

The background of the cover is a close-up of an American flag, showing the stars and stripes. Overlaid on the flag are several Masonic symbols: a square and compasses in the upper center, and a gavel in the lower center. The text is rendered in a gold, serif font with a slight 3D effect.

THE VIRGINIA MASONIC HERALD

VOL. 108 NO. 2

SPRING 2015

Relief

Brotherly Love

Truth

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The Virginia Masonic Herald

2014-2015 Grand Lodge of Virginia Elected Officers

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M.:W.: Alan Wayne Adkins
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W.: Brian Roland Croteau

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

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

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

e-mail: grandsecretary@glova.org

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 SUPPLEMENT DEADLINE: APRIL 15, 2015



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



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



GARY W. TAYLOR
 Grand Junior Warden
 1950 Crockett's Cove Road
 Wytheville, VA 24382-4862
 276.228.4204
 gwtvsp@centurylink.net



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



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



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



WILLIAM EDWARD HERSHEY, JR.
 Grand Junior Deacon
 7419 Sandlewood Drive
 North Chesterfield, VA 23235
 804-562-0851
 whershey@glova.org

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

Together, We Can Make a Difference

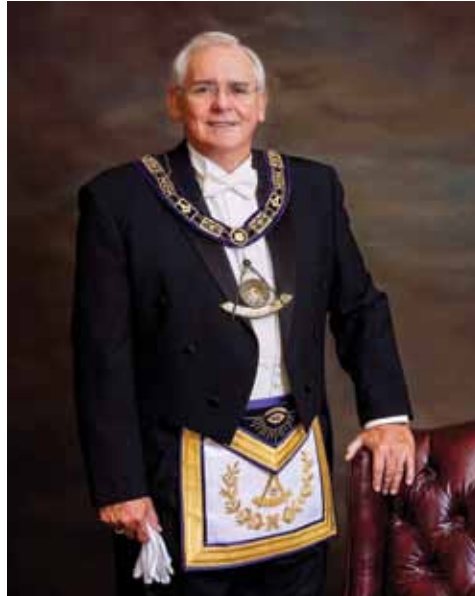
My Brethren, I thank all of you for the wonderful support you continue to give me as we strive together to give back to Freemasonry some of what it has given to us. I have said many times in my travels throughout the state, what an extreme honor it is for an “old country boy” like me to serve this wonderful Fraternity.

In each chair that I have occupied on my journey to become your Grand Master, it has become clearer to me that our three great tenets are alive and well throughout our Fraternity. I have clearly seen the strength of **Brotherly Love**, the beauty of **Relief**, and the wisdom of **Truth**.

One of my initial concerns after being installed was to bring more emphasis to the way in which we honor our American Flag. For all that it has represented to us for more than two centuries, I wanted us to return to a more respectful way of honoring it. I thank each of you for the support you are giving in presenting the Flag of our Country at the altar. The Grand Lodge Elected Officers have also expressed their appreciation, and we look forward to this method becoming the standard ritual from this time forth.

You know, brotherly love is not just a phrase that we like to use to describe some abstract ingredient of Freemasonry. It is an ongoing reality within good men doing good things. For example, I have had many positive comments about my phoning seriously ill Brethren to wish them well. Many tell me they cannot believe that the Grand Master is taking time to call them. My response is simple – it is what Masons do. We should all stay in touch with our ailing and infirmed Brethren with visits and phone calls to make sure they know we genuinely care about them and are keeping them in our prayers. Small steps can produce great results.

Another issue that is high on my to-do list, is finding a better, more accurate way to



Grand Master
M.:W.: Reese E. Carroll, Jr.

define who we are and what we do. We have let others define us for far too long, while we sit back and say nothing. The time has come for us to clearly let others know who we are and what we stand for. We must stand up for our beliefs and be proud to tell others through our actions and words who we are and what we do. Think of it in this manner, if you were on trial for being a Mason, would there be enough evidence to convict?

Together, my Brothers, we can make a difference. Throughout history, throughout the world, we have proven that. You and your Lodge form the foundation for that to happen. The Grand Lodge can only provide structure, guidance, and the tools for you to work with.

Our Lodges must seek greater visibility in our communities. We must dispel the “secret society” label that Freemasonry has been tagged with in recent years. We need to stand proudly and let others know who we truly are – the world’s oldest and most honorable Fraternity of men striving to improve

ourselves and making the world a better place for everyone.

We can do this by opening our Lodge buildings for special events, participating more in community events, partnering with other local organizations. In short, as we become more visible as to who we are, Freemasonry will become better understood and more relevant. Among these friends and neighbors in our communities will be our future Brothers in the Craft. We must show them who we are, what we do, and what we stand for. Then when we hear that knock on the door, we will know that it is from a worthy and well-qualified man seeking to share Masonic light.

Speaking of new Brothers, our One-Day Conferral will be on August 29 this year at eight locations throughout the state. Please do not wait until the last minute to get your candidates scheduled for this event. Your Secretaries and District Deputy Grand Masters have all the information you will need for this. It is my hope and desire that all Brethren who have started the process in years past, but failed to achieve their Master Mason’s Degree, will take advantage of this event, along with many new petitioners.

In recent weeks, I have had the honor and pleasure to visit Lodges throughout the state to raise new Brothers to the Degree of Master Mason. It has been very fulfilling and quite enjoyable for me. I plan to continue doing this as much as my schedule will permit.

Many of you have heard the story I have told about the train of life, where new passengers join us on the journey, and others sadly leave us as we go forward. We should be ever conscious of how precious our God-given life is, and how special our fellow passengers are to us. Please know how very thankful and proud I am that you are allowing me to be a passenger on your train of life. May God bless you and keep you. 🙏

2015 Itinerary Of Most Worshipful Reese Edward Carroll, Jr.

April

- 3 Official Visit, Masonic District 33 & 34
- 4 Official Visit, Masonic District 27
- 8 MAHOVA Board Meeting
- 9 Transportation Lodge No. 337
- 10 Division Leadership Conference, Waynesboro
- 11 Division Leadership Conference, Warrenton
Kena Shrine, Potentates' Ball
- 13 Williamsburg Lodge No. 6
- 17 Official Visit, Masonic Districts 20 & 23
- 18 MAHOVA Ambassadors Conference
Official Visit, Masonic Districts 35A & 35B
- 22 - 24 Grand Lodge of South Carolina
- 24 Official Visit, Masonic District 21
- 25 Official Visit, Masonic Districts 14A & 14B

May

- 1 - 2 Grand Commandery of Virginia, Charlottesville
- 1 - 9 British Visit, Multiple Locations
- 6 MAHOVA Board Meeting
- 8 Official Visit, Masonic District 57
- 9 Official Visit, Masonic District 1A, 1B & 54
- 15 - 17 Four Courts, Royal Order of Jesters, Norfolk
- 18 - 21 Grand Chapter of Virginia, Order of Eastern Star,
Roanoke
- 29 Official Visit, Masonic District 9
- 30 Wreath Laying, Arlington Cemetery,
Tomb of Unknown Soldier
Manasseh Lodge No. 182, Strawberry Night

June

- 3 MAHOVA Board Meeting
- 4 Andrew Jackson Lodge No. 120
- 5 Official Visit, Masonic Districts 42 & 43
- 6 DeMolay Grand Master's Class, Luray
- 7 15th Masonic District Memorial Service
- 8 Hay Market Lodge No. 313
- 11 Chester Lodge No. 94
- 12 Official Visit, Masonic District 45
- 13 Official Visit, Masonic District 40
- 20 Official Visit, Masonic Districts 41
- 26 Official Visit, Masonic Districts 47 & 49
- 27 Official Visit, Masonic Districts 22A & 22B

July

- 3 - 6 Imperial Shrine of North America, Houston, Texas
- 8 MAHOVA Board Meeting
- 9 Annual Session, Job's Daughters, Ferrum College

- 10 Official Visit, Masonic District 37 & 38
- 11 Official Visit, Masonic District 18
- 17 - 19 Northeast Conference of Grand Masters,
Manchester, New Hampshire
- 24 Official Visit, Masonic Districts 44 & 46
- 25 Annual Conclave, DeMolay,
Christopher Newport University
- 31 Reid James Simmons Academy of Masonic Leadership

August

- 1 - 2 Reid James Simmons Academy of Masonic Leadership
McAlister Lodge No. 185
- 6 James Stanley Johnson Memorial Golf Tournament
- 7 Official Visit, Masonic District 24
- 8 Official Visit, Masonic Districts 2, 3 & 4
- 11 Occoquan Lodge No. 310
- 12 MAHOVA Board Meeting
- 14 Official Visit, Masonic Districts 5 & 6
- 20 Bremond Lodge No. 241, Community Builders Award
- 21 Official Visit, Masonic District 12
- 22 - 25 Scottish Rite Biennial Session, Washington, DC
- 29 Statewide One-Day Conferral Class

September

- 3 Treadwell Lodge No. 213
- 5 Hiram Club Ball
- 9 MAHOVA Board Meeting
- 11 Official Visit, Masonic District 39
- 12 Official Visit, Masonic District 29
- 17 - 20 South Atlantic Shrine Association, Myrtle Beach
- 24 - 27 Scottish Rite Conference, Alexandria

October

- 3 Official Visit, Masonic District 16
- 9 MAHOVA Board Meeting
- 10 Family Day, Masonic Home of Virginia
- 17 Peyton Randolph Research Lodge No. 1774
- 18 - 20 Grand Lodge of Kentucky
- 24 Official Visit, Masonic District 17
- 26 - 28 Grand Lodge of Georgia

November

- 2 Fredericksburg Lodge No. 4
- 4 - 8 Grand Annual Communication

Accepting Criticism

"The people who accept criticism are the ones who are genuinely interested in self-improvement." -Anonymous

When criticism comes our way, we all suddenly turn into starship warriors, immediately deploying force fields to protect ourselves against the discomfort and judgment that comes with it.

By doing that, we often prevent ourselves from realizing the stellar opportunity that criticism offers.

Criticism, even that which we feel is groundless, provides an opportunity to better understand ourselves or understand how others perceive us. We can also use that understanding to make necessary improvements in ourselves and/or in our interactions with others.

So when we say we are "accepting criticism," we mean that we are accepting the opportunity it offers to support ourselves and our personal effectiveness. And that's something we don't want to protect ourselves from! 🙏

Freedom of Thought and Faith

“Some day, when the cloud of prejudice has been dispelled by the searchlight of truth, the world will honor Masonry for its heroic service to freedom of thought and of faith. No part of its mainstay has been more noble, no principles of its teaching have been more precious than its age long and unwavering demand for the right and duty of every soul to seek that light by which no man ever injured, and that truth which makes him free.”

Joseph Fort Newton Author of The Builders

Area Masonic Ritual Schools – 2015

NAME	LOCATION	DATE(S)	DISTRICT(S)
Richard E. Loving	Culpeper	Apr. 4	7, 10
James Alfred Butts, Jr.	South Hill	Apr. 11	28
C. Frank Hicks/36th District	Chesapeake	Apr. 11	36, 56
James Henry Parkerson, Jr.	Virginia Beach	Apr. 13	36, 56
Robert R. Kennedy, Jr.	Waynesboro	Apr. 17, 18	18, 19
Showalter/40th District	Blacksburg	Apr. 28-30	40, 41, 42
Charles H. Rowell	Kinsale	May 2	8, 9, 11
E. Tyree Mountcastle*	Williamsburg	May 4-6	57*
Stewart Arthur Deem	Norfolk	May 9	35A, 35B
Harry C. Wallace	Wise	May 11-13	48, 49, 50
C.A. Whitted	Scottsville	May. 16	17, 18
William Hiram Wood	Alexandria	May 16	1A, 1B, 54
Dr. Walter A. Porter	Galax	May 19-21	43
Elmo J. “Bo” Norfleet	Portsmouth	June 23-25	33, 34
Robert Lewis Gibbs	Richmond	July 15-18	15A, 15B, 15C, 16
James Wilson Updike	Bedford	July 21-24	22A, 22B, 24
Lewis Q. Moore	Abingdon	Aug. 18-20	44, 46, 47
C.S. Revell/B.D. Hudson	Newport News	Sept. 14-16	14A, 14B
L.N. Cridlin	Jonesville	Sept. 14, 15, 17	49, 50
William Edward Ray, Sr.	Hay Market	Sept. 25, 26	4
Edward Page Henry	Petersburg	Sept. 28-30	16, 29
James Noah Hillman	Gate City	Oct. 12-14	48, 49, 50
Starks/Baumgardner	Bland	Oct. 12-14	41, 42
Lon Norman Dooley	Lebanon	Oct. 19-21	46, 47
Joseph T. Stewart	Courtland	Oct. 21, 22	31, 32
O.B. Omohundro	Gordonsville	Oct. 24	7, 10
Charles T. “Bucky” Gilbert	Marion	Oct. 26-28	42, 43, 44
Reid James Simmons Academy	Waynesboro	Jul. 31, Aug. 1, 2	Statewide

NOTE: Always verify the date(s) and location of any school you are planning to attend

*E. Tyree Mountcastle School locations: Chickahominy, Mann Page, and Williamsburg.

Reid James Simmons Academy

**Waynesboro
July 31, August 1, 2**

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

<http://payments.vamasons.org/payments/rjs>

Fraternally,
Eddie Conner
Secretary,
Reid James Simmons Academy

Thoughts on Shibboleth

Brother Michael E. Bryan

Our Grand Master's theme, "Together, We Can Make a Difference," manifests itself in the charitable activities performed by Lodges throughout Virginia. One can argue that the act of making a difference is, in fact, the heart of the Masonic Family, of becoming a better man, and the distinguishing mark of our gentle Craft. After reading the Grand Master's message, I urge you to recall our teaching on the word shibboleth.

Do you remember the Senior Deacon telling you the story of Jephthah from the *Book of Judges*? He explained how the men of Ephraim could not pronounce the word "shibboleth" properly because their native tongue did not have the "sh" sound. Properly pronouncing "shibboleth" meant you were a friend. Shibboleth entered the English language to mean a distinguishing mark or characteristic.

We read from the *Book of Judges* chapter 12, verses 4-6:

Then Jephthah gathered all the men of Gilead and fought with Ephraim; and the men of Gilead defeated Ephraim, because they said, "You are fugitives from Ephraim, you Gileadites, in the heart of Ephraim and Manassah." Then the Gileadites took the fords of the Jordan against the Ephraimites. Whenever one of the fugitives of Ephraim said, "Let me go over," the men of Gilead would say to him, "Are you an Ephraimite?" When he said, "No," they said to him, "Then say Shibboleth," and he said, "Sibboleth," for he could not pronounce it right.

How are we to interpret and apply this Biblical lesson in these modern times? To a Freemason, shibboleth is more than a mere word, grips, and ritual knowledge. It represents more than the rings we wear or the lapel pins.

Shibboleth is the heart of Freemasonry and is observable by our actions. Shibboleth means setting an example and making a difference within our homes, Lodges, places of employment, and across our community. Shibboleth is the fulfillment of our solemn obligation to care for the widows and orphans of our Brother Masons. Our journey toward becoming better men is affirmed when people begin to recognize us by the differences we make in others' lives. That is the true meaning of shibboleth.

What does this mean for you and me? Look around your Lodge and across your Masonic district, and support some of the outreach programs that distinguish us among our community.

Remember, shibboleth, distinguish yourself by supporting our Child ID Program (VaCHIP). Make your mark; support the Child ID events sponsored by Lodges in your area.

Remember, shibboleth, distinguish yourself by supporting our Scholarship Program. Make your mark by supporting the Grand Lodge of Virginia Scholarship Program or one of

the many others funded by Lodges across the Commonwealth.

Remember, shibboleth, distinguish yourself by supporting a local food drive. Make your mark by supporting a food drive, which is a popular charitable activity for many Lodges.

Remember, shibboleth, distinguish your district by leading a new philanthropic endeavor. In three short years, the 36th Masonic District's Annual Family Bowling Fundraiser raised over \$3,500 to purchase reading incentives, including 11 Barnes & Noble gift cards, 15 bicycles, 30 nerf footballs, 30 kickballs, 36 wiffle balls and bats, 800 small super-bouncing balls, and 757 jump ropes.

I am sure your Masonic district provides many other opportunities. Here in the 36th Masonic District, we have a rich history of philanthropy such as sponsoring a Widows' Trip, hosting a Breakfast with Santa, and donating cribs to the Chesapeake Health Improvement Program's Sleepight campaign.

Lastly, I share the words of encouragement by Right Worshipful Benny Benson, who wrote this in his paper titled, *50-Year History of Great Bridge Lodge No. 257*:

Today, I wish that all of those Brethren who nurtured this Lodge through the depression years and the struggle to establish this Temple could be here to see what their hands have wrought. A Lodge is not a building or fancy fixtures; it is the sincere love of one Brother for another, the right hand of friendship, the working together for the betterment of all, and a genuine concern for each other's welfare. I believe they would be justly proud.

Remember shibboleth, Brethren, let us join our Grand Master and make our mark because, "Together, We Can Make a Difference." 🙏

The modern usage derives from an account in the Old Testament where the pronunciation was used to distinguish Ephraimites, whose dialect lacked a 'sh' phoneme (as in shoe), from Gileadites, whose dialect did include such a phoneme.

The Forgotten Word

Most Worshipful Carl H. Claudy (1943)

“Never have I been so glad to get to Lodge as tonight!” began the new Brother to the old tiler in the anteroom.

“Someone here owe you some money or something?” asked the old Tiler.

“No indeed! But lying awake last night, thinking about Masonry, I tried to recall the word of a Master Mason, and I couldn’t! It was a lost word for me, sure enough! I couldn’t sleep all night, trying to remember. I couldn’t remember today, and it bothered me a lot! So I was glad to come to Lodge tonight and get instructed!”

“I shouldn’t have worried over that,” answered the old Tiler. “Our memories play strange tricks. You didn’t need it, did you?”

“No, but a Mason ought not to forget it. It’s the most important thing in Masonry, if we don’t have it, we cannot visit and work as a Master and everything!”

“So we are told,” answered the old Tiler. “Yet don’t you mistake the meaning? The syllables you are taught to pronounce are not important.”

“Why, old Tiler! How can you say that?”

“Because it is true,” answered the old Tiler. “Is it important what particular piece of cloth is put in an apron? Is it important what particular piece of iron is used to make a pillar, or what particular copy of a million Bibles is on the altar, or what particular piece of wood is used in the gavel? Isn’t it important that we wear an apron and know why, that we have a pillar to teach a lesson, that we revere the Great Light in Masonry, that we have a gavel for our control? Then are the syllables of the word important, or is the spirit, the meaning, the symbolism important?”



Masons must know the word, the modes of recognition, the signs and tokens. But all these may slip from memory, and still a Brother has Freemasonry in his heart. They are audible symbols of spiritual knowledge.

We are taught that in the beginning was the Word, and the Word was with God. Do you read into that statement some particular word? Or is the Word here used in the old Jewish sense of the truth, the light of knowledge for which man may strive?

Masonry’s search for the lost word is for far more than a syllable, my Brother. The substitute word is more than an exclamation. It is an inward knowledge of oneness with the Great Architect, for which all men of all ages have searched. Not all search in vain, many find their Word. Even the substitute word could only be given under certain circumstances; doubtless those earnest seekers who found the real word could never assemble the circumstances under which it, too, might be given to humanity.

But we continue to search. Slowly but surely man has come up from barbarianism.

The world improves with age? Except in war, men are less cruel now than centuries ago; men know more than they did centuries ago. We are all brutes underneath, but to be underneath connotes something above. In our long struggle after the lost word we have put something above the brute. On that we climb, and are by so much nearer the Word we seek.

It is this which is important. Let not your heart be troubled if that strangest part of all God’s works, the human mind, plays a prank on you. Better

men than you and I have forgotten their own names. Now and then one forgets the name of Deity. But in the end we remember, in some far place where angels see that our memories work! All you needed was conversation with any Brother who had sat in Lodge with you. If you desire, nothing prevents you from giving and receiving it as Masons are taught to do.”

“Your only cause for worry is that you fail to keep always before you that Masonry in men’s hearts searches for a word which no man has yet put into words. The tender lesson of the Master Mason Degree has been a solace to millions. The Word, substitute though it is, has meant much more than the scholar translates. It is this which you must never forget, even when your memory temporarily takes from you the recollection of the letters and their pronunciation.”

“You should be a travelling lecturer!” cried the new Brother.

“You mean that as a compliment, but I’d rather sit still and tile.”

“But you can’t get anywhere!” cried the new Brother.

“Neither can a sign post by the road,” smiled the old Tiler, “Yet it points the way.”

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Flag Presentation Ceremony

Dear Brethren,

In response to questions received by the Grand Lodge office, here is clarification on the Flag Presentation Ceremony. All Brethren are to REMAIN STANDING until after the Pledge of Allegiance is given and the colors are posted in the East. The Worshipful Master will then seat the Lodge.

Sincerely and fraternally,



Alan W. Adkins, PGM
Grand Secretary



Dorothy G. "Dot"
Throckmorton

Dorothy G. "Dot" Throckmorton, a beloved member of the Grand Lodge of Virginia office staff, passed away suddenly on Monday, March 9, 2015. Dot came to work for the Grand Lodge office in October 2000 and was an exemplary employee. She handled all of her various duties, which included our Veterans' Awards, Proficiency and Youth Certificates, as well as dispensations and various other tasks, with great aplomb and professionalism. Dot was always quick to smile or offer words of encouragement, support, or comfort, whatever the need may be, and one knew that she would be there whenever someone was in need. All of the staff at the Grand Lodge office felt privileged to have known and worked with Dot, and she will be greatly missed for a long time to come.

Dot is survived by her husband of sixty-three years, Fred (a member of Washington and Henry Lodge No. 344); three children, Peggy Whitlow (Barrie), Ray Throckmorton and Michael Throckmorton (Brenda); eight grandchildren, five great-grandchildren; and a devoted sister-in-law, Pauline Gray.

Dot attended the Varina School System. She worked at the Bemiss Company and the Masonic Home of Virginia for many years before coming to work at the Grand Lodge of Virginia. She was an active member of Black Creek Baptist Church. 🙏

Why is Ritual Repetitious?

Several "word pairs" in Masonic ritual make interesting studies, such as "duly and truly," "worthy and well-qualified," "free will and accord," "parts and points," "hele and conceal." At first glance, it may seem that these are so arranged only for emphasis.

In Middle Age English writing, especially in the 13th and 14th Centuries, when Freemasonry was in the process of formation, England had two languages. One was Norman French, the other Anglo-Saxon. To make sure of understanding, word pairs were much in use, a word of similar meaning being taken from each language.

The apparent redundancy of expression in a number of places in Masonic ritual may be traced back to these Middle Ages. The perpetuation of such usage now, when clarity of thought and understanding might be served as well with one word, is only one of the many proofs that Freemasonry delights to embrace that which is venerated and ancient.

One Hundred One Questions About Freemasonry
published by the Masonic Service Association of North America

Retiring Secretaries For the Masonic Year 2015

Most Worshipful Alan W. Adkins, Grand Secretary

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

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

Secretary	Lodge	Year
Robert E. Simpson	Widow's Sons' No. 60	35 years
Richard G. Motley	Polk No. 61	10 years
Earl T. McFadden, Sr.,	Mackey No. 69	14 years
Moring E. Gravitt	Chester No. 94	13 years
Walter L. Jackson	Arlington No. 102	11 years
William R. Byers	Murray No. 175	13 years
Fred L. Younger, Sr.,	Lake Drummond No. 178	39 years
Dennis E. Edwards	Lynnhaven No. 220	13 years
Ray M. Anderson	Columbia No. 285	10 years

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

Herbert M. Averett	Blandford No. 3	Danny R. Williams	Fidelity No. 173
William M. Myers	Metropolitan No. 11	David M. Stokes	Chamblissburg No. 179
William C. Campbell	Staunton No. 13	William D. Sloat	Colonial Beach No. 199
Kenneth M. Smith	Petersburg No. 15	Walter W. Young	Midlothian No. 211
William G. Burkett	Richmond Randolph No. 19	Edward S. Saunders, III	Clover Hill No. 253
Barry N. Collins	Taylor No. 23	James E. Litten	Mountain Home No. 263
Wayne F. Williams	Millboro No. 28	Stormy Thorson	Tidal Wave No. 273
Ronald D. Fisher	Isaacs No. 29	Alexander A. Nolan	Webber High Twelve No. 282
Donald R. Traser	St. John's No. 36	Dwight D. Hazard	Boykins No. 287
Jerry W. Haddock	Doric No. 44	Vince S. Williams	Ashburn-Sterling No. 288
Peter R. Thorsen, Jr.	Piedmont-Stella No. 50	Michael F. Mansfield	Ivor No. 291
George R. Bierman	Elmer Timberman No. 54	Damon L. Riddell	Northside No. 292
Paul V. Brewster	Tazewell No. 62*	Giles B. Davis	Kent No. 305
Charles R. Seaford	Washington No. 78	Andrew D. Hirsch	Sharon No. 327
Lee R. Kern	Amelia No. 101	Michael J. Wallace	Transportation No. 337
James W. Cartwright, Jr.	Liberty Hall No. 104	Bruce W. Russell	St. Paul No. 343
Henry Booth	Highland No. 110	Robert R. Holmberg	Thomas J. Traylor No. 348
Kevin M. Homan	Olive Branch No. 114	Donald R. Traser	Thomas N. Davis No. 351
Tom J. Price, III	Crewe No. 123	Stormy Thorson	Peyton Randolph Research No. 1774
John R. Quinley	Linn Banks No. 126	Dennis A. Wilt	Black Heath Daylight No. 1982
Christopher J. Lovegrove	Hunter No. 135		
Charles B. Bolding	Burke No. 147		
Korey S. Mercier	Hunter's No. 156		

*Deceased

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

A Different Kind of Traveling Gavel

Worshipful Brian R. Croteau

In the fall of 2013, as I was preparing to ascend the East, I struggled with the age-old problem faced by all incoming Masters, what can I do that will be interesting, different, and meaningful? From that dilemma, a new concept for a Traveling Gavel was conceived.

Sure, we are all familiar with a Traveling Gavel. One Lodge in your district has it; members from another Lodge led by their Master attend a stated of the Lodge with the gavel. The visitors claim the gavel by right of numbers present, and off they go into the night, the process to be repeated another month.

But what if you replace “the members go visiting” with “the gavel goes visiting”? What if it is the gavel that makes its way from Lodge to Lodge? To take it further, what if the gavel travels from state to state to state?

Thus the idea was born. THIS gavel would be sent to Lodges around the country on a two-year trek, “to boldly go where no Gavel has gone before,” to a series of arranged visits.



Edgewood Lodge No. 82—stated.

In the month a gavel resides at a Lodge, the members take the gavel visiting to other Lodges' stated meetings, degree work, district or Grand Lodge events, a Lodge of Research and appendent body meetings. In one instance, the gavel was symbolically used in the cornerstone laying for a new school, attended by the state's governor and Grand Master.

The gavel is made of Philippine mahogany finished with tung oil, and is almost fifteen



Entered Apprentice Degree at McDonald No. 324, Independence, MO.



Fellowcraft Degree, Independence No. 76, Independence, Mo.



Master Masons at Nebraska No. 1

inches long. The over-sized square head has beveled edges to the flat face, and a chisel back point. On the side of the face is mounted an anodized brass plaque. The gavel was made by Right Worshipful G. Thomas Mainwaring a skilled woodworker.

The next dilemma was where to send it? Some possible destinations were easy choices, family, friends, or Masonic connections. The rest were diligent work on the Internet, browsing Grand Lodge websites, trying to find Lodges in interesting places, with low (early charter) Lodge numbers, or with websites that included email contacts. In some cases, I chose a Lodge because they were the ones who responded to my email query.

The first stop for the gavel, in January 2014, was Washington Lodge No. 3, Williston, Vermont. This is my mother Lodge, where I was raised 26 April 1978. Though there are few active members remaining who were there then, there was no other choice even considered.

From Vermont, the gavel went to Connecticut, to Hiram Lodge No. 1, in New Haven, for February 2014. The oldest Lodge in the state, it is the only one in that Grand Lodge authorized to wear aprons inside suit coats (as we do in Virginia) because the Lodge



New Mexico Grand Lodge Accounts Ways and Means meeting

Continued on page 11.

A Different Kind of Traveling Gavel continued

Continued from page 10.

**TRANSPORTATION LODGE #337
NEWPORT NEWS, VIRGINIA
GRAND LODGE OF VIRGINIA, A.F. & A.M.**

**TRAVELING GAVEL
2014 - 2015**

**BRIAN ROLAND CROTEAU
WORSHIPFUL MASTER 2014**

The anodized brass plaque on the side of the gavel.

was chartered before Grand Lodge. I chose the Lodge because a friend, whom I met on Facebook through a mutual acquaintance, is Junior Warden.

In March 2014, the gavel went to Benevolent Lodge No. 7, Milford, New Hampshire. This was another easy choice as this was where my wife and I lived right after we were married.

April 2014 saw the gavel off to Texas. A member from Transportation Lodge is originally from Texas, and his father is Past Master of Montgomery Lodge No. 25, Conroe, the last Lodge chartered under the Republic of Texas.

The arrangement for May 2014, Nebraska Lodge No. 1, Omaha, Nebraska, was already made when, in April 2014 at the Scottish Rite conference in Williamsburg, I met a Mason, who was Secretary of another Lodge that met in the same building. Through that connection, a phone call was made and a potentially tepid reception of the gavel was improved greatly.

In June 2014, the gavel went to Stoney Creek No. 5, Rochester, Michigan. It seems random, but it was not. This Lodge was the only one in Michigan to continue to meet during the Anti-Masonic backlash after the Morgan Affair.

From Michigan, the gavel went to Missouri for July 2014, to McDonald Lodge No. 324, in Independence. Another connection through

Masonic friendships, the Junior Deacon at my Lodge is friends with the Mason, who is Senior Deacon at McDonald Lodge.

The gavel's home-away-from-home for August 2014 is an amazing story unto itself. In late spring, I was visiting Monitor Lodge No. 197 in Hampton, Virginia when a man walked in wearing a big cowboy Stetson hat, boots, and a prominent Masonic pin. Intrigued, I struck up a conversation with a Mason, who is Junior Deacon at Edgewood Lodge No. 82, Edgewood, New Mexico, just east of Albuquerque. Ever the opportunist, I plugged my Traveling Gavel project to him and exchanging business cards, was soon in contact with the Master of Edgewood Lodge. And so, the Traveling Gavel had a spectacular visit in August, was hauled over 1,300 miles around the state, and was present for two of the least-likely-to-happen-again events, a Grand Lodge committee meeting and the laying of the cornerstone of a new elementary school also attended by the governor of New Mexico.

In September, the gavel was in Portland, Oregon at Portland Lodge No. 55, again through the assistance of a Mason whose acquaintance I made on Facebook through a mutual friend.

The Gavel spent October at Cheyenne Lodge No. 1, Cheyenne, Wyoming; November in Vince Grove, Kentucky at Vine Grove Lodge No. 603; and December in sunny Florida, at Lantana Lodge No. 372 in Lake Worth, courtesy of the Secretary of the Scottish Rite Valley in Lake Worth, whom I met at the Scottish Rite Conference held at Williamsburg in April 2014.

In January 2015, the Gavel went to Rock Hill Lodge No. 111 in Rock Hill, South Carolina, a result of an August 2014 Lodge visit to a former high-school student, now a Master Mason. A past District Deputy member of that Lodge with extensive connections in right-next-door North Carolina, whom I met at Rock Hill, agreed to sponsor it for February 2015.



Cornerstone laying Estancia, New Mexico

As of this writing, early March 2015, the Traveling Gavel is scheduled for March at King Solomon Lodge No. 5, Gallatin, Tennessee; April at Poland Lodge No. 766, Poland, Ohio; May at Greenleaf Lodge No. 561, Allentown, Pennsylvania; June at Columbian Lodge in Boston, Massachusetts; September at Hiram Lodge No. 52 in Forsyth, Montana; October in Shiloh Lodge No. 1 in Fargo, North Dakota; and November in Idaho Lodge No. 1 in Boise, Idaho.

The only remaining gaps for 2015 are July and August. Transportation Lodge intends to send the lodge traveling again for 2016-2017, with the ultimate goal of the gavel visiting all fifty states.



Connecticut Lodge of Research

Continued on page 12.

50-60-70-Year Masonic Veterans

Between December 4, 2014 and March 27, 2015

FIFTY-YEAR VETERANS

Veteran	Lodge		
Rt. Wor. Robert Paul Anderson, Sr.	St. Tammany Lodge No. 5	Rt. Wor. Robert Lee Pulliam	Fork Union Lodge No. 127
Wor. James Leon Puffenberger	St. Tammany Lodge No. 5	Bro. Elijah Washington Owen, II	Fork Union Lodge No. 127
Wor. Albert Russell Trevarthen	Williamsburg Lodge No. 6	Bro. Ralph William Miller	Independence Lodge No. 129
Bro. Bernard Carl Woody	Richmond Lodge No. 10	Bro. Herman Knight Jamerson	Glen Allen Lodge No. 131
Rt. Wor. Billy Bernard McLaughlin	Metropolitan Lodge No. 11	Bro. Larry Glenn Willis	Glen Allen Lodge No. 131
Bro. Norman Horace Boswell, Jr.	Metropolitan Lodge No. 11	Bro. Stuart Gordon Fears, Jr.	Lafayette Lodge No. 137
Bro. Ralph Garnett Booher, Jr.	York Lodge No. 12	Bro. Fredric Evans Dooley	Melrose Lodge No. 139
Wor. William Stephen Miller	Staunton Lodge No. 13	Bro. Wendell Dean Hensley	Hunter's Lodge No. 156
Bro. Kenneth Everette Graham	Taylor Lodge No. 23	Bro. Shakeep Kassem	Hunter's Lodge No. 156
Wor. Arnealus Franklin Hair	Pittsylvania Lodge No. 24	Bro. Birg Eugene Sergent	Miles Lodge No. 165
Wor. Aubrey Giles Johnson	Pittsylvania Lodge No. 24	Rt. Wor. Louis Edmund Dodd	Clifton Forge Lodge No. 166
Wor. Edward Harrison Michael, II	Rockingham Union Lodge No. 27	Wor. James Quincy Cobb	Purdie Lodge No. 170
Bro. Stanley Richardson Wade, Jr.	Millboro Lodge No. 28	Bro. Edgar R. Rickett	Covington Lodge No. 171
Bro. Larry Wade Mann	Catlett Lodge No. 35	Bro. Wesley Andrew Bernhardt	Covington Lodge No. 171
Bro. Linwood Allen Fleming	St. John's Lodge No. 36	Rt. Wor. James Edward Morgan, Sr.	Lake Drummond Lodge No. 178
Bro. Clifford Lewis Lane	Joppa Lodge No. 40	Bro. Robert Lee Saunders	Chamblissburg Lodge No. 179
Bro. Sherwood Carleton Emerson	Poquoson Lodge No. 49	Bro. Clifton W. Potter, Jr.	Hill City Lodge No. 183
Rt. Wor. John Delford Underwood	Seaboard Lodge No. 56	Bro. Samuel Edward Dickerson	Southside Lodge No. 191
Bro. Charles Thomas Anderson	Henry Lodge No. 57	Wor. John Bacon Flinn	King Solomon's Lodge No. 194
Bro. Rudolph Tarlosky	Henry Lodge No. 57	Bro. Joseph Max Snook	Kempsville Lodge No. 196
Bro. John Lester James	Widow's Sons' Lodge No. 60	Bro. Melvin Douglas Lanning	Monitor Lodge No. 197
Bro. Daniel Aubrey Albert	Widow's Sons' Lodge No. 60	Bro. Robert Wilbur Pearson	Lee Lodge No. 209
Bro. Ronald Gray Ridge	Widow's Sons' Lodge No. 60	Rt. Wor. Maynard Francis Case	Morotock Lodge No. 210
Bro. Glenn Raymond Sweet	Widow's Sons' Lodge No. 60	Bro. William Franklin Pearce, Sr.	Midlothian Lodge No. 211
Bro. Zeb Carson Williams	Mountain City Lodge No. 67	Bro. William Edward Martin	Sandston Lodge No. 216
Bro. Billy Joe Edwards	Old Town Lodge No. 68	Bro. Aaron Grayson Dawson, Jr.	Springfield Lodge No. 217
Bro. Gene Thomas McKnight	Old Town Lodge No. 68	Bro. Harold James Yates	Cave Spring Lodge No. 230
Bro. George Ernest Mowbray, Jr.	Donovan Lodge No. 75	Bro. Burgan Jones Grigg, Jr.	Bremond Lodge No. 241
Bro. James Colie Hudgins	Donovan Lodge No. 75	Bro. Gene Leonard Garrett	Accomack Lodge No. 243
Bro. William Randolph Gilbert	Arlington Centennial-Glebe Lodge No. 81	Bro. Carrol Rasnick	Clinchfield Lodge No. 256
Bro. John Hopkins Hammell, Jr.	Lancaster Union Lodge No. 88	Bro. James Franklin Edwards	Mountain Home Lodge No. 263
Wor. Rex Edward Leftridge	Lancaster Union Lodge No. 88	Bro. Otis Gene Dishner	Clinchport Lodge No. 267
Bro. Abraham Lincoln Chafin	Valley Lodge No. 93	Wor. William Vernon Simmons, Jr.	Virginia Beach Lodge No. 274
Bro. Clifton Norman Daniel, Jr.	Halifax Lodge No. 96	Bro. Julian Cabell Metts, Jr.	Cumberland Lodge No. 283
Wor. Claiborne Wayne Weatherford	Halifax Lodge No. 96	Bro. Wendall Dean Hansen	Ashburn-Sterling Lodge No. 288
Wor. George Romeo Beauchesne	Spurmont Lodge No. 98	Bro. Walter Douglas Stokes	Dupont Lodge No. 289
Bro. William Michael Poffenbarger	Portsmouth Lodge No. 100	Bro. Charles Julian Felts	Dupont Lodge No. 289
Wor. Nunnally Joseph Hall, Jr.	Amelia Lodge No. 101	Bro. George Lovic Evans, Jr.	South Hill Lodge No. 297
Bro. John Max Garrett	Liberty Hall Lodge No. 104	Bro. James King Singer	Westhampton Lodge No. 302
Bro. Maryus Littleton Dodson	Heathsville Lodge No. 109	Bro. Edward Samuel Jordan, Jr.	Westhampton Lodge No. 302
Rt. Wor. Roy Miller Gutshall	Highland Lodge No. 110	Bro. Curtis Lewis Harver	Westhampton Lodge No. 302
Bro. Raymond Lee Bray	Norview Lodge No. 113	Bro. David Parry Dry	Army and Navy Lodge No. 306
Wor. Jesse Page Elder	Prince George Lodge No. 115	Bro. Richard Kephart	Occoquan Lodge No. 310
		Bro. Jesse Robert Childress	Campbell Lodge No. 316

Traveling Gavel continued

Continued from page 11.

At the end of August 2014, from copies of the sometimes fuzzy log sheets maintained by the host Lodges, the Traveling Gavel has been at 17 stated meetings; has initiated nine Entered Apprentices, passed 12 Fellowcrafts, and raised 10 Master Masons; presided over a Masonic Memorial Service, three Royal Arch meetings, and eight others, including Masonic clubs, a

Lodge installation, a DeMolay chapter meeting, and the cornerstone laying in New Mexico. Brethren, I solicit your assistance in finding places for the Traveling Gavel to visit. In particular, I need help for July and August of this year.

Please contact me bcroteau.mason@gmail.com if you have contacts in any of the states listed below:

Alabama, Alaska, Arizona, Arkansas, California, Colorado, Delaware, Georgia, Hawaii, Illinois, Indiana, Iowa, Kansas, Louisiana, Maine, Maryland, Minnesota, Mississippi, Nevada, New Jersey, New York, Oklahoma, Rhode Island, South Dakota, Utah, Washington, West Virginia, Wisconsin. 🇺🇸

Masonic Veterans

Between December 4, 2014 and March 27, 2015

Bro. Frederick Kyle Bragg
Bro. Ralph Duffy Ford, Jr.
Bro. Robert Lee Ladd
Wor. John Leonard Lucas
Bro. Walter James Mitchell, Jr.
Bro. Henry Clyde Bryant, Sr.
Bro. Floyd Winston Goff
Bro. William Anderson Burnette
Bro. Marshall Sherrod Hyman
Bro. Charles Parke Goodall, Jr.
Bro. Franklin Secor Wood, Jr.
Wor. Ralph Lunt Shepard
Bro. John Carroll Stinson

Campbell Lodge No. 316
Babcock Lodge No. 322
Babcock Lodge No. 322
Ocean View Lodge No. 335
Warwick Lodge No. 336
Warwick Lodge No. 336
Warwick Lodge No. 336
Twin Rivers Lodge No. 338
Washington And Henry Lodge No. 344
Washington And Henry Lodge No. 344
Tuckahoe Lodge No. 347
Fort Hunt-Skidmore Daytime Lodge No. 353
Black Heath Daylight Lodge No. 1982

SIXTY-YEAR VETERANS

Wor. James Elbert Sturgill
Bro. Irvin Pleasant Alley, Jr.
Bro. Willie A. Walker, Jr.
Wor. Irvin Sutherland Barnard
Bro. Barnabas William Baker
Bro. John Bennett Quade
Bro. Marvin Alvin Senter
Bro. Harry Unger, Jr.
Wor. Marvin Bishop Miller, Sr.
Bro. D. Reed Counts
Bro. Garland Dean Wiggs
Bro. Raymond Dillon Sutherland
Bro. William Thomas Gay
Wor. A. Coverly Biller
Wor. Hoil Marshall Houck
Bro. Howard Painter Walker
Wor. Wilmer Ronald Bagwell
Bro. William Joseph Craft
Bro. Harold Neal Wilson
Bro. Percy Wootton
Wor. Malcolm Blanks Morris
Rt. Wor. Julius James Friis
Bro. George Paul Kotarides
Bro. Maple Talmage Barrett
Wor. Ronald Edward Sharpe
Wor. Daniel Wayne Foutz
Bro. Richard Beverly Temple, Sr.
Bro. Samuel Leak Winston
Wor. Max Donald Kirby
Bro. James Carroll Spencer
Rt. Wor. Samuel Brady Wells
Bro. Albert William Taylor
Bro. Edward Gordon Wilburn, Jr.
Bro. Frank Ralph Williams
Bro. Floyd Arthur Mason, Jr.
Bro. David Wilfred Doyle
Bro. R. Graydon Deloache
Bro. Leonidas Corling Harrison
Bro. William Thomas Parks
Bro. Charles Rudolph Buchanan
Bro. Raymond Eugene Craig, Sr.
Bro. Kenneth Jackson
Bro. Robert Bowen Carpenter, Jr.
Rt. Wor. Edgar Bruce Holley
Bro. Van Carlton Barnes
Bro. Ernest Edward Burcher
Bro. Meredith Anderson House

Hoge Lodge No. 8
Temple Lodge No. 9
Richmond Lodge No. 10
Richmond Lodge No. 10
Seaboard Lodge No. 56
Kemper-Macon Ware Lodge No. 64
Clintwood Lodge No. 66
Old Town Lodge No. 68
Clinton Lodge No. 73
Wytheville Fraternal Lodge No. 82
Wytheville Fraternal Lodge No. 82
Wytheville Fraternal Lodge No. 82
Portsmouth Lodge No. 100
Mt. Jackson Lodge No. 103
Liberty Hall Lodge No. 104
Giles Lodge No. 106
Norview Lodge No. 113
Olive Branch Lodge No. 114
Roman Eagle Lodge No. 122
Burke Lodge No. 147
Burke Lodge No. 147
Franklin Lodge No. 151
Berkley Lodge No. 167
Purdie Lodge No. 170
Murray Lodge No. 175
Chamblissburg Lodge No. 179
Kempsville Lodge No. 196
Stonewall Lodge No. 200
Springfield Lodge No. 217
Lynnhaven Lodge No. 220
Harman Lodge No. 222
Harman Lodge No. 222
Accomack Lodge No. 243
Accomack Lodge No. 243
Accomack Lodge No. 243
Churchland Lodge
Boykins Lodge No. 287
South Hill Lodge No. 297
Central Lodge No. 300
Monroe Lodge No. 301
Westhampton Lodge No. 302
Army and Navy Lodge No. 306
Campbell Lodge No. 316
Dale City Lodge No. 319
Ocean View Lodge No. 335
Warwick Lodge No. 336
Tuckahoe Lodge No. 347

SEVENTY-YEAR VETERANS

Bro. Reuben Pendleton Greene, Jr.
Wor. Jesse Clayton Wine
Bro. Oscar Edward Reynolds

Fredericksburg Lodge No. 4
Mt. Jackson Lodge No. 103
Westhampton Lodge No. 302

SEVENTY-FIVE-YEAR VETERANS

Bro. Pleasant Coleman Shields

Carter Lodge No. 323

Tips on Memorizing

Brother Edward A. Rund

With few exceptions, beginning to memorize material is a difficult and scary task. The more you work at memorizing your catechism the less difficult it becomes. Candidates learn in different ways. Some find it best to learn a portion and then repeat it to the Coach, while others find it easier to just learn mouth-to-ear where the Coach presents the words and the candidate repeats them. Do not hesitate to see which method works best for you.

Yes, it is a struggle and can be frustrating. Yet, you are no different from the multitude of candidates before you who have memorized their catechisms. You can do it. Believe it!

1. Determine if you know what the catechism is saying, understand the meaning of the words, and how to pronounce them.
2. Visualize each point in the degree ceremony. This helps you divide the catechism into memorable sections, e.g., entry, altar, apron, tools.
3. Repeat the catechism aloud, repeatedly. This begins the process of establishing neural links in the brain, the basis of buying memory. Many Brethren find it helpful to memorize both the questions and answers.
4. Start at the beginning, focusing on bite-sized pieces, such as a block of five questions-answers or at natural breaks.
5. Picture the words. Look for patterns in a string of words.
6. Repetition burns the words into the memory, so wherever you are alone keep working at it. Remember, it gets easier. The brain is like a muscle, exercise it to strengthen or build it up.
7. Yes, it takes time and effort, but you will eventually get to the end, and then put it all together. When you feel ready and it's time for your examination, you will answer with confidence. 🌟

Courtesy of Illinois Freemason, Winter 2011



Ask Hiram

In the Fellow Craft lecture, the phrase “most salutary and beneficent purposes” is used in describing Operative Masonry. I cannot find the word salutary in any dictionary. Where did this come from?

ANSWER: You probably couldn't find “salutary” because it is misspelled. According to *Merriam-Webster's Dictionary*, “salutary” means: having a good or helpful result, especially after something unpleasant has happened. Beneficent means: doing or producing good; especially: performing acts of kindness and charity.

What is the protocol/procedure in handling late arrivals? I have witnessed Brethren who have not been challenged, admitted to a tiled Lodge.

ANSWER: The Tiler is the Lodge gate-keeper. It is his duty to let none pass unless he knows the Brother or the Brother has been avouched for by another Brother. If the Tiler knows the late arriving Brother is a member or “sat” in Lodge with him, he should receive the password, then give an alarm at the door and when answered, inform the Junior Deacon that there is a “Brother avouched for” and the Brother should be admitted, once the Worshipful Master orders it.

Now if a Brother shows up who is unknown to the Tiler, the Brother should show his current dues card to the Tiler. The Tiler then ensures the Brother's Lodge is a Lodge recognized by the Grand Lodge of Virginia. Once verified, the Tiler should make an alarm at the door and when answered by the Junior Deacon, he should inform the Junior Deacon there is a Brother without who needs to be avouched for. The Worshipful Master then appoints three members to exit the Lodge to investigate the Brother. Once the Investigation has been satisfactorily completed, an alarm is given by the Tiler, and announces “Brethren avouched for.”

Could you please tell me what document has replaced the normal Executive Order No. 1 we have had the past few years for Subordinate Lodge Officer Training (SLOT) and forward me a copy or inform me where I can download it?

ANSWER: Resolution 14-03 was passed at the 2014 Grand Annual Communication which eliminated the issuance of an Executive Order, as in years past. The Grand Provost has conveyed this information to the Division Provosts, and they have informed the District Educational Officers about the new Masonic law. Each Lodge received four copies of The Call, and the 2014 Summary was sent to each Lodge Secretary immediately following the Grand Annual Communication informing them of this change.

Editor's note: *The context of this in the last issue was cut off and not noticed in time. Here is the correct revision, please take note of the last paragraph, which was the omitted part.*

Hiram, I have noticed at some Lodges the Secretary reads a Lodge of Sorrow and the Lodge approves the minutes. Other Lodges do not read or approve them, they are just signed by the Worshipful Master and Secretary? Which way is correct?

ANSWER: This is a very good question. Concerning writing, reading and approval of minutes, please read Section 2.59 of the *Methodical Digest*, its associated Grand Master's Decisions, and Edict E-7-1989.

The previously mentioned Section and Edict state the Secretary shall keep minutes of all proceedings of the Lodge proper to be written. The Secretary should be keeping minutes of all stated and called communications, including the Lodge of Sorrow. The only time minutes are required to be read for approval is at the end of a stated communication, and they

may be dispensed with by the Grand Master, if he is both present and presiding. The reading for approval of minutes of a called communication (degree work) at the end of the meeting is the prerogative of the Worshipful Master, he may dispense with their reading.

However, Section 2.05(a) requires minutes of a Lodge of Sorrow to be read and approved at the next stated communication. The Lodge of Sorrow, although it is a called communication, it really is an emergent communication its minutes should be read and approved at the next stated communication.

For reinstatement of a suspended or expelled Brother, why are there two different votes?

ANSWER: In accordance with Section 2.155, a Brother may be reinstated and restored to membership at any stated communication, but a vote is necessary. Subject to the provisions of the suspension being resolved, a Mason suspended for non-payment of dues may apply in writing or through some member orally at a stated communication of the Lodge, which first suspended him, for reinstatement to the rights and benefits of Masonry, and also for restoration to membership in the Lodge. The ballot required to reinstate and/or restore a suspended Mason shall be unanimous. The Master, in his discretion, may order a single ballot when both reinstatement and restoration to membership are applied for.

The Master, in his discretion, may require such application to lie over for four weeks, except when the petitioner has been suspended for more than three months, in which case it must lie over for four weeks. Any suspended Mason who is rejected for reinstatement and restoration to membership may not apply thereafter, more often than once in four months.

A restoration of membership deals with making the Brother a regular Mason in good standing, but not a member of any particular

Continued on page 15.



Why In The Ballot Is Unanimous Consent Required?

Continued from page 14.

Lodge. The status seems to be similar in character to a demit. The reinstatement permits him to once again be a member of the Lodge, which originally suspended him. The latter is not automatic and therefore, should not be taken for granted”

Can a Brother be cremated wearing his apron?

ANSWER: Although there is no protocol, I do not see why he cannot be cremated while wearing his apron. When a Brother is laid to rest in his grave wearing his apron, nobody will ever see his apron again. So it seems to follow, you will not see the Brother's apron after he is cremated either. 🕯

In the beginning of the eighteenth century, when Masonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried transforming it from a partly operative to a purely speculative system, the great object was to maintain a membership which, by the virtuous character of those, it was composed. It should secure the harmony and prosperity of the infant institution. A safeguard was therefore, to be sought in the care with which Masons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that “no man can be entered a Brother in any

particular Lodge or admitted to being a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master.

In the United States, where Masonry is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulations of the ballot. Hence, in almost, if not quite, all jurisdictions of the United States unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, “the black ball is the bulwark of Masonry,” has become a proverb. 🕯



www.masoniclist.org

The Pleyel Hymn

Brother Joseph Fort Newton

“Solemn strikes the funeral chime”

How many tender memories these old familiar words evoke in the mind of a Mason. Often in the open Lodge, alas, all too often beside the open grave, he has heard them march with slow, majestic step to the measure of the *Pleyel Hymn*. Never were words and

Such faith is not a mere
surrender; it is a force
prophetic of its
own fulfillment.

melody more fitly blended, and they induce a mood pensive indeed, but not plaintive, rich in pathos without being poignant, a mood of sweet sadness caught at that point where it stops short of bitter, piercing grief. Yet few know when it was written and by whom, though many must have paused to muse over the faith of which it sings.

The hymn was written in 1816 by David Vinton, a lecturer on Masonry and teacher of the ritual in the first quarter of the last century, whose field of labor was in the South, chiefly in North Carolina. Originally it had eight stanzas, only four of which are used in our ritual and burial service, and Vinton little thought that his lines would be sung for a decade, then laid aside, then taken up again and sung wherever a Brother Mason is laid to rest, “in the land called America.”

Whether we hear this hymn in the tiled recesses of the Lodge, or on a green sward out under the sky, our hearts answer to its appeal. Albeit in less stately strain and more tender tone, it strikes the same note that sounds through the 90th Psalm, that mighty funeral hymn of the human race, with its chant of the swift death of mourning flowers, of the vanishing of man, and the hush of profound sleep to which all things mortal decline. How helpless man is, pursued by Time and overtaken by Death, his life a vapor that melts, his span of years a tale that is soon told. There is here that nameless sorrow, that unutterable sadness which lingers in all mortal music whatsoever, and will linger in it while yet we walk in the dim country of this world where Death seems to divide divinity with God. Evermore, in hours however trivial or tragic, in moods pensive or gay.

“Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.”

Touched by the twilights of time, the singer meditates and prays. He sees that the vast machinery of Nature carries forward the entire human race, and, without fail, drops them into one final sleep. Yet each departs alone, the father without the child, the wife without the husband, the judge without the court, the statesman unattended, the babe with no arm around it, aye, and king and peasant alike; and all walk one dark inevitable path. In what silence and dignity they go, their faces

all turned in one direction, following the footprints of a many-millioned multitude into the infinite. We who are compelled to watch their moving figures are powerless to detain them, and can only say farewell and then weep.

*“Mortals now indulge a tear,
For mortality is here;
See bow aide her trophies wave,*



Handy study with *Bible*
Albrecht Durer 1506

O'er the slumbers of the grave

With all our philosophy and wit, death remains a bitter, old, and haggard fact which no man may either evade or avert. There is something appalling in the masterful negation and collapse of the body. It is profound. It is pathetic. Words are futile, and there is in that last silence what makes them seem foolish. Continued on page 17.

The Pleyel Hymn continued

Continued from page 16.

What avails it what any man may have to say about death? The real question is, what are we to say to it, whether or not we shall let it have the last word.

Suddenly, the shadow lifts, light shineth in darkness, and we see how true it is that the soul of man is the one unconquerable thing upon this earth. How wonderful is this ancient, high, heroic faith which refuses to admit that the grave is the gigantic coffin lid of a dull and mindless universe descending upon it at last. Life tries it, sorrow be shadows it, sin stains it, and yet it is victorious. When doubt deepens this faith becomes more profound, and out of the blackest tragedy it rises with a song of triumph. So it has been from the far time when the oldest book in the world was written, and so it will be until whatever is to be the end of things.

“Here, another guest we bring;
Seraphs of celestial wing,
To our funeral altar come;
Waft a friend and Brother home.”

Such faith is not a mere surrender; it is a force prophetic of its own fulfillment. At its touch the graveyard becomes a cemetery, that is, a sleeping chamber, and dark Death an All Man’s Inn where a fellow pilgrim takes lodging for a night. Those whom we call the dead are the guests of God, whose love is the keeper of unknown revelations. Also, our singer sees that the social life of man, its warmth of sympathy, its sanctity of friendship, its dear love of man for his comrade, has enduring value. Because this is so; because life is brief at its

longest, and broken at its best, it must be filled with Truth and Love; that so we may bring to the Gate in the Mist something too noble to die. Hence the wise prayer:

“Lord of all below, above,
Fill our souls with Truth and Love;
As dissolves our Earthly Tie,
Take us to Thy Lodge on High.”



Praying Hands
Albrecht Durer circa 1500

O Death, where is thy victory? Our trust is in God, that He who made us what we are will lead us to what we ought to be. Higher faith there is none. Even so, Masonry rests its hope upon the ultimate Reality, the first truth and the last, and it is therefore that its singer sees, amidst the fluctuating shadows of this twilight world, an august, incomprehensible

destiny for man. As a song of triumph the four stanzas omitted from this historic hymn are worthy of remembrance:

“For beyond the grave there lie
Brighter mansions in the sky!
Where, enthroned, the Deity
Gives man immortality.
There, enlarged, his soul will see
What was veiled in mystery;
Heavenly glories fill the place,
Show his Maker face to face.
God of life’s eternal day!
Guide us, lest from Thee we stray,
By a false, delusive light,
To the shades of endless night.

Calm, the good man meets his fate,
Guards celestial round him wait; See, he
bursts these mortal chains, And o’er death the
victory gains.”

Reverend and Brother Joseph Fort Newton remains one of Freemasonry’s greatest writers. Best known for his book *The Builders* he also wrote many other books, including *The Men’s House* a collection of his Masonic papers and addresses from which this was extracted. 🇺🇸

Short Talk Bulletin August 2010
Masonic Service Association

Strategic Planning and Implementation Committee

Right Worshipful Rhey Solomon
Strategic Planning and Implementation Committee Chairman

Who is on the SP&I Committee? The Strategic Planning and Implementation (SP&I) Committee consists of the elected Grand Lodge Officers and selected committee chairs. These committees have been identified as the operation and program support committees; specifically the Committee on Masonic Education, Committee on Membership, Committee on Lodge Services, Committee on Public Relations, Committee on Finance, Masonic Herald Publications Board, Committee on Public Relations, and the Committee on Information and Technology.

The elected Grand Lodge Officers make the final decision on the Strategic Plan goals, and the action plan needed to implement these goals. However, the various committee chairs greatly influence the content of the action plan and the timing of the actions.

Why should I know about the SP&I Committee? Relatively few Masons in Virginia know that there is a Committee on Strategic Planning and Implementation. Still fewer know the five goals of the Strategic Plan. Unfortunately, even fewer know that there is an action plan that guides many of the committees that influence information flow and provide direct assistance to Lodges within Virginia.

Selected Grand Lodge Committees, specifically Membership, Services, Public Relations and Information Technology are directly guided by the 3-5 year Action Plan developed by the SP&I Committee.

Thus, the needs of subordinate Lodges greatly influence the goals, objectives, and implementation actions that these committees focus on and for which they are held accountable.

Your knowledge of how the SP&I Committee works, what actions they focus on, and how they approach solving problems will provide you with the ability to help alter the

Lodge Health Index

Participation	Leadership	Fiscal	Ritual
• Membership	• Master - past	• Budget	• Conf. degrees
• Attendance	• Master - repeat	• Budget Com.	• Conf. lectures
• Fraternal visits	• LIW	• Tres. Records	• Catechisms
• Service projects	• LEO	• Tax filed	• Use of DIW
• Comm. projects	• Blood Coord.	• Audit report	• SW cert.
• Child ID	• MAHOVA Rep	• Trust. Report	• JW Cert.
• # IDed	• Corresp.	• Court tiled	
• Blood program	• DLC Attendance	• Insurance	
• #donated	• DEO visit		

Compared to GL average

Uses % of accomplishment of Lodges within the District

Items that constitute the Index

course of direction the SP&I action plan. You Can Make A Difference. The Strategic Plan and its implementation provide you with a vehicle to help solve Lodge problems that may be systematic throughout the Grand Jurisdiction of Virginia.

Why was it formed? Prior to the SP&I Committee's formation (2006) the Grand Lodge and its committees focused on crises and problems as they arose. This caused responsive reaction rather than proactive planning to problems. Understandably, it was difficult to tackle these situations with the Grand Lodge Committee structure in place at the time. Most Worshipful Edmund Cohen (2008), was instrumental in the forming of the SP&I Committee. In a recent quote, Most Worshipful Edmund Cohen (2008) explains why such a committee was needed:

“Even when we are motivated, too often we have trouble translating our concern into action. Indeed, there is a phrase which

describes our tendency toward inaction, “we admire the problem,” that is we think about what needs to be done; we talk about what needs to be done; we may even go so far as to form a committee, but we don't seem to be able to do anything about the issue.

The answer is not to try to solve all problems, or try to bring relief to everyone in all situations, but to focus our attention on something within our grasp. And in this way, if each of us does our share, the results can be quite impressive. It only takes each of us doing a little for us together to accomplish quite a lot.”

Edmund Cohen. 2015

Alexandria Valley Scottish Rite Newsletter

The SP&I Committees was formed for the purpose of thinking ahead of where Virginia Freemasonry was, where it is going, and perhaps most importantly what is attainable. The SP&I Committee has developed a Strategic

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Strategic Planning and Implementation Committee

continued

Continued from page 18.

Lodge Health Index

Index	Possible Score	Highest Score	Lowest Score
Participation	1,100	883	124
Leadership	900	830	340
Fiscal	800	800	450
Ritual	600	575	175
Total	3,400	2,848	1,334

What the data displays from the reports about the Index.

Action Plan aimed at overcoming the major issues confronting our Fraternity today, one that will be implemented and continuously improved as progress is made and lessons are learned, with the underlying goal to achieve the Mission and Vision statements of the Grand Lodge of Virginia.

What does the Committee do? The SP&I Committee meets quarterly and more frequently when the action plan is being updated. The Committee is currently meeting to update the action plan. The updating of the action plan will take place over the next six to eight months, with input from the other committees represented on the SP&I Committee and approved by the elected Grand Lodge Officers.

The SP&I Committee also functions as a body to integrate and coordinate among the various operation and program support committees endorsed by the Grand Lodge. Periodic reports from various committees are made before the SP&I Committee to enable the elected Grand Lodge Officers to better understand what each committee does, the needs of these committees, and the opportunities for the committees to share resources, reduce duplication of effort, and share information.

What is in the Strategic Plan? The Grand Lodge of Virginia has defined a strategy to accomplishing long-term goals. This plan is known as the “Strategic Plan.”

It guides major activities throughout Virginia over the coming years. The strategy is composed of five major objectives with supporting actions.

Objective 1: Strengthen our Masonic cultural norm that behavior is always to be based on Masonic values and standards (primary responsibility with the Committee on Masonic Education).

Objective 2: Develop a tailored program to strengthen the subordinate Lodges (primary responsibility with the Committee on Lodge Services).

Objective 3: Develop an effective membership development program that attracts a larger number of high-quality candidates for membership (primary responsibility with the Committee on Membership).

Objective 4: Develop a community outreach program to improve public understanding and appreciation of Masonic values and contributions (Primary responsibility with the Committee on Public Relations).

Objective 5: Develop a robust information technology infrastructure that will enhance data availability and reporting capability to ensure the District Deputy Grand Masters’, Grand Lodge Committees’, and District Teams’, roles and structure are optimized to best support Grand Lodge objectives and subordinate Lodge needs (primary responsibility of the SP&I and Committee and the Committee on Information Technology).

How does the Committee affect the work of Lodges? The implementation of the action plan over the last ten years has resulted

in improvements in information management and communication through electronic technology, support to Lodges through the Lodge Services Committee, and attention to method and approaches for maintaining and increasing membership. All of these improvements are intended to make operations at the Lodge level more efficient and effective.

Many of the aforementioned improvements are incremental changes and as such, may not be readily apparent at the Lodge level. Nevertheless, it has resulted in the Grand Lodge being more attentive to, and hopefully responsive to, what the Lodges are telling the elected Grand Lodge Officers. A primary vehicle for this communication is through the SP&I Committee.

How can Lodges and Brethren influence the Strategic Plan revisions now being considered? In the past, there has been a great deal of misperception about the “state” of Masonry in Virginia. This misperception has led to Strategic Action Plan actions that do not necessarily address root problems; much of this is based on poor information from the Lodge level.

Insufficient access to “real time” information on Lodge activities, membership, and operations contributes to inefficient support to subordinate Lodges by the Grand Lodge Committees.

One focus of the Strategic Plan (improving communication among Lodges) has been through some ongoing changes in electronic media sharing.

- Improving access to information through shared electronic information.
- Improving efficiency in subordinate Lodge reports by simplifying electronic reporting.

Continued on page 21.

Boykins Lodge Celebrates Ladies Night

Worshipful Jim Hart



Andy P. Spencer presents Vice Mayor Linda Beatty with this year's Community Builder Award.

Boykins Masonic Lodge No. 287 held their annual Ladies Night at the Boykins Baptist Church. This event is held annually to recognize the ladies of the members of the Boykins Lodge as well as recognize a local non-Mason for their community contributions and present the local Community Builders Award. This year, Worshipful Andy Spencer announced that there were two Community Builder Awards to be given. The recipients named were Linda Beatty and Denise Byrum. Mrs. Beatty is currently serving as Boykins Vice Mayor and is the longest serving current member of the Boykins Town Council and Mrs. Byrum is the owner of the Hungry Rooster Restaurant located on Main Street in Boykins.

Also recognized at this year's event was Mrs. Dot Lassiter, who was recognized as "The Treasurer's Best Helper." Mrs. Lassiter is the wife of the Boykins Lodge Treasurer, R. T. Lassiter. Additionally, the George C. Scott Scholarship Fund was announced honoring the late George C. Scott, Past Master of Boykins Lodge for twenty-seven years; serving twenty-three years consecutively.



Shriner Assistant Rabban Woodrow L. Brown greets Rachael Blythe along with family members Mom Kim Blythe, brother Kendal Blythe and father Dwayne Blythe.

As a program this year, the Khedive Shrine Temple made a visit and Assistant Rabban Woody Brown, and Lady Terry provided a program about the Shriners Hospitals and how they serve our children internationally and most especially locally. After a short movie, Noble Brother Brown provided information about the history of Shriners and also the local Khedive Temple which serves the Franklin and Southampton County area, as well as other neighboring cities and counties. As a special guest, Rachael Blythe from Courtland was present with her family, and they explained how Rachael has benefited from being a patient of Shriners Hospitals. After thirteen surgeries, Rachael continues to be unable to hide her smile when she is around family, friends, and especially Shriners. One thing emphasized was that the medical attention provided is done so at no cost to the patient and that Shriners are always looking for patients and new members. 🙏

60-Year Veteran



L-R: Grand Master Reese Edward Carroll, Jr., Brother Maple Talmage Barrett, Right Worshipful Gaylord G. Ambrose, Sr.

At the Official Visit of Most Worshipful Reese Edward Carroll, Jr., to the 31st and 32nd Districts at the Wakefield 4-H Center in Wakefield, he presented Brother Maple Talmage Barrett, a member of Purdie Lodge No. 170 in Windsor, with his 60-year Veterans' Award. Brother Barrett's family was at the well attended event with approximately 160 Masons and guests. 🙏

Ain't It the Truth Brother Ella Wheeler Wilcox

There's one sad truth in
life I've found
While journeying east and west
The only folks we really wound
Are those we love the best.
We flatter those we
scarcely know,
We please the fleeting guest,
And deal full many a
thoughtless blow
To those who love us best.

*Three, Five, and Seven a publication
of Ed Halpaus for the Grand Lodge
of Minnesota*

SPI continued

Continued from page 19.

- Providing greater access to information sharing among subordinate Lodges.
- Sharing Grand Lodge information through the Grand Lodge web site.

Much that has been accomplished is the result of information directly from the subordinate Lodges and individual members to the Grand Lodge and information from District Deputy Grand Master's Official Visit Reports.

We, the SP&I Committee, want to know what the subordinate Lodges need for better Lodge management, and what districts and Grand Lodge Committees need to be more effective.

What can you do to help improve the communication process? Formal and informal dialogue at the Division Leadership Conferences and information through your District Deputy Grand Masters provides the most effective mechanisms for sharing your concerns. We want to avoid "chaotic transparency" where information flows from too many different directions with little cohesion or agreement creating less focus rather than greater focus. Thus, we ask that input to the SP&I Committee be through your Grand Lodge Committees and District Deputy Grand Masters. You Can Make A Difference. 🙏

...the Strategic Planning and Implementation Committee, want[s] to know what the subordinate Lodges need for better management of Lodges, and what districts and Grand Lodge Committees need to be more effective in their various roles.

Masons host Eagle Scouts



Westmoreland Masonic Lodge No. 212 hosted their annual Boy Scout recognition night for six Eagle Scouts from Troop 250 who had earned the rank during the past year. The Lodge presented certificates from the Grand Lodge of Virginia to Parker Childs, Casey Gaskins, Joey Gaskins, Patrick McKenney, Tristen Brown, and Logan Sandy.

Westmoreland Lodge No. 212 has been a contributor to the Scouts for a number of years, sponsoring scouts to go to summer camp each year. 🙏

Like Answers Returned

by Sam Welty



Hold on there Brother Tiler . . . First, we are obligated to admonish and aid a reformation!

A Mason's Charity

Brother Stephen 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:
 - Aid given to those in need;
 - An institution engaged in relief of the poor;
 - Public provision for the relief of the needy;
3. A gift for public benevolent purposes; for example:
 - An institution (such as a hospital) founded by such a gift;
4. 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:
 - 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. By this is meant, we

should wish for, and be willing to encourage, the best in our Brethren and disregard our 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 stand 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. 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?"

Continued on page 23.

Charity continued

Continued from page 22.

“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 upon 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: “Together We can Make a Difference.” 🕯

Truth

Worshipful Douglas R. Strother

This essay was inspired by the observations of the richness contained in our Masonic ritual on the concept and pursuit of Truth. Truth, as a divine attribute, deserves more attention than given in the first degree lecture.

Truth is the basis upon which all other virtues are erected. Without truth, a Brother’s entire moral and Masonic edifice will be built on sand. Truth is a cornerstone tenet of our Craft and deserves our constant attention, within and without the Lodge. Contemplation upon truth eliminates the vices of hypocrisy and deceit, in particular.

**As Masons contemplate truth,
the tendencies
to play-act and engage
in willful trickery
are eliminated.**

The new Entered Apprentice is charged to consider the Holy Bible as the Great Light in his profession as a Speculative Mason, and to use it as the unerring standard of truth and justice. In both practical and spiritual matters, the Bible teaches us the duties we owe to our Creator, our neighbors and ourselves, we owe reverence to our Creator, hospitality to our neighbors, and prudent care for ourselves.

The Holy Bible is an essential furnishing of the Lodge, along with the Square and Compass, without which a Lodge cannot be opened. These three objects are both furnishings and the lights of the Lodge; they are the fundamental tools of a Mason. The Holy Bible is revered as God’s inestimable gift to man and is the expression of divine truth.

Consider these Biblical admonitions: “Sanctify them through Thy truth: Thy word is truth.” (John 17:17) Truth is opened every time Masons meet to initiate, pass and raise candidates, and conduct its routine business. Upon closing the Lodge, we pray to the Ruler of Heaven and Earth to move us to reverently “study and obey the laws which Thou hast given us in Thy Holy Word.” Truth is an inherently Godly characteristic; the great and beneficent Author of our life exemplifies Truth. The Great Architect of the Universe first spoke Light into existence, and called it good. (Genesis 1:3-4) The Light of Truth shall continue after time and space shall be no more. (Isaiah 60:19) The pursuit of further light in Masonry that we profess is a claim that we are able and willing to follow the Truth wherever it leads us, (Exodus 13:20-21). The introductory material found in a Masonic Bible presents a clear starting point. A full study of truth is facilitated by a concordance which lists all of the instances of the original words, Hebrew (emeth [Strong’s No. 5711], and Greek (aletheia [Strong’s No. 2251], translated into truth; the exercise of comparing Scripture with Scripture unfolds deeper levels of meaning and revelation.

As Masons contemplate truth, the tendencies to play-act and engage in willful trickery are eliminated. Sincere and unpretentious interactions with others become distinguishing characteristics. Masons should be exceptionally genuine, we should be known as authentic men of candor and loyalty to our superiors, peers and subordinates. Our deeds and words are to be congruent to the moral principles elaborated in the First Great Light of Masonry. Consequently, in our day-to-day interactions, we have the duty to promote the well-being of our Brethren, encourage them to be better men, and to be sincerely joyful for the spiritual and material rewards bestowed upon them. 🕯

The Scriptures of the Walking Prayers

Worshipful Robert E. Pagani

How many of you have come to called meetings? Hopefully, many of you attend and participate in ritual. You have heard the Walking Prayers the Chaplain recites as he precedes the candidate around the symbolic Temple; maybe you are even able to recite most of them. But do you know what they mean? Let's take a look.

The Scriptures used for the circumambulations of the three degrees are figurative and allegorical; especially those used in the Fellowcraft and Master Mason Degrees.

Entered Apprentice - the 133rd Psalm

The Scripture of the Entered Apprentice Degree is a picture of brotherly love:

“Behold, how good and pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore.”

Those are rather odd similes to use to describe the beauties that come from dwelling together in unity. Who was Aaron, and why was oil being poured over him? He was a brother of Moses and the first High Priest under the Mosaic dispensation, and the oil was used to anoint him.

This was the first ceremony of the kind, and evidently so much oil was used that it ran down upon his beard and to the skirts, or hemline, of his clothes. There is some doubt as to where the skirts of his garments might be. It could be near the feet, knees hips, or even at the neck. We have all seen skirts that not only leave the foot area, but are well on their way to the neck.

What is “the dew of Hermon and the dew that descended upon the mountains of Zion”?

Mount Hermon is north of Jerusalem and is the highest mountain in Syria. The dew that gathers on Hermon is said to be as heavy as a light rain, just like it is on the mountains of Zion. Zion is the high country to the south of Jerusalem, where the City of David was built. Bible interpreters have been puzzled by the reference to the mountains of Zion, as there are no mountains there. They think the reference is to various mountains near Zion.

Dew that condenses gently, imperceptibly, copiously, certainly is symbolic of the qualities that should distinguish our friendship for our Brethren. Dew that evaporates is symbolic of our transitory existence on Earth. Dew certainly is symbolic of the manifold blessings and comforts which God provides in His mysterious way, and which we hope to enjoy through a strict observance of our obligations. May the blessings of Heaven refresh us as the dew does the flower.

“For there the Lord commanded the blessing, even life evermore.” As early as the very first degree, we are taught that life here is not the end of it all, that we don't spend a few moments here and then cease to be. We hear this again in the EA Lecture: Faith, Hope and Charity — that we should have hope in immortality. This is Biblical confirmation of that for which we hope.

Fellowcraft - Amos 7: 7-8

“Thus he showed me: and behold, the Lord stood upon a wall made by a Plumb Line, with a Plumb Line in his hand. And the Lord said unto me, Amos, what seest thou? And I said a Plumb Line. Then said the Lord, Behold, I will set a Plumb Line in the midst of my people Israel: I will not again pass by them anymore.”

What does this mean in the context of the Fellowcraft Degree?

Amos was explaining what he'd seen in a vision; the third of four visions that were put into writing and later became part of what is now our Great Light. But what is the interpretation of this vision? What is meant by the Plumb Line? What is its purpose? What did the Lord mean when He said “I will put a Plumb Line in the midst of my people Israel”? What did He mean when He said, “I will not pass by them anymore”? Did He mean that He had been neglecting them and would be making it up to them?

Well, actually no. This is a warning, pure and simple. Amos was predicting the destruction of wicked Israel. The Plumb Line, which doesn't deviate a hair's breadth from perfectly upright, and a wall made by that Plumb Line are both symbolic of the unchanging standard by which God will judge the children of men. He was going to set such a Plumb Line in the middle of His people Israel, by which to judge them. Moreover he would place this standard in their midst, not far off in some other tribe or culture. He would not again pass by them; that is, He had up until then, looked the other way and overlooked their sins, but now it was too late for repentance, and judgment was certain. Isn't there a lesson here that we need to take home? The Plumb Line teaches us how to judge our work, as well as that of others. The Plumb Line is a symbol of rectitude, or righteousness, and finally for all men: Moral Integrity.

Master Mason - Ecclesiastes 12: 1-7

The Scripture of the third degree is the most intriguing of all. There are several interpretations of this Scripture. One of the most popular is that it depicts a severe storm in Palestine, but this seems to be a theory without foundation.

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The Scriptures of the Walking Prayers continued

Continued from page 24.

The most widely accepted interpretation is that these verses are a picture of approaching old age and that the various references are to parts of the body. This makes more sense than the storm interpretation, because the Master Mason Degree represents old age. Remember the allegorical progression of the three degrees: Youth, Manhood and Old Age.

Credit has been given to Solomon as the author, but there is grave doubt about that. It's hard to believe that anyone in Solomon's time knew so much about the workings of the human body as they are interpreted by these verses picturing the infirmities of old age.

Let's look at a combination of several interpretations:

"Remember now thy Creator in the days of thy youth,"

Emphasis is on now. Remember Him now, not tomorrow or next week, but now.

"...while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

This is a warning to the youth of approaching old age.

"...while the sun, or the light, or the moon or the stars be not darkened," This refers to failing eyesight, or it could refer to the ominous darkening of the heavenly bodies that would precede huge evil, or some heavenly disaster.

"nor the clouds return after the rain:"

As soon as one storm stops, another follows; trouble follows trouble in old age. Tears are dried up only to be followed by more weeping, as sorrows and partings increase.

"...in the day when the keepers of the house shall tremble," Refers to the legs, and possibly the backbone.

"...and the grinders cease because they are few" Can be interpreted as the loss of your teeth.

"...and those that look out of the windows be darkened,"

This can be failing eyesight. The eyes look out below the eyelids that open and close like windows.

"and the doors shall be shut in the streets:"

This can be the lips or ears, or both. With teeth gone and the gums shrunken, the lips are closed tightly to keep food from dropping out; or the ears are closed to sound, which would be deafness.

"...when the sound of the grinding is low,"

Grinding of the family's flour was a noisy affair. Loss of hearing in old age would result in this being heard only faintly; also, with the teeth gone and lips tightly closed; the sound of chewing would be faint indeed.

"and he shall rise up at the sound of the bird,"

This is the fitful slumber of age that is disturbed by so slight a noise as the song of a bird, or perhaps the sound of a crowing rooster.

"...and all the daughters of music shall be brought low:"

The vocal cords lose their timber and the ears are no longer attuned to catch musical strains.

"...also when they shall be afraid of that which is high, and fears shall be in the way,"

This applies to a loss of courage to ascend to high places, a loss of courage to attempt to overcome difficulties, or an imagination filled with fear, or failing initiative.

"...and the almond tree shall flourish,"

This is the white hair of age. The almond tree, first to bloom in the spring, blooms on bare limbs, its pink blossoms soon turn white, and the tree looks like the head of an old man.

"...and the grasshopper shall be a burden,"

Such a light thing as a grasshopper becomes a burden; things lightly considered in youth become a burden in old age; there is no

longer a youthful agility. Another interpretation has to do with grasshoppers (which are locusts) as food. There is a Biblical reference to locusts and honey. This interpretation would be that common food like the locust is no longer agreeable. One other interpretation is that in old age man has the look of a grasshopper; shriveled, backbone sticking out, knees forward, arms backward, head down and so forth.

"...and desire shall fail;"

The caper berry, which was eaten before meals as an appetizer, will fail to have an effect on a man whose power to enjoy the same is exhausted. The old have no desire for the pleasures of youth. The old no longer enjoy transitory pleasures. The goals set in youth may not have been reached, but one weighted with the burden of years may feel that it's useless to keep trying to achieve them.

All these things will happen because man is about to go to his "long home," or grave. Remember, these tombs were 6'X6'X5', at a time when men were considerably shorter, so "long home" was clearly distinguishable from physical man or his earthly dwelling.

"...or ever the silver cord be loosed; or the golden bowl be broken; or the pitcher be broken at the fountain,- or the wheel be broken at the cistern."

One interpretation of the silver cord is that it's a luminous line that connects the soul and the body, kind of like an umbilical cord connects a baby to its mother. A second view of the entire sentence is that the silver cord is either the spinal marrow or the soul; the golden bowl is the head or brain, or the entire body; the pitcher is the heart, or the great vein that brings the blood to the heart, which is symbolized by the fountain and the

Continued on page 26.

Walking Prayers continued

Continued from page 25.

cistern, or the fountain may be the right ventricle and the cistern the left; the wheel is the aorta or main artery, or it could be the entire respiratory system, or even the nervous system sending messages to and from the mind; or the kidneys, bladder and prostate gland. Whew! Another interpretation, and probably a better one, is that the end of life is signified by the breaking of a lamp, a pitcher and a wheel. The silver cord by which a lamp is suspended is loosed; the golden bowl, or reservoir of oil, is shattered; the oil, representing the spirit of life, is scattered and lost; the pitcher, long used

The Scriptures used for the circumambulations of the three degrees are figurative and allegorical; especially those used in the Fellowcraft and Master Mason Degrees

to bring water from the fountain, is shattered, and the same for the wheel, which for so long drew water from the well. With the pitcher and the wheel useless, no more water may be drawn, the vital energies are gone; circulation of the body's blood ceases.

"Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it."

After a woeful picture of old age, this allegory finishes with the beautiful and cheering promise of life beyond the grave; with the promise that death is not annihilation. It seems fitting that a Masonic lesson should finish this way:

What If You Had Never Been a Mason?

Take a look around your Lodge the next time you're there. How many of your Brethren would you not have met and befriended had you never been a Freemason?

Would you have learned a catechism? Would you have helped raise Hiram-Abiff? Would you have known, never mind assisted, a Brother in distress? Would you have served as Master of a Lodge?

Would you have helped with a Child ID program, become a resident of MAHOVA? Would you have driven a tiny Corvette in a Shrine parade?

Would you have attended an Autism Camp sponsored by your Scottish Rite Valley, had your picture in the Masonic Herald, written a program for the Committee on Masonic Education?

Would you have visited a Prince Hall Lodge or learned any ritual in an appendant body, been a DeMolay Dad or joined the Eastern Star? Held a title like High Priest, Chief Rabban, or District Deputy Grand Master?

Would you have been part of a Masonic Study Group? Would you have learned to keep learning past your school years? Would you have learned tolerance for the sincere religious beliefs of others, associated with races other than you own?

Would you have stayed up until the wee hours with your Brethren trying to solve the world's problems, referred a burned or disabled child to a Shriners Hospital? Bought a book of tickets so a disabled family could enjoy a Shrine Circus?

How about joining a Research Lodge or helping out at a Language Disorders Clinic? Or attending a Table Lodge or ritual practice on Monday evenings? Have you helped your Lodge choose a Community Builder or handed out Christmas treats at your local nursing home?

Would you have known about the House of the Temple or become fascinated with the Knights Templar or Gothic Cathedrals?

Would you have had Brothers you could

count on during times of distress, to visit you in the hospital to drive you to your chemo treatments?

Would you have become a Master of the Royal Secret or a Royal Arch Mason or a sponsor for Rainbow Girls or Job's Daughters?

Would you have ever dreamed of being a Noble of the Mystic Shrine, a Knight Templar or a Worthy Patron?

Would you have been a better man than you were when you first became a Mason in your heart? Would you have learned the value of discretion, silence and secrecy?

Would you have earned the wages of love, friendship, respect, opportunity, happy

WHAT IF?

labor and association? Would you have been welcomed by your Brethren when you traveled in distant lands?

What of your virtue honor and reputation? Have you preserved the reputation of the Fraternity unsullied? Have you worn your apron proudly at the passing of your Brethren?

Would you have learned what you have learned, enjoyed what you have enjoyed, earned what you have earned, loved as much and as deeply as you have loved, dug as deeply into your soul, listened as intently to your conscience, believed what you believe now, had the strength and character you have now, had you never been a Master Mason? 🙏

Smile on the Masonic Home of Virginia



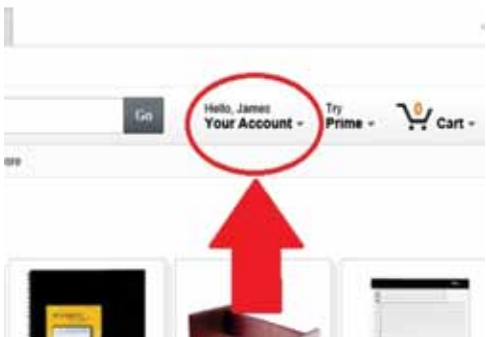
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10—Remember! You must always log in to <https://smile.amazon.com> in order for the MAHOVA charity to receive funds.

Birthday Presents

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

Only nineteen months old, she sat on my lap and happily pulled out that pesky tissue paper from the gift bag. She peered inside the bag, pulled out a sweater, threw it aside, grabbed another bag and repeated the joyful process.

Watching my little granddaughter Arianna “help” me open my birthday presents a few days ago reminded me of the joy of both giving and receiving gifts. At her age, she does not understand the word “gift,” but she can pronounce the word. She has learned the word “share,” and she actually does a good job of putting that word into action. She has shared blueberries, strawberries, bananas and cereal with me. To her, it is pretty simple, she has something; she sees someone who might need or enjoy some of what she possesses and she shares, often without being asked.

In this issue of the *Herald*, readers will see pictures of residents at the Masonic Home celebrating the 125th anniversary of the Home’s founding, which occurred by an act of the General Assembly on January 7, 1890. Those residents can laugh and enjoy cake, cookies, and a happy life all because for 125 years, Masons have been willing to share.

Because Masons, regardless of how much or how little they had decided to share and thereby “help, aid and assist” others, the Home has not only survived, but thrived. In the first 85 years, the sharing of Masons allowed 839 children to live and grow up at the Home and go on to lead very productive lives. Beginning in 1955, the Home welcomed Masons, their wives and widows into a beautiful retirement community. In all, over 1,300 adults have lived at the Home and enjoyed wonderful retirement opportunities.

A couple of basic Masonic principles are Brotherly Love and Relief. By sharing Brotherly Love, the Masons of Virginia have provided relief to many through the Masonic Home. In addition to those who have lived on the grounds, each of those people had friends and family who no longer had to worry about them.

One day, if God allows such a lifespan for me, I will reach an age where instead of me worrying about my granddaughter tripping and falling, she will begin worrying about my health. My children will likely find a day that they will worry about me as well.

But, because Masons have been willing to share for 125 years, I have a place to go where I can be loved and cared for, at 500 Masonic Lane near Richmond, a place that provides relief not only to the residents but also to their friends and family.

For that reason, I just wrote a check for \$125 and will give it to the Home. My challenge is for each reader of this article, for every Mason, for each Lodge, for each district, to join me and send a check for \$125 to the *Masonic Home at P.O. Box 7866, Henrico, Virginia, 23231-0366*.

Your gift, like mine, will honor the first 125 years and will ensure the next 125 years. I consider this to be a truly Masonic birthday present to the Home and what it represents.

Or more simply, it just shows that I can learn from my granddaughter what it means to *share*. 🍷



Bearers Of Burden

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



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

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

Coil's Masonic Encyclopedia



Masonic Home of Virginia Honorariums and Memorials

Many Lodges and individuals contribute a gift to the Masonic Home to either honor a living person or a Lodge out of respect and appreciation or to generate a legacy of care in honor of one who has passed to the Celestial Lodge above. As these tax-deductible gifts are received by the Home, acknowledgements of the gift, but not the dollar total, are sent to the person honored or to the family of the person memorialized. In grateful recognition of these touching gifts and to recognize those persons so honored, we call attention to the following combined list of memorial and honorarium gifts that were made to the Masonic Home during the period December 1, 2014 through February 28, 2015. Persons HONORED are on the left, followed by the donor's name on the right.

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Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
APRIL		
4/ 1	Nancy Martin	Glen Allen Lodge No. 131
4/ 4	John Carpenter	Meridian Lodge No. 284
4/ 4	Catherine Doggett	Washington and Henry Lodge No. 344
4/ 4	Rose Mills	Manchester Lodge No. 14
4/ 4	James Mitchell	Elbert Muncey Lodge No. 298
4/ 4	Elizabeth Payne	Joppa Lodge No. 40
4/ 5	Tempest Reed	McDaniel Lodge No. 86
4/ 6	Elethia Cason	Atlantic Lodge No. 2
4/ 7	Jean Noll	Alexandria-Washington Lodge No. 22
4/ 8	Clifford Grotz	Blandford Lodge No. 3
4/ 8	Thomas Kaufman	Churchland Lodge No. 276
4/13	Miriam Bew	Babcock Lodge No. 322
4/16	William Holliday	Norview Lodge No. 113
4/17	Jean McCuiston	Thomas N. Davis Lodge No. 351
4/26	Shirley Roberts	Stonewall Lodge No. 200
4/27	Juliet Burton	Westhampton Lodge No. 302
4/27	Evelyn Lee	Monitor Lodge No. 197
4/28	Helen Payne	Metropolitan Lodge No. 11
4/28	Lois Payne	Central Lodge No. 300
4/29	Frances Pugh	Henrico Union Lodge No. 130
MAY		
5/ 2	Mary Brooks	Richmond Lodge No. 10
5/ 2	Bessilee Clay	Manchester Lodge No. 14
5/ 8	Jack Golightly	Fairfax Lodge No. 43
5/ 8	Lettie Muncy	Sandston Lodge No. 216
5/10	Beatrice O'Connell	Glen Allen Lodge No. 131
5/11	Hattie Crebbs	Waddell Lodge No. 228
5/11	Elsie Hoy	Tuckahoe Lodge No. 347
5/11	Mildred Milby	West Point Lodge No. 238
5/13	Robert Hall	Woodland Heights Lodge No. 345
5/19	Blanche Feitig	Westhampton Lodge No. 302
5/19	Evelyn Holliday	Norview Lodge No. 113
5/19	Anne Winder	Richmond Randolph Lodge No. 19
5/20	Dorothy Fulcher	Oriental Lodge No. 20
5/22	Joseph Hogge	Warwick Lodge No. 336
5/22	David Jenkins	Babcock Lodge No. 322
5/25	Ann Spain	Southside Lodge No. 191
5/26	Eunice Barnes	Glen Allen Lodge No. 131
5/26	Lewis Butler	Thomas N. Davis Lodge No. 351
5/30	Gardner Rollings	Wakefield Lodge No. 198
JUNE		
6/ 1	Ersell Brinser	Manchester Lodge No. 14
6/ 3	Claude Fitz	Sandston Lodge No. 216
6/ 4	Mildred Ammons	Warwick Lodge No. 336
6/ 8	Novella McDonough	Kemper Macon Ware Lodge No. 64
6/ 9	Albert Knapp	Richmond Lodge No. 10
6/11	Gordon Kirby	Washington and Henry Lodge No. 344
6/11	James Walker	Varina Lodge No. 272
6/13	Carol May	Varina Lodge No. 272
6/16	Lancing Fulcher	Oriental Lodge No. 20
6/16	Ernest Kersey	Glen Allen Lodge No. 131
6/16	Richard Peroe	Northside Lodge No. 292
6/21	Virginia Lancaster	Temple Lodge No. 9
6/22	Curtis Harver	Westhampton Lodge No. 322
6/22	Hugh Kirkland	South Hill Lodge No. 297
6/23	Catherine Murray	Urbanna Lodge No. 83
6/25	Charles Goens	Smithfield Union Lodge No. 18
6/27	Anna Sherrod	Northside Lodge No. 292
6/30	Florine Johnson	Washington and Henry Lodge No. 344

Resident Anniversaries

Date	Resident Name	Lodge Name
APRIL		
4/17/1944	Harold and Elizabeth Bohannon	Manchester Lodge No. 14
4/27/1946	Robert and Gloria Hall	Woodland Heights Lodge No. 345
4/24/1948	Bunion and Myrtle Bussey	Great Bridge Lodge No. 257
4/22/1950	Joseph and Barbara Hogge	Warwick Lodge No. 336
4/3/1954	James and Carol Friis	Franklin Lodge No. 351
4/15/1955	Nelson and Eleanor Curtis	Northside Lodge No. 292
4/19/1958	Robert and Jean Colby	Victoria Lodge No. 304
4/14/1979	Earl and Irene Slaughter	Thomas N. Davis Lodge No. 351
MAY		
5/20/1950	Ernest and Martha Kersey	Glen Allen Lodge No. 131
5/21/1955	John and Betty Long	Washington and Henry Lodge No. 344
5/16/1961	Albert and Jean Knapp	Richmond Lodge No. 10
5/25/1968	Curtis and Nancy Harver	Westmoreland Lodge No. 212
5/22/1998	David Jenkins and Evelyn Harding	Babcock Lodge No. 322
JUNE		
6/17/1950	Charles and Norma Klebert	Glen Allen Lodge No. 131
6/21/1952	James and Luvirda Mitchell	Elbert Munsey Lodge No. 298
6/15/1946	Lewis and Mildred Butler	Thomas N. Davis Lodge No. 351
6/ 2/1951	Richard and Mary Lee Peroe	Northside Lodge No. 292
6/20/1957	William and Gloria Martin	Sandston Lodge No. 216
6/14/1947	Norwood and Jean Taylor	Glen Allen Lodge No. 131

Resident Deaths

Date	Resident Name	Lodge Name
DECEMBER		
12/ 1/2014	Margaret K. Jordan	Chesterfield Lodge No. 161
12/ 4/2014	George B. Wood	Thomas N. Davis Lodge No. 351
12/23/2014	Hugh L. Kirkland	South Hill Lodge No. 297
JANUARY		
None		
FEBRUARY		
2/10/2015	Tyree G. Leath, III	Crewe Lodge No. 123
2/17/2015	Martha G. Mason	Glen Allen Lodge No. 131

New Residents

Date	Resident Name	Lodge Name
DECEMBER		
12/30	Bessilee Clay	Manchester Lodge No. 14
JANUARY		
1/12	Mildred Johnson	Dupont Lodge No. 289
1/19	Evelyn Harding	Babcock Lodge No. 322
1/19	David Jenkins	Babcock Lodge No. 322
FEBRUARY		
2/ 4	Robert Gadoury	Army and Navy Lodge No. 306
2/ 9	Tempest Reed	McDaniel Lodge No. 86

Masonic Home of Virginia



125 Anniversary Party



Christmas Pageant Participants



Alan Adkins and Reese Carroll cutting the cake for the 125 Anniversary Party



Carol Friis with visitor from the Grandfriends group



Jean and Norwood Taylor at Candlelight dinner



Jim Cole speaking on the history of the Masonic Home



Lunch trip to Fredericksburg



Sam Cason painting



Shirley Mucha riding a ferris wheel



Superbowl Party



Tommy and Ann Spain as Joseph and Mary in the Christmas Pageant



Valentine's Dance

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Meet and Greet Social at the Virginia Masonic Home [Panoramic Photograph]