

THE VIRGINIA MASONIC HERALD

VOL. 107 NO. 4

Fall 2014



Grand Master Wayne Sawyer Flora giving Heath, his grandson, his certificate with Darren Murray (then State Master Counselor), and Dad Rick Young (Executive Officer) at the Luray Caverns.

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The Virginia Masonic Herald

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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.

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NEXT HERALD DEADLINE: DECEMBER 5, 2014
SUPPLEMENT DEADLINE: JANUARY 15, 2015



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Front Cover: Photography by Occoquan Chapter, DeMolay.

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



QR Code to
Grand Lodge of Virginia
Website

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

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

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

Grand Master's Message

One of the early lessons we are taught in Masonry is to treat a Brother's welfare as our own.

I would like for you to reflect for a moment on one of the many great lessons that are taught in Masonry, and we all know there are many, so many a man can dwell a lifetime and never cover them all. I feel one of the most important lessons in Masonry that is not being given the due diligence is that of our funeral service.

This is the last Masonic ceremony that will be afforded to a Master Mason. Think of the profound effect it will have upon the departed Brother's family and friends.

I do not feel we are showing the respect to the family when we show up to do a funeral service with only two or three Masons, or if we assemble and do not have any idea of how to conduct the ceremony with dignity.

The most rewarding praise I ever received was from a young Past Master of my Lodge who told me that I was the reason he was a Master Mason. He said he was so impressed with the Masonic funeral service I conducted for his grandfather when he was a young boy that he decided he would like one day to become a Mason.

Think about that statement. Not only was he impressed by what he heard that day, he was also appreciative of the number of men who cared enough about his grandfather to come and pay their last respects to him.

We talk about how important it is that the character of a man should be to a certain standard before he can become a Mason. Brethren, when we are conducting a Masonic funeral service, we are being listened to and observed by men who could potentially become Master Masons. We as Master Masons owe to our departed Brother, and more especially to his family, a proper respect to his memory by the way we conducted the service, but more importantly by our presence at the service. It is possible to conduct a Masonic service with just a few Masons present, but how much more impressive it would be if



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

we have a large number of Masons present and properly attired.

I submit to you that we must put more emphasis on the learning of the service, and I might add, by more than one man in the Lodge. We must also practice the order of procession for the Graveside Funeral Service and also for the Evening Memorial Service. We do not always know who will be at the service. I understand we all have other commitments from time to time. Just as I stated earlier, this should be just as important in our decision making as the day he was initiated and began his journey in Masonry. If we are going to be supportive of the new Mason coming into our Lodges, we must also be supportive of the departed Master Mason and more especially that of his family.

In our Manual of Ceremonies, we have instructions for conducting the Lodge Memorial Service, the Masonic Graveside Funeral Service, the Evening Memorial Service, the Evening Memorial Service with Cremation or No Remains, all the instructions as to where the

officers and members should stand to conduct the service, also the complete wording for us to learn, so we can commit to memory.

How impressive it is to attend a service for a departed brother and whoever is conducting the Masonic service does it with dignity and clarity that the meaning of what is being said can be understood and appreciated by all attending. Just as important to the family is the number of Masons who have taken of their time to attend and be a part of the service to show their respect for their loved one.

One of the most important items to attend to as soon as we find out that a Brother has died, we must inform the Worshipful Master, so he can visit the family to offer our condolences and ask if the Lodge can assist the family in any way.

The individual Lodge should have a Funeral Committee to address everything from seeing that all the paraphernalia that is needed is present at the service, and the proper time and location has been communicated to the members. The Committee should make sure that the aprons and gloves are clean and that there are extra aprons and gloves for the Master Masons who arrive at the service without an apron or pair of gloves. How impressive it is to look and see those Masons present with aprons and gloves.

We need to periodically go over the funeral service in our Lodge, just so we might keep it fresh in our minds as what to say, when to say it, where to stand and this includes those conducting the service and also for those attending who will respond by making the proper signs and word responses.

The Mason responsible for conducting the Masonic service should be in contact with the funeral director to make sure we do the service at the proper time, and that we do not have a conflict with those conducting the religious

Continued on page 4.

Grand Master's Message continued

Continued from page 3.

service. It is very important to remember that we are conducting this service at the request of the family of the departed Brother. We must be cordial to all involved, so when we have concluded the service it has made a positive impression on all attending.

Remember my Brethren, the lesson taught in the ceremony of the glove. The glove is an emblem of innocence and a token of friendship, and though Death has severed and destroyed our social connection with our Brother, it has not impaired or weakened our obligations to the living.

As great as our admiration and respect for our departed Brother is, we must be mindful of the living family and friends and make our presence through the Memorial service we render as impressive and positive an experience for them and all attending as we can.

My hope is all Master Masons would want to take part in the ceremony as we pay homage to our Brother.

The Masonic funeral service is as old as the Fraternity itself. In the days of Operative Masonry, Stonemasons buried their own with great solemnity and reverence. The deceased Brother was one they knew and worked with their entire life. We continue this tradition today in Speculative Masonry.

The Masonic funeral is fundamentally, for the living, as the beginning of the service states, "The offices paid to the dead are useful lessons for the living." Although Freemasonry is not a religion, it is religious. Freemasonry does not teach salvation, but rather teaches the Brotherhood of Man under the Fatherhood of God. Our participation in a Masonic funeral is an expression of our fraternal affection to the deceased Brother and his family.

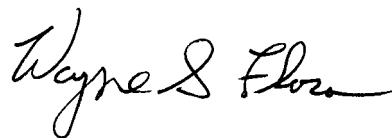
Masonic funeral rites are based upon the teachings of the Volume of the Sacred Law, and generally accept the principles of the religion of

the departed Brother with the recognition that once you die you must face judgment. The fundamental objective is for the living to be taught the very useful lesson that death is certain, and the time of death is unknown and left in the hands of our God.

The Chaplain's prayer in the Masonic funeral is wholly and entirely for the living. It relates to the seriousness, importance, and relevance of the funeral service in which those present are engaged, God's grace for those afflicted, particularly those related to the bereavement, and lessons to all present that they accept the certainty of death and the uncertainty of life. It also tells us to be ever ready to meet our God and give a full account of our lives on Earth. God's intention is for us to have eternal life with Him, through being dedicated to the observance of the divine laws and to both live and die in God's love.

Always remember that the Masonic funeral service is one of the most beautiful pieces of literature ever written. The service is simple, honest and straightforward and offers each of us an opportunity to reflect upon our own mortality and to reaffirm our individual faith in the Supreme Grand Master of Heaven and Earth. It is the final tribute we pay to a deceased Brother, and to thank the Brother's family for allowing him to share his time on Earth with our Fraternity. If he was a member of your Lodge, he deserves your attendance at his funeral service and having been entitled to all the rights and benefits of a Freemason, he also deserves a well-attended Masonic funeral service. 🙏

Sincerely and fraternally,



Grand Master

Grand Master's 2014 Itinerary

October 2014

- 2 Princess Anne Lodge No. 25
- 8 Kempsville Chapter No. 173, OES
- 10 MAHOVA Board Meeting
- 11 Family Day, Masonic Home of Virginia
- 12 - 15 Grand Lodge of Kentucky
- 16 Norfolk Scottish Rite Bodies
- 27 - 29 Grand Lodge of Georgia
- 31 Arlington Lodge No. 102

November 2014

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

Grand Master at Bethel 42



L-R: Steve W. McGowan, Hannah McGowan, Debbie McGowan, M.W. Wayne S. Flora, Mary Robinson, Ginger Robinson, and Todd Robinson.

Grand Master Wayne S. Flora at his granddaughter's, Hannah McGowan, initiation into Bethel 42. 🙏

Grand Master's Reflections

As the fall season approaches, and we are moving to winter, so, too, has another year in the life of our Grand Lodge come to its conclusion.

I want to thank all who have made this year in my service to Virginia Freemasonry a very enjoyable and rewarding year. The tenure has been rewarding from the number of friendships that I have had the pleasure in making, and for the many locations in Virginia that I have had the pleasure in visiting. Virginia, while maybe not the largest of states in size, it is a state that from its geographical layout makes traveling from one area to another quite time consuming.

I personally want to thank those who traveled with me during this year, Right Worshipful Frederick Russell Dixon, the Administrative Assistant to the Grand Master; Right Worshipful Emmett Mosley Pate, Jr., the Grand Marshal; and, especially, my wife Mary Ann for her support and companionship during the many years of my involvement with Freemasonry. To all of the Grand Lodge Officers, both elected and appointed, the Past Grand Masters, District Deputy Grand Masters, Worshipful Masters, and the many Brethren who have been supportive in attending the Official Visits and other visits that I have made, I say thank you.

During my travels for the Official Visits and on other occasions to the Lodges in Virginia, the support for the Masonic Home of Virginia has been very good. I want to thank the districts and Lodges for the donations to our Masonic Home. I hope the words I have imparted about our Home will entice you to take time and make a personal visit to our Home. As Most Worshipful and former President of the United States Harry Truman once said, "I am from Missouri, the Show Me state." I think from time to time about that statement and how true it is for us to see something

that it might take many words to describe. The support we give to our Home and the Outreach Program are a most visible way for us to live a most important part of our obligation.

While the support for our Masonic Home has been very good this year, I ask that we all continue to support our Home in the years to come. It is very important that we remember that while we do lose residents of our Home and the Outreach Program, we also are admitting on a regular basis new Brethren, their wives and widows; and just like our own homes need to be maintained, so does the Masonic Home of Virginia. So I ask you to please continue to support our Home, not only financially, but also in your visitations as you can.

The Official Visits I made as Grand Master this year were very well supported, and I would like to thank the District Deputies, the Lodge officers and others who were instrumental in receiving the Grand Master in a tiled Lodge setting. You were very well prepared, and I would also like to thank you for receptions or dinners that were prepared. As I previously stated, I would also like to thank the many Brethren and their families who made us feel

To the incoming Worshipful Masters, who will take office in December, I want to say thank you for assuming a most important position in your Lodge. The leadership you give to your Lodge will help determine the direction your Lodge will go, if it will maintain being a viable Lodge, or if it will grow and become a viable Lodge.

at home when we visited. I can tell you that I have heard from many people over the years how beautiful the Commonwealth of Virginia is, and I completely concur with that statement and tell you I had the pleasure of visiting parts of Virginia I never knew existed.

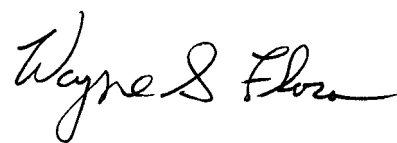
As one Grand Master's tenure ends in the life of the Grand Lodge of Virginia, so a new tenure begins. Let us continue to be supportive of our Deputy Grand Master and his core of officers as they move to new positions of leadership in our Grand Lodge.

As the District Deputies for the year 2015 assume their new positions, we need to be supportive of them and offer our assistance, so our districts can grow in Freemasonry.

To the incoming Worshipful Masters, who will take office in December, I want to say thank you for assuming a most important position in your Lodge. The leadership you give to your Lodge will help determine the direction your Lodge will go, if it will maintain being a viable Lodge, or if it will grow and become a viable Lodge.

Again, I would like to thank the Brethren of the Grand Lodge of Virginia for having the confidence in electing me to serve as Grand Master for 2014. I hope my tenure of service has met with your pleasure, and I look forward to being with you as future opportunities will permit. ☪

Sincerely and fraternally,



Grand Master

236th Grand Annual Communication

Schedule for November 7-8, 2014 COMMITTEE ON WORK SCHEDULE

*All sessions will be held at the Hilton Richmond Hotel & Spa/Short Pump, 12042 West Broad Street, Richmond, Virginia.
All Master Masons are cordially invited to attend any and/or all sessions.*

WEDNESDAY, NOVEMBER 5, 2014

7:30 P.M.—Exemplification of the Degree of Entered Apprentice

THURSDAY, NOVEMBER 6, 2014

9:00 A.M. - 3:00 P.M.—Exemplification of the Degree of Fellowcraft and Degree of Master Mason

RESOLUTIONS TO BE CONSIDERED AT THE GRAND ANNUAL COMMUNICATION NOVEMBER 7-8, 2014

RESOLUTION NO. 14-01

This resolution would change Section 2.147 of the Methodical Digest to allow the Lodge a choice in how to make personal contact with a Brother having dues in arrears prior to citation.

RESOLUTION NO. 14-02

This resolution would change Section 2.148 of the Methodical Digest to change the requirement on serving a citation by restricted delivery certified mail.

RESOLUTION NO. 14-03

This resolution would change Section 1.103 of the Methodical Digest to require that the District Educational Officers conduct training of the Subordinate Lodge Officers.

RESOLUTION NO. 14-04

This resolution would change Section 2.35 of the Methodical Digest to require that each Stationed Officer attend the Lodge Officer Training Class offered by the District Educational Officer.

RESOLUTION NO. 14-05

This resolution would change Section 2.86 of the Methodical Digest to include the cost of a background investigation in the dues and fees to be deposited with the Petition for the Degrees.

RESOLUTION NO. 14-06

This resolution would change Section 2.94 of the Methodical Digest to require a signed Authorization for Release of Information form to have a criminal background investigation performed to be submitted with each Petition for the Degrees.

236th Grand Annual Communication

RESOLUTION NO. 14-07

This resolution would change Section 2.95 of the Methodical Digest to include the general procedure concerning the criminal background investigation that must be performed for each new petitioner.

RESOLUTION NO. 14-08

This resolution would change Section 2.96 of the Methodical Digest to include the cost of performing the criminal background investigation in the cost of petitioning a Lodge for the degrees.

236th GRAND ANNUAL COMMUNICATION

The 236th Grand Annual Communication of the Most Worshipful Grand Lodge, A.F. & A.M., of Virginia, will be held at the Hilton Richmond Hotel & Spa/Short Pump, 12042 West Broad Street, Richmond, Virginia, commencing on Friday, November 7, 2014, at 8:30 AM. The Grand Master's Address will be delivered after the opening of Grand Lodge.

At 3:30 PM, on Friday, the Grand Lodge Committees will meet. Delegates are urged to attend and inform themselves regarding pending matters.

Beginning this year, the Grand Master's and Delegates' Banquets are combined (Grand Lodge Banquet) and will be held for the Brethren and Invited Guests on Friday evening. On Friday, November 7 at 12:00 PM, a luncheon will be held at the Hilton Richmond Hotel & Spa/Short Pump for the benefit of the Masonic Home of Virginia.

Resolutions will be considered during Friday's and Saturday's sessions. Election of Grand Lodge Officers will begin promptly at 10:00 AM, Saturday morning, November 8.

An open installation of Grand Lodge Officers will be held at the Hilton Richmond Hotel & Spa/Short Pump that afternoon at 4:00 PM, with an Installation Dinner/Reception to follow at the Acca Temple Shrine Center at 6:30 PM.

Resolutions to be considered in 2015 must be drafted in proper form as required by Section 1.16 of the Methodical Digest and submitted to the Grand Secretary by December 31, 2014.

Resolutions to be considered at the 236th Grand Annual Communication are listed above.

Requests for fraternal recognition will be presented by the Committee on Foreign Correspondence for the following: the Grand Lodge of Montenegro and the Symbolic Grand Lodge of Paraguay. 🏰



The Working Tools, A Rosetta Stone

Worshipful Brian R. Croteau

On July 19, 1799, outside a small Egyptian town about twenty-five miles west of Alexandria, a French soldier found a large stone with curious writing carved into it. The army of Napoleon Bonaparte invaded Egypt in 1798 with the



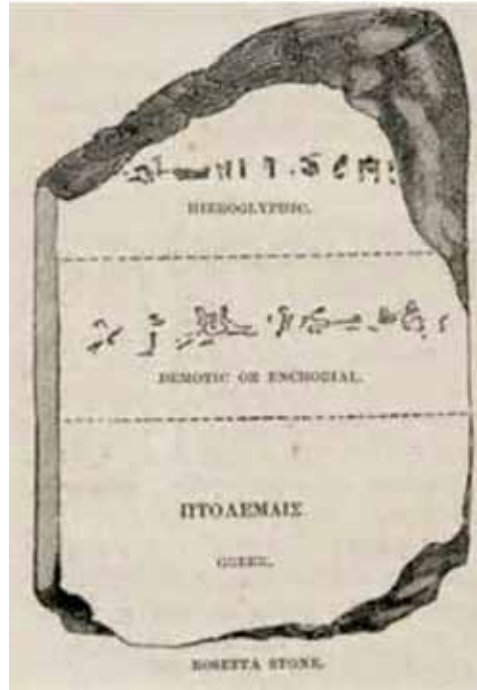
Rosetta Stone
In the British Museum

intent to disrupt British commercial operations through the Suez and Red Sea areas, and thereby prevent easy British passage to and from their possessions in India.

Napoleon was an avid supporter of education, cultural antiquity, and the arts, and had brought with him over one hundred fifty scientists, scholars, and historians. These experts examined the stone and were overwhelmed with the realization of what had been discovered. The engraved writing was divided into three portions. The first was in ancient Greek, from about the second-Century BCE. It identified the writing in the second section as a local dialect Egyptian script, similar to written Arabic; and the third as Egyptian hieroglyphics. The Greek text explained that all three sections said exactly the same thing. In other words, this was a tool

that could be used to decipher and translate other texts. This was the Rosetta Stone.

The British invaded Egypt later in 1799, defeated the French, captured the Rosetta Stone, and brought it back to Great Britain, where it



Rosetta Stone illustrated to show the three languages: ancient Greek, local dialect Egyptian and hieroglyphics.

now resides in the British Museum. However, this presentation is not about the Rosetta Stone, at least not that one. This is a different Rosetta Stone, the Working Tools of Freemasonry.

In the Entered Apprentice Degree, we present to our candidates two Working Tools, the Twenty-Four-Inch Gauge and the Common Gavel. Ancient craft Freemasonry considered a third, the Chisel, which I will include in this presentation.

The Twenty-Four-Inch Gauge is used by Operative Masons to measure and lay out their work. We, as Speculative Masons, are taught to use it for its symbolic properties. It being divided

into twenty-four equal parts mirrors the division of the day; eight hours for service to God and the relief of distressed worthy Brothers, eight for our usual vocations, and eight for rest and refreshment.



Twenty-four inch gauge

When we apply the Rosetta Stone metaphor, we are admonished to spend our time wisely, to endeavor to maintain balance in our lives, and thereby allocate time to those three most important parts of our existence: devotion to our Creator and assistance to our fellow man, support of our families, and sustainment of ourselves.

However, balance, as we all know, is not always easy to maintain. We skip church services to get some extra sleep, spend an extra day at the beach, or even to mow the lawn. Our charitable intent takes time and often money away from bills, family, and other pursuits.

Our jobs often demand much of our time, sometimes adding to our emotional burden with faltering businesses, clashes or turmoil with co-workers, or anguish over the sometimes mindless nature of work itself.

Our families can demand much from us, with the decline of aging parents, the helplessness of a sick child or spouse, the endless driving to doctors' appointments, and to extracurricular activities such as music lessons and ballet class, or sports activities such as Little League, soccer and football games, and karate class.

Rest and relaxation are sometimes set aside to clean gutters, repair the roof, cut the grass, clean out closets, walk the dog, and clean up after our pets. Worse, sometimes our selfish demand for "our time" becomes an addic-

Continued on page 9.

The Working Tools, A Rosetta Stone continued

Continued from page 8.

tive hunt for television entertainment, mindless Internet browsing and computer games, or sporting events. These are bad enough when traded for rest time, but much worse when they eat into work or family time.

There are tools to help us. Stephen Covey's 7 Habits of Highly Effective People was a hot topic some twenty years ago, not so much anymore, but his single basic lesson is no less valid today. You cannot do it all; so you must decide, which is the most important.

This is emphasized by the lesson of the Twenty-Four-Inch Gauge. One tool. You do not need to write anything down, the message



Common gavel

is there all the time, and it's the same message every day.

The Common Gavel is a tool used by Operative Masons to break off the corners of rough stones, the better to fit them for the builder's use. We, as Speculative Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

There is a blatant and obvious purpose for the pairing of these two tools. The Twenty-Four-Inch Gauge is a constant admonishment, "There is only so much time available. How will you make it all fit?" With the Common Gavel, we begin the process of

ridding ourselves of time-wasting habits, those that sap our energies, compromise our morals, or conflict with the spiritual requirements of our Creator. As anyone knows who has tried to quit smoking, stop drinking, or lose more than just a few pounds of weight, some things are more difficult than others.

Knowing where something needs to fit and knowing what prevents it from fitting are important, but knowing how to make it fit is more so. Here we can borrow from Stephen Covey and ask ourselves, "I know it is in my Circle of Interest, but is it in my Circle of Control?"

If you cannot change it, cannot fix it,



Chisel

and cannot influence it, why does it matter so much? Suddenly, that rough corner is not so hard to whack at with the Common Gavel of common sense.

This leads me to the Chisel. While no longer a part of an Entered Apprentice's Working Tools, its ancient inclusion should be an obvious conclusion for each of us to reach. When paired with the Common Gavel, the Chisel becomes the precision tool necessary to ensure the fit of activities and responsibilities within the framework of the Twenty-Four-Inch Gauge. With the Chisel, we make a metaphorical transition from surgery with an axe to surgery with a scalpel.

To this day, I consider the Twenty-Four-Inch Gauge to be the single most important of the Working Tools of Freemasonry. Without

it, we have no framework, no guide, and no pattern against which to assess our strengths and weaknesses, judge our accomplishments or failures, or determine our progress or lack thereof, toward that ultimate goal of making the final journey to that undiscovered country, from whose Bourne no traveler returns.



Old Masonic Working Tools

The lessons of these working tools are meant to help us interpret and add context to the events of our daily lives, encouraging us to react within the bounds of Masonic teachings. In this way, the working tools serve as our Rosetta Stone between Masonic philosophy and our behavior. 🗨️

Courtesy of the
Committee on Masonic Education

*Education is not
the learning of facts,
but the training of
the mind to think.*

Albert Einstein

Becoming a Mason and Being a Mason

Brother J. Richard Jones

What induced you to become a Mason? The answer I'm looking for is probably not what you are thinking.

It is true that our ancient, operative Brothers wanted to travel in foreign countries in order to earn a respectable living for their families. They also wanted to have the wherewithal to be charitable to those in need. Therefore, becoming a stonemason was an attractive and practical vocation to pursue for those operative ancestors of ours.

But what about you? What really induced you to become a Freemason?

Perhaps your father or grandfather, or someone else in your family, was a Mason. Maybe you had a good friend, who was a Mason, or there were some people in your community whom you admired, whom you knew were Masons. These are certainly valid reasons for thinking this is the type of organization you would like.

Of course, something specific attracted our interest and raised our curiosity about Freemasonry. Each of us has his own personal story to tell about his journey into the Craft, and each of our individual motivations, whatever they might have been, was sufficient to propel us on a mystical journey that has become an important part of our lives.

For some men, their original motives for becoming a Mason may seem less noble. They may have been attracted for selfish reasons, for example, the belief that membership might yield a business or personal advantage. On the surface, we could judge such reasoning to be shallow and less than honorable.

But perhaps it's not. Think about it for a moment. Even these Brethren were soon exposed to the same Masonic light as all the rest of us. We each discovered that there was indeed personal gain available to us, but the gain was

not material or monetary. The light that we received was not aimed at enhancing the face that we present to others, our self-serving reputation. It was deeper and longer lasting than that. It was aimed at building our character.

I read somewhere that character is like a tree, and reputation is merely its shadow. The shadow might be what we notice, but the tree is the real thing.

The light that we received upon becoming Masons provides us a path to follow, which can make us better men than when we first joined the Fraternity. This is what we mean by taking good and upstanding men and making them better. It is not always easy, and the challenge we face daily is to stay squarely centered on that path while still meeting those pressures and demands of everyday living, which often get in the way of fulfilling all the promises we made while taking the obligations, which truly made us Masons.

We can succeed if we remain focused on two very important concepts that are at the center of Masonic teaching.

The first one is the Tenets of our Fraternity: Brotherly Love, Relief, and Truth, which give us purpose and inspire us to be generous and honorable along our path.

The second is the Cardinal Virtues of Masonry: Temperance, Fortitude, Prudence, and Justice, which always should guide our conduct.

This is not a multiple-choice question; we don't get to pick and choose which virtues best suit our individual desires. A true Mason embraces all these virtues.

The poem below was written many years ago by a well-known American poet, and Masonic Brother named Edgar Guest. He wrote several books, was syndicated in newspapers across the country, and even hosted a folksy radio show during the 1940s and 50s. I think

this is a great poem, and it delivers a simple, yet inspiring message. I hope you'll agree.

"I watched them tearing a building down,
A gang of men in a busy town.
With a ho-heave-ho and a lusty yell,
They swung a beam, and the side wall fell.
I asked the foreman: "Are these skilled
And the men you'd hire if you had to build?"
He gave me a laugh and said: "No, indeed!
Just common labor is all I need.
I can wreck it in a day or two
What builders have taken a year to do."
And I thought to myself as I went my way,
Which of these roles have I tried to play?
Am I a builder who works with care
Measuring life by a rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or, am I a wrecker who walks the town
Content with the labor of tearing down?"

So no matter what prompted you to become a Mason, your obligation made you a Mason, and your conduct and demeanor now defines you as a Mason.

Ask yourselves these three simple questions:

- Are you the kind of builder who measures your life by a rule and square?
- Are you doing the best that you can do, for yourself and your family, your community, and this great Fraternity of ours?
- And finally, how well are you staying on the path to make yourself a better man? 🙏

Courtesy of the
Committee on Masonic Education

Area Masonic Ritual Schools – 2014

NAME	LOCATION	DATE(S)	DISTRICT(S)
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

Rainbow’s Grand Charity

Katie Whidden, Grand Worthy Advisor

Virginia Rainbow’s statewide charity this past year has been the Shriners Hospital for Children. In addition to traditional fundraisers, the girls of Virginia Rainbow have collected box tops, soda tabs, toys, games and much more. At the last Grand Visitation, Rainbow Girls across Virginia came together to present the items they had collected for the children at the Philadelphia Hospital. The items collected included toys, games, puzzles, pillows, and a Wii game system. They also collected about 1,100 box tops and bags and bags of soda tabs.



Virginia Rainbow chose the Shriners Hospitals as its statewide charity as a part of its theme of “The Ties that Bind,” which highlights the values that bind the Masonic Family together.

Virginia Rainbow, with its statewide charity selection, hopes, in a small way, to make a child’s visit as enjoyable as possible at the Philadelphia hospital. More items and a financial contribution will be presented to the hospital at the end of Grand Assembly.

Virginia Rainbow would like to thank all of the Masonic family that have supported all of the programs and projects of this past Grand Year, showing how special “The Ties that Bind” this family together are and will continue to be for years to come. 🙏

All in the Family

Worshipful Paul A. Miller

Norfolk Lodge No. 1 recently celebrated a truly fraternal, and paternal, event.

Brother Jacob N. Levin was initiated in September 2014. Occupying the East that evening was Brother and Doctor Leonard L. “Lenny” Levin (the elected Junior Warden of the Lodge, and the father of the candidate). The Senior Deacon was Brother Joseph M. Levin, the candidate’s older brother.



The degree was conducted with great feeling and solemnity, and everyone present could appreciate the impressive significance of the moment for the Levin family.

Masonry’s Light was truly shining brightly that evening. 🙏

L-R: Brother Jacob Levin, Brother Lenny Levin, and Brother Joseph M. Levin after degree.

Community Builders Award

Worshipful Patrick C. Murphrey

President and CEO of the Boys and Girls Clubs for the Virginia Peninsula, Steve Kast and former Scout Executive of the Colonial Virginia Council, Boy Scouts of America, Dick Collins were recognized by Bremond Lodge No. 241 for their contributions and commitment to the local community. The awards were presented for significant efforts in making the community a better place in which to live.

Mr. Kast was present to receive the award; however, Mr. Collins could not attend. Ms. Amanda Wroten, Chief Marketing, Public Relations, and Fundraising Officer for the Colonial Virginia Council and member of Oriental Chapter No. 30, Order of the Eastern Star accepted the award on Mr. Collins' behalf. Both awards were presented by Worshipful Samuel D. Persons and the Grand Master, Most Worshipful Wayne S. Flora.

The event serves as a celebration of Freemasonry and Community Service and was well attended by local Freemasons, their families, and members of the community. Masonic dignitaries included: Right Worshipful E. Clifton Whitlock (Grand Junior Deacon); Right Worshipful Frederick R. Dixon (Administrative Assistant to the Grand Master); Right Worshipful Emmett M. Pate, Jr. (Grand Marshal); Right Worshipful Matthew T. Szramoski (Grand Chaplain); Right Worshipful Dennis E. Edwards (Associate Grand Chaplain); Right Worshipful Steven W. McGowan (Grand Pursuivant); Worshipful Patrick C. Murphrey (Grand Junior Steward); and Right Worshipful Roger Cort (Grand Tiler), along with four District Deputy Grand Masters and eight Worshipful Masters.

Special guests included: Newport News Mayor McKinley Price, D.D.S.; Representative Rob Wittman (VA-1); Representative Bobby



L-R: Worshipful Samuel D. Persons, Steve Kast, Amanda Wroten, Most Worshipful Wayne S. Flora.

Scott (VA-3); Delegate Mamy BaCote (95th District); Delegate David Yancey (94th District); Delegate Monty Mason (93rd District); Newport News Vice-Mayor Robert Coleman; Former U.S. Senator, current President of Christopher Newport University and 2012 Community Builders Award recipient, Paul S. Tribble, Jr.; Founder of the Fear2Freedom global non-profit and 2012 Community Builders Award recipient, Rosemary Tribble; and Former Newport News Fire Chief and 2010 Community Builders Award recipient, Kenneth Jones.

Also in attendance was Right Worshipful Clifford A. Leach, Honorary Junior Grand Warden of the American-Canadian Grand Lodge, Sir Knight William F. Reinhold, Right Eminent Grand Commander of the Grand Commandery, Knights Templar of Virginia, and Most Excellent Clyde M. Perry, Grand High Priest of the Grand Chapter, Royal Arch Masons of Virginia.

Steve Kast, President and CEO of the Boys and Girls Clubs of the Virginia Peninsula is a native of Giles County, Virginia and has lived on the Peninsula for thirty years. He is a graduate of Christopher Newport University,

serves as a member of the Christopher Newport Education Foundation, Alumni Society Board of Director, and is a school board member for the City of Poquoson. Mr. Kast is in his thirtieth year with Boys and Girls Clubs of the Virginia Peninsula and helped the organization grow from a single Club to fifteen Boys and Girls Clubs and a Workforce Development Center serving over 5,900 youth in Newport News, Hampton, Gloucester, Mathews, York County and Williamsburg. Mr. Kast is the fourth Executive Director of Boys and Girls Clubs of the Virginia Peninsula. He is a designated field consultant for Boys and Girls Clubs of America and travels to assist the organizations across the country. He was also the founding President and serves as President of the Virginia Alliance of Boys and Girls Clubs.

Dick Collins, former Scout Executive of the Colonial Virginia Council, Boy Scouts of America was born and raised in Bristol, Virginia and Bristol, Tennessee. He is a graduate of East Tennessee University. He worked his way through college as a Deputy Sheriff in Bristol, Virginia. Mr. Collins has served the Boy Scouts of America for thirty-three years. He served as District Executive and Field Director for the Boy Scouts in Knoxville, Tennessee from 1981 to 1987. He was Assistant Scout Executive for the Boy Scouts in Florence, South Carolina from 1987 to 1990 and served as Scout Executive for the Colonial Virginia Council from 1990 to 2014. He retired and now serves as the Executive Director of Boys and Girls Club of the Mountain Empire in Bristol, Tennessee. In addition to his service with the Boy Scouts, he is an active member of Rotary International, recently finishing a term as President of Warwick Rotary Club in Newport News. 🇺🇸

Virginia's Holocaust Museum

Right Worshipful William A. Parks, Jr.

That the Gestapo had a section to deal solely with Freemasonry shows that it was considered in much the same light as Judaism, Communism, trade unionism, Sinti [Gypsies] Jehovah's witnesses, homosexuals, blacks, Slavs and Poles.

Robert L. D. Cooper,
The Red Triangle

Masons of the Scottish Rite continue to war against oppression, injustice and usurpation. We labor to free men from their own ignorance, prejudice and error. These vices lead to the bondage of despotism and enslavement by spiritual tyranny

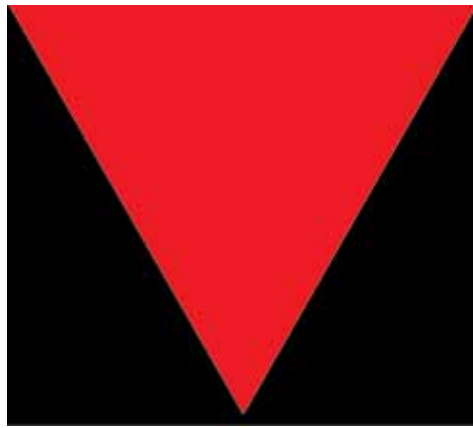
Arturo de Hoyas,
The Scottish Rite Monitor and Guide,
30th Degree.

As Seventh Degree Provosts and Judges, we in the Scottish Rite commit ourselves to prevent the commission of wrong, to punish wrongdoers, and to judge impartially. In becoming Masters of the Royal Secret, we vow to act as soldiers of freedom of religion.

The Third Reich included Freemasons as targets of the Final Solution, the attempt to purge, murder, and exterminate those who threatened the racial and genetic purity of the Aryan Nation. Brother Cooper and others have estimated that as many as 200,000 Brethren were eliminated by the Reich's genocidal campaign.

Cooper states: "It was only a twist of fate that one of the primary functionaries of the Final Solution, Adolf Eichmann, was transferred from dealing with Freemasons to dealing with the Jews."

Right here in Virginia, housed in the old American Tobacco Company warehouse at 2000 East Cary Street, Richmond, the Virginia Holocaust Museum carries out its Mission "to combat intolerance, anti-Semitism, rac-



Red Triangle worn by Freemasons in WWII Germany

ism, prejudice, fear and hatred with knowledge, understanding, compassion and acceptance," through its commitment to "Tolerance Through Education."

The Museum doesn't spare the faint of heart. The visitor follows actual railroad tracks stamped with the notorious Krupp brand from exhibit to exhibit, each detailing various actions carried out by the perpetrators of Hitler's genocidal nightmare.

The exhibits also include ongoing episodes of genocide, including the Congo, Syria, and Sudan.

In 2006, the original courtroom where the Nuremberg trials were conducted was scheduled for demolition. Jay Ipson, the founder of the Virginia Holocaust Museum, spearheaded



Victims of The Holocaust

a successful effort to build a replica of that courtroom in Richmond.

The result chills the visitor. Twelve of the Reich's most notorious perpetrators of

Hitler's genocide sit in the dock, their faces reproduced in wax. Robert Jackson, a justice of the U.S. Supreme Court, chief prosecutor at Nuremberg, and a Freemason questions the accused who appear on a large screen TV with subtitles, speaking aloud on original film of the trial. One perpetrator gallingly argues with Jackson that the term "Final Solution" is incorrect, that the proper translation of Hitler's scheme should be the "Total Solution."

Talk about just not getting it.

The various exhibits startle the visitor with the overwhelmingly thorough attempts of the Third Reich to rid itself of those deemed unfit to share in Hitler's nightmarish vision of Nazi domination and "purification" of the peoples of Europe.



Nuremberg Defendants in the dock. Hermann Goring sits at the left edge on the first row of benches.

Experiencing directly the Nuremberg courtroom lifts the visitor's spirit and brings to life the trials' (there were several) apt description as "the Greatest Example of the Rule of Law in History."

A visit to the Virginia Holocaust Museum cannot fail to remind us us that every human being has a claim on our kind offices.

The Museum is open 10:00 am to 5:00 pm Monday through Friday and 11:00 am to 5:00 pm on Saturday and Sunday. Admission is free. 🌿

A Mason's Charity

Brother Stephen M. Suratos

In closing a Lodge on any degree, we invoke the blessings of the Great Architect of the Universe with these words: "May we daily increase in Faith, Hope, and Charity; but more especially in that Charity which is the bond of peace and the perfection of every virtue."

It is also explained in the Entered Apprentice's lecture that we claim the vast dimensions of the earth to represent the universal nature of Freemasonry and its relationship to the unrestrained nature of a Mason's charity. We also learn that the greatest round in Jacob's theological ladder is charity for it "extends beyond the grave throughout the boundless realms of eternity."

But, what is charity? The dictionary defines charity as:

1. Benevolent goodwill toward or love of humanity;
2. Generosity and helpfulness especially toward the needy or suffering, for example:
3. Aid given to those in need;
4. An institution engaged in relief of the poor;
5. Public provision for the relief of the needy;
6. A gift for public benevolent purposes; for example:
7. An institution (such as a hospital) founded by such a gift;
8. Lenient judgment of others;

A very common concept of charity is giving time, money, or property. However, a deeper and more significant meaning of charity is defined as being (the first and fourth items above).

To have a benevolent goodwill toward or love of humanity, and to have a lenient judgment of others.

Thus, charity doesn't only mean or focus on donating money or services but having a pure and charitable heart. We should wish for, and be willing to encourage, the best in our Brethren and disregard our faults, and their irregular passions. We should always be sincere in exercising the tenets of our profession, that of Brotherly Love, Relief and Truth.

The two doctrines of Brotherly Love and Relief can be construed as outward expressions of Charity, for "we are taught to regard the whole human species as one common family... to aid, support, and protect each other," and "to



relieve the distressed, to sympathize with their misfortunes, to compassionate their miseries, and restore peace to their troubled minds" which is "the grand aim we have in view."

The following is a beautiful story depicting charity extending beyond the grave and also reinforces our charge not to sit idly by while our fellow man is in need. Some of you may already know about this story, but it is worthwhile hearing again.

In a small town in mid-19th-century America, a young man said to his wife, "Mary, you have a shawl you never use. May I have it?"

She was puzzled for a few moments, but got the shawl. He thanked her and left the house. She was suspicious, because several evenings during the past few months he had left after dinner without any explanation. He was never gone long, and when he returned he seemed to have an inner peace about him. He said nothing, and neither did she.

About a week later, Mary was shopping in the village when she saw her shawl again. She was shocked. It was on the shoulders of a beautiful young lady. Angrily, Mary followed the girl to a shabby shack. Mary knocked on the door. The girl opened it and smiled when she saw the visitor. She held the door open, and Mary stomped in.

As Mary looked around, she saw an elderly lady propped up on a cot. The lady smiled and said: "How nice of you to visit us." Mary was stunned. She did not really know what to say. The girl asked if she could fix her a cup of tea. Mary nodded, and the girl turned to put a kettle on the stove. While the water was heating, Mary said, "I do not know exactly what to say, so I will tell you the truth. I saw my shawl on your daughter, and I was furious. Last week, my husband asked me for it but didn't tell me why. I still don't understand how you have it."

The mother said, "We have no idea who left it. We have no idea who has been doing some nice things for us for the past several months. Perhaps now we can solve the mystery."

"It started soon after my husband died. We had no money, and I am unable to work.

Continued on page 15.

A Mason's Charity continued

Continued from page 14.

And Nancy couldn't find a job. We were desperate. We had no food and no fuel."

"Then one morning when Nancy opened the door, she found several packages of food, clothing, and coal on the doorstep. You have no idea what that meant to us. A short time later, along with more packages, Nancy found a note telling her to see Mr. Tompkins, the lawyer, if she would like a job. She did and Mr. Tompkins hired her. He also sent a doctor to see me, who has been coming regularly ever since, and he won't take any money. And we still find packages, but have no idea where they come from."

They drank their tea and chatted pleasantly for some time. The mysterious packages were mentioned from time to time.

Suddenly, Mary asked, "Was your husband a Mason?"

"Yes, he was," said the lady. "He loved his Lodge. I don't think he ever missed a meeting."

A short time later Mary left, promising to visit often. After dinner that evening, Mary worked on a quilt she was making while her husband read.

She looked up from her work and said, "I think I learned the great secret of Masonry today." Her husband looked at her with alarm and asked, "And what is it?" Mary answered, "To do good and not say anything about it."

Now, as I said, this is a beautiful story, but our job as Masons is to make it more than that.

It should inspire our lives and our actions. It should encourage us to do a little more than we would otherwise do and to be a little better than we otherwise would be.

Of course, we cannot meet every need or help everyone all the time. We also know that

our charity should not cause material injury to ourselves or our families, but there is so much more we can do that we don't.

Sometimes all that is needed by someone who is sad, or lonely, or in distress is a kind word or gesture, a smile or handshake; a pat on the back or a hug. We know these little things can mean so much, so what stops us from sending that card, or making that call that we were thinking about? What stops us from making that visit or doing that favor that we could so easily do? Are we too tired, too distracted, or too engaged in our own enjoyments?

We are human and none of us is perfect, but our Masonic philosophy, the teachings of our ritual, and our Masonic obligations are there to help us when we find ourselves being morally lazy or selfish. That is why we say: "forget not the duties." 🕯



www.masoniclist.org



Grand Lodge of Virginia



Anna Babyak
George Mason University



Levi R. Bane
James Madison University



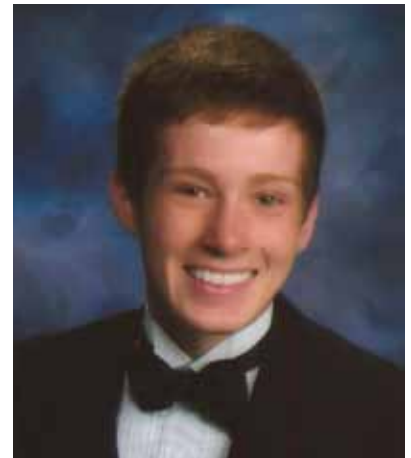
Sandy Chang
UVA



Lindsay Gerhardt
Virginia Tech



Susan Givens
New River Community College



David A. Martin, Jr.
VCU



Chelsea Matthews
UVA

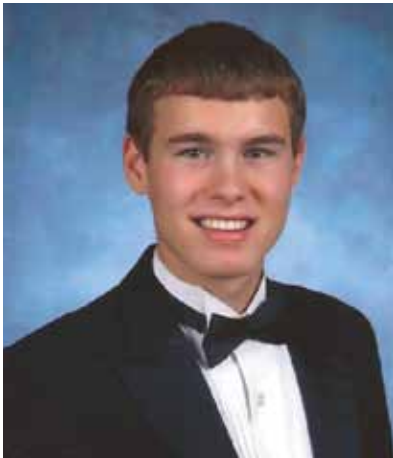


Austin M. McDonald
John Tyler Community College



Jacob Miller
College of William and Mary

2014 Scholarship Recipients



Jacob A Mitchell
Yale University



Natalie G. Nicholson
UVA



Christopher D. Perrault
Virginia Tech



Christina D. Poole
Radford University



Laura Sowder
James Madison University



Courtney Taylor
Randolph Macon College



Lisa Trinh
UVA



Christine Ward
University of South Carolina



Zachary D. Zumbo
Massachusetts Institute of Technology



Ask Hiram

On page 13 of the Summer Herald, you mention *cowan* and *cowans*. What is a *cowan*? I could not find it in the dictionary. [Editor's note: the item refers to a play on words concerning the last name of some of the Lodges members.]

ANSWER: *Cowan* is Scottish in origin, indicating an individual (*cowan*) or individuals (*cowans*) claiming and working as a skilled craftsman, but lacking the skill to perform the task as a journeyman (fellow craft) or master (master craftsman). A skilled craftsman (regular Mason) would be able to spot them by their choice of materials, layout, preparations, design, etc. An example is stacking blocks without overlapping the joints. As a term, Randle Cotgrave first documents *cowan* in English in *A Dictionarie of the French and English tongues* (1611). Within Masonry, *cowan* can be defined as an ignorant practitioner, which are not to be talked to about the Craft, lest they become able to pass themselves off as regular Masons, thereby injuring the reputation of the Craft at large.

Is it permissible for a Brother to teach a candidate the catechism over the telephone?

ANSWER: From the very first ceremony of initiation Masons take an oath never to divulge the secrets of Masonry, whether verbally to a non-Mason or "recording" them in any form, written or otherwise. Teaching the catechisms is done in private, out of earshot of non-Masons and the taking of notes is prohibited.

Considering the above question, we paraphrase the good Brother's inquiry to be "Does the telephone medium offer sufficient privacy to exclude *cowans* and eavesdroppers from learning the secrets being taught." Given that today's telephone technology is predominantly digital, and given stories emerging in recent years on the snooping done by government agencies and the seemingly easy collecting of private data and conversations, can any

Brother say with confidence that "My telephone conversation is indeed private"?

Hiram's sincere recommendation to the Brethren is to keep all teachings of the catechism between two individuals, face to face, in complete privacy out of earshot of *cowans* and eavesdroppers.

It has come to my attention that contrary opinions exist as to the wearing of name badges during Masonic Rites, either Evening Memorial Services or around the Bier. Both sides have compelling arguments.

ANSWER: Name badges should not be worn at either Memorial Services or around the Bier. Accepted regalia for Virginia Masons for funerals is much the same as that of a Lodge stated meeting: coats/suits, ties, aprons, jewels for the officers, and gloves. Sadly, stated regalia

no longer requires gloves be worn, as does the funeral service.

To quote Most Worshipful Wayne S. Flora, "the Masonic funeral is fundamentally, for the living, as the beginning of the service states, The offices paid to the dead are useful lessons for the living. Freemasonry teaches the Brotherhood of Man under the Fatherhood of God. Our participation in a Masonic funeral is an expression of our fraternal affection to the deceased Brother and his family. It is the final tribute we pay to a deceased Brother, and to thank the Brother's family for allowing him to share his time on Earth with our Fraternity. If he was a member of your Lodge, he deserves your attendance at his funeral service and having been entitled to all the rights and benefits of a Freemason, he also deserves a well-attended Masonic funeral service." 🕯

Like Answers Returned

by Sam Welty



1717 A.D. The new United Grand Lodge of England sought to consolidate the varied Masonic rituals. Thus the fabled Masonic Pogo-Stick vanished into myth and legend.

A True Beacon of Light

From when the George Washington Masonic Memorial was first called to Labor in 1910 and formally organized on Washington's 178th birthday, it has stood as a Beacon of Light across this country. It continues to "inspire humanity through education, to emulate, and promote the virtues, character, and to install a vision of George Washington the man, the Mason, and the father of our country." Virginia consistently leads the effort to keep our Memorial on a solid financial footing. A complete listing of contributors for 2012-2013 can be obtained by contacting Shawn Eger, Director of Communications, at the Memorial. The list is too extensive to publish in this article.

On July 9, 1799, George Washington signed his last will and testament. It was a unique document in which he noted that he had, "occupied many of my leisure hours to digest it...into the present form...having endeavored to be plain and explicit in all the devices." He had crafted some fifteen pages which provided for his legacy to his family, his heartfelt gifts to his friends, the care and education of wards in his charge, the pres-



From when the George Washington Masonic Memorial was first called to labor in 1910 and formally organized on Washington's 178th birthday, it has stood as a Beacon of Light across this country.

ervation of relics of the Revolutionary War, and the founding and funding of educational institutions. President Washington described his final desires with such profound directness and such sincere eloquence, that several patriotic organizations have since published and distributed pamphlets containing transcripts of the document, that others might benefit from knowledge of its contents.

For those who wish to follow Washington's example and leave a modern day legacy of their own, the Memorial has established the Perpetual Memorial Program. Members can provide a bequest to the Memorial in their last will and testament, revocable living trust, or other trust documents. This will enable

the Memorial to continue its work in perpetuity. Members will receive a certificate of participation, lapel pin, and honors at future Memorial events. Those interested can direct their questions to Shawn Segar, Director of Communications by email at Segar@gwmemorial.org, or dial (703)-400-4950.

A very wise man once said "To be a Virginian by Birth, Marriage, Adoption or even on ones Mother's side, is an introduction to any State in the Union, a Passport to any Foreign Country and a Benediction from Above." Due to the fact that the Memorial sits on Virginia soil, it holds a very special place in our hearts as Freemasons. It should also hold special significance to all who call themselves Virginians. 🇺🇸

Reid James Simmons Academy of Masonic Leadership 2014



News concerning the transition from Fork Union to Waynesboro is all good. The accommodations were great. The location was easily accessed from any point in Virginia without any secondary roads to travel. There was excellent coffee in the mornings and easy walking access to restaurants. Best of all, the school was held in a single temperature controlled building.

Brethren milled about, enjoying the pleasant atmosphere inside as well as outside. Individual classrooms were located on the first, second, and third floors. The Royal Arch met in a fairly large classroom, separate from the Symbolic Lodge classroom. Members of the Grand Lodge Committee on Work circulated among the ritual demonstrations, going from one classroom to another, insuring all wording was accurate.

The education segment convened in an oversized conference room with comfortable seating and surroundings.

We welcomed a member of the Virginia Masonic Herald Board in each segment, and took candid shots when ritual was not being practiced. Many Brethren were learning their respective objectives in each class.

It appears that moving the school from Fork Union, including scheduling a weekend, was a great choice, and enhanced attendance. In fact, attendance was a record high this year. Average attendance has been around two hundred and twelve. The highest was two hundred and twenty-eight until this year's record gathering of about two hundred and fifty. Masonic supplies sales broke all previous records as well.

If you missed this RJSAML, make plans now for 2015 (July 30-August 2, 2015) and 2016 (July 29-August 1, 2016). It will be at the same location, Best Western Waynesboro Inn and Suites Conference Center. 🏛️



MM³



L-R: Brother Matthew W. Trent, Brother Eric D. Cook, and Brother Neal H. Trent, the three youngest Master Masons in Abingdon Lodge No. 48, at their graduation from Abingdon High School.

They have been close friends since grade school. They are very active in Lodge activities and travel to other Lodges in the area regularly. Brother Cook has attained the rare distinction of successfully examining himself in all three catechisms. He is currently learning the chairs, the Entered Apprentice lecture, and is teaching the Entered Apprentice catechism to four Brothers. These young men are the pride of Abingdon Lodge and their generation is the hope of the Fraternity. 🏛️

60-Year Veteran Brother Henry L. Mason



At Rocky Mount Lodge No. 201 Worshipful Bill B. Mason presented his father and Masonic Brother, Henry L. Mason, the 60-Year Masonic Veteran Pin. Brother Henry L. Mason has the privilege to share his Masonic Brotherhood with his son and three grandsons, who are all Fraternal Masons and Masons by name. 🏛️

L-R: Brother Mathew B. Mason, Brother Henry L. Mason, Jr., and Worshipful Bill B. Mason.

Do You Have a Masonic Elevator Speech Ready?

An elevator speech is one that you can deliver to one or more persons while taking a brief elevator ride. It may be 30 seconds, or 1 minute long. It must summarize and provide an important message in a minimum of words.

For example, you step onto the elevator with a business associate, who says, “What is that lapel pin you have on?” By the time you reach his or her destination on the 3rd floor, you should be able to say it is a Masonic pin, and state a few positive things about your membership or about the organization.

How many times has an opportunity similar to that happened to you, but you quickly answered and hoped the other person would change the subject?

How often, when you thought about the opportunity later, did you wish you would have been ready to produce a short, intelligent response?

The time to prepare your “elevator speech” and explain Freemasonry and what it means to you is now, before that chance arises.

The opportunity may come on the street corner. It may occur as you are departing from church. It could materialize in a fast-food line

as you are waiting to order.

Some Masons believe the lack of having such an “elevator speech” is why membership is not advancing as it should. Too often, Masons are reluctant to speak up about their Masonic membership. Too often, they are not prepared to say something positive, and so don’t say anything. Too often, they just feel unqualified to be that needed “public relations” representative for our Fraternity.

In the Indiana Freemason magazine in 2013, George Burkley, a Past Master of Tyrian Lodge No. 12 in Goshen, IN, presented his views on the need for an “elevator speech.” If someone said to Brother Burkley, as they were entering an elevator, “I hear you are a Mason. What’s that all about?” here is what he might say:

- Freemasonry is the world’s oldest and largest fraternal organization for men over the age of 18. We are dedicated to serving our members and their families through building relationships, social networking, and activities with our members and in the community.

- Freemasonry is not a religion, but it is an organization where every member must profess a belief in God.

- Freemasonry is not a charity, but it is an organization that sponsors numerous charities, for example (and here he names charity endeavors that his Lodge, Grand Lodge, or one of his appendant bodies in Freemasonry supports).

- And finally, Freemasonry is not a volunteer organization, but it is an organization where its members voluntarily bind themselves together to make themselves, and their community, a better place. Personally, my closest friends outside my family are members of the Masonic Fraternity. 🏛️

Reprinted courtesy of the MIC, Focus, June 2014.

Bring a Friend – Update

Right Worshipful William E. “Bill” Hershey, Jr.
Committee on Membership Chairman

When he assumed office, Most Worshipful Wayne S. Flora, our Grand Master, issued Executive Order No. 3, directing Lodges to conduct or participate in a Bring-a-Friend events prior to September 1, 2014. This Executive Order followed earlier Orders directing Lodges to participate in Bring-a-Friend workshops and Bring-a-Friend events. Also, in his Official Visits to the Districts, Most Worshipful Flora encouraged Lodges to cultivate a positive image and involvement in the community as a precursor to non-Masons becoming aware of Lodge activities and thus promote community interest in the Fraternity.

The Grand Master and the Grand Lodge Officers are always interested in hearing from the Brethren with regard to the effectiveness of actions they may take and programs the Grand Lodge promotes. To measure the acceptance of Bring-a-Friend promotions and to obtain information relative to community involvement on the part of Lodges, the Grand Master authorized a survey seeking feedback from Lodges concerning their opinion of the Bring-a-Friend Program and their success with community involvement efforts. Responses to

the survey not only indicated acceptance of the Program, but also provided testimony to the effectiveness of the Program in a number of Lodges.

Over the course of this year, I have received e-mails and had numerous conversations with Brethren attesting to successful Bring-a-Friend events. One Brother related to me that the current Lodge Master and last year’s Master were both Brethren who came to be Masons as a result of Bring-a-Friend events. There have also been other noteworthy reports of Lodge successes with relation to community involvement and Bring-a-Friend events.

The success stories vary. One Lodge reported sponsoring a father and son Bring-a-Friend breakfast, while yet another reported sponsoring and participating in a Community Alzheimer’s Walk. One Lodge reported the very successful continuation of the presentation of the Community Builders Award. This particular Lodge has hosted a Community Builders Award to promote community awareness and has had success in getting coverage of the event in both the local newspapers and a spot on the evening news on the local television

station. This Lodge has experienced a positive growth in membership as a result of hosting these events.

Another Lodge recently reported hosting a picnic that boasted attendance by fifty-five Brethren along with family members and a number of non-Masonic guests. Lastly, let me tell you about a district that has grown the idea of a district Bring-a-Friend picnic into an annual District Event. Over the years, the idea has steadily grown and now includes District-wide participation by the Lodges. While it is a District Event, the individual Lodges have assumed responsibility for various aspects of the event, truly making for an example of Masons working together. Over the years, the district has sponsored blood drives in conjunction with the picnic, and this year will include a Child Identification Program.


Clearly, Bring-a-Friend events and community involvement on the part of the Lodge can and will produce positive results. Contact me at wehershey@comcast.net, and my phone numbers are 540-412-5054 (H) or 540-270-9665 (C). I look forward to hearing from you. 🙏

Brother

In the silence of the heart
Duels the seed of wisdom
Culture it through kindness
Realize it in love

There is no higher title than Brother and I am proud to be your Brother

Don Saint



Masonic Estate Jewelry
Especially for you
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60-Year Mason Right Worshipful Harold G. McFall



L-R: Right Worshipful Paul E. Cook and
Right Worshipful Harold G. McFall

Right Worshipful Paul E. “Slick” Cook presents Right Worshipful Harold George “Gob” McFall with the 60-Year Certificate and pin for Richlands Lodge No. 318. Right Worshipful McFall has held all offices except Treasurer along with having been D.I.W. and D.E.O. for the Masonic District 45. 🇺🇸



*Freemasonry –
A Beacon of Light*

Fraternal Secrets

James K. Remick. M.P.S.

Newly enrolled members within the Masonic Brotherhood who have had little or no information on the subject, are momentarily disturbed when they discover that there is offered to unwary buyers publications purporting to set forth the secrets of Masonry.

This is not a new thing, and each generation seems to supply certain odd mentalities, who either from the incentive to be vicious or having a monetary motive have offered the public such a poor exhibition of literature that it would seem incredible a reputable publisher or dealer would find the time or space for it. The naturally resentful Brother need have little concern. Purveyors of so-called secrets are as far from having entered the inner sanctum as they are from being commercially dignified. It is reasonable to understand that should all of Masonry be concealed under secret ritual no light could ever shine to beckon into the fold those who may have aspired to the honor. Masonry has nothing to hide or to secret. To the contrary, it expounds the doctrine that has helped lead mankind from the unthinking clod to his present attainments. In that journey lies the secrets that sordid gold-gathering would befool.

Masonic enlightenment is an individual attainment, and the door is closed upon the real secrets until opened from within. The ritual of the Craft relies on symbolism, and the real secrets are heard only by a diligent Brother and never peddled by profanes.

It is perhaps appropriate to term the inner mysteries recondite rather than secret. So what could a purveyor of clandestine compilations know of the silver cord or of the golden bowl? The ladder of Jacob and its place in human history and effort is beyond the ken of a literary

bootlegger. It requires the talents of an honest man to uncover and apply the real secrets of Masonry. Such a man has neither idle time nor the incentive to besmirch his honor with a tawdry offering that could interest only the morbid. The secret of the Inner Chamber is for those alone who are worthy and have attained the high honor and the right to abide therein. The “open sesame” is the recondite property of the individual and is never purchased in the market, nor is there a short path to the door thereof.

To discover the secret of the All-Seeing Eye entails the labor of ages. To fathom the reason for the Masonic apron is to acquire knowledge once known by the Priest Kings of millennia past. To understand and appreciate the significance of the sweet incense from the Masonic censer is to be in fraternal communion with the Masters who long since have passed away.

And yet the soul in darkness labors in the delusion that the secrets of Freemasonry can be had for money. They have never been sold. They cannot be bought in the market. They are acquired through sacrifice and dedication.

Ten Commandments have been vouchsafed for our guidance, to which we may add the eleventh that traffickers in worthless printing may well observe. Most applicable is the latter-day admonition, “Mind your own business.”

Be not disturbed. Neither Masonry nor its principles have ever been bought or sold. 🇺🇸

Reprinted courtesy of The Philalethes Society

For the Good of the Order

Is it conceivable that new operative stone masons were simply exposed to the mysteries of the guilds, provided a password and grip, then sent off to hue, cut, carve, etch, and set stone on their own? That is no more conceivable than a master operative stonemason being asked to build a cathedral only by telling him the basic theories of how to assemble a dry stone wall.

John Bizzack,
For the Good of the Order.

This may well come to be regarded as one of the most logical, well-reasoned, and calm analyses of methods to “fix” the Craft on the market today. Brother Bizzack refrains gallantly, most of the time, from exposing his own views and emotions and instead relies on empirical evidence, solid history, and fraternal respect for his Brethren who disagree among themselves and with whom he takes issue.

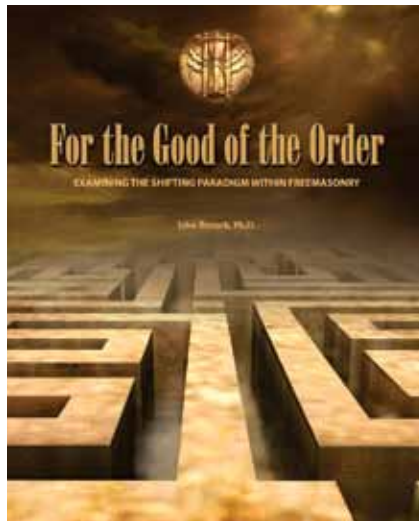
As American Freemasonry flounders in a cauldron of declining membership, Reformation, Strict Observance, Renaissance and other nostalgic movements, Brother Bizzack coolly surveys the realities facing contemporary Freemasonry.

Bizzick severely criticizes those who, panicked by declining membership, resort to gimmickry, salesmanship, printed ritual, and solicitation to raise Masonic numbers, thus “curing” both the numbers of members and raising Lodge and Grand Lodge receipts.

But Bizzack asks whether we as a Fraternity seek to make more members or to make more Masons.

Most shockingly, he answers that the average term of individual membership has declined from about twenty years fifty years ago to less than four today, thus nailing his thesis that we are making very few Masons indeed.

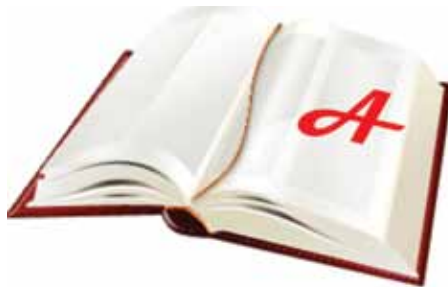
Bizzick painstakingly reviews the numbers, examines different attempts to “restore”



For the Good of the Order: Examining the Shifting Paradigm Within Freemasonry

By Brother John Bizzack, Ph.D
Autumn House, 2013, \$18.54 at
Amazon.com

Review by Right Worshipful William A. Parks, Jr.



*Within these
[Internet blogs and forums]
we see a growing number of Masons
who believe a renaissance is
necessary, and it is talked about
somewhere every day.*

the Craft, and finds many of them having a neutral impact.

Take, for example, One-Day Classes (ODCs) which can produce spectacular increases in Grand Lodge membership in a single day. This author examines what little empirical evidence does exist and finds that ODCs produce members whose longevity in the Craft, level of activity, willingness to memorize and perform Ritual differ only slightly from those who take the ritual and catechism route. Why?

Because Ritual itself, while unique and indispensable to Freemasonry as an initiatic fraternity, provides little or no education into the mysteries, obligations, protocols, history and practices of the Ancient and Honorable Order of Freemasons.

While examining others’ suggestions for stimulating revival of the Craft, Brother Bizzack emphasizes that Masonry involves a lifetime of education beyond participation in the Ritual.

He also examines just what “Traditional” Masonry means. After all, the Brethren at one time conducted business in the First Degree. When there were only two Degrees, they were conferred on the same day. All three Degrees may have been conferred in one day following adoption of the Master Mason’s Degree.

Yet the Brethren, who were initiated, passed, raised and even married in one day before shipping out to make the world safe for democracy stuck with the Craft for decades.

Nor were catechisms originally created to be memorized. Early catechisms contained no obligations and appear to have been intended as educational tools to be read in Lodge.

Finally, horror of horrors, according to Rex Hutchens, “Early Masonry acquired candidates by solicitation.”

Accordingly, Bizzack recommends a civil

Continued on page 25.

For the Good of the Order

Continued from page 24.

tongue and attentive ear as well as caution when Brethren promote Traditional Observance, European Style, Strict Observance or Renaissance Lodges.

While Bizzack lets the reader come to his own conclusions, his references to ancient traditions conjures up Lodges that met on the First Degree, required no rote memorization, allowed solicitation of members, and made no mention of Obligations in the catechisms.

Nevertheless, despite such quirks in early American Freemasonry, Bizzack does foresee Traditional Observance having profound influence on the future of the Craft. Excellent ritual, respectful dress, and fine dining can certainly help Lodges to grow.

But there remains more to the substance of Freemasonry than Ritual alone. Bizzack even quotes from a 2010 speech by Worshipful Paul Claus, P.M. of Mt. Vernon Lodge of Iowa:

“Here’s a heresy for you: Masonry is not ritual, nor ritual Masonry! Sure, our ritual is precious. Sure our ritual is a supremely important teaching tool. Sure, it’s beautiful, and profound, and meaningful, and all of that. But it is not Masonry! Not Craft Masonry, not Scottish Rite Masonry, not Shrine Masonry, not Eastern Star Masonry, and not DeMolay, Rainbow, or Job’s Daughters, or Amaranth Masonry. Not Masonry of any sort. But, you protest, memorizing our ritual teaches us about Masonry. Maybe it does and maybe it doesn’t. What it teaches us for certain is that those people who can memorize ritual can, in fact, memorize ritual.”

Bizzack also repeats Albert G. Mackey’s riff on “Reading Masons and Masons who do not read:”

“I suppose there are men of any other class who are chargeable with ignorance of their own profession. There is not a watch-

maker who does not know something about the elements of horology, nor is there a blacksmith who is altogether unacquainted with the properties of red-hot iron. Ascending to the higher walks of science, we would be much astonished to meet with a lawyer, who was ignorant of the elements of jurisprudence, or a physician who had never read a treatise on pathology, or a clergyman who knew nothing whatever of theology. Nevertheless, nothing is more common than to encounter Freemasons who are in utter darkness as to everything that relates to Freemasonry. They are ignorant of its history; they know not whether it is a mushroom production of today, or whether it goes back to remote ages for its origin. They have no concept of the esoteric meaning of its symbols or its ceremonies, and are hardly at home in its modes of recognition.”

The reader should find little comfort that Mackey published those statements in 1875. Yet, at times, Bizzack treats the Craft no less gently, as when he discusses the “Masonic Renaissance:”

“Within these [Internet blogs and forums] we see a growing number of Masons who believe a renaissance is necessary, and it is talked about somewhere every day. Some of these sites and blogs read like a repository of inexpert anecdotal comments from disgruntled members, while others offer well thought out treatises on the structural mechanics and

Some of these blogs read like a repository of inexpert anecdotal comments from disgruntled members, while others offer well thought out treatises on the structural mechanics and philosophy of Freemasonry.

philosophy of Freemasonry. Others are simply brief, civil and conversational.”

But at least, after a considerable hiatus, we Brethren are talking with each other again and the topic is Freemasonry. No one knows how the current debates will finally resolve themselves, but the debates themselves generate the education, interest, and excitement that usually results from solid Socratic dialogue.

For the Good of the Order cries out for cessation of the constant moaning about declining membership and offers good, solid Masonic education as the antidote.

Oddly, Bizzack offers few and brief suggestions for the form and content of such education. Reading of course, but he offers no bibliography. Research, of course, but his own book contains no index.

One of his suggestions has started to take hold, study groups. Several Brethren meet at a Lodge or a Brother’s home quarterly or monthly and talk Masonry. Such a group has been meeting monthly since April in the Twenty-Third Masonic District, tackling such issues as why do we prohibit illegal carnal communications with relatives of our Brethren and not all women? What are the Ancient Landmarks and does the Grand Lodge of Virginia have its own list? Can every book with the square and compasses on the cover be trusted? How can we improve attendance or, more importantly, participation?

For the Good of the Order should be read by every District Educational Officer, District Instructor of Work, District Membership Chairman, Deacon, Warden, Master, and Grand Lodge Committee Member for its clear-eyed portrayal of the current state of the Craft and the various directions its future may take. And a few Most Worshipfuls might find it helpful in dealing with the current seething cauldron of doubt, despair, hope, and excitement that is contemporary Freemasonry. 🙏

50-60-70-Year Masonic Veterans

Junen 20, 2014 to September 11, 2014

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Bro. Gerald Leland Sheridan
Bro. Eugene Francis Lovitt
Bro. Vincent Fletcher Ewell, Jr.
Bro. George Edward Hockaday
Bro. Don S Kahler
Wor. Horace Luther Lipford, Jr.
Bro. Kenneth Wilson Carr, Jr.
Bro. Guy Norman Bowers
Bro. Clifford Edsel Miller
Bro. Harold Edward Whitmore
Bro. Ryland Thomas Barden
Bro. Albert Sylvester Durrer
Bro. James Dove Heath
Bro. Robert Douglas Wells
Wor. Otis Ray Funk
Bro. Raymond Gillum Clyburn
Bro. Donald Eugene Billings
Bro. Gladston Wayne Hammonds
Bro. Roger Gene Hudson
Bro. Robert Richard Baumbach
Wor. Maynard Orby Harris
Bro. Richard Douglas McAllister
Wor. Jacobus Hendrik Van der Horn
Wor. Oliver Owen Hollie
Wor. Richard Godfrey Berger
Bro. Roy Norman Winkler
Bro. Thomas Ray Giles
Bro. Clarence Robert Craig, Jr.
Bro. Riley Hamilton Tilley
Bro. Paul Vernon Kennedy
Bro. Walter John Podruchny, Sr.
Bro. James J. Moore, Jr.
Bro. Jesse Steve Thomas, Sr.
Wor. W. M. Durrer
Bro. Larry Wayne Ambrose
Bro. James Thomas Smith
Bro. Charles Ernest Amos
Wor. Zeb Bowman Barfield
Wor. William Wilson Wells
Wor. Harry Lee Patton
Bro. George Ernest Girouard
Bro. William Robert Keating
Bro. David Lester Hahn
Bro. Archie Richard Nobles
Bro. Robert Teed Hester
R. W. Samuel Gene Hughes
Bro. Woodrow Marshall Pierce
Bro. Walter Herbert Taylor
Bro. Donald Walter Wiethuechter
Bro. Carl Ray Beard
Wor. John Edward Mattox
Wor. Richard James Grier
Bro. Richardson Bright Cartwright
Bro. Eugene Ray Hackworth
Bro. George Wesley Tetter
Wor. Winston Delono Kiser
Bro. Ronald Edward Wentz
Bro. Carl G. Jackson
Bro. Hershel Blair Reynolds
Wor. Randolph Thompson Hutchens
R. W. Kenneth Overbey Shelton, Sr.
Bro. Hammond Maurice Geyer

Lodge

Atlantic Lodge No. 2
Atlantic Lodge No. 2
Atlantic Lodge No. 2
St. Tammany Lodge No. 5
Williamsburg Lodge No. 6
Williamsburg Lodge No. 6
Richmond Lodge No. 10
Metropolitan Lodge No. 11
York Lodge No. 12
Manchester Lodge No. 14
Manchester Lodge No. 14
Manchester Lodge No. 14
Alexandria-Washington Lodge No. 22
Rockingham Union Lodge No. 27
Millboro Lodge No. 28
Isaacs Lodge No. 29
Elizabeth Lodge No. 34
Catlett Lodge No. 35
Catlett Lodge No. 35
Marshall Lodge No. 39
Abingdon Lodge No. 48
Piedmont-Stella Lodge No. 50
Elmer Timberman Lodge No. 54
Widow's Sons' Lodge No. 60
Mackey Lodge No. 69
Mackey Lodge No. 69
Arlington Centennial-Glebe Lodge No. 81
Fleetwood Harmony Lodge No. 92
Fleetwood Harmony Lodge No. 92
Chester Lodge No. 94
Coeburn Lodge No. 97
Portsmouth Lodge No. 100
Capeville Lodge No. 107
Heathsville Lodge No. 109
Barboursville Lodge No. 112
Norview Lodge No. 113
Norview Lodge No. 113
Taylor Lodge No. 117
Temperanceville Lodge No. 121
Roman Eagle Lodge No. 122
Independence Lodge No. 129
Hunter's Lodge No. 156
Berkley Lodge No. 167
Lake Drummond Lodge No. 178
Kempsville Lodge No. 196
Monitor Lodge No. 197
Colonial Beach Lodge No. 199
Yorktown Lodge No. 205
Bland Lodge No. 206
Mount Vernon Lodge No. 219
Mount Vernon Lodge No. 219
Harman Lodge No. 222
West Point Lodge No. 238
West Point Lodge No. 238
Bedford Lodge No. 244
Lebanon Lodge No. 251
Lebanon Lodge No. 251
Lebanon Lodge No. 251
Pruner Lodge No. 254
Anderson Lodge No. 258
Mountain Home Lodge No. 263
Herndon Lodge No. 264
Herndon Lodge No. 264

Bro. Robert W. Anderson
Bro. Randolph Edwin Malbon
Bro. Herbert Lemuel Myers, Sr.
Wor. Gordon Berkley Clements
Wor. Jacob Taylor Newman
Bro. Felix Pages
Bro. Clyde O. Childress, Jr.
Bro. Bruce Helander Armstrong
Bro. Kenneth Dean Smith
Bro. John Roger Tinsley
Wor. Terry Dennis Loeschen
Bro. Herman Lanier Allen

Cochran Lodge No. 271
Virginia Beach Lodge No. 274
Churchland Lodge No. 276
Alberene Lodge No. 277
Cumberland Lodge No. 283
Ashburn-Sterling Lodge No. 288
Powhatan Lodge No. 295
Monroe Lodge No. 301
Richlands Lodge No. 318
Warwick Lodge No. 336
Catawba Lodge No. 342
Thomas N. Davis Lodge No. 351

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Wor. Cabell Bryant Clarke
Bro. Marvin Leonard Myrtle
Bro. Kenneth Benjamin Boykin
Bro. Roland Earl Scott
Bro. Paul Wesley Taylor
Bro. Virgil A. Motley
Bro. James Lawrence Butler
Wor. James Warren Smith
R. W. Frederick Cherrington Vaughan, Sr.
Wor. Edward Paulus Harrow, Sr.
Wor. Oral Lee Hash
Bro. James Alexander Oliver, Jr.
Bro. Charles Bellford Shaeff, Jr.
Bro. Welland Thomas Shoop
Bro. Robert Conway Kerr
Bro. Ned Gerald Kirby
Bro. Edward Bennett Clore, Jr.
Bro. Harry Lee Brown, Jr.
Bro. Mayette Ernest Hoffman, Jr.
Bro. Frederick Lloyd Stanley
Bro. Jerry Hansley, Jr.
Wor. John Doyle Pauley
Bro. Luther Gresham Hutchings, Jr.
R. W. Charles Francis Linamen
Bro. Claude V. Burke
Bro. William Paul Grigsby
Bro. Ronald Elwood O'Brien
Wor. Howard Judd Slachter
R. W. George Frederick Schreiber
Bro. William Howard Callaway
Bro. Glenn Huggins Wright
Wor. William Ray Kidd
Wor. Arthur L. Lane, Jr.
R. W. Harold George McFall
R. W. Paul Ellis Cook
Bro. William Henry Gibson
Wor. Theodore Barker
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Richmond Lodge No. 10
Staunton Lodge No. 13
Manchester Lodge No. 14
Manchester Lodge No. 14
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Abingdon Lodge No. 48
Kemper-Macon Ware Lodge No. 64
Kemper-Macon Ware Lodge No. 64
Mountain City Lodge No. 67
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Arlington Centennial-Glebe Lodge No. 81
Arlington Centennial-Glebe Lodge No. 81
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Norview Lodge No. 113
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Linn Banks Lodge No. 126
Linn Banks Lodge No. 126
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Hunter's Lodge No. 156
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Owens Lodge No. 164
Ashland Lodge No. 168
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Waddell Lodge No. 228
Ivanhoe Lodge No. 235
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Alberene Lodge No. 277
Alberene Lodge No. 277
Richlands Lodge No. 318
Richlands Lodge No. 318
Babcock Lodge No. 322
Dryden Lodge No. 326
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Smile on the Masonic Home of Virginia



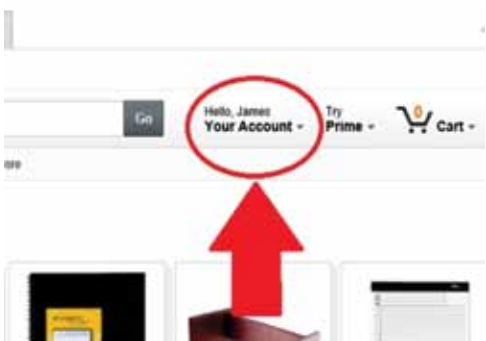
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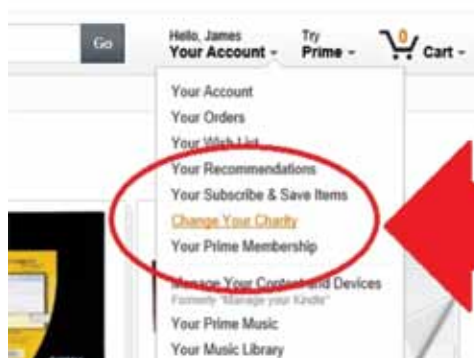
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5—Select “Change Your Charity” from the drop-down window.



6—Type in the blank, **Masonic Home of Virginia** as illustrated.



7—Click the “Search” button.



8—Make sure you choose **Masonic Home of Virginia** by clicking the correct “Select” button.



9—Verify your choice by looking at the “Supporting” field near the top left of the page.

For more detailed information on how this program benefits the Masonic Home of Virginia read Brother Sean Watterson’s article on page 28, smile.amazon.com.

10—Remember! You must always log in to <https://smile.amazon.com> in order for the MAHOVA charity to receive funds.

Lapel Pins – How they relate to Bricks, Pavers and Rays

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

Almost every Mason has one... a nightstand drawer, box, coffee cup or some container filled with Masonic lapel pins. I personally have two or three “stashies,” (but that is one of those “Masonic secrets” we don’t tell our wives). Masons “collect” lapel pins from Grand Masters, special events, various Masonic organizations and many other sources.

The intent of the lapel pin, of course, is to serve as a “message board” by announcing something that the wearer of the lapel pin deems important. Big ones, small ones, ugly ones, not-so-ugly ones, some have jewels, some are fancy, some are plain. All the lapel pins do have the common trait of COMMUNICATION. They are intended to express a message. The pin may show a Masonic rank or office, it may distinguish the wearer as a member of a “special” Masonic group.

So how do those little symbols of communication on our lapels (or in the nightstand drawer) relate to bricks, pavers and rays and oh by the way, does ANY of this relate to the Masonic Home?

Sure! As it completes its 125th year of operations, the Home exists today in its present form solely because of the generosity of Masons. Since 1977, every Virginia Mason has contributed three dollars from his annual dues to support the Home. Additionally, thousands of gifts, in varying dollar amounts are received each year from the Masons of Virginia.

The Masonic Home uses several objects to “communicate” the recognition of some of those gifts. Any person walking around the Masonic Home can see our “collection” of donor recognition pieces. Each piece in the “collection” sends the message that someone cared, cared enough to donate.

For a gift of \$50, a donor can have his name or the name of a loved one, or dear Masonic Brother, Masonic Widow or his Lodge engraved on a brick and exhibited in the Home’s Waverly Peers Crouch Memory Garden, which honors our departed residents and friends.

For a gift of \$75, a donor can have his name or the name of a loved one, or dear Masonic Brother, Masonic Widow or his Lodge engraved on a brick and exhibited at the Home’s World War II Memorial, which honors all who fought to keep the world free.

For a gift of \$200, a donor can have his name or the name of a loved or valued friend or relative or his Lodge or district engraved on a large paver and exhibited at the Home’s Armed Services Veterans’ Memorial, which honors those who serve or have served our Country.

For a gift of \$2,500, a donor can have his name or the name of a loved one, or dear Masonic Brother, Masonic Widow or his Lodge engraved on a small plaque called a Ray (as in “ray of light”) on the Home’s Symbol of Light (no explanation needed) which honors the Home’s significant supporters.

A lapel pin can send one message about the wearer. Donating to the Masonic Home to assist hundreds of people every year is a different message. Collecting lapel pins can be fun, but donating to the Home and having the recognition of that gift in place for many years, knowing that your action can help someone else, well that is a very special experience.

Contact the Home’s Development staff or visit the website at www.mahova.org to begin your collection of bricks, pavers and rays on display at YOUR Masonic Home. 🙏

smile.amazon.com

Brother Sean W. Watterson
Development Officer

Masonic Brethren, their families, friends and businesses can now help the Masonic Home at no cost to themselves and it’s never been easier. If you shop on Amazon.com, you can direct a portion of your purchase price be sent to the Masonic Home, thanks to Amazon’s charitable program called *Amazon.Smile*. This program, Amazon takes 0.5% (one-half of one percent) of the price of any item purchased and donates that money to the shopper’s charity of choice at no additional cost.

Studies show that the average Amazon.com user spends \$500 shopping on Amazon. If the Masons in Virginia would spend the same as an average Amazon user, our participation in *Amazon.Smile* would lead to a donation of more than \$75,000 each year. A significant gift that would help support the continuing care of our Brethren, their wives, and widows.

The sign-up process for *Amazon.Smile* is very simple (see page 27).

Because donations are made by Amazon.com and not the purchaser, the Masonic Home cannot credit Lodges and Brethren individually for these gifts. Since there is no cost to the user, the IRS does not give the Amazon customer the tax deduction. The Home receives money from Amazon. In fact, we have received word that our first check is “in the mail.”

Any Virginia Mason can help the Home simply by registering for *Amazon.Smile*, and then each future purchase will help the Masonic Home. Of course, any Amazon user can join this program and help the Home. Masons can encourage their friends, family and employers to get involved as well. This does not cost the user anything. It is simply a method that Amazon uses to promote its business while giving back to the community at the same time.

Spread the word! 🙏

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 June 1, 2014 through August 31, 2014. Persons HONORED are on the left, followed by the donor's name on the right.

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 Doris Robey
 Martha Robinette
 Spencer M. Rogers
 Garland N. Rollins

Lynn O. Rothwell Franklin Lodge No. 151
 Gaither S. Rowe Warwick Lodge No. 336
 George W. Satterwhite Steve and Jeanne Faszewski
 Robert P. Seay Chester Lodge No. 94
 William F. Shutt Williamsburg Lodge No. 6
 John Skillman Taylor Lodge No. 23
 Janet D. Sparks Marjorie L. Roch
 Carol Barger
 Richard and Mary Peroe
 Sara M. Boyles
 Betty B. Bumette
 Eggleston Lodge No. 309
 Henry Clay Lodge No. 280
 Midlothian Lodge No. 211
 Mr. and Mrs. Lanning
 Army and Navy Lodge No. 306
 Stanley A. Temple Civil War Research Lodge No. 1865
 William D. Thomas Joppa Lodge No. 40
 Williamsburg Lodge No. 6
 Warren H. Tignor Civil War Research Lodge No. 1865
 Carl W. Todd Virginia May Lodge No. 38
 James C. Turk Henry Clay Lodge No. 280
 James E. Umberger Nellie Villanueva
 Romeo C. Villanueva Bayside Lodge No. 218
 George P. Wagner Wayne and Mary Ann Flora
 Jeffrey B. Spence
 Robert L. Harrison
 Mary Ann Flora
 Ralph J. Wimmer William F. Perdue
 John D. Nelson
 Helen H. Wood Stuart and Barbara Cook
 Stella Paxton
 Mr. and Mrs. Richard Peroe
 Walter L. Henry, Jr.
 Steve Bollinger, II
 Eggleston Lodge No. 309
 James A. Wood



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
OCTOBER		
10/3	Martha Mason	Glen Allen Lodge No. 131
10/3	Gladys Simmons	Faulkner Memorial Lodge No. 91
10/3	Donald Davies	Glen Allen Lodge No. 131
10/3	Luther Zirkle	Cumberland Lodge No. 283
10/10	Graham Sherrod	Northside Lodge No. 292
10/11	Robert Young	Portsmouth Lodge No. 100
10/13	Gloria Martin	Sandston Lodge No. 216
10/14	Lucy Lamp	Winchester-Hiram Lodge No. 21
10/23	Richard Andrews	Washington and Henry Lodge No. 344
10/24	Irma Tunstall	Thomas N. Davis Lodge No. 351
10/26	Ethel Hutcherson	Meridian Lodge No. 284
10/28	Gloria Hall	Woodland Heights Lodge No. 345
10/31	Irma Thornhill	Transportation Lodge No. 337

NOVEMBER		
11/3	Mildred Butler	Thomas N. Davis Lodge No. 351
11/4	Catherine Busbee	Westhampton Lodge No. 302
11/4	James Friis	Franklin Lodge No. 151
11/5	Margaret Jordan	Manchester Lodge No. 14
11/8	Thomas Spain	Southside Lodge No. 191
11/9	Betty Lide	Broadwater Lodge No. 71
11/10	Lois Roan	Woodland Heights Lodge No. 345
11/14	William Martin	Sandston Lodge No. 216
11/16	Carolyn Kaufman	Churchland Lodge No. 276
11/19	Glenn May	Varina Lodge No. 272
11/23	Martha Sugg	Sandston Lodge No. 216
11/23	Barbara Pyle	Ruth Lodge No. 89
11/24	Helene Peters	Sandston Lodge No. 216
11/24	Walter McCuiston	Thomas N. Davis Lodge No. 351

DECEMBER		
12/5	James Herring	Richmond Lodge No. 10
12/7	Joyce Beninghove	Varina Lodge No. 272
12/9	Judith Houchens	Clover Hill Lodge No. 253
12/15	Patrick Wilson	Mann Page Lodge No. 157
12/18	Edwin Ragsdale	Thomas N. Davis Lodge No. 351
12/18	Mary Lee Peroe	Northside Lodge No. 292
12/19	Luvirda Mitchell	Elbert Munsey Lodge No. 298
12/21	Lucille Corcoran	Naomi Lodge No. 87
12/25	Norma Klebert	Glen Allen Lodge No. 131
12/28	Earl Slaughter	Thomas N. Davis Lodge No. 351
12/29	Morton Conwell	Edwards Lodge No. 308

Resident Anniversaries

Date	Resident Name	Lodge Name
OCTOBER		
10/14/1951	Paul and Wanda Lucey	Ruth Lodge No 89
NOVEMBER		
11/ 4/1950	Edwin and Juanita Ragsdale	Thomas N. Davis Lodge No 351
11/12/1955	Leon and Dolores Headley	Manchester Lodge No 14
11/18/1956	James and Novella McDonough	Kemper Macon Ware Lodge No 64
DECEMBER		
12/ 3/1970	Jerry and Patricia Clark	Washington and Henry Lodge No 344
12/31/1960	Nathan and Dorothy Barrey	Treadwell Lodge No 213

Resident Deaths

Date	Resident Name	Lodge Name
JUNE		
6/ 4/2014	William Johnson	Babcock Lodge No. 322
6/18/2014	Helen Wood	Thomas N. Davis Lodge No. 351
6/23/2014	Joseph Gardner	Metropolitan Lodge No. 11
JULY		
7/11/2014	Garland Rollins	St. Tammany Lodge No. 5
7/18/2014	Janet Sparks	Babcock Lodge No. 322
AUGUST		
None		

New Residents

Date	Resident Name	Lodge Name
JUNE		
None		
JULY		
7/15	Albert Knapp	Richmond Lodge No. 10
7/15	Jean Knapp	Richmond Lodge No. 10
7/15	Nellie Marano	Metropolitan Lodge No. 11
7/16	William Holliday	Norview Lodge No. 113
7/16	Evelyn Holliday	Norview Lodge No. 113
7/21	Walter Harvie	Washington and Henry Lodge No. 344
7/22	Mills Rollings	Wakefield Lodge No. 198
7/22	Gypsy Rollings	Wakefield Lodge No. 198



Masonic Home of Virginia



Residents enjoy card games



A petting zoo comes to campus



Shriner Clowns always bring smiles



Jim Herring, Jr., son of Residents, serves as Sock-hop DJ



Residents dress up the photo of the Board's President



Residents enjoy dancing frequently at the Home



Administrator Robert Adkins with resident Carol May



Resident Sam Cason shares a moment with a therapy parrot



Resident Teddy Thornhill enjoys a taco on a recent outing



Residents lunch during an outing



Residents enjoy the "sing along"



The recent "Sock Hop" drew a lively crowd

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**Reid James Simmons Academy of Masonic Leadership,
Waynesboro, Virginia July 31 through August 2, 2014**