge, allowing the Secretary, in particular, to record such in the Lodge meeting minutes.

**C**an a Brother confess to un-Masonic conduct "on the Square?"

**ANSWER:** The Brother foolishly admitted his own unworthiness, thereby depriving himself of the privilege of fraternal secrecy. It's not a right; it's a privilege or license that must be constantly earned.

Like Answers Returned

by Sam Welty



" Alright, Wake up Brethren!! . . . .  
Are your minutes correctly recorded?"

# Rainbow Girls at Arlington National Cemetery



Virginia Rainbows had the honor to lay a wreath at the Tomb of the Unknown Soldiers at Arlington National Cemetery in Northern Virginia.

The wreath laying party consisted of Katie Whidden, Grand Worthy Advisor of Virginia; Rachel Babbitt, Grand Hope; Kathy Guare, Grand Immortality; and Mrs. Linda Jenkins,

Supreme Deputy for Virginia Rainbow. The ceremony was attended by Rainbow Girls, DeMolays and Masons from across Virginia.

“The event was a unique opportunity to honor all the brave men and women who have and continue to serve our nation. It is by these heroes’ sacrifices and service that we enjoy our

freedoms that Rainbow recognizes in the bow station of Patriotism,” said Katie Whidden.

Virginia Rainbow is thankful for the support of Arlington National Cemetery for permitting the wreath laying to take place and the generosity of a Master Mason, who contributed the wreath. 🙏

# Bethel 48 Honors Military Veterans



Bethel 48 of Portsmouth was pleased to honor military veterans of the 34th Masonic District in a special ceremony.

Mrs. Terry Brown, Commander, United States Navy, retired, was the special guest speaker for the evening. She spoke about her experiences during her naval career and gave encouraging words of wisdom to the Daughters. These comments centered around the unlimited opportunities of leadership and rewarding careers that are available in the United States military.

The Honored Queen, Domciely Cantada,

thanked all the veterans for their service, commitment, and sacrifices they made for our country and thanked all visitors for their attendance that night. 🙏



# Most Worshipful Spencer McMath Rogers



SPENCER McMATH ROGERS  
1922-2014

Spencer McMath “Mc” Rogers was born on July 29, 1922, in Onancock, Virginia, the only child of Spencer Finney Rogers and Helen LeCato McMath Rogers. After graduation from Onancock High School in 1939, he attended Virginia Polytechnic Institute and received a B.S. degree in Civil Engineering, followed by graduate studies in structural design. His studies were briefly interrupted while serving his country in the United States Army as a First Lieutenant during World War II. He was a Civil Engineer and Surveyor and, in 1970, began a career with the Virginia Marine Resource Commission, eventually retiring as their Chief Engineer.

Brother Rogers was made a Master Mason in Chesapeake Lodge No. 158 (now Central Lodge No. 300) on July 16, 1948, where he was a 60-year Masonic Veteran and honorary member. He served as its

Worshipful Master in 1953 and as Treasurer from 1980 to 2004. He was appointed District Deputy Grand Master for Masonic District 12 in 1962 and to the Committee on Work in 1963. He was elected Grand Junior Deacon in 1976, and served as Grand Master of Masons in Virginia in 1981. He was the Grand Representative to the Grand Lodge of Nevada, near Virginia. He served as a member and Treasurer of Board of Governors of the Masonic Home of Virginia and on the Grand Lodge Committee on Masonic Education for several years.

Most Worshipful Brother Rogers held honorary membership in Capeville Lodge No. 107, Temperanceville Lodge No. 121, Kempsville Lodge No. 196, and Accomack Lodge No. 243.

Brother Rogers was a member of the Valley of Portsmouth, Ancient and Accepted Scottish Rite. He received the investiture of Knight Commander Court of Honour in 1979, and was coroneted a 33° Inspector General Honorary in 1987. He was a Past District Grand High Priest of Capitular District 20 and Past High Priest of Eastern Shore Royal Arch Chapter No. 12; Past Commander of Malta Commandery No. 24; Khedive Shrine Center; and Past Puissant Sovereign of Saint Polycarp Conclave, Red Cross of Constantine. He was a recipient of the George Washington Distinguished Service Award.

He was married to the former Martha Scott (now deceased) for almost sixty-eight years and is survived by two children, Spencer McMath “Penny” Rogers, Jr. and his wife, Carol of Wilmington, North Carolina, and Temple Rogers Richardson, and her husband, Rick, of Richmond, Virginia; three grandchildren, Morgan McMath Rogers, Shawn Thomas Richardson and his wife, Heather, and Sara Temple Pierce and her husband, Zechariah; three great-grandchildren, two sisters-in-laws, and five nephews. He was an active member of Market Street United Methodist Church, where he served in many capacities throughout the years. He was an avid fisherman and loved being outdoors.

Most Worshipful Brother Rogers was called to the Celestial Lodge above on Wednesday, May 14, 2014. A Masonic Graveside Service was held on Saturday afternoon, May 17, 2014 at the Onancock Cemetery by the Officers of the Grand Lodge of Virginia followed by a Memorial service at New Market United Methodist Church. 🕊



# Most Worshipful Ralph Julian Wimmer



RALPH JULIAN WIMMER  
1921-2014

Ralph Julian Wimmer was born on December 19, 1921, in Roanoke, Virginia, the oldest of five children of Claude A. and Nellie M. Wimmer. He attended public schools of Roanoke and graduated from Jefferson High School. He received a B.A. degree from Roanoke College and a Masters degree in Education from Virginia Polytechnic Institute, a Masters degree in History from Radford College, and he attended Duke Divinity School. He served in the United States Army during World War II, and upon his discharge, taught in the Roanoke City School System for eight years. In 1962, he accepted an Assistant Professorship in English at Ferrum College and after thirty-five years retired as a Professor of American History. As a United Methodist Minister, he served the following churches: Bent Mountain, Catawba, McDonald, Shiloh, New Hope and Boones Mill, the latter for thirty-five years.

Brother Wimmer was made a Master Mason in Isaacs Lodge No. 29 on April 12, 1965, where he served as its Worshipful Master in 1970, 1997, and 1998. He was appointed District Deputy Grand Master for Masonic District 39 in 1975, Associate Grand Chaplain in 1971 and Grand Chaplain in 1977. He was elected Grand Junior Deacon in 1979, and served as Grand Master of Masons in Virginia in 1984. He was the Grand Representative to the Grand Lodge of New Brunswick, near Virginia. He was a member of the Committee on Masonic Education for several years.

Most Worshipful Brother Wimmer was a member of Eureka Lodge No. 195, and he held honorary membership in Piedmont Lodge No. 152 and Rocky Mount Lodge No. 201.

Brother Wimmer was a member of the Valley of Roanoke, Ancient and Accepted Scottish Rite. He received the investiture of Knight Commander Court of Honour in 1977, and was coroneted a 33° Inspector General Honorary in 1985. He was a Past High Priest of Murray Royal Arch Chapter No. 22 and held membership in Bayard Commandery No. 15 and Kazim Shrine Center where he was a member of the Roanoke Valley Shrine Club. He was a Past Puissant Sovereign of Saint Cornelius the Centurion Conclave, Red Cross of Constantine.

He is survived by his wife of sixty-five years, the former Dorothy Burkholder of Thaxton, Virginia; their children, Ralph Julian Wimmer, Jr., and his wife, Claire; Jeanne Wimmer Banks and her husband, Marshall; Cyndee Wimmer Holland; Sandra Wimmer Funk and her husband, Tim; son-in-law, Dennis Holland; eight grandchildren and two great-grandchildren. He was an avid photographer, beekeeper and took many trips around the United States as a driver for Abbott Bus.

Most Worshipful Brother Wimmer was called to the Celestial Lodge above on Tuesday, March 25, 2014. Funeral services were held in Rocky Mount United Methodist Church on Saturday, March 29, 1974. Interment was in Mountain View Memorial Park with Masonic rites by the officers of Isaacs Lodge No. 29. 🕊

# To Boldly Go Where No Craft Has Gone Before

Worshipful David C. Wells

Worshipful Sir: What if one of our newer Brethren proposed to the Lodge that we no longer use mechanical pencils to record our minutes, and that we should begin using the fountain pen for all such clerical matters immediately? Its advantages are obvious, there are fewer chances of inadvertent erasure, and India ink would not fade as quickly as a pencil. Brethren, as Worshipful Master, I call for discussion of the matter before the Lodge. What be your pleasure? Worshipful Sir, as a long-standing Past Master of this Lodge, I would respectfully disagree with the esteemed young Brother making such a motion. This proposal if adopted, would give the appearance to many Brethren that we are a bit of a “high hat” Lodge, preferring, as such an elite writing implements as the fountain pen to a practical alternative as the mechanical pencil. In addition, are we not straightforward men? In a time when some of our Brethren are facing perilous economic times, who will pay for these pens, who will pay for the nibs and ink?

Now that I have your attention, I freely

**Without application of new tools to maintain one-on-one relationships, our vision of being the premier organization composed of men of integrity and character who are honest, true to their word, believe in God, devoted to family, charitable in their community, and courteous and helpful to each other, is impossible.**

admit that scenario is a bit preposterous, and I am being slightly tongue-in-cheek only to direct your attention to the concept of tools. What I propose is no more preposterous than doing away with the modern trestleboard printed in our local papers and reviving the old use of drawings on a chalkboard. Consider the argument presented in Lodges to do away with trestleboards, which has occurred due to perilous economic times. Should we return to the chalkboard of the past or just not communicate with our Brethren? Brethren, our job is to make good men better. We do this not by trestleboards or computers. We do this by establishing and maintaining relationships with one another by using the best interpersonal communication tools. No matter if it is the pencil, pen, trestleboard or the computer, they are just that, tools we employ like the setting maul, common gavel, and twenty-four-inch gauge of our elder Brethren. As the fountain pen became the better tool, so did the disposable pen, so too came the advent of the computer still frowned upon in many Lodges. To modify the signature line of Captain James T. Kirk, fictional character of Star Trek it is time, we “boldly go where no Craft has gone before.”

The computer is now old news, like it or not. They are in all modern offices and most homes. I remember discussions between Brethren within the past five years about having a Grand Lodge homepage, and if one was really needed? Many of the younger petitioners to our Lodges today have never known a world without computers or the Internet. Where do we look for the new communication tools in use today? We look to our youth as we have in the past. What new tools are they using?

They use cell phones, text messaging, picture messaging, Facebook, Twitter, MP3 players and blogging, just to name a few. Imagine your message on Facebook, David “is attending Lodge tonight at Taylor No. 23 Masonic Lodge,” or David “is visiting Harman Lodge No. 222 tonight.” These messages go out to everyone who you have chosen as a friend on Facebook. It creates an opportunity when one of your friends asks what is Lodge or where do you meet? The same is true with Twitter. Twitter allows users to send updates or tweets as they are called; (text-based posts, up to 140 characters long) to the Twitter website via short message service by cell phone or instant messaging, from their computer at home or work. Twitter reports your status, or what you are doing. Some use it to post interesting links and some use it as a marketing tool.

One great tool that I have used for personal Masonic education this past year is podcasts. A podcast is an audio file that can be listened to in real time or downloaded by an RSS (Real Simple Syndication) feed to an

**They interview many Masonic authors to include: Stephen Dafoe, Christopher Hodapp, Brent Morris, Paul Bessel, J. J. Miller, and one of my new favorites, musician Howie Damron, who has a wonderful mission called Masonic Pride.**

Continued on page 19.

# To Boldly Go Where No Craft Has Gone Before

## continued

Continued from page 18.

MP3 player. Podcasts are free to download and simple to set up. One of the best Masonic ones that I have found is a weekly podcast called Masonic Central located at: <http://masonic-central.blogspot.com/>

They interview many Masonic authors to include Stephen Dafoe, Christopher Hodapp, Brent Morris, Paul Bessel, J. J. Miller, and one of my new favorites, musician Howie Damron, who has a wonderful mission called Masonic Pride. Masonic Central was begun by two Brethren, who are not representing any as they say, regular or irregular Grand Lodge, just their thoughts and the interest in Freemasonry. What a wonderful service to the Craft, at large, Greg Stewart and Dean Kennedy perform. What does it cost, you ask? It only costs about an hour each week of your time to listen to the show and an open mind on your part. As with any good education, some parts you will disagree with and some, you will not, but what is important is the ability to see what other jurisdictions think about a topic and what some of the premier Masonic writers say.

To me, this is currently one of the best Masonic education tools on the Internet. You can download the show and play it on an MP3 player as you drive to work or at your leisure.

If you type Masonic Blogging in a Google search, you will see hits for 707,000 as of February 2009. This number has steadily increased over the last two years and will increase greatly in the coming years. What is a blog? The word blog is short for weblog. It is a website, usually maintained by one person, and is a commentary on popular events in which the person is actively involved or feel is of importance. It is like an online diary of the person's activities. More and more Brethren are starting personal blogs talking about Freemasonry. Many are dedicated strictly to Freemasonry. They tell you about their Lodge, what they are doing in the community, and what direction they feel the Craft should be taking. Of course, in using methods of communication accessible by the public, we must adhere to the ageless admonitions and strict obligation to keep inviolable the secrets and mysteries of the Order and comply with the rules and edicts of the Grand Lodge of Virginia.

Cell phones, text messaging, picture messaging, Facebook, Twitter and MP3 players are just tools of communication used in our prevailing world to stay in touch and aid in exchange of ideas. These tools inform, facilitate dialogue and interest in a variety of topics. Contrary to what Dr. Marshall McLuhan would direct, we must view these tools not as the communication, or message itself, but as the means to help, aid, and assist the Craft in dispersing the vital message of Masonry. It is up to us to know what these new tools are and

how we can use each for the right topic to formulate effective communication. Relationships and friendships are the glue that binds us together as a community and as a Craft. Relationships are our social cable tow Freemasonry is not a tool, it is, as we say in our mission statement, a fraternal organization promoting values of the Brotherhood of Man under the Fatherhood of God. Without application of new tools to maintain one-on-one relationships, our vision of being the premier organization composed of men of integrity and character who are honest, true to their word, believe in God, devoted to family, charitable in their community, and courteous and helpful to each other, is impossible.

Brethren, be bold. This week and in the months ahead, I personally challenge each of you to make Masonic education and our modern tools your frontier, to make it the purpose of your voyage, your quest, your mission to boldly go where no Craft has gone before. 🚀

Used courtesy of the  
Committee on Masonic Education

### What is a blog?

The word blog is short for weblog. It is a website, usually maintained by one person, and is a commentary on popular events in which the person is actively involved or feel is of importance.

One great tool that I have used for personal Masonic education this past year is podcasts. A podcast is an audio file that can be listened to in real time or downloaded by an RSS (Real Simple Syndication) feed to an MP3 player.

# Franklin Masonic Lodge No.151 Awards Night

Worshipful James W. Hart, Sr.

Franklin Masonic Lodge No.151 recently held its annual Eagle Scout recognition ceremony. This year's event was a special one in that it not only recognized a very large class of Eagle Scouts (13), but it also was held as a joint meeting with Franklin Star Lodge No. 288, Prince Hall America, to recognize two Master Masons, who are local Franklin Policemen for their recent valiant efforts to successfully save a resident from her burning home.

The Annual Eagle Scout awards ceremony is held each year to recognize local Boy Scouts, who have attained the rank of Eagle Scout during the past year. The Scouts and their families are invited to the Lodge and presented certificates and Eagle Scout paper weights and are informed of the many similarities of Boy Scouts and Masonry. Afterwards, refreshments were served to all members and guests. This year's Eagles are affiliated with Troops 17, 37, 66, and 125. 🇺🇸



Creech (Troop 37), Irvin "Tre" Stephens, III (Troop 125), CJ Smith, Jr. (Troop 125), Tyler Kesselring (Troop 125), and Kenneth Roebuck (Troop 125).

Not pictured: Gerald Perkins (Troop 125), Enoch Council, Jordan Crowder, Blayne Ehrenzeller, and Clay Blythe from Troop 17.

The two Franklin Policemen who rescued a person from a burning home are both Master Masons and have exemplified what Master Masons stand for; which is to help other people at all times.

On February 26, 2014, Officer Quinton Livingston and Sgt. Todd Lyons, while attending to another call at Bracey Street in Franklin, became aware of a house on fire on Bracey Street. With no time to think or delay, they rushed into the home, saving the life of Ms. Magdeline Jenkins. Ms. Jenkins was given CPR on the scene, transported to Southampton Memorial Hospital and later carried to Sentara Norfolk General. She has since been discharged and is ever grateful for her heroes. 🇺🇸



L-R: Worshipful James W. Hart, Sr. Sgt. Todd D. Lyons, Officer Quinton Livingston and Worshipful Edward Ruffin.

Sgt. Todd Lyons, Officer Quinton Livingston were presented awards for their valiant efforts in successfully saving a Franklin resident's life. Presenting these awards on behalf of Franklin Masonic Lodge No. 151, Worshipful Jim Hart, and Worshipful Edward Ruffin, Franklin Star Lodge No. 288 P.H.A. Sgt. Lyons is a member of Purdie Lodge No. 170 and Officer Livingston is a member of Franklin Star Lodge No. 288 PHA.

## 60-Year Veterans (6)



Most Worshipful Alan W. Adkins (1997) and Grand Secretary, presented Right Worshipful John H. Hart (front row, left) his 60-Year Veterans certificate and pin. Front row (left to right) Right Worshipful John H. Hart, Clyde L. Hott, Jr., Worshipful Master, Right Worshipful Terry W. Brown, and back row (left to right) Right Worshipful W. William “Bill” Gibbs, Jr., Right Worshipful Albert A. “Al” Dranoff, Most Worshipful Alan W. Adkins, (1997). 🙏

## Word

Among all the 400,000 in our English language no other one is more difficult to define than word itself. To use two examples at random, the ancient Greeks had it as ‘rhetoric,’ denoted a speaker, and from which we have rhetoric’ and rhetorician; and the Latin had ‘verbum,’ which gave us verb, verbal, etc. It found its way into nearly all of the European languages. In those many countries and through many centuries, it has always denoted speech. A word is a unit of speech. With a meaning so fundamental it came into use for many other purposes, poetic, allegoric, symbolic, emblematic, philosophic. The Fourth Gospel begins with “In the beginning was the Word.” The prophet began with, “The word of Jehovah.” Theologians describe the Holy Bible as “God’s Word.” It is a sign of veracity, as in the phrase, “gentlemen do not doubt each other’s word.” It means a body of knowledge, as in, “The Word Was Lost.” It stands for news, as in “I have received word from him recently.” It is a secret password. It may be used as a test, as in shibboleth and sibboleth. 🙏

From the *Fifty Words In Freemasonry*, Iowa Committee on Masonic Education

## 60-Year Veterans (2)

Right Worshipful Carl Hampton Dunn, Jr.

Manasseh Lodge No. 182 presented 60-Year Masonic Veterans Awards to Worshipful Charles Edward McNoldy and Brother Alex Young Mutch. The ceremony was performed by Right Worshipful Carl Hampton Dunn Jr, District Deputy Grand Master for Masonic District 4.

Brother Alex Mutch’s daughter was present to see Brother Mutch receive his award. Brother Mutch was raised in Midwest City Lodge No .522 on January 4, 1954.

Worshipful Chuck McNoldy was raised on April 6, 1954. Worshipful Brother Chuck is Past National President of the Sojourners, Past Eminent Commander of Piedmont Commandery, Past Sovereign Master of AMD, Past Royal Patron of Amaranth, Past Worthy Patron of Eastern Star, Past High Priest of Manassas Royal Arch Chapter, Knight of the York Cross of Honor (KYCH), a 50-Year Scottish Rite Mason and a member of the Grand Lodge Committee on History. Worshipful Chuck McNoldy had the following family members present: wife Joan, daughter, Kelly Carr and Lisa Jones, son-in-law Daniel Carr, granddaughters Laura and Carolyn and Great-grandson Charles Robert McNoldy (Charlie). 🙏



L-R: Brother Alex Y. Mutch, Right Worshipful Carl Hampton Dunn Jr., Worshipful Charles E. McNoldy and Worshipful Clarence H. Nidell, Worshipful Master of Manasseh Lodge No 182.

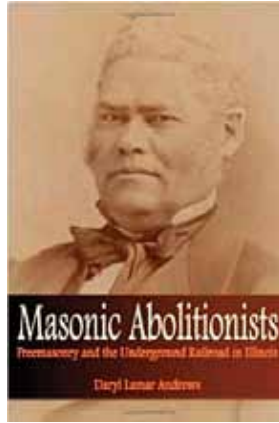
# Masonic Abolitionists

**RESOLVED, That we regard Abraham Lincoln, that honest man (which is the noblest work of God) as standing above any President which has ever filled the Executive Chair, and more especially in signing the act emancipating the Slaves in the District of Columbia. This we consider the noblest of Deeds. May he ever live in the affections of our people throughout the land to the latest generation and when he shall be called to rest from his labors of love and good deeds, may this act ever be an angel by his side.**

Resolution of the Chicago Convention of April 1862 to show support for the emancipation of slaves in the District of Columbia.

With the passage of time, history disappears. Freemasonry itself suffers such losses by its very nature. As constituted, the Craft assures the impossibility of ever preserving, recording, and sharing its complete history, its full story, its tales of courageous, productive, everyday practitioners who have found in Freemasonry rules and guides that have helped advance their communities.

Yet many Brethren take on the task of preserving and telling the tales of genuine



*Masonic Abolitionists: Freemasonry and the Underground Railway in Illinois*  
By Daryl Lamar Andrews  
(Andrews Press, 2011, \$8.96, at [Amazon.com](http://Amazon.com))

Review by  
Right Worshipful William A. Parks, Jr.



Brethren who have used Masonry to advance the state of American civilization.

One such preservationist, Right Worshipful Daryl Lamar Andrews, details the history of several distinguished members of the Prince Hall Grand Lodge of Illinois and their contributions in the struggle to achieve the work of African American freedom, progress, acceptance and legal equality.

*Masonic Abolitionists* goes beyond its title subject, drawing the reader into the secretive network of the Underground Railroad. But Brother Andrews follows the stories of the Illinois Prince Hall abolitionists all the way to

the twenty-first century.

At first that may make some readers feel misled by the title. But African American liberation came not with the Emancipation Proclamation, but also with overcoming Jim Crow, lynching, and segregation, as well as employment, housing, athletic and social discrimination.

Sadly, Brother Andrews reminds the reader that there remain several intractable elements in American race relations that still cry out for “abolition.”

Thus, it should be no surprise that Andrews relates the accomplishments of Frank Myron Summers, a prominent Chicago attorney, Deputy of the Orient of Illinois, AASR-NJ, who provided financial support to enable Arthur Ashe to become the first black to join the United States Davis Cup Team in 1965.

Nor has the movement toward equality been entirely monolithic. Andrews details the differences between Booker T. Washington, and one J. G. Jones, who rose to the office of Deputy Grand Master of the Illinois Prince Hall Grand Lodge.

Jones staunchly opposed segregation, which put him at odds with Washington. Jones also managed to get himself suspended by the Grand Lodge, which prompted him to form his own, thereby earning the title of “Father of Clandestine Masonry.”

But African American liberation came not with the Emancipation Proclamation, but also with overcoming Jim Crow, lynching, and segregation, as well as employment, housing, athletic and social discrimination.

The humbling of J. G. Jones was a lesson to all Freemasons in Illinois of the dangers of vanity.

Continued on page 23.

# Masonic Abolitionists

Continued from page 22.

As related by Andrews:

“The humbling of J. G. Jones was a lesson to all Freemasons in Illinois of the dangers of vanity. As the purpose of the Masonic Order in Illinois for blacks was never intended to be a system over which one would dominate, the true objective has always been strength through unity and collaboration to improve current circumstances. Fortunately, the lessons of humility are essential elements of this practice.”

Finally, Andrews convincingly demonstrates that social media have nothing over Freemasonry:

“Prince Hall Freemasonry has served as a method to continue the networking practices established by the past. Her continued existence has served as a testament to the blood, sweat and tears that were shed by Prince Hall, Masonic abolitionists and decent Americans who believed in the basic rights of all that are listed in the Constitution....Their hopes were solidified by the creation of a Grand Network which became the substance of things hoped for.”

*Masonic Abolitionists* is Brother Andrews’s third book. He has served the Prince Hall Grand Lodge of Illinois as Grand Historian, Grand Auditor and Chairman of the Historical Committee and was selected Mason of the Year for the state of Illinois for his labors.

Once again, *Masonic Abolitionists* exemplifies the admonition that every human being has a claim to our kind offices and represents a substantial contribution to both Masonic and African American lore.

While reminding us most forcefully of the admonition that every human being has a claim upon our kind offices, *Masonic Abolitionists* contributes substantially to both Masonic and African America lore. 🍀

# Thoughts on Change

Right Worshipful B. William C. Phillips, Jr.

I believe it was George Bernard Shaw, who said, “Some men see things as they are and say why; I dream of things that never were and say why not.” Interestingly enough, I recently read that Shaw was a Mason.

I like this quote because of how it defines change. Change, it seems to me, requires faith. All men of faith have courage, and so having the courage to have the faith to accept change is the point I want to make.

One example is when a new Brother comes into the fold with new, and what may seem radical, ideas. Many of us older members, who have done things a certain way, would prefer that it not be changed. In other words, sometimes I simply need to rely on God when faced with radical ideas for change and know that regardless of how I feel or think, He will take care of the problem.

I see myself sometimes as a child on a tricycle pedaling as fast as I can but knowing I can let God steer. I leave my destiny up to him, but the work, i.e., the pedaling, must be done by me.

I find comfort knowing that the worst thing that can happen in my life is going to happen to everyone. Regardless of my status, importance or wealth, life’s result is always the same. We all pass on, and new generations are left to either do the same thing or change it.

Are we listening to what our young Brothers have to say? Or are we demanding everything stay the same because we do not have the courage to accept there may be a bigger plan than our own? 🍀

Reprinted courtesy of *Oregon Masonic News*

# Twelve

One of the most widely respected and honored of the sacred or symbolic numbers. Just why this is so is not easily solved, for the concept extends far back into the past. The 12 symbolism did not come from fingers and toes as did the decimal system. It probably arose from astronomical or arithmetical phenomena, for the zodiac became divided into 12 signs; the proportions of the sides of a right triangle, 3, 4, and 5 add up to 12 and the product of the two legs is 3 times 4 or 12. Certainly the number has been widely used even for practical matters down to recent times.

There were the 12 Tribes of Israel (some-what forced for there were actually some 14); the 12 oxen supporting the Molten Sea which stood before Solomon’s; the twelve-lettered Name of Deity; the 12 Disciples; the 12 Apostles; and the 12 gates to the New Jerusalem. In still more recent times, we have 12 inches to the foot; 12 months in the year; 12 on a Petit Jury; the 12 Tables of Roman Law. Epiphany is the 12th day after Christmas; and 12 ounces make the pound troy, etc. Finally, there were in the English Masonic lectures the Twelve Original Points of Freemasonry. 🍀

*Coil’s Masonic Encyclopedia*

# Tolerance

Brother Ed Johnson 32°

In *Morals and Dogma*, Albert Pike tells US that the 10th Degree, Elu of Fifteen, is a continuation of the themes presented in the 9th Degree, Elu of Nine. Among these is the admonition that a Mason should exhibit tolerance. Although Pike relied on a number of sources for his 10th Degree lecture, this essay attempts to demonstrate that Voltaire's writings in general, and *A Treatise on Toleration* specifically, inspired Pike's thinking on the subject of tolerance.

In *A Glossary to Morals and Dogma*, Brother Hutchens details Pike's opinion of Voltaire as follows: *Pike counted this French*

*author among the greatest of human intellects, and rightly so.* Since it has been well established that Pike borrowed from earlier writers, it seems certain that he would look for inspiration from the man who redefined tolerance for the Western world, especially when he held him in such high regard.

As noted, the 10th Degree lecture continues the themes from the 9th Degree, and Pike begins the lecture with the following:

*"This Degree is devoted to the same objects as those of the Elu of Nine; and also to the cause of Toleration and Liberality against Fanaticism and Persecution, politi-*

*cal and religious; and to that of Education, Instruction, and Enlightenment against Error, Barbarism, and ignorance."*

In the remainder of the lecture, he makes four primary points:

- Toleration is the right of every man
- Religious intolerance is pervasive and unjustified
- Intolerance has led to crimes against humanity
- Masons have a duty to promote instruction and enlightenment. 🍷

*Plumblin*, Autumn 2011

## An Open Letter to Whom it May Concern

Brethren,

Tomorrow isn't here yet. Or it is happening now. Or it was yesterday.

All of these statements are true, and yet the word "tomorrow" seems to fill our sentences, our intentions, and our promises. But will tomorrow ever come? With only a little slip in our thinking, tomorrow becomes next week or next month or next year. It is something we all do about some aspect of our lives. . .

- Cleaning out the closet in the spare bedroom.
- Sorting through old paperwork that can be trashed or filed, but only sits on the corner of your desk.
- Calling a friend.
- Writing a letter to a relative.
- Coming to Lodge. . .

Our stated meeting is every month. It comes quickly, happens quickly, and is just as quickly gone. And yet it comes again, each and every month.

When will we see you again? Do you need a ride? Is driving at night a problem? Do you need some help from your Brethren? Is there a problem you'd like to talk about?

What will tomorrow bring? Will it be a new day, a new start? Will it be positive and uplifting? Will you set aside minor concerns in favor of greater gains?

Spring is upon us, the traditional season of renewal. Even better than a New Years' Resolution is a Spring Cleaning of old business, old worries, and old problems.

Will we see you in Lodge for the next stated? 🍷

Sincerely and fraternally,  
Worshipful Master



# Masons Present Awards

Right Worshipful Robert C. Claud

Smithfield Union Lodge No. 18, Purdie Lodge No. 170 in Windsor, and Ivor Lodge No. 291 held a joint Community Builders Award Banquet at the Windsor Ruritan Building. This program was initiated by the Grand Lodge of Virginia some years ago to recognize individuals, who are not affiliated with the Masonic Fraternity, for their service to their community. All recipients received a certificate signed by Wayne Sawyer Flora, Grand Master of Masons in the Commonwealth of Virginia, and the Worshipful Master of the respective Lodge.

Smithfield Union Lodge No. 18 made the following presentations:

- The Community Builders Award was presented to Mr. Albert Burckard of Carrollton, for his contributions to the County of Isle of Wight.
- A scholarship award was made to Ms. Jessica Atkins, a graduating senior at Isle of Wight Academy to further her education.
- Patrick M. Bebermeyer and Bryan Thomas Staha received a letter and a signed certificate from the Grand Master for attaining the rank of Eagle Scout in Troop No. 3, in Smithfield.

Purdie Lodge No. 170 made the following presentations:

- The Community Builders Award was presented to Nancy and James Foster of Windsor for their service in several civic clubs in the community. They have also made their place available for the Windsor Ruritan Club's Annual Pig Picking for thirty plus years.
- The Z. T. Holland Memorial Scholarship award was made to Ms. Kinsey Webb Taylor, a graduating senior of Southampton High

School to further her education at Liberty University.

- Daniel Beale Gnieski received a letter and signed certificate from the Grand Master for attaining the rank of Eagle Scout in Troop No. 41, in Windsor.

Ivor Lodge No. 291 made the following presentations:

- The Community Builders Award was presented to Nancy and Bobby Stephenson of Ivor for their service to their church and a Food Distribution Center for the needy.
- A scholarship was also presented to Ms. Leslie Autumn Umphlett, a graduating senior of Southampton High School to further her education.

This event provided the Lodges an opportunity to recognize and thank the people that make our communities a better place. We are also proud of our young people that are pursuing higher education and the young men earning their Eagle Scout Awards. 🌟



## 60-Year Veteran Rowell



L-R: Worshipful Ted R. George, Right Worshipful Charles H. "Chuck" Rowell, Most Worshipful Alan W. Adkins (1997), Most Worshipful G. Bernard Dungan, Jr. (2007).

Most Worshipful Alan W. Adkins, (1997) and Grand Secretary, presented Right Worshipful Charles H. "Chuck" Rowell (second from the left) his 60-Year Veterans certificate and pin at Lancaster Union Lodge No. 88. 🌟

## 60-Year Veteran Henderson



L-R: Worshipful Jerry D. Young, Worshipful Rex L. Halsey, Worshipful Howard D. Sharpe, Brother Roy B. Kilby, and Worshipful Grover L. Sells

A delegation from Mouth of Wilson Lodge No. 223 presented a 60-Year membership certificate to Worshipful L. B. "Bruce" Henderson (third from left). 🌟

# The Divine Quest

Worshipful Brian R. Croteau

Last year, I added *Operative Freemasonry: A Manual for Restoring Light and Vitality to the Fraternity* to my Masonic library by Kirk C. White. Brother White comes particularly well-qualified, he has a BA in Psychology and Religion, an MA in Counseling, and did post-graduate work in the psychology of personal transformation and initiatic processes. Additionally, he is Past Most Excellent Grand High Priest of the Grand Chapter of Royal Arch Masons in Vermont, Past Illustrious Grand Lecturer for the Grand Council of Royal and Select Masters of Vermont, and a member of several other Masonic bodies. In a word, this man knows what he is writing about.

Brother White stresses six major themes in his book, first among these that, “Freemasonry is a spiritual association whose primary purpose is to catalyze and facilitate that Divine Quest in its members.”

Freemasonry requires that pursuit of the Divine in our lives. Indeed, it is the Fraternity’s first requirement of a potential candidate that they express a belief in a Supreme Being. Our own ritual takes it further. When a candidate is first brought into the Lodge, and he attends Lodge prayer. The Chaplain invokes the blessings of Deity on the candidate and on the proceedings. After prayer, the candidate’s belief is challenged again. Any response that states or implies a Supreme Being is acceptable, but anything less gets a second question, “In whom do you put your spiritual trust?” An appropriate response allows the degree to continue, but anything else has the candidate taken from the Lodge.

For the candidate who continues, scripture is quoted, as he circumambulates under the care of the Senior Deacon. After the obligation, the first thing, the candidate sees is the Volume of Sacred Law. It cannot be denied that our Fraternity is religious, not a religion since we do not dictate a Deity nor proclaim a doctrine, but certainly religious. We pray for,

with, and to our candidate. The first things he sees upon being brought to light are the tools of religion and of a spiritual life. We include religious references in all we do. We pray at the opening and closing of Lodge meetings; we ask a blessing on our meals together, and we ask for prayers for those in sickness or distress.

As Masons, we do not talk about religion in Lodge, we tend to avoid the topic. We teach our new Masons that, along with politics, we do not discuss religion.

Perhaps we should. Perhaps we should share more openly our own Divine Quest, our own search to define our beliefs, to find comfort in this divine gift of life. I am convinced that by sharing what we believe we help confirm within ourselves the strength of our beliefs. I do not presume to speak for any of you. Each man’s search for the Divine is his own as inspired by God and led by his own convictions and learning. I can only speak for myself and hope, in doing so, you will see some of your own search as well.

As for myself, there are two aspects to this Divine Quest—the Quest Within and the Quest Without. Concerning the Quest Within, allow me to offer a single scripture reference—Psalms 8:4 – “What is man that Thou art mindful of him, and the son of man, that Thou cares for him?” According to one Bible commentary, we are called to ponder our own imperfect state, even as a creation of God, and yet, as found in verses 5-8, marvel that He has placed us only just below Him but above all His other creations. Even though we are sinful, God blesses us and cares for us. The phrase “son of man” refers to the descendants of Adam, therefore, man after expulsion from the Garden of Eden and therefore, man of free choice and capable of sin. We can come to no other conclusion but that despite our imperfection, despite our tendency to fall from the path of righteousness, God still loves us.

The Quest Without also has a single scrip-

tural reference and inspires me to find the Divine Spark in others. Our own ritual admonishes us to look beyond our Masonic responsibilities to care for our Brothers. “These principles are to extend further,” says the Charge at Closing, “. . . every human being has a claim on your kind offices—do good unto all. . .”

In Micah 6:8 we read, “He has showed you, O man, what is good and what the Lord does require of you: to do justice, to love mercy, and to walk humbly with your God.” A cursory (and I do mean swift) search of the Scottish Rite degrees showed five directly reference Justice, two mention Mercy, and at least a dozen admonish us to walk humbly among men.

As I understand this passage from Micah, three actions are required of us—to be just and fair to all with whom we interact; to be merciful, to give the benefit of a doubt, to offer comfort and solace and understanding to those who are suffering, and as our Masonic obligation enjoins us, to contribute to their relief as liberally as we can without material injury to ourselves or our family; and finally, to remind ourselves that however much aid or comfort or compassion or assistance we may render to others, it does not happen in our name, but in the Name of the One who made us. I have read that the kindnesses we do for others are the rent we pay for the privilege of living.

The Divine Quest is personal in that although it is a path trod by us all in discovering for ourselves what purpose God has for us, for each of us our path is peculiar to ourselves. It is our path and ours alone. We intersect here, there, in our various Masonic bodies, in our places of worship, at the edges of kindness in the world when we do charitable works for others, and in our thoughts as we pray.

I pray that you know the touch of God within you and are able to clearly see the hand of God in the world around you. Quest inward, Brethren, and Quest onward. 🙏

# Masonic Mentoring

Right Worshipful Jack W. Bonniwell

When Grand Lodge and Blue Lodge leadership stress how important it is to mentor the new Mason, we generally agree. Indeed, most of us think we know what mentoring means and probably feel that it's no big deal to mentor someone. But, perhaps some of us may be confusing acting as a friend or as a Brother with the mentoring relationship, and we may not fully understand what it is to be a Mentor or what the responsibility of mentoring entails.

Mentoring reaches back to Greek mythology. The word was inspired by the character of Mentor in Homer's *Odyssey*. Mentor in the story is actually the goddess Athena who takes on the appearance of an old man in order to guide young Telemachus. The name Mentor came to be adopted in English meaning someone who imparts wisdom to, and shares knowledge with, a less experienced colleague.

When the new Mason is asked who his Mentor was and what mentoring he had received; he will probably answer, "it was Brother X who taught me the catechisms." It should be more than that, however. In addition to appointing a catechism coach, the Lodge should seek out Brethren who have a wealth of knowledge and understanding of Masonry. These Brethren should be charged to assist the catechism coach and help take the new Mason beyond the ritual, so they learn who Masons are, what Masonry is, and what Masons do. The relationship between the Mentor and the new Mason, the encouragement, and the transfer of moral and Masonic knowledge, is Masonic mentoring.

But why is it so important to mentor new Masons? There are several good answers in the *Mentoring a New Brother* brochure produced by Most Worshipful George Bernard Dungan, Jr.

First, we must remember, the new Mason

knows relatively little about Freemasonry. He is, in a sense, an empty book. If we fill those pages with worthwhile information and proper understanding of our Fraternity, he will develop a greater interest in the Craft, a need to learn more, and willingness to participate in his Lodge. Second, without the guidance and influence a Mentor provides, new Masons tend to drift from the Lodge, not participate in the meetings, or contribute anything to the health of the Lodge. We need to spend quality time mentoring our new Masons, and to build a bond that will last forever.

In the Forward to the *Mentor's Manual in the Presentation Volume*, published by the Grand Lodge of Virginia, there is a mentoring plan, "to produce interested Masons by means of a well-rounded education in all phases of the Royal Art." If we take the time to read the *Mentor's Manual*, it provides us with a wealth of knowledge. A great storehouse of Masonic knowledge consisting of the work of so many Masonic scholars, which we draw upon to pique the interest of the new Mason. Sometimes sparking that interest is as simple as giving the gift of an introductory book about the Fraternity, such as *Idiot Guide to Freemasonry or Freemasons for Dummies*, both are comprehensive and easy to understand.

Mentoring works both ways. The Brethren who take on the mentoring responsibility find that they are learning more about Masonry and developing a yearning to learn more. This interest in learning about Masonry is a key component of the mentoring process. The mentoring relationship provides the opportunity to discuss those things in Masonry that are not written down, and it is also an opportunity to bounce ideas off of one another.

Mentoring is more than book learning, it

is about life, and is as practical as it is useful. Through the mentoring relationship, we come to see that Masonry is more than the ritual and the meetings, it is more than the friendships and social interaction. More a Brotherhood that translates into a way of life, a Masonic lifestyle.

What's the bottom line with mentoring? The two Masons who sign the candidate's petition should mentor that Brother, particularly at the start of his Masonic experience. The Lodge should appoint a learned Mason to instruct the new member on ritual and catechism. And, the Lodge should appoint another learned Mason to mentor the new member in the history, traditions, philosophy, and values of Freemasonry. In summary, a new Brother should have no less than four Masons who can provide training and guidance and serve as his mentors. We should remember that it is not just the new Mason who needs mentoring, all of us do.

In the 2011-2012 Masonic Year in Virginia, our Grand Master's theme is "Spreading Masonic Light." This is a charge to all Virginia Masons to spread the "Light of Masonry" to all we know and meet, and through our actions and behavior create a favorable impression of the Fraternity in the larger community. It also means developing and deepening our relationships with our Brethren, which we can do through teaching and mentoring. "Spreading Masonic Light" requires that we look inside ourselves and ask, "What can I do to be a better mentor to my Masonic Brethren, and particularly to the Brethren for whom I signed a petition?" 🙏

Used courtesy of the Committee on Masonic Education

# Greener Grass

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

As I walked the grounds of our Masonic Home today in early June, I was amazed at how green the grass looked. Perhaps it was the late-afternoon sun; perhaps it was just God's beautiful handiwork.

It struck me that our residents, solely from the generosity of our supporters, are able to enjoy this beautiful place every day of their lives. In reality, the grass is certainly "greener" for them because the Masons of Virginia believe in living up to their obligations.

While it is true that about half the residents pay their own way, the Home would be unable to survive as it is without the 4,000 or so charitable donations we receive each year. The remaining half of our residents are on the Cornerstone program, meaning they turn over a percentage (less than 100%) of their assets and income and then in true Masonic fashion; the Masons of Virginia agree to make up the difference and provide care for these folks for the rest of their lives.

Entering the Home, I suddenly recalled the sights, sounds and smells of my first job as a teenager, when I worked in a retirement

facility two hundred miles west of the Masonic Home. Those two hundred miles are certainly symbolic, because that facility and the Home are "worlds apart." That facility had sounds and smells and sights that are never seen at the Masonic Home. As a teenager, I remember walking down the hall, back to the kitchen where I worked as a dishwasher, keeping my eyes down, so I did not have to look at the folks who just lay in their bed and cried out to me as I passed by. I remember it was so depressing.

Not at the Masonic Home of Virginia.

The pictures included in this issue of the Herald show smiling faces, happy people enjoying life. Today I walk these halls and have residents come up and thank me for what they have. The most frequent complaint generally is spoken to me in the first few weeks after a resident moves in. He or she almost always finds me and says ..."I wish I had not waited so long to move here."

Yes, the grass really is "greener" at the Masonic Home of Virginia. I hope every person reading this article will come and take a walk at this great place the Masons have created. 🌱

# 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](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@glova.org](mailto:grandsecretary@glova.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](mailto:grandsecretary@glova.org)

With the subject WHY. 🌱



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

# Thank You

Brother Sean W. Watterson

The Masonic Home of Virginia has been an integral part of my professional career, and indeed, is the reason I became a Mason. As I transition into the role of Development Officer at the Home, I think back to my first experiences here as a temp in 2010. When I first came through the gates at 500 Masonic Lane in my beat-up 1981 Toyota pickup, I had no idea what Freemasonry was, much

less the Fraternity's achievements throughout history. However, upon seeing the Masonic Home and learning that it is something we do for our Brethren and their wives and widows, I began to understand the greatness for which Freemasonry stands.

There are a number of ways to express how wonderful the Masonic Home is, but to see the Masonic Home of Virginia in person

is to truly understand why it is known as the "Crown Jewel of Virginia Masonry." Brethren, YOUR Masonic Home is a great place to live and work because of your dedication and commitment to quality for our Brothers and their families, and I thank you for your continued support to keep it that way! 🌱

# Masonic Home of Virginia Honorariums and Memorials

Many Lodges and individuals contribute a gift to the Masonic Home to either honor a living person or a Lodge out of respect and appreciation or to generate a legacy of care in honor of one who has passed to the Celestial Lodge above. As these tax-deductible gifts are received by the Home, acknowledgements of the gift, but not the dollar total, are sent to the person honored or to the family of the person memorialized. In grateful recognition of these touching gifts and to recognize those persons so honored, we call attention to the following combined list of memorial and honorarium gifts that were made to the Masonic Home during the period March 1, 2014 through May 31, 2014. Persons HONORED are on the left, followed by the donor's name on the right.

## HONOR/MEMORIAL NAME DONOR

Corinthian Lodge No. 266 James D. Cole  
Staff, Employees, Friends, Samuel C. Anaya  
and Supporters of MAHOVA

Richard K. Ambrose Spurmont Lodge No. 98  
Helen Anderson Garland N. Rollins  
Paula K. Bass  
Virginia W. Von Gemmingen

Norman W. Arthur Taylor Lodge No. 23  
Conrad G. Ashe Richard E. Baughan, Jr.  
Olive L. Austin Carolyn and Herbert Culpepper  
James L. Beasley Wakefield Lodge No. 198  
Jefferson Lodge No. 65  
Elmer Timberman Lodge No. 54

Frank J. Behnke Samuel C. Anaya  
Harold W. Bohannon Henry Clay Lodge No. 280  
Joseph F. Bowman Polk Lodge No. 61  
Buddie N. Bray Manchester Lodge No. 14  
Ersell Brinser Richard E. Baughan, Jr.  
Thomas W. Bryant Robert L. Harrison  
James C. Burkett Princess Anne Lodge No. 25  
The Patriot Lodge No. 1957

Louis K. Campbell Sandston Lodge No. 216  
Waverly W. Carlton Princess Anne Lodge No. 25  
Walter N. Carroll Wilbur A. Burch  
Beverly F. Carson Wakefield Lodge No. 198  
John D. Chappell Piedmont Lodge No. 152  
J. W. Church Henry Clay Lodge No. 280  
Vernon S. Cook Norfolk Lodge No. 1  
Raymond O. Crews Sharon H. Boone  
Gen. J. Longstreet Camp, Sons of  
Confederate Veterans  
David A. Brown  
Sherry J. Lederer  
Harvey L. Snellings, III  
Midlothian Lodge No. 211  
MaryKaye B. Cochran  
Dale and Donna Port  
Joanne G. Crews

Delbert T. Cutrell Bayside Lodge No. 218  
Henry M. Dowdy Varina Lodge No. 272  
Thomas N. Davis Lodge No. 351

Ashby R. Downer Waddell Lodge No. 228  
Mary A. Flora Westmoreland Lodge No. 212  
Wayne S. Flora Westmoreland Lodge No. 212  
Cherrydale Lodge No. 42

Michael E. Ford Nathan and Dorothy Barry  
Archibald C. Frame William M. Jackson  
Raymond W. Ryan Jr.  
Dominion Audit Services  
Llewellyn and Marilyn Richards  
Robert A. Moseley  
Arley J. Mead  
Ronald W. Norman  
Thomas A. Carrol  
Mary P. Williams  
Terry F. Hilton  
Terry F. Hilton

Leonard A. Fredette International Order of Job's Daughters  
Ashley L. Garrett Nancy M. Holder  
Thomas E. Gilliam Richard E. Baughan, Jr.  
John M. Green Joppa Lodge No. 40  
Robert M. Hall Samuel C. Anaya  
Edgar A. Hastings Williamsburg Lodge No. 6

James O. Herring Samuel C. Anaya  
Allan R. Hoffman Williamsburg Lodge No. 6  
Thomas M. Holder Nancy M. Holder  
Harvey L. Hudgins Yorktown Lodge No. 205  
Margaret Hurley Garland N. Rollins  
Franklin M. Jackson Richard E. Baughan, Jr.  
Marge Jefferson Wayne and Mary Ann Flora  
Alan and Gerri Adkins

William L. Jessee Purdie Lodge No. 170  
Walter E. Johnston Hunter's Lodge No. 156  
Kenneth V. Kandle Thomas N. Davis Lodge No. 351  
Thomas C. Kaufman Samuel C. Anaya  
David E. Kellam Robert L. Harrison  
Joseph B. Lee Wayne and Mary Ann Flora  
Princess Anne Lodge No. 25  
Willie E. D'bene

Walter H. Lee Richard E. Baughan, Jr.  
Garland N. Rollins  
Larry D. Newell  
Samuel C. Anaya

John I. Long Caledonia Correctional Institute  
Emory H. Lucy Liberty Church  
Ruth W. Reams  
W. Curtis Outten, Jr.  
Samuel and Terry Thomas  
Page C. Turnbull  
Caledonia Correctional Institute  
Maxine C. Crowder  
Carrie B. Dugger  
Nancy L. Williams  
Carolyn S. Lucy  
Nancy M. Holder  
Nancy M. Holder

Irving G. Meadows Cherrydale Lodge No. 42  
Stewart W. Miner Cherrydale Lodge No. 42  
Cherrydale Lodge No. 42  
Stewart W. Miner  
Harry A. Walch  
Marc A. Hone  
Carl E. Weaver  
Thomas F. McDonald  
Jeffrey Burke  
Blandford Lodge No. 3  
Larry and Letha Chalkley  
Isabelle T. Clarke  
Ercelle W. Wallace  
Powhatan Starke Lodge No. 124  
Mark and Tara Hannon  
Lynnhaven Lodge No. 220  
Glenn C. Allen  
Thomas N. Davis Lodge No. 351  
Varina Lodge No. 272  
Wayne and Mary Ann Flora  
Thomas C. Gilman  
Richard E. Baughan, Jr.  
Widow's Sons' Lodge No. 60  
Wayne and Mary Ann Flora  
Richard P. Willis  
Jay Kaplan  
Charles and Frances Eanes  
Terry F. Hilton  
Terry F. Hilton  
Samuel C. Anaya  
Samuel C. Anaya

Daniel J. Murphy  
Averette P. Myers  
Reginald H. Nelson

Vara B. Oates  
Charles E. Owen  
Marvin P. Pastel  
Hollis A. Payne  
Jack W. Peoples  
Edwin E. Puckett

Frances L. Pugh  
Edwin H. Ragsdale

Doris Robey George W. Field  
George and Connie Chapin  
Alan and Gerri Adkins

Dorothy M. Robinson Frances G. Goleman  
Home Care Assistance  
David and Ann Norris  
Mary L. Gregory  
Virginia Farm Bureau Mutual Insurance  
Cherrydale Civic Association  
Cherrydale Civic Association  
Howard Meginley  
Alan and Gerri Adkins  
George and Connie Chapin  
Robert L. Harrison  
Walter S. Downs  
Samuel C. Anaya  
Eugene C. Auty  
Sherwin S. Graphery  
Mary T. Bliley  
Raney B. Jones  
Vernon S. Cook  
Samuel C. Anaya  
Samuel C. Anaya  
Dr. Jeffrey B. Spence  
Midlothian Lodge No. 211  
Dale A. Brown  
Black Heath Daylight Lodge No. 1982  
Joan M. Bellis  
Patricia S. Anthony  
Garland N. Rollins  
Princess Anne Lodge No. 25  
Robert L. Harrison  
Wayne and Mary Ann Flora  
Garland N. Rollins  
Dan O. Manuel  
Garland N. Rollins  
Gregory B. Johnson  
Garland N. Rollins  
Wayne and Mary Ann Flora  
Alan and Gerri Adkins  
Samuel C. Anaya

Martha Rogers  
Spencer M. Rogers

Joseph G. Sanders  
George W. Satterwhite

John W. Shipley  
Stuart A. Shipley  
Lawrence B. Smith  
Melvin W. Smith

Thelma Sturgis

Homer L. Tew

Emily Tosh  
Romeo C. Villanueva  
June Wager

Ruth Walker  
Ralph J. Wimmer

James S. Wright



# Masonic Home of Virginia

## Resident Birthdays

Date	Resident Name	Lodge Name
<b>JULY</b>		
7/ 1	Margaret Hardin	Richmond Randolph Lodge No. 19
7/ 6	Barbara Hogge	Warwick Lodge No. 336
7/ 7	Wanda Lucey	Ruth Lodge No. 89
7/ 7	James Wright	Washington and Henry Lodge No. 344
7/ 9	Annis Hatcher	Boone Lodge No. 247
7/ 9	Doris Grotz	Blandford Lodge No. 3
7/10	Sara Wright	Washington and Henry Lodge No. 344
7/10	Patricia Clark	Washington and Henry Lodge No. 344
7/10	Dorothy Ellis	Skidmore Daylight Lodge No. 237
7/11	Mary Bollinger	Eureka Lodge No. 195
7/11	Burton Lester	Roman Eagle Lodge No. 122
7/13	John Long	Washington and Henry Lodge No. 344
7/14	Yvonne Olphin	Metropolitan Lodge No. 11
7/14	Julia Williams	Williamson Rd. Lodge No. 163
7/15	Nelson Curtis	Northside Lodge No. 292
7/17	James Dunn	Arlington Lodge No. 102
7/18	Jerry Clark	Washington and Henry Lodge No. 344
7/22	Norman Goodman	Washington and Henry Lodge No. 344
7/24	Eleanor Curtis	Northside Lodge No. 292
7/24	Priscilla Sensabaugh	Glen Allen Lodge No. 131
7/25	Janet Sparks	Babcock Lodge No. 322
7/29	Nancy Harver	Westhampton Lodge No. 302
7/29	Herbert Chappell	Babcock Lodge No. 322
7/30	Paul Lucey	Ruth Lodge No. 89
7/31	Helen Lape	Cloverhill Lodge No. 253

<b>AUGUST</b>		
8/ 2	Nell Owen	Richmond Lodge No. 10
8/ 4	Elizabeth Goodman	Metropolitan Lodge No. 11
8/ 6	Walter Olphin	Metropolitan Lodge No. 11
8/10	Delores Headley	Manchester Lodge No. 14
8/11	Darlene Wilson	Mann Page Lodge No. 157
8/14	Dorothy Barrey	Treadwell Lodge No. 213
8/16	Jean Colby	Victoria Lodge No. 304
8/19	Irene Slaughter	Thomas N. Davis Lodge No. 351
8/19	Norwood Taylor	Glen Allen Lodge No. 131
8/19	George Wood	Thomas N. Davis Lodge No. 351
8/19	Steve Bollinger	Eureka Lodge No. 195
8/19	Myrtle Bussey	Great Bridge Lodge No. 257
8/19	Harry Jones	Franklin Lodge No. 151
8/20	Marjorie Winter	Sandston Lodge No. 216
8/23	Clarence Lewis	Glen Allen Lodge No. 131
8/23	James Palmer	Westhampton Lodge No. 302
8/24	Virginia Yeatts	Metropolitan Lodge No. 11
8/24	Janey Herring	Richmond Lodge No. 10
8/24	Clinton Kennedy	Clintwood Lodge No. 66
8/26	Barbara Thornton	Sandston Lodge No. 216
8/27	Tyree Leath	Crewe Lodge No. 123

<b>SEPTEMBER</b>		
9/ 1	Mable Paschall	Meridian Lodge No. 284
9/ 2	Leon Headley	Manchester Lodge No. 14
9/ 3	Sarah Burke	Monroe Lodge No. 301
9/ 5	Sarah Jones	Franklin Lodge No. 151
9/ 6	John Harrington	Westhampton Lodge No. 302
9/ 8	Stella Paxton	Kempville Lodge No. 196
9/ 9	Robert Colby	Victoria Lodge No. 304
9/14	Shirley Mucha	Manchester Lodge No. 14
9/16	Juanita Ragsdale	Thomas N. Davis Lodge No. 351
9/16	John Stinson	Black Heath Daylight Lodge No. 1982
9/17	Jack Williams	Williamson Rd. Lodge No. 163
9/17	Paul Canter	Sandston Lodge No. 216

9/20	Simeon Phipps	Seaboard Lodge No. 56
9/21	Phyllis Rowe	Westmoreland Lodge No. 212
9/25	Agnes Cash	Babcock Lodge No. 322
9/26	Helen Duke	Metropolitan Lodge No. 11
9/28	Helen Melton	Washington and Henry Lodge No. 344
9/29	Mary Thompson	Colonial Beach Lodge No. 199

## Resident Anniversaries

Date	Resident Name	Lodge Name
<b>JULY</b>		
7/ 3/1965	Thomas and Carolyn Kaufman	Churchland Lodge No. 276
7/10/1974	George and Helen Wood	Thomas N. Davis Lodge No. 351
7/14/1951	Steve and Mary Bollinger	Eureka Lodge No. 195
7/17/1954	Kendall and Phyllis Rowe	Westmoreland Lodge No. 212
7/18/1953	Harry and Sarah Jones	Franklin Lodge No. 151
<b>AUGUST</b>		
8/ 2/1964	Simeon and Virginia Phipps	Seaboard Lodge No. 56
<b>SEPTEMBER</b>		
9/ 3/1988	Clifford and Doris Grotz	Blandford Lodge No. 3
9/13/1947	Walter and Jean McCuiston	Thomas N. Davis Lodge No. 351
9/21/1951	Morton and Leona Conwell	Edwards Lodge No. 308
9/30/1961	Robert and Mary Young	Portsmouth Lodge No. 100

## Resident Deaths

Date	Resident Name	Lodge Name
3/17/2014	Ruth Walker	Varina Lodge No. 272
4/16/2014	Margaret Hurley	Urbanna Lodge No. 83
4/17/2014	Florence Wagner	Chickahominy Lodge No. 286
4/24/2014	James Beasley	Wakefield Lodge No. 198
5/7/2014	Virginia Roggmann	Bremond Lodge No. 241

## New Residents

Date	Resident Name	Lodge Name
<b>APRIL</b>		
4/28	Clifford and Doris Grotz	Blandford Lodge No. 3
4/29	John and Barbara Stone	Henry Knox Field Lodge No. 349
<b>MAY</b>		
5/13	Grace Tinsley	Glen Allen Lodge No. 131
5/19	Robert and Lettie Muncy	Sandston Lodge No. 216



# Masonic Home of Virginia



2014 Talent Show Participants



Residents at Islamadora Restaurant on an outing



Job's Daughters enjoy bingo with the residents



Cinco de Mayo Social



Residents enjoy a trip to Pennsylvania



Resident Judy Burton working out on the treadmill



The Kerseys enjoy a dance



Resident Norman Goodman riding his bike



Residents interact with staff at regular Resident Council meetings

U.S. POSTAGE  
PAID  
PERMIT NO. 18  
Richmond, Virginia  
Non-Profit Organization



Grand Master Wayne Sawyer Flora at his Official Visit to Masonic District 2.