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**Grand Master James Edward Litten
Leading the Saint John's Day Procession**

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The Virginia Masonic Herald

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

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.

<https://grandlodgeofvirginia.org/>

Masonic Herald Deadlines

Spring Issue	February 1
Summer Issue	May 1
Fall Issue	August 1
Winter Issue	November 1

Front cover by Debbie Lane.
Back cover by Right Worshipful Robert McBride.

The Grand Master's Message

As Grand Master of Masons in Virginia, I've been traveling around this beautiful state, meeting and enjoying fellowship with Brethren, who are SETTING A GOOD EXAMPLE. In Matthew 5:16, it says; "Let your light shine before others, so that they may see your good works and give glory to your Father who is in Heaven." In our everyday lives, let us not forget to continue having a strong faith in what we do as Masons.

The basic concepts of the Fatherhood of God, of brotherhood, of honor, of uprightness and decency will never change, and it is important for us to work together to make this world better for all who live in it. Masonry teaches the importance of doing good, not because it assures a person's entrance into heaven, that is a question for a religion, not a Fraternity. We have a duty to all men and women to make their lives as fulfilling as they can be. We are sure that he who is true to the principles he learns in Freemasonry will be a better church member, a better businessman, a better leader, and a better person because of it. So we are guided by the great teachings of Masonry, the Fatherhood of God, the brotherhood of man, and the chief Masonic virtue, charity and brotherly love.

A great concern of mine is about people leaving God out of our everyday lives. Let us reflect back a moment on the many serious situations that have occurred in our country and around the world the past several years. All I have to do is mention events and it will bring back memories. September 11, 2001, in New York City and the Pentagon in Washington, D.C.; the Iraqi war, Afghanistan, shootings in our public schools, taking God out of public places, taking prayers out of our schools, suicide bombings, politicians constantly bickering and downgrading each other and the killing of our police officers. Wouldn't it be wonderful if every man and woman on this globe practiced the beliefs of Freemasonry? Not



Grand Master M.: W.: James Edward Litten

long ago, the Federal Government sent down a mandate that you cannot pray to God anymore in a public meeting. It is called "separation of church and state." I recently found an interesting article on the Internet dealing with the Lord's Prayer. As you know, it is not allowed in schools anymore because it mentions "God" and a student in an elementary school out in Arizona wrote a new school prayer. It goes like this:

"Now I sit me down in school, where praying is against the rule. For this great nation under God, finds mention of Him very odd. If Scriptures now the class recites, it violates the Bill of Rights, and anytime my head I bow, becomes a federal matter now. Our hair can be purple, orange or green, that is no offense; it is the freedom scene. The law is specific; the law is precise. Prayers spoken aloud are a serious vice. For praying in a public hall might offend someone with no faith at all. In silence alone we must meditate God's name is prohibited by the state. We are allowed to cuss and dress like freaks, and pierce our noses, tongues and cheeks. They have outlawed guns, but first the *Bible*. To quote the Good Book makes me liable. We can elect a pregnant senior queen,

and the unwed daddy, our senior king. It is inappropriate to teach right from wrong, we are taught that such judgments do not belong. We can get our condoms and birth controls, study witchcraft, vampires and totem poles. But the Ten Commandments are not allowed, no work of God must reach this crowd. It is scary here I must confess. When chaos reigns, the schools are a mess. So Lord, this silent plea I make: should I be shot, my soul please take. Amen."

Brethren, if we've ever needed God in our lives, it is now, and I pray that each of you, and I, and the leaders of the world will bow down on our knees and ask God for his guidance and leadership and that peace and harmony will prevail forever and ever. As we have done in this country for over two centuries, Freemasons will lead us as we go forward as a stronger people, as a more united people, as a people that truly remembers the motto of these United States of America, "In God We Trust."

Did you know? As you walk up the steps of the building which houses the U.S. Supreme Court, you can see near the top of the building a row of the world's law givers and each one is facing one in the middle who is facing forward with a full frontal view... it is Moses, and he is holding the Ten Commandments.

Did you know? As you enter the Supreme Court courtroom, the two huge oak doors have the Ten Commandments engraved on each lower portion of each door.

Did you know? As you sit inside the courtroom, you can see on the wall, right above where the Supreme Court Justices sit, a display of the Ten Commandments.

Did you know? There are *Bible* verses etched in stone all over the Federal Buildings and Monuments in Washington, DC.

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Grand Master's 2015-2016 Itinerary

September 2016

- 1 Lodge of High Hills, Treadwell Lodge No. 213
- 3 Hiram Club Ball
- 7 Midlothian Lodge No. 211
- 8 Lake Drummond Lodge No. 178
- 9 Official Visit, Masonic Districts 35A and 35B
- 13 Poquoson Lodge No. 49
- 14 MAHOVA Board Meeting
- 17 Wreath Laying, Arlington Cemetery,
Tomb of the Unknown Soldier
- 19 Campbell Lodge No. 316
- 22 Bayside Lodge No. 218
- 23 – 25 Scottish Rite Conference, Richmond
- 30 Official Visit, Masonic District 46

October 2016

- 1 Official Visit, Masonic Districts 37 and 38
- 3 Reserved
- 7 MAHOVA Board Meeting
- 8 Family Day, Masonic Home of Virginia
- 13 Metropolitan Lodge No. 11
- 15 Official Visit, Masonic District 39
- 16 – 20 Grand Lodge of Kentucky
- 22 Reunion of Seven Founding Lodges
- 23 - 27 Grand Lodge of Georgia

November 2016

- 1 Fredericksburg Lodge No. 4
- 7 Westhampton Lodge No. 302
- 9 – 13 Grand Annual Communication

Grand Master's Message

Continued from page 3.

Did you know? The very first Supreme Court Justice, John Jay said, "Americans should select and prefer Christians as their rulers."

How then, my Brethren, have we gotten to the point that everything we have done for two hundred plus years in this country is now suddenly wrong and unconstitutional? It is said that 86% of Americans believe in God. Therefore, it is very hard to understand why there is such a mess about having the Ten Commandments on display or In God We Trust on our money and having God in the Pledge of Allegiance. We, as Masons, must step forward to lead by example as we have done for many years in the past. We must continue to share friendship, morality, brotherly love, and

a strong faith in our everyday lives. In other words, we must SET A GOOD EXAMPLE, not only in Freemasonry, but in our home, in our church, in the community, in our workplace and do not forget that Freemasonry begins at the altar in the Lodge Room. Its foundation is a belief in a Supreme Being, so let's go about doing good every day. Get excited about Freemasonry! Tell others what we are about.

Thank each of you for what you do for Freemasonry in Virginia and for making our Fraternity a leader around the world. I ask God to wrap his arms around each of you and watch over you every day. Thank you again for SETTING A GOOD EXAMPLE. God bless each of you. God bless Freemasonry, and God bless America.

A Grand Procession



A Grand Procession

Worshipful Samuel G. Welty



Most Worshipful James Edward Litten, in the Governor's Box of Bruton Parish Church.

Sometime during the mid-1700's, a tradition arose from among the Brethren of Williamsburg Lodge as well as other Lodges both in the old and new worlds. Twice a year, in celebration of the days of the Holy Saints John Feast Days, the Brethren would assemble at their Lodge and process as one body down Duke of Gloucester Street to Bruton Parish Episcopal Church for the purpose of hearing one of their own give a sermon written specifically for that occasion. Reverend and Brother James Madison, of Bruton Parish, was also the installed Chaplain of Williamsburg Lodge. These dual offices of responsibility offered unique opportunities for the Reverend to minister to, and serve his community. The Lodge has continued this procession through the years. Brethren walking in harmony past homes and businesses, journeying through the decades, the wars, the economic peaks, and valleys, always arriving at the same hallowed ground where they gather to listen and learn, improving themselves in Masonry before God and man. A new government now rules the land, a new Grand Lodge now gov-

erns the subordinate Lodges, and the local Lodge is now chartered as Williamsburg No. 6, but the Brethren are still processing, learning, and sharing. On June 25th, in the year of our Lord 2016, the Brethren were again brought together as one. Many other Lodges and Masonic bodies have joined the procession, as well as many Brethren visiting from other jurisdictions followed their lead. The journey through the ages towards the haven of Bruton Parish Church is a ritual not soon to be discarded while faithful hearts and open minds seek the wisdom of our gentle Craft. The following text shares the words spoken that day. Read and consider them, if you may, and the Lodges that process through Colonial Williamsburg will hope to see you join them on the next day of the Holy Saints John.

The following is a solemn charge delivered by the chaplain of Williamsburg Lodge - the Reverend Brother James Madison - to the Brethren of the Williamsburg Lodge and the congregation of Bruton Parish Chapel in the year 1778...



Worshipful John L. Ingram delivers the 1778 sermon at Bruton Parish Church in Williamsburg.

My Brothers,
 Though I once had the pleasure of addressing this congregation and the Brethren, from this place upon similar occasion, yet, the present opportunity affords me the most real satisfaction. The spirit of Masonry has revived amongst us, and of consequence social and brotherly love. I do not rejoice that the mere name of Masonry, or its parade, or form has revived but, there is a pleasing satisfaction, which the heart of a good man must ever feel in beholding these principles, to diffuse their god-like influence which tends to break the natural ferocity of man - to ameliorate his temper, to establish universal benevolence, and to expand the golden wings of charity. This is the spirit of Masonry, upon these pillars it is founded, and upon them alone may it long
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A Grand Procession

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flourish among us.

Man created by the Great Author of all things, was formed for equality. Those artificial distinctions, which societies introduce, Masonry obliterates. Following nature as her guide, she extends her arms to all, whether the humble cottage be their lot, or whether raised to the most exalted station, benevolence, integrity, and charity are the only discriminations that she knows, and these are such as nature herself has established. Pride, arrogance, and ambition are the hostile foes which Masonry has to contend with. Their banners are seen displayed in every part, nay too often triumphant over misery and distress. They, regardless of primitive equality, or of the rights of man, spread calamity wherever they appear, oppression is the iron rod by which man is forced, in the anguish of his soul, to curse that existence which only prolongs his pain.

His squalling nature has become the demon of affliction. His cries, his supplications are returned with the weight of accumulated woe. Nothing remains but disdain. Even hope, the last asylum of the wretched is fled. Such are the evils, of which those malignant passions are often inflicted upon too many of the human race. Where then is the refuge, the haven of safety? Where then is the barrier against this torrent of misery? Christianity. Her voice, like the mild dew upon the tender herbs, which the morning sun dissipates, is lost amidst the clamor of those turbulent passions. Her prospects are extended through the long vista of futurity, her rewards or her punishments, wait suspended until death closed the transitory scene. Her lessons of humanity seldom reach the hearts of those whom the wretched have most to fear. Where then, may I not once more ask, is the asylum for honest misery? Charity, that daughter



Worshipful David R. Coffey thanks Most Worshipful James E. Litten, for leading the Saint John's Procession, and welcomes the Brethren and visitors to Bruton Parish Church.

of heaven, it is hers alone to mitigate the calamities of our Brethren, to wipe away the tears of misfortune. It is charity which can alone oppose that torrent of misery which so often overwhelms the honest... the incautious heart. It is charity which must defeat the havoc which ambition and injustice would spread around. It is charity which rears the abject mind, diffuses peace wherever she arrives to smooth the rough paths of peevish nature, and opens in each heart a little heaven.

A good Mason will therefore consider charity, as the first great essential to render him worthy of that appellation. Intercourse is the natural disposition of man and hence, we see them forming particular societies. He will consider himself the friend of human nature. He will ever bear in mind, that it is his duty, and profession to relieve a Brother in distress wherever found, to be a father to the orphan, a friend to the captive, or like the Great Author of all things to diffuse benevolence on every object which claims pity, or compassion. Charity, therefore, is that power which cements our union, Masonry must ever remain

one of the noblest of institutions.

Friendship alone whilst man travels the thorny path of life affords a consideration which can alone render life happy or desirable. The heart of man wants some object to whom it may communicate its feelings, and can have no complete enjoyment without participation. It is upon the sensibility and benevolence of others that we greatly depend for our happiness. But, this sacred union can only subsist when these social and generous affections exist. Honor and immovable virtue is the basis of friendship. It is a gentle flame that illuminates only the hearts of the good. It is a tender flower that will never flourish in the cold and barren soil of selfishness and avarice. No man will deserve the honorable title of a true friend who does not interest himself in every event, which happens to his friend. The true friend participates in the joys, the miseries, the calamities, or misfortunes which arise and by participating, increases the joy or diminishes the pain. The richest blessings heaven could bestow would lose more than half their value

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A Grand Procession

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if we had no companion to share in our happiness. Adam placed in Eve where all nature conspired to render him happy where new pleasures courted every sense, found solitude insupportable a friend was necessary to render these joys a real happiness. Masonry, therefore, promotes the real happiness of mankind whilst it promotes friendship and harmony. But it requires honor and virtue, both private and public, to render it permanent or lasting.

The views of Masonry are noble and truly Christian, but unless its members possess the true spirit, unless virtue and honor be the cornerstones they will rear a fabric which will neither possess beauty or order which can only bring disgrace on the unskillful architect. The pleasures or the happiness which it affords will be taken like a sudden blaze, streaming from the North which plays a moment on the eye mocks the traveler with the hope of light and then vanishes forever. But when charity, friendship, virtue, and integrity, diffuse their constant, uninterrupted influence on its



Bruton Parish Church's interior looking toward the Governor's Box and altar.

members, Masonry might show human nature in its greatest perfection.

The heart of man perhaps is no less strongly attracted to society, than the earth to the sun. Happiness is our being's end and aim. The pursuit of it is indeed as various, as the candidates for so important a prize, yet it must ever

be found to terminate at last in the approbation of the member of that society, to which we belong. The conduct which secures that approbation establishes happiness. What are all those gay declarations, which power ambition or wealth offer to their votaries? They soon pale upon the senses, and soon outlive the transient joys they were supposed to bring. Examine the constitution of the human mind the cause is developed. We see that it is imbued by its maker with principles of a social, as well as, of a private and personal kind. The happiness of each individual is wisely connected with that of the species and thus, a universal dependence is established among mankind. Is it not the voice of nature which inspires such as are connected in the relations of domestic life with that mutual affection which forms the most indissoluble union and which becomes a scone of those pleasures and endearments the most exquisite human nature can receive. Is it not the voice of nature which prompts us to look beyond the



Saint John the Baptist Feast Day Masonic Procession on the Duke of Gloucester Street.

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238th Grand Annual Communication

Schedule for November 11 - 12, 2016

Committee On Work Schedule

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

Wednesday, November 9, 2016

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

Thursday, November 10, 2016

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

Resolutions to be considered At the Grand Annual Communication November 11 - 12, 2016

RESOLUTION NO. 16-01

This resolution would change Section 5.03 of the *Methodical Digest* to increase the Life Membership Fee to twenty-five (25) times the amount of the Annual Dues and assessments of his Lodge at the time of purchase, or \$300, whichever is greater.

RESOLUTION NO. 16-02

This resolution would change Section 2.88 of the *Methodical Digest* to increase the fee to be paid to the Grand Lodge of Virginia to forty dollars for each member from another Grand Jurisdiction affiliating with a Virginia Lodge.

RESOLUTION NO. 16-03

This resolution would add Section 3.09 to the *Methodical Digest* containing detailed information about the Lewis Jewel.

238th Grand Annual Communication

The 238th Grand Annual Communication of the Most Worshipful Grand Lodge, A.F. & A.M., of Virginia, will be held at the Hilton Richmond Hotel & Spa/Short Pump, 12042 West Broad Street, Richmond, Virginia, commencing on Friday, November 11, 2016, at 8:30 AM. The Grand Master's Address will be delivered after the opening of Grand Lodge.

As your Grand Lodge continues to seek ways to reduce costs in holding our Grand Annual Communication, the Public Ceremonies and award presentations will now be held on Saturday morning. The majority of our business items will be conducted on Friday.

Times for the Grand Lodge Committees will be announced on Friday morning, November 11, 2016. Delegates are urged to attend and inform themselves regarding pending matters.

On Friday, November 11 at 12:00 PM, a luncheon will be held at the Hilton Richmond Hotel & Spa/Short Pump for the benefit of the Masonic Home of Virginia. The Grand Lodge Banquet will be held for the Brethren and Invited Guests on Friday evening.

Resolutions will be considered during Friday's sessions. Election of Grand Lodge Officers will begin promptly at 10:00 AM, Saturday morning, November 12.

An open installation of Grand Lodge Officers will be held at the Hilton Richmond Hotel & Spa/Short Pump that afternoon at 4:00 PM, with a reception to follow.

Resolutions to be considered in 2017 must be drafted in proper form as required by Section 1.16 of the *Methodical Digest* and submitted to the Grand Secretary by December 31, 2016.

There were no requests for fraternal recognition.



Tracing Board in 18th - 19th Century

Brother Al Leathers



An image from the Gabriel Louis Calabre Pérau 1745, *Exposé on Freemasonry* that highlights a floor cloth being used during the Master Mason's ritual.

Friday, October 25, 1709, Epping Forest, England, thirteen Brothers padded quietly as they traversed their way through an ancient forest of tall and dense beech, oak, hornbeam, and birch. Now a half-mile from the oft, used horse and cart track, they could easily discern the familiar gathering spot in the fading light of the late afternoon. Worshipful Samuel Cromwell and Brother William Richards were already at the clearing and welcomed the men as they greeted one another. The Brethren carefully lifted the hidden tarp obscured by leaves on the forest floor to reveal the lodge rectangle and symbols carved by Worshipful Cromwell and Brother Richards earlier in the week. These included the square, compasses, skull and crossbones, coffin, sun, moon, and the four cardinal points of the compass delineating west as the top of the drawn rectangle along with a fresh sprig of evergreen. There were other drawn items within the oblong square related to the aspects of Masonry that Worshipful Cromwell wanted to convey in his teachings to the Brethren that evening. A stack of fieldstone provided a makeshift altar with the *Holy Bible*, square,

and compasses placed reverently thereon atop unblemished white linen. The altar was flanked by three heavy candles with two on the north side and 1 on the south. Before long, Worshipful Cromwell opened the Lodge, with the assistance of the officers, and before 8:00 p.m. that evening, Brother Andrew Adams was passed to the Degree of Fellowcraft; all done under the open air of heaven's canopy and upon the Masonic symbols drawn on the forest floor. After Lodge was closed, the Brethren offered festive toasts to Andrew, traditional songs were sung, the altar was disassembled, the tarp was carefully placed in position, and leaves and other forest debris were scattered thereon.

Dramatic license was certainly taken in the above introduction to the Master Mason's tracing board, but a similar story likely occurred in many locations across Europe, and the Americas before our Masonic rituals were moved indoors, first to taverns and then to Masonic-purpose buildings. Masonic tracing boards were, and still are, effective training devices dedicated to each of the three degrees with some boards combining them all. Masonic lectures speak

of the tracing board, together with the rough and smooth ashlar, as the three immovable jewels of the Lodge. As a Brother is passed to the Fellowcraft Degree, a strong connection to the tracing board is established through the lecturer's explanation of the degree and rich use of symbology and imagery. This connection is further exemplified in some jurisdiction rituals for the Master Mason's Degree, such as those in Continental Europe, especially. In his classic *The Lodge, An Essay in Method*, Brother R. J. Meekren developed a theory where primitive operative lodges were held outdoors and the marking out, and drawing of a ritual on the ground provided a good way to communicate and explain the experience to Entered Apprentices, Fellowcraft, and Master Masons. Therefore, it was logical that a similar teaching approach should be taken to structure and explain the speculative symbols, stories, and rituals as Lodges moved indoors.

It is interesting to note that neither the room, nor building where Masons meet is considered the actual Lodge. The oblong square enclosure where the

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Tracing Board in 18th - 19th Century

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degree rituals are conducted, within the meeting room, comprise the actual Lodge. When Lodges met in public places such as taverns and inns, the Lodge was drawn upon the floor with chalk or charcoal where it could be easily washed away, usually by Entered Apprentices, after Lodge concluded.

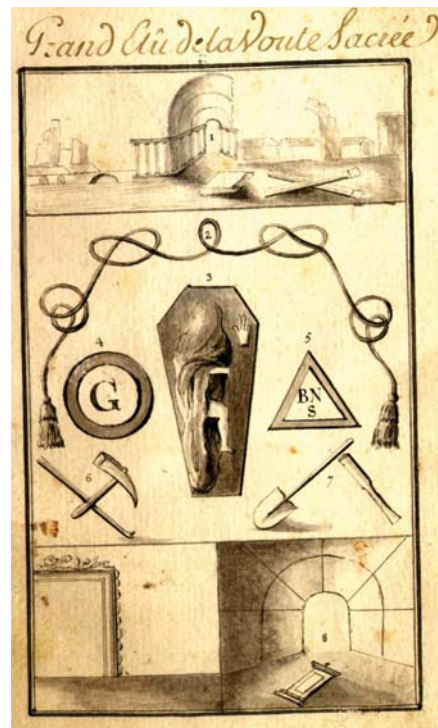
References to drawing the Lodge, and the Tyler's duties in often performing this function, are a familiar feature captured in minutes of early 1700's Freemasonry. Some old Masonic documents purportedly provide evidence and hints that some Lodges took on forms such as the crucifix and triangle; however, the prevalence of Lodges being in the geometric form of the oblong square has persisted to the present day. The oblong square has also been referred to as a parallelepipedon (a prism whose bases are parallelograms) in some lectures, with both terms alluding to length from East to West, breadth between North and South, and depth from the center of the earth to the height of the heavens.

Tracing boards were originally designed to lie on the Lodge floor, although many were supported on easels or trestles. The term is often co-mingled with the trestle-board. As tracing board designs became more elaborate and artistic, a more permanent, yet mobile, a solution was necessary. Painted floor cloths, most mounted on rollers, became popular in Lodges between 1772 and 1822.

Many Lodges acquired floor cloths featuring the designs of artist John Cole, who in 1801 published his works in *Illustrations of Masonry*. Some floor cloths featured degree images painted on both sides as a matter of economy and practicality. Within a short time, degree floor cloths became very diverse and unique, incorporating Masonic symbols and images as prescribed by the Lodge or Mason footing the bill.



Tracing boards from the 1800's.



Very few floor cloths or tracing boards dating before 1800 have survived the test of time. Most that did reflect a familiar uniformity as Freemasonry strove to achieve the same in terms of its teachings and rituals. The image above reveals a third degree tracing board using a wood-burning technique

within the imagery known as pyrography.

In 1845, his designs were selected by a special committee with the Emulation Lodge of Improvement and by 1849, he had produced another set of tracing board designs that raised and set the standard on which commercial designs were based. His third degree tracing boards continued with the coffin designs of Cole and Bowring, but provided a major innovation that included a name plate first in English, then Hebrew, with inscribed Masonic ciphers.

It was not my intent to expose the mysteries associated with third degree tracing boards, but to pique interest. Their mysteries are revealed through discussion with knowledgeable Brethren and reflection on the tragedy that befell the Grand Master.

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1. *Tracing Boards - Their Development and Their Designers*, Brother T.O. Haunch, *Ars Quatuor Coronatorum (AQC)*, Vol 75 (1962)
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3. *Book of the Lodge*, Robert Macoy, 1855
4. http://www.themasonictrowel.com/Articles/degrees/Tracing_Boards/some_thoughts_on_the_history_of_.htm
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Discomfort As Motivation

Worshipful Paul A. Miller
Grand Provost

What happens when we are uncomfortable? We seek to change the situation; we try to find ways to improve our condition in order to alter the source of our discomfort or vary our environment, so we can find a situation of improved comfort.

This has always been a primal motivation in human development ... the drive to improve our conditions, reduce our discomfort, and make effective use of our time and energy.

Consider the story of Goldilocks and the three bears. She was tired and went into the house of the three bears. What did she do when she found the first bed was too hard, she went to the next bed and found it too soft, and so then she went on to the next bed and found it just right, and she fell fast asleep. So in her discomfort, she kept searching for the goal of finding something better, something to improve her situation. But once she reached that goal, she became satisfied with the result and stopped searching, unaware that the three bears would be returning soon.

Then what lesson does discomfort provide to us, as Freemasons?

We can see that a state of discomfort drives us to improve our condition, to seek something better, and to rise above the average effort.

But reaching a goal and becoming

As Freemasons, it should constantly drive us to continue the work on our ashlar, to find new meaning and new applications for our Masonic philosophy, and take the next step in making ourselves a better man.



satisfied with a state of comfort encourages us to relax and enjoy our current situation, reluctant to continue the journey that brought out our best efforts.

Becoming a Master Mason does not represent the end of our Masonic journey, it only starts us on our path of knowledge and enlightenment. As Freemasons, we are builders, not loungers.

We are craftsmen, not observers. We must always be working to become a better man, not satisfied with being the good-enough man.

Our Masonic experience is a constant challenge to improve ourselves and thereby improve the society around us.

When we first knocked at the West Gate, we experienced discomfort. Uncertain about what awaited us on the other side of the door, in a state of darkness and dressed strangely, we found ourselves eager to have a better

understanding of what lay in store for us and with a strong desire to improve the state that we were in. After following the path laid out before us, we finally discovered Light and were relieved to be in a more comfortable situation, surrounded by our Brethren. But soon afterward, we found ourselves again in a state of darkness as we sought to improve our knowledge when we were passed to the Degree of Fellowcraft. Our progress was marked by a return to a state of discomfort, so we could strive to further improve ourselves.

And what was one of the things that we were taught as Fellowcrafts? That when the rigor of the seasons first obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end and then laid others across, to support a cov-

Continued on page 13.

Discomfort As Motivation

Continued from page 12.

ering. This led to the more improved art of architecture.^[1] This reminds us that it was a state of discomfort that inspired man to develop the builder's art.

And as Master Masons, we are taught that we should not only consider our physical discomfort, but also let the discomfort of our conscience drive our moral duty to help our fellow man and work to improve the world around us.

Consider the beehive, which is an emblem of industry, and recommends the practice of that virtue to all created beings, never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.^[2]

Likewise, we are not meant to sit down contented when we know that there is still work to be done toward making ourselves a better man.

Freemasonry was not established on the concept of rest and relaxation, its ideals came from a time of diligent search for knowledge and awareness.

The Enlightenment was a time of dissatisfaction with the limited knowledge of the day, generating a search for new truths because men found discomfort in the superstitious beliefs of that time.

The scientific, philosophical and artistic contributions of that time led to a better understanding of the world around us and developed new attitudes about our place in the world. Society improved and prospered due to men (many of whom were Freemasons) who would not rest while there was work to be done and knowledge to be acquired.

Likewise, Freemasonry will only grow and prosper in an environment of applied work and a search for knowledge and awareness.

We are inspired by King Solomon's Temple not only because it represents an edifice to glorify the Great Architect of the Universe, but also because of the effort and ingenuity represented in its

Becoming a Master Mason does not represent the end of our Masonic journey, it only starts us on our path of knowledge and enlightenment. As Freemasons, we are builders, not loungers. We are craftsmen, not observers. We must always be working to become a better man, not satisfied with being the good-enough man.

construction.

As Freemasons, we are at our best when we are working to improve our spiritual temple and continuing to perfect our ashlar, not when we consider the work to be complete, and we sit back content and self-satisfied with our labors.

That is the very time that we should consider the lesson of the beehive, and again take up our working tools to apply them to the next challenge that stands before us.

For Freemasonry presents us with a continual series of challenges, if we will only consider the lessons and philosophy presented to us through ritual, allegory and lectures.

Our work is not complete when we have been raised to the Sublime Degree of Master Mason. It has only just begun.

We are provided with the working tools to learn from them, to let them help us on our Fraternal journey, and

to then continuously apply them to our everyday lives.

So again, what power can we find through discomfort?

As humans, it can drive the ingenuity necessary to solve problems and improve the conditions of the world around us.

As Freemasons, it should constantly drive us to continue the work on our ashlar, to find new meaning and new applications for our Masonic philosophy, and take the next step in making ourselves a better man.

The work is never done. A sense of abundant comfort is not the destination of the Craftsman.

It should instead make us uneasy if we become too comfortable in our Masonic life, because it means that we have fallen asleep in the bed that we considered to be just right, instead of recognizing that there is always work to be done on our Temple.

The twenty-four inch gauge will always be encouraging us to rest only in due proportion to also serving the Great Architect of the Universe, relieving the distress of a worthy Brother, and applying ourselves to our usual vocations.

Our Masonic vocation is our work toward making a good man better, and this work should never be considered done until we have laid down our working tools to enter the Celestial Lodge above.

This work is what drives us to be better men; it is what motivates us to live up to the ideal that Freemasonry has offered to us.

It should cause us to ask ourselves the question:

“Will I be worth anything or nothing to Freemasonry, and will Freemasonry be worth anything or nothing to me?”^[3]

End Notes

[1] *Manual of Work*, Grand Lodge of Virginia, 2012

[2] *Ibid*

[3] Adapted from *On Yonder Book Charge*, by Benjamin L. Hadley, PGM, Grand Lodge of Maine

50-60-70-80-Year Masonic Veterans

Between May 21, 2016 and August 3, 2016

FIFTY-YEAR VETERANS

Bro. James Bentley Davis Williamsburg Lodge No. 6
 Bro. Herndon H. Smith Richmond Lodge No. 10
 Bro. Alton Lee Britton Richmond Lodge No. 10
 Bro. Anthony Rolland Marrical Manchester Lodge No. 14
 Bro. Ted Wayne Boothe Smithfield Union Lodge No. 18
 Bro. David Cyril Crockett Oriental Lodge No. 20
 Bro. Robert Bruce Stadler Alexandria-Washington Lodge No. 22
 Bro. Gordon Marshall Shoemaker, Jr. Millboro Lodge No. 28
 Bro. William Charles Hoffman Doric Lodge No. 44
 Bro. Harry Jordan Brown, Jr. Widow's Sons' Lodge No. 60
 Bro. Swanson Edward Tudor, Jr. Kemper-Macon Ware Lodge No. 64
 Bro. Frank Joseph Simon Mountain City Lodge No. 67
 Wor. Willie Burton Cyrus Clinton Lodge No. 73
 Bro. Raymond Michaux Manuel Blackstone Lodge No. 79
 Bro. Tommy Kilgore Coeburn Lodge No. 97
 Bro. William Wickham Pedneau Coeburn Lodge No. 97
 Bro. George Newton Deshazo Arlington Lodge No. 102
 Bro. Edward Saunders Ransone, Jr. Arlington Lodge No. 102
 Wor. Robert Richard Huether Capeville Lodge No. 107
 Bro. William David Creekmore Norview Lodge No. 113
 Bro. Howard Andrew Helwig, Jr. Norview Lodge No. 113
 Bro. Richard William Moore Andrew Jackson Lodge No. 120
 Bro. Thomas Carroll Edwards Mann Page Lodge No. 157
 Bro. Garmon Billy Edwards Shelby Lodge No. 162
 Rt. Wor. James Porter O'Briant, III Purdie Lodge No. 170
 Bro. John Lewis Scott Covington Lodge No. 171
 Bro. Larry Wayne Tucker Lake Drummond Lodge No. 178
 Bro. Maurell Ralph Wilkes Mentow Lodge No. 180
 Bro. Harold Hewitt Lowery Hill City Lodge No. 183
 Bro. Aenos Elias Whitmer, Jr. Buena Vista Lodge No. 186
 Bro. Charles Spurgeon Duncan, Jr. King Solomon's Lodge No. 194
 Bro. William Thomas Kemp Kempsville Lodge No. 196
 Bro. Thomas Downs Wolfe Rocky Mount Lodge No. 201
 Bro. Harry Timmons Brown Yorktown Lodge No. 205
 Bro. Joseph Austin Neale Westmoreland Lodge No. 212
 Bro. Donald Irving Marsh Lynnhaven Lodge No. 220
 Bro. Ronald Lee Wampler Stuart Lodge No. 224
 Bro. James Ernest Brown Glade Spring Lodge No. 236
 Bro. Edward Lee Milliner Pocahontas Lodge No. 240
 Bro. Bunion Byrd Bussey Great Bridge Lodge No. 257
 Bro. Donald Edward Earls Suthers Lodge No. 259
 Bro. Lowell Don Watts Mountain Home Lodge No. 263
 Wor. David Edwin Feldman Herndon Lodge No. 264

FIFTY-YEAR VETERANS

Wor. Howard Murphy Spurlock, Jr. Herndon Lodge No. 264
 Bro. Donald Wayne Orfield Intermont Lodge No. 269
 Bro. Robert Lewis Stevens, Jr. Northside Lodge No. 292
 Rt. Wor. Daniel Carson Wilson, Sr. South Hill Lodge No. 297
 Bro. William Lee Phillips Central Lodge No. 300
 Bro. Richard Conway Turner Central Lodge No. 300
 Bro. John William Welch, II Warsaw-Bauman Lodge No. 332

SIXTY-YEAR VETERANS

Wor. Barry Kantor Norfolk Lodge No. 1
 Bro. William Benson Hughes Metropolitan Lodge No. 11
 Bro. Kenneth Lee Burton Manchester Lodge No. 14
 Bro. Doyle Raburn Barton Virginia May Lodge No. 38
 Bro. Walter Clay Bare Virginia May Lodge No. 38
 Bro. Howard Earl Clark Cherrydale Lodge No. 42
 Wor. Clarence Eugene Gatton Elmer Timberman Lodge No. 54
 Rt. Wor. Eugene Russell Bane Day Lodge No. 58
 Wor. James Edward Coffey Andrew Jackson Lodge No. 120
 Bro. James Vallie Noonkester Hunter's Lodge No. 156
 Most Wor. John Boyd Obenchain Craighill Lodge No. 160
 Wor. George Rhea Kelly Miles Lodge No. 165
 Rt. Wor. Clyde Bailey Miles Lodge No. 165
 Bro. William Reginald Powell Purdie Lodge No. 170
 Bro. Joseph Charles Simons Lake Drummond Lodge No. 178
 Wor. Charles Irvin Wood, Jr. Hill City Lodge No. 183
 Bro. James Milton Baumgardner Yorktown Lodge No. 205
 Rt. Wor. Ralph Taylor Woodrow Springfield Lodge No. 217
 Bro. George Wesley Barham Corinthian Lodge No. 266
 Wor. Marvin Tracy Barker French Lodge No. 270
 Rt. Wor. Melvin Lee Matthews Churchland Lodge No. 276
 Bro. Bernard Junior Poland Achilles Lodge No. 281
 Bro. Garland Earl Butler, Jr. Northside Lodge No. 292
 Rt. Wor. Irvin Temple Amadeo Central Lodge No. 300
 Bro. Clyde Tyler Diacont Warwick Lodge No. 336

SEVENTY-YEAR VETERANS

Wor. Ralph Henry Ransone Lancaster Union Lodge No. 88
 Wor. Kelly Gleason Hash Independence Lodge No. 129
 Bro. Willis Stuart Sheffield Glen Allen Lodge No. 131
 Bro. Edward S. Saunders, Jr. Lakeland Lodge No. 190
 Bro. Charles Vance Creech, Jr. Corinthian Lodge No. 266
 Rt. Wor. Charles Robert Carner Eggleston Lodge No. 309

Word

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

Fifty Words In Freemasonry, Iowa Committee on Masonic Education

Area Masonic Ritual Schools - 2016

Name	Location	Date(s)	District(s)
C.S. Revell/B.D. Hudson	Hampton	Sept. 19-21	14A, 14B
L.N. Cridlin	Jonesville	Sept. 19-21	49, 50
C.A. Whitted	Scottsville	Sept. 22, Oct. 19	17, 18
William Edward Ray, Sr.	Warrenton	Sept. 23-24	4
Edward Page Henry	Hopewell	Sept. 26-28	16, 29
James Noah Hillman	Gate City	Oct. 10-12	48, 49, 50
Starks/Baumgardner	Bland	Oct. 10-12	41, 42
Lon Norman Dooley	Castlewood	Oct. 17-19	46, 47
O.B. Omohundro	Gordonsville	Oct. 22	7, 10
Charles T. "Bucky" Gilbert	Marion	Oct. 24-26	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 26, 27	31, 32

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

Kind Offices

Involved in a local community project, with a charity, or some other type of volunteer work? We want to hear from you!

We need submissions for a regular feature in the Virginia Masonic Herald, "Kind Offices." We know our Brethren in Virginia are working hard, and these successes need to be shared. Let's spotlight some of our activities, and shed our light, not "hide it under a bushel." We so need to read more about heroes, with all the "doom and gloom."

Help us fill our pages with examples of what humanity can be! Please submit your stories to vmheditor@gmail.com.

Brother James V. Cady will contact you to arrange an interview.

∞ Grand Lodge of Virginia 20



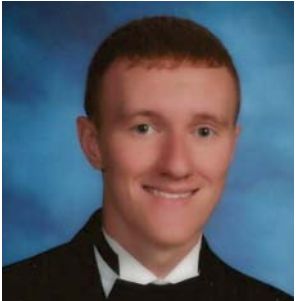
Hanna E. Bird
Virginia Polytechnic Institute



Charles M. Change
University of Virginia



Alea G. Evans
New River Community College



Dalton G. Frye
Virginia Polytechnic Institute



Emily E. Gurganus
Virginia Polytechnic Institute



Elizabeth M. Hipple
Virginia Wesleyan College



Braden E. Johnson
Christopher Newport University



Olivia D. Kinser
Emory and Henry College

2016 Scholarship Recipients



Cole E. Martin
Virginia Polytechnic Institute



Erica J. McLain
Virginia Polytechnic Institute



Emma Y. Pendleton
Virginia Polytechnic Institute



Olivia C. Richardson
Hawaii Pacific University



Noah J. Sheperd
Randolph Macon College



Amanda M. Talley
Longwood University



Lillian M. Turner
University of Pittsburg



Erin C. Ward
Brigham Young University

The Orderly Progression of the Working T

Right Worshipful William A. Parks, Jr.

We seldom contemplate all six working tools of the Blue Lodge Degrees simultaneously. Reflection on the order in which those tools are presented to the candidate in the various degrees provides an instruction manual for improvement of our individual spiritual temples. Perhaps surprisingly, the operative applications of the working tools shed light on their uses in constructing such inner temples.



The twenty-four inch gauge comes first. Naturally, planning and measurement must be done before the construction begins. The gauge or ruler is indispensable in laying out the structure we intend to build. Whether speaking of operative or symbolic Masonry, no worthwhile endeavor should be undertaken without planning the ultimate product. No building starts with the roof, and the gauge admonishes us to plan ahead.

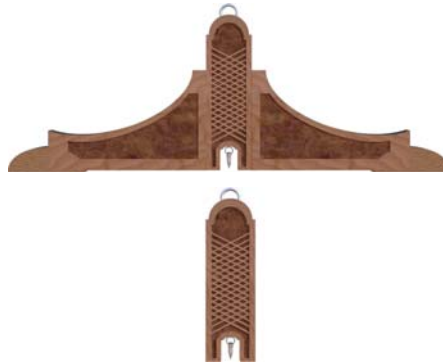


The common gavel is used to shape the materials to be used in our building in order that they fit snugly, so our building will not collapse. How do we assure such proper fit? It is by constant, patient shaping with the gavel. This, too, involves preparation and planning. Also, our own imperfect Ashlars must be made perfect, the better to fit them for our inner temples.

Next, we apply the square to assure ourselves that our stones have the proper shape, so they will provide strength and support when construction begins.



We continue to apply the gauge to assure proper size and fit as we patiently shape and measure the blocks of stone whether for an actual building or for our spiritual temple.



The level and the plumb test the horizontals and verticals of our building as construction progresses. Application of the level assures us that our building will stand strong as we start to line up the stones and add courses one atop the other. If the courses are not level, our building will not be balanced and collapse is inevitable. The level helps to ensure a sound, long-lasting foundation. Similarly, the plumb is used to make sure the walls are straight and



perfectly vertical. Unless the walls are plumb and true, our building cannot stand.

The trowel, the finishing tool, adds beauty as well as strength as we use it to complete the whole structure, it is used to unite the building into one common mass or whole.

Accordingly, the working tools of Freemasonry, by their operative uses, teach us the wisdom of planning out our building before a single stone is laid upon another, and of measuring our materials before we prepare them with the gavel. Thus we are taught to think and to prepare before we act.

Using these tools, our medieval operative masonic and fraternal ancestors built the Gothic cathedrals to last. The wisdom of their planning and the meticulous application of their working tools resulted in temples that are breathtaking in their beauty.

The Gothic building boom started in the mid 1100's. Of the one hundred and seventy original Gothic cathedrals built in France, more than sixty survive. Their floors remain level, their walls remain plumb, and their beauty still inspires spiritual renewal.

Those who commissioned and paid for the Gothic cathedrals competed to have the highest walls, the largest sanctuaries and the most beautiful stained glass, but such ambitions created problems. When the walls became too high and heavy to stand on their own, the builders invented the flying buttress to hold them up.

In this way, the Gothic builders could raise much higher, thinner walls, with larger openings to be filled with stunning stained glass that let light flow into their interiors. For example, the Cathedral at Chartres contains over twenty-seven thousand square feet of stained

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g Tools or How to Build a Spiritual Temple

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glass, and it has been said that the entire Bible, both Old Testament and New, is depicted in its stained glass windows. San Jose State University maintains a site that gives a virtual tour of Chartres Cathedral.

(<http://www.gallery.sjsu.edu/chartres/home.html>)

The floor space of the typical Gothic cathedrals is the equivalent size of a modern football field. However, prideful ambition led to even larger, higher cathedrals, and again this created problems. The cathedral at Amiens (Ah-mee-en) is so enormous that after a couple of centuries the walls began to bulge outwards. Such are the consequences of pride and ambition within our spiritual temples. To fix the problem, workers in metal forged a chain of enormous links installed half-way up the interior walls while still red hot. As the chain cooled, the metal shrank and pulled the walls inward.

If you do a computer search for Columbia University and Amiens, you will encounter the Architecture School's fascinating deconstruction of Amiens Cathedral, including blueprints and magnificent photographs. (<http://www.learn.columbia.edu/Mcahweb/Amiens.html>)

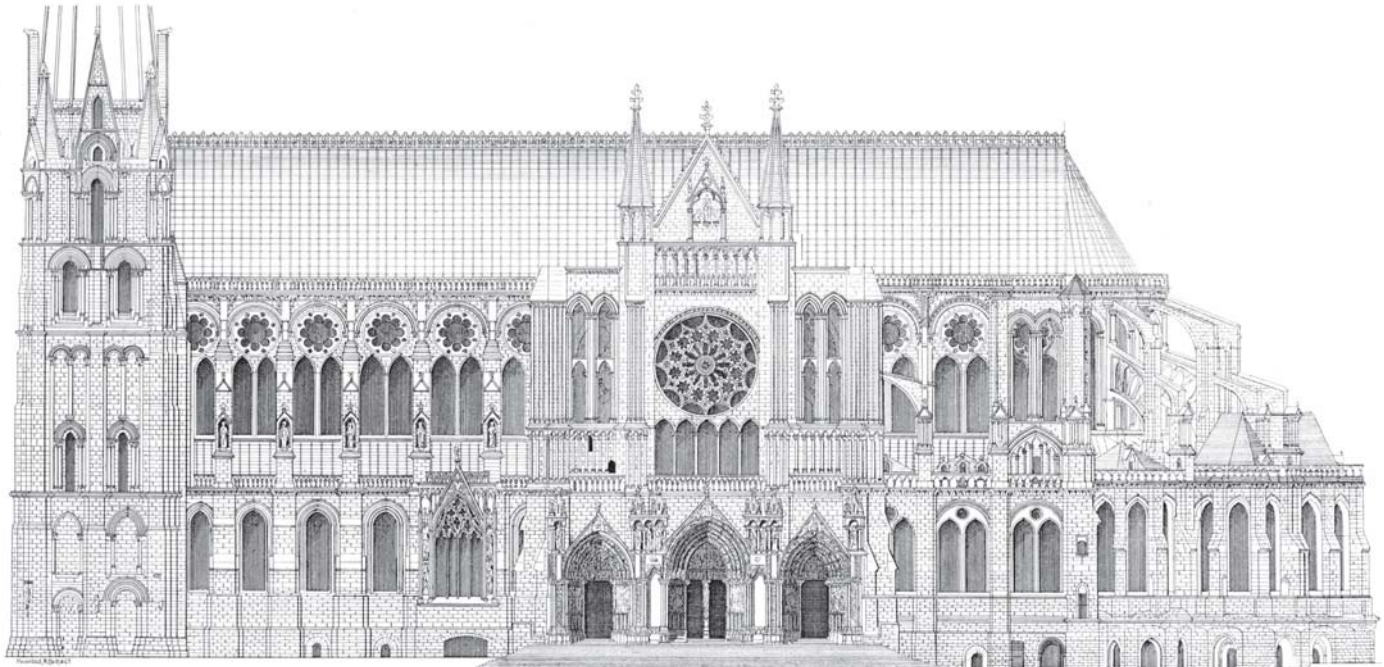
Clearly, the medieval cathedrals are sites of awe-inspiring beauty and their durability inspires appreciation for the skill demonstrated in these magnificent structures. As with King Solomon's Temple, we see in these structures the combination of wisdom, strength, and beauty.

And in our own time, it is open to each of us as Freemasons to apply these same simple working tools to create our own spiritual temples with strong foundations and due proportion, as we strive to act uprightly on the plumb, to meet on the level, to square our actions by the square of virtue, and to spread the cement of brotherly love and affection.



Chartres Cathedral's interior looking toward the entrance.

Thus, do we mold the Perfect Ashlars of our being, and thus, one Mason at a time, is our beloved Fraternity built to last until time is no more.



Line drawing of Chartres Cathedral in profile.

A New Magical Rainbow Year



Installation of the Grand Assembly of Virginia, International Order of Rainbow Girls, Rachal Murray (center) with her Grand Officers.

Rachal Murray, Grand Worthy Advisor in Virginia

My theme for this year is "The Light Within," which embodies my goals for my term. I want the girls in Virginia Rainbow to work on finding their light and helping others find theirs. My motto, "Be strong enough to stand alone, be yourself enough to stand apart, but be wise enough to stand together when the time comes," is to encourage the youth organizations to reach out to each other and work with each other to strengthen our own individual organizations. If we bring our individual strengths to work together, we can make others strong as well. In the past year, I have traveled widely and that has inspired my goal of strengthening bonds this year. I am encouraging the girls to travel to plac-

es that seem too far away and to make friends with people they haven't met. I have come to find the longest car rides hold the greatest memories.

My mascot is a snowy owl. My colors are Gryffindor-red, Hufflepuff-yellow, Ravenclaw-blue, and Slytherin-green. My scripture is Luke 11:34; "Your eye is the lamp of your body. When your eyes are good, your whole body is full of light." My term for the year is centered around Harry Potter. As the sto-

ry teaches strength, friendship, and of course, magic, I found it perfectly suits this organization.

I am extremely excited for what I have planned for this year. My charity is the Amaranth Diabetes Foundation, in hopes that while raising money for an amazing cause, we can strengthen our relationship with one of our supporting orders. We will have service projects such as Wreaths Across America. We will also be collecting items to give to the organization blankets for the Homeless. I have fund-raisers planned, such as a Harry Potter styled banquet and many more fun events. I am so excited to begin this year and to make bonds that last a lifetime.



Have you attended a Job's Daughter meeting?

Christi Tanous, Grand Guardian

Have you attended a Job's Daughter meeting? What do you see?

You probably see your Lodge room set up differently. I see a room where girls are taught how to place paraphernalia in its proper place and put it away with care.

You see girls dressed in white robes. I see girls who are all equal. Each one has her own voice and should be heard. Not one is above the other.

You hear them recite prayers. I hear them speaking to God, thanking Him for their parents, guardians, and for you, the Master Masons.

You hear them recite their duties. I hear them talk about the life skills they are learning, like; taking minutes, counting money, and paying bills while they practice public speaking. I also see how they learn their ritual, which helps their study skills.

You wait patiently while they introduce what seems like every person in the room. I watch in wonder while they really implement public speaking skills with unscripted ritual.

You watch and listen to them conduct business. I marvel at how they learn to run and participate in a business meeting by taking minutes, writing an agenda, giving a report, and making motions.

You see them close their meeting and leave the Bethel room. I see young ladies walking out as confident leaders.

You may just see a room of young la-

I hear them speaking to God, thanking Him for their parents, guardians, and for you, the Master Masons.



dies. I see hope for the future.

If you have not been to a Job's Daughter meeting, I invite you to come and try and see what I do. These ladies, as well as all the Masonic youth groups, can really use your support and your guidance. As Masons, you make men, better men. I encourage you to take the time to help us make our youth better people.

Purdie and Ivor Lodges Present Awards

Earlier in the year, Purdie Lodge No. 170 and Ivor Lodge No. 291 held a joint Community Builders Award Banquet at the Windsor Ruritan Building. The Community Builders program was initiated by the Grand Lodge of Virginia some years ago to recognize individuals who are not associated with

the Masonic Fraternity for their service to the community. Recipients receive a certificate signed by the Grand Master and the Worshipful Master of their respective Lodges.

The Community Builders Award was presented to Carl Richard Garner for his years of service to the Ivor Fire and Rescue Department. Ivor Lodge also presented a \$1,000 scholarship to Raven Skye Schaffer.

Purdie Lodge presented a Community Builders Award to L. Marie Stephenson and her sister, Brenda

L. Stephenson for their work in many projects of the Woman's Club of Windsor, especially the Windsor Town Center.

- A \$1,000 scholarship was presented to Raven Skye Schaffer.
- A \$500 scholarship was presented to Wesley Garris Weaver.
- Quinn Wilson received a letter and certificate from the Grand Master for attaining the rank of Eagle Scout.

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



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Setting a Good Example

Worshipful Joel T. Bundy

“Setting a good example” is Most Worshipful James Edward Litten’s theme. I was thinking more about his admonition these past months with this utterance in mind, there is a practical moral application that can be easily drawn from history.

In 1914, the world exploded, what followed was unspeakable: sixteen million souls lost, mass genocide, the development of chemical weapons, the rape of Belgium. President Woodrow Wilson claimed World War I was the “war to end all wars,” it was not.

Two decades later would come the Second World War, exponentially worse than the first: over fifty million dead, the Holocaust, nuclear weapons, the rape of Nanking. Vivisection came into our vernacular. Although there were evil men, and sadists abounded, many of these atrocities were committed by people like us. These were ordinary people “on the other side” of the war simply due to their leader’s decision for conquest. When Adolf Eichmann went to trial for crimes against humanity, did he send men, women, and children to the gas chamber, along with his million accomplices, simply because he was following orders?

Hannah Arendt asked this very question in her book, *Eichmann in Jerusalem*. Arendt was Jewish, and regardless of whether one agrees with her premises, she introduced the concept of “the banality of evil” to describe the idea of an average person, who is willing to commit atrocities because it was his job. She wrote “He did his duty; he not only obeyed orders, he also obeyed the law.”

Stanley Milgram took this concept one step farther by testing Arendt’s hypothesis with original psychological research. The study was designed this way: individuals were asked to deliver electric shocks to an unknown person behind a wall when that hidden person gave a wrong answer. Theoretically it

was to determine whether there was any impact on subsequent answers. The person behind the wall was actually an actor and part of the experiment and was never receiving any shocks, but would bang on the wall and scream as if being harmed, or then go silent, possibly representing severe harm or death to the “actor.” The authority figure in the room directed the participant to continue with phrases such as, “please continue,” or “it is absolutely essential that you continue.” Milgram and other psychiatrists thought that less than one per cent of participants (who had been drawn from the suburbs in Connecticut) would give the maximum number of shocks of 450 volts. His research team was very surprised to find that sixty-five per cent of regular people would shock another human being, even to the level of harm and pain, simply because they were told to. People tend to obey orders, regardless.

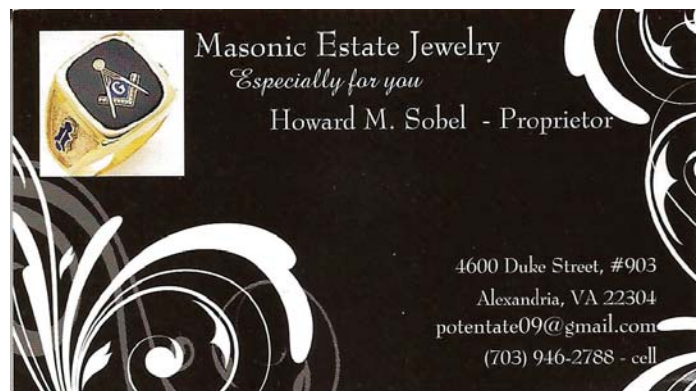
A second experiment was designed where the participant witnessed another “actor” giving or refusing to dole out extra shocks, presumably based on a moral conscience. When this second person was a negative example and gave the maximum shocks allowed, Milgram found that ninety per cent of the participants who witnessed the behavior then gave the maximum shock of four hundred and fifty volts, up from the already lamentable sixty-five per cent. But, and this is important, when that second “actor” refused to give the additional shocks then the participants who blindly obeyed fell from sixty-five per cent to ten percent. Simply seeing another person do something good, or bad, led to statistically measurable differences in

specific behaviors. Peer behavior greatly influenced the conduct of others.

“We” are those people in this experiment of Stanley Milgram. We are influenced by others, but just as importantly, we influence those around us. Our simple acts of kindness, or terse responses, our giving to those less fortunate, or selfishness, are often witnessed by people in our lives: work mates, fraternal Brothers, community members, and our family, especially our children. Most importantly, our children.

One of the important aspects of Masonry is leadership. John Maxwell instructs us in his book *The 360 Leader* that we should lead up, down, across, but most importantly, we should lead ourselves. Focusing on the basics as we move from day to day in our lives is tantamount to building the foundation of a purposeful life. In keeping with the book, *Everything I Need to Know I Learned in Sunday School*, we should remember a song from those days of our youth - because we now know to be scientifically proven that simple lesson we sang all those years ago, “This little light of mine, I’m gonna let it shine, let it shine, let it shine, let it shine.”

We should set a good example, not only for ourselves and our families, not only for our communities and the Craft, but also for the rest of humanity. Our Brother Benjamin Franklin opined the same in the eighteenth century, “a good example is the best sermon.”



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Masonic Veterans



L-R: Wor. Brian K. Williams, Bro. James O. Ash, M. W. George Bernard Dungan, Jr.

Brother "Sonny" Ash received his 60-Year pin at Achilles Lodge No. 281 at their stated. The award was presented by Most Worshipful George Bernard Dungan, Jr. (2007). Brother Ash was escorted to the East to receive his pin by Right Worshipful Kenneth M. Hogge and Brother Clements Carr.



L-R: M. W. William F. Perdue, Rt. Wor. Melvin L. Matthews, and Wor. Fausto D. Fortin

Most Worshipful William Franklin Perdue (1991) presented Right Worshipful Melvin L. Matthews his 60-Year Masonic Veteran's Award. Right Worshipful Melvin L. Matthews was Worshipful Master for Churchland Lodge No. 276 in 1966 and District Deputy in 1991. The committee that presented him was his brother, Worshipful James R. Matthews and nephew, Worshipful Bernard G. Matthews.



L-R: Wor. Henry L. Bryant, R. W. David F. Long, M. W. John B. Obenchain, M. W. James D. Cole, Wor. C. Scott Obenchain

Members of Craighill Lodge No. 160 on the occasion of the presentation to Most Worshipful John B. Obenchain (1985) of his 60-Year Masonic Veteran's Award.

Blue Lodge Fellowship Night

Carter Lodge No. 323 conferred the Fellowcraft Degree during the South Side Virginia Blue Lodge Fellowship Night held at the Danville Masonic Center. Blue Lodge Fellowship Night is an annual event sponsored by Danville Scottish Rite Bodies. A Masonic Lodge in the Danville region puts on one of the degrees each year.

Front Row L-R: Bro. J. T. Ragsdale, Bro. Steve Adkins (candidate), Bro. Sandy Harger (candidate), Bro. Butch Hodnett, Bro. David Johnson, Bro. Willie Stanfield, Bro. Ryland Lewis.
Back Row L-R: Bro. Ed Little, Wor. Frank Davis, Bro. Mark Hudson, and Bro. Jack Lewis.



Historic Masonic Theatre

On July 30, 2016, Brethren from Covington Lodge No. 171, Clifton Forge Lodge No. 166, and Millboro Lodge No. 28, re-enacted the Ceremony for Laying Cornerstones at the Historic Masonic Theatre in Clifton Forge, Virginia.

The Ceremony opened with a formal presentation of the colors by members of the Knights Templar, Bayard and Moomaw Commanderies.

The original cornerstone for the Masonic Hall and Opera House was laid by Low Moor Lodge No. 166 on July 4, 1905. Now known as the Historic Masonic Theatre, it has undergone a \$6.5 million restoration to its late Victorian style, complete with red velvet seats.

As part of its Grand Re-opening celebration, the Theatre invited local Freemasons to contribute to the festivities. The Twenty-Third Masonic District unanimously chose to re-enact the Masonic Ceremony for Laying Cornerstones. As reported on the Theatre's own web site:

"On Saturday, July 30, 2016, guests from all over the state of Virginia at-



L-R: Bro. Seymour Kern, Bro. Jay Lockhart, Rt. Wor. William A. Parks, Jr., Rt. Wor. Ron Bostic, Wor. Buzzy Hoke, Rt. Wor. Bill Keyser, Bro. Lee Meadows, Wor. Ryland Burchette, Rt. Wor. Glen Bryant, Rt. Wor. Dave Dew, Wor. Freddie Barnett, Rt. Wor. Bill Kelly, Rt. Wor. John Hayes, Rt. Wor. Jim Eller, and Wor. John Garrison

tended this rare ceremony. The Masons had practiced for weeks and the audience was spellbound by the historic re-enactment. A reproduction cornerstone, complete with time capsule, just like the original Theatre cornerstone, has been created."

"The Cornerstone Ceremony was memorable, the symbolism impactful and the Cornerstones, two physical reminders that the Historic Masonic Theatre has survived for one hundred and eleven years. Thank you, Masons, for sharing this history with us."

"Following the ceremony, Grand Master James E. Litten complimented the Brethren for their performance and commended them on "setting a good example."

The afternoon opened with the showing of several Masonic videos supplied by the Grand Lodge and the Scottish Rite. The festivities concluded with a dinner in the original Lodge Room attended by one hundred and twenty-five guests. The Clifton Forge Shrine Club, featuring retired Homestead Chef, Brother Paul Marion in his tall white chef's hat, prepared and served his famous roast loins of beef.

Worshipful John Garrison, master of ceremonies, thanked the dozens of Brethren who participated in the Ceremony, provided the printed programs (Right Worshipful Jim Eller), the hand-made frame for the Town proclamation (Brother Roy Crummett), the props for the ceremony, and, most especially, the Historic Masonic Theatre, its directors, staff, volunteers, and its President, Jeff Stern, who worked tirelessly with the Brethren setting up the stage, doing sound checks on the wireless mikes, and teaching the participants how to use them.

For more information, please go to www.historicmasonictheatre.com.



The Historic Masonic Theatre's new sign is in place.



Reproduction cornerstone which was displayed in front of the Historic Masonic Theatre during the re-enactment Ceremony.

Saint John the Baptist Worship Service

Each year, our Grand Master issues a Proclamation for all Masons to pay homage to one of the two patron saints in Masonry by attending a divine worship of their choice in the month of June. This year as for the last twenty years on the first Sunday in June, Worshipful J. Bruce Catron, Past Master of Miles Lodge No. 165 and Dupont Lodge No. 289, promotes an open invitation to all Masons to attend First Congregational Christian Church located in Hopewell, Virginia, where he has been the pastor for twenty-seven years.

Worshipful J. Bruce Catron conducts this special service each year with Freemasonry in mind, in hopes that all Masons who attend regardless of their own personal beliefs, will gain a respect for

just how our Fraternity's roots are not only symbolic, but spiritual as well. Worshipful Bruce spoke from the book of Exodus in the Holy Bible, which tells of Moses leading the Israelites out of bondage from the Egypt across the Red Sea emphasizing, "Never Give Up" in reference to that miraculous east wind, which wrought them from their deliverance.

Representatives from appendant bodies were present at the service wearing apparel of their respective bodies. Twenty-four Master Masons were present and were duly recognized by Worshipful J. Bruce Catron. The Flag of our country and the Christian Flag were presented by members of Appomattox Commandery No. 6.

Eagle Scout



L-R: Wor. Jody Taylor, Hunter McNew, Jennifer McNew, and Brother Danny K. McNew.

Hunter Christian McNew recently received an Eagle Scout award from Troop No. 630 in Wise, Virginia. He also received a certificate of appreciation from Most Worshipful James Edward Litten, presented by Worshipful Master Jody Taylor of Hoge Lodge No. 8 in Wise. Well done.

Benjamin Franklin Hill Library

Worshipful Richard E. Kretz, KYCH

Lynn Commandery No. 9 dedicated its library to Sir Knight Benjamin F. Hill, Grand Captain General, Grand Commandery of Knights Templar in Virginia.

Sir Knight Benjamin F. Hill donated his very large Masonic Reference Library to Lynn Commandery No. 9 with the hope that the Sir Knights will start a Masonic Study Group, conduct serious Masonic research, prepare Masonic papers and articles, and enjoy the road to Masonic Light. A dinner was held in Sir Knight Hill's honor at Lynn Commandery, at which time Sir Knight Roy B. Henderson, Jr., KCT, Very Eminent Deputy Grand Commander, Grand Commandery of Knights Templar in Virginia, and Past Eminent Commander of Lynn Commandery No. 9, congratulated Sir Knight Hill and presented him with a plaque for his donation. Lynn Commandery's library is now the Ben-



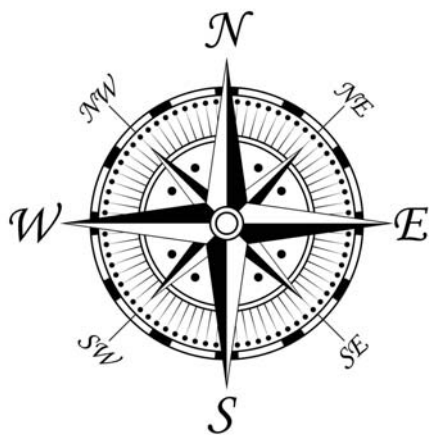
L-R: Sir Knight Benjamin F. Hill, and Sir Knight Roy B. Henderson, Jr.

jamin Franklin Hill Library in honor of Sir Knight Hill's magnanimous contribution.

Ask Hiram

We seem to have an ongoing discussion at Lodge schools about the correct usage of one of the three great lights of Masonry, is it compass or compasses? The *Presentation Volume* shows compasses as the correct word; but some Brethren like to refer to it as a compass. The Grand Lodge website also uses compass. It would be nice to know which is which so we can use the correct word.

Answer: You are on the right track with the Grand Lodge of Virginia's *Presentation Volume*. After reviewing all references within the *Presentation Volume*, the only usage is compasses. As



Compass rose or compass

this *Volume* is an official publication of the Grand Lodge, the issue of singular or plural can be quickly set to one side. This is further borne out in the *Free-*



Compasses

mason's Guide and Compendium. Perhaps one of the easiest comparisons is that a compass is defined as a magnetic device, often used for navigation. Another difference is that the indications of north, south, east, and west (points of the compass) are known as a compass (singular) rose. On the other hand compasses (being comprised of two points or two arms) are used for measurement and positioning of work. Hopefully, this answer will aid a reformation.

What is the best way to manage the following situation?

- A petition has a first reading.
- Background check is foul.
- Signers recommend petitioner to withdraw.
- Petition must be handled.
- If withdrawal request fails at ballot, is the petition still in need of ballot for approval/rejection?

In this scenario, does the Petition for the Degrees still require a ballot for approval/rejection?

Answer: It depends. For purposes of clarity, the items in this question have been segmented (a-d). After the first reading, the Lodge has the following procedures to accomplish within the next four weeks:

- Secretary requests a background check from Grand Lodge;
- Worshipful Master appoints an Investigation Committee of at least three Master Masons, none of whom signed the petition;
- When the background check is received, the Secretary forwards it to the Worshipful Master who in turn informs the Investigation Committee of its contents.
- The Investigation Committee makes a favorable or unfavorable recommendation based on its investigation and the background check. The recommendation is forwarded to the Worshipful Master.

Should the signers be successful in

persuading the petitioner to request withdrawal of his petition (step c), the Lodge must unanimously ballot in favor of the withdrawal request, *Methodical Digest*, Sec. 2.98. The Worshipful Master should place the withdrawal request (step d) before the Lodge prior to the second reading of the Petition. If the Lodge unanimously agrees to the withdrawal, the second reading becomes moot and no ballot on the petition for the Degrees is spread.

Should the petition for withdrawal not be unanimous, the Petition for the Degrees remains before the Lodge (step d), and the second reading is required.

- At the second reading the Secretary reads the petition and the Worshipful Master states that the Investigation Committee's report is favorable or unfavorable. Following discussion, balloting ensues.

There are a few issues worth noting in this question. The background check is a recommendation based upon an individual's history. It is not the single deciding factor in a petition, especially if the petitioner is forthright in his petition, has included all of the information in the background check in his petition and has discussed that information with the petition's signers. The signers are the first guardians of the West Gate.

Another issue is the procedure of how the petition process functions Masonically. Proper management of the request for withdrawal of the petition requires strict adherence to the steps outlined in this answer. In Hiram's experience, most Worshipful Masters and even quite a few Past Masters are not aware of the procedure for withdrawal of a Petition for the Degrees. Nevertheless, Hiram has heard of one instance in which the signers, having become aware of the wind's direction, have simply removed the petition from the Secretary's desk and advised the candidate to petition another Lodge. Hiram frowns upon the latter procedure.

Smile on the Masonic Home Of Virginia



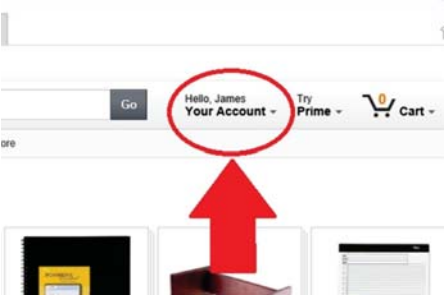
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



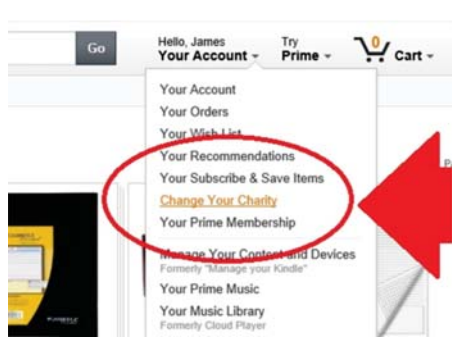
2-If you already have an Amazon login, log in here.



3-If you do not have an Amazon login, create an account by clicking on "Create an account."



4-Once logged in, click on "Your Account."



5-Select "Change Your Charity" from the drop-down window.



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



7-Click the "Search" button.



8-Make sure you choose Masonic Home Of Virginia by clicking the correct "Select" button.



9 -Verify your choice by looking at the "Supporting:" field near the top left of the page.

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

11-This wonderful feature is being made possible by Amazon, at no cost to the buyer.



The Art of Stewardship

Anne Hagen

Vice President and Chief Financial Officer, Masonic Home of Virginia

Merriam-Webster defines “stewardship” as: “the conducting, supervising or managing of something; especially: the careful and responsible management of something entrusted to one’s care.”

The Board of Governors serves as stewards for the Masonic Home of Virginia and all its operations, including continuing care provided to all the residents. Capable staff are hired to maintain the large and complex operations of the Home. This article is to remind our supporters of the important role played by both the Home’s facilities and by those who properly care for these facilities. After all, a crucial part of our care for residents is the environment in which they live.

In addition to direct care, such as nursing and food service, which is provided to our two hundred plus residents at the Home, we also have dedicated facility and maintenance staff, who care for over three hundred thousand square feet within fifty-five buildings, spread across ninety acres. This staff, while not physically on duty twenty-four hours, seven days a week, three hundred sixty-five days a year, is certainly on call at all hours to respond to all maintenance and weather-related emergencies. This same dedicated corps is also responsible for the oversight and construction of space renovations and upgrades across the campus. As one might imagine of an organization that began as a Home for children in 1890, the campus has required significant maintenance and numerous

Here are some of the key facilities events occurring over the past one hundred and twenty-six years:

1890	began as a Home for boys
1895	continued as an orphanage for girls
1921	added a dormitory in Babcock
1949	Chapel was built
1955	transition began to a Home for older adults
1958	A and C Wings were built
1975	Lilac Gardens was constructed
1982 and 1986	B and D Wings were added
1989 - 2000	the Masonic Village was created
1992	Care Center West was built and dedicated
1996	The current Main Dining Room was constructed
2004	Robert E. Brown Memory Support Center was built
2009	B Wing Apartments were built
2011	C Wing Studio Apartments were designed and built
2012	Village units began extensive renovations
2015	B Wing Apartments Phase II were built

renovations over the past one hundred and twenty-six years.

Our staff maintains and repairs everything from electrical, to plumbing, to HVAC issues. They wash and dry over four hundred and forty tons of laundry per year. They mow and

maintain ninety acres, including the weeding and debris removal, from flower beds and walkways. When snowstorms arrive, many employees stay overnight to be able to shovel driveways and walkways, enhancing the safety of residents and staff. Often, during storms, they must provide alternative electric power in order for essential services to continue. They set up and take down equipment for all events such as meetings, Family Day, Volunteer events, etc. They even assure that our flags remain flying at the Armed Services Memorial. We are thankful for the commitment of this staff, who many times go unnoticed in our day to day operation, without whose hard work and dedication we would not have the clean and well manicured environment to which our residents and supporters have grown accustomed.

“Neither snow nor rain nor dark of night,” the inscription found on the General Post Office in New York City, can be applied as well to the faithfulness and loyalty of the facility and maintenance staff of the Masonic Home of Virginia.

The many supporters of the Home can rest assured that the facilities erected and maintained by their generous gifts are in the capable and responsible hands of people, who are dedicated to keeping this special place in top working order. Our residents live in a fulfilling and lively community, thanks in a large measure to the special stewardship provided by those who maintain this wonderful facility in a manner, which lives up to the name “Crown Jewel of Freemasonry.”

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, acknowledgments 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 September 1, 2015 through November 30, 2015. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Alan W. Adkins	Widow's Sons' Lodge No. 60		Melrose Lodge No. 139
Gerri Adkins	Michael G. Hayes		Alan W. Adkins
Brenda Akers	Alan W. Adkins		Murray Lodge No. 175
	Louis K. Campbell		Melrose Lodge No. 139
Samuel H. Alsbaugh	Chickahominy Lodge No. 286	Gary K. Lyon	Spurmont Lodge No. 98
	Warwick Lodge No. 336	Virgil H. Marshall	William F. Baskerville
Chadwick W. Amburgey	Franklin Lodge No. 151	Stuart B. McGehee	Day Lodge No. 58
James A. Beasley	Cabell Lodge No. 328	Clara H. Meadows	William L. Motley
Henry Booth	Robert E. Simpson		Thomas W. Self
Frederick H. Bowen	Chester Lodge No. 94	Irving G. Meadows	Nancy M. Holder
Ersell Brinser	Jeffrey B. Spence	Gary P. Miller	Warwick Lodge No. 336
	Reese E. Carroll	Holland K. Moler	Warwick Lodge No. 336
Charles M. Bristow	Varina Lodge No. 272	Robert W. Muncy	Sandston Lodge No. 216
Charles F. Bruner	Joppa Lodge No. 40		Stella N. Paxton
	Terry F. Hilton		John I. Long
George H. Coltrain	Warwick Lodge No. 336		Mary L. Peroe
Donald D. Curtis	Lee Lodge No. 209		Helen L. Payne
Clifton T. Davis	Norman P. Stinchcomb		Mildred Milby
	Rodger Rowe		Paul S. Bollinger
	Arlington Lodge No. 102	Joseph K. Osborne	Carter Lodge No. 323
	Joseph L. Ware	Julian W. Owen	Warwick Lodge No. 336
Jean A. Day	Lee Day	James F. Palmer	James F. Palmer
Gilbert W. Durrer	William F. Baskerville		James F. Palmer
Sue Fender	Independence Lodge No. 129	Simeon J. Phipps	George W. Ganter
Eric Flynn	Evelyn Holliday		MaHoVa Masonic Ritual Class
Elton B. Gilley	Piedmont Lodge No. 152	Charles B. Quade	John B. Quade
William W. Green	Warwick Lodge No. 336	Jack M. Quel	Sandston Lodge No. 216
Robert M. Hall	Black Heath Daylight Lodge No. 1982		Thelma Moore
Walter B. Harvie	Alan W. Adkins	John C. Rand	William E. Hershey, Jr.
Robert D. Heeren	Franklin Lodge No. 151	Robert M. Rex	Sheldon B. Richman
Thomas M. Holder	Nancy M. Holder	John W. Roberts	Joppa Lodge No. 40
Clifton S. Hunter	Lynnhaven Lodge No. 220	Mary Roberts	Grover T. Bryant
Denwood W. Inasley	Botetourt Lodge No. 7	Charles F. Shuler	Charles Franklin Shuler Lodge No. 74
Sarah Jones	Mary L. Peroe		Varina Lodge No. 272
	Herbert F. Hargroves		George and Connie Chapin
	Lucy W. Hooper		Steven E. Shirkey
	Joanne T. Wiley		Robert E. Simpson
	Beverly Pettway		Warwick Lodge No. 336
	Jay H. Lowden	Campbell Snowberger	Widow's Sons' Lodge No. 60
	Norwood M. Taylor	John C. Stinson	David A. Brown
	Patsy M. Wilson		Black Heath Daylight Lodge No. 1982
	Bruce Cobbs	Oakley C. Straley	William F. Baskerville
	Joseph Paucke	Eugene B. Stubblefield	Botetourt Lodge No. 7
	Horatio Bigelow	Andrew M. Swicegood	Civil War Research Lodge No. 1865
	Midlothian Chapter,, Order of the Eastern Star	Jon M. Trabosh	Charles Franklin Shuler Lodge No. 74
Carolyn W. Kaufman	Stella N. Paxton	Carman L. Turnbow	Franklin Lodge No. 151
	C. F. Dickenson	Stanley O. Wagner	George and Connie Chapin
	Arlene T. Dragseth	Donald Waite	David A. Brown
	Joseph L. Rowe		Black Heath Daylight Lodge No. 1982
Ernest H. Knox	George W. Ganter	James C. Waters	Kim Diehl
Anthony J. Lee	Warwick Lodge No. 336	Richard D. White	Warwick Lodge No. 336
James E. Litten	Mentow Lodge No. 180	William E. Willard	David A. Brown
William T. Lunsford	Lynnhaven Lodge No. 220		Black Heath Daylight Lodge No. 1982
Clyde B. Lupton	Sara N. Wilson	Linda F. Young	Evelyn Holliday
	Louis K. Campbell		
	Hillcrest Chapter, Order of the Eastern Star		

Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
October		
10/3	Donald Davies	Glen Allen Lodge No. 131
10/3	Gladys Simmons	Faulkner Memorial Lodge No. 91
10/3	Luther Zirkle	Cumberland Lodge No. 283
10/6	Annie Davis	Metropolitan Lodge No. 11
10/11	Thomas Carver	Washington and Henry Lodge No. 344
10/11	Robert Young	Portsmouth Lodge No. 100
10/13	Florence Edmonds	John Blair Lodge No. 187
10/13	Gloria Martin	Sandston Lodge No. 216
10/14	Lucy Lamp	Winchester-Hiram Lodge No. 21
10/22	Paula Swansey	Manchester Lodge No. 14
10/22	Freddie Throckmorton	Washington and Henry Lodge No. 344
10/23	Richard Andrews	Washington and Henry Lodge No. 344
10/23	David Armistead	Washington and Henry Lodge No. 344
10/24	Irma Tunstall	Thomas N. Davis Lodge No. 351
10/28	Gloria Hall	Woodland Heights Lodge No. 345
10/31	Irma Thornhill	Transportation Lodge No. 337
November		
11/4	Catherine Busbee	Westhampton Lodge No. 302
11/4	James Friis	Franklin Lodge No. 151
11/8	Thomas Spain	Southside Lodge No. 191
11/9	Betty Lide	Broadwater Lodge No. 71
11/10	Lois Roan	Woodland Heights Lodge No. 345
11/14	William Martin	Sandston Lodge No. 216
11/23	Martha Sugg	Sandston Lodge No. 216
11/24	Walter McCuiston	Thomas N. Davis Lodge No. 351
11/24	Helene Peters	Sandston Lodge No. 216
11/25	Hazel Woodward	Joppa Lodge No. 40
December		
12/3	Alice Bond	King Solomon's Lodge No. 194
12/5	James Herring	Richmond Lodge No. 10
12/6	Arthur Gregory	Glen Allen Lodge No. 131
12/7	Joyce Beninghove	Varina Lodge No. 272
12/9	Judith Houchens	Cloverhill Lodge No. 253
12/9	Robert Jeter	Washington and Henry Lodge No. 344
12/11	Betty Stinson	Black Heath Daylight Lodge No. 1982
12/15	Patrick Wilson	Mann Page Lodge No. 157
12/18	Mary Lee Peroe	Northside Lodge No. 292
12/18	Edwin Ragsdale	Thomas N. Davis Lodge No. 351
12/19	Luvirda Mitchell	Elbert Munsey Lodge No. 298
12/24	Nellie Marano	Metropolitan Lodge No. 11
12/25	Norma Klebert	Glen Allen Lodge No. 131
12/28	Ed Bowen	Washington and Henry Lodge No. 344

Resident Anniversaries

Date	Resident Name	Lodge Name
October		
10/11/1958	David and Shirley Armistead	Washington and Henry Lodge No. 344
10/14/1951	Paul and Wanda Lucey	Ruth Lodge No. 89
November		
11/4/1950	Edwin and Juanita Ragsdale	Thomas N. Davis Lodge No. 351
11/12/1955	Leon and Dolores Headley	Manchester Lodge No. 14
11/18/1956	James and Novella McDonough	Kemper Macon Ware Lodge No. 64
December		
12/21/1984	Gardner and Gypsy Rollings	Wakefield Lodge No. 198
12/24/1953	Thomas and Ann Spain	Southside Lodge No. 191
12/26/1951	Arthur and Cora Lee Gregory	Glen Allen Lodge No. 131
12/31/1960	Nathan and Dorothy Barrey	Treadwell Lodge No. 213

New Resident

Date	Resident Name	Lodge Name
May		
5/25/2016	Frances Bailey	Westhampton Lodge No. 302
June		
6/1/2016	Tom Wadkins	Metropolitan Lodge No. 11
6/14/2016	Annie "Ruth" Bracken	Bayside Lodge No. 218
6/20/2016	Cleveland "C. G." Grizzard	Westhampton Lodge No. 302
6/20/2016	Sue Grizzard	Westhampton Lodge No. 302
July		
7/20/2016	Mary Duncan	Fork Union Lodge No. 127

Resident Deaths

Date	Resident Name	Lodge Name
May		
5/17/2016	Lucille Corcoran	Naomi Lodge No. 87
5/19/2016	Robert Muncey, Sr.	Sandston Lodge No. 216
5/19/2016	Jack Quel	Sandston Lodge No. 216
5/26/2016	Sarah Jones	Franklin Lodge No. 151
June		
6/17/2016	Walter Harvie	Washington and Henry Lodge No. 344
6/28/2016	John Stinson	Black Heath Daylight Lodge No. 1982
July		
7/20/2016	Lewis Butler	Thomas N. Davis Lodge No. 351



Clowns with Penny Cowne.



Stella with toddler.



Martin and Murray enjoying hor'dourve hour.

Masonic Home of Virginia



Kirby, Graves, and Doggett with staff Eddie at the Solstice Dinner.



Lenharts dancing.



Sweet Adelines serenading Hattie at her 100th birthday.



Ersell Brinser cutting the cake at her 100th birthday party.



Cash, Bond, and Sensabaugh enjoying classic cars at the carnival.



David Armistead and Jim Wright enjoying the Solstice Dinner.



Ersell Brinser with Widow Sons group at her 100th birthday.



Kathy Bryant speaking at Hattie Crebb's 100th Birthday.



Solstice Dinner Servers.

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Richmond, Virginia
Non-Profit Organization



Saint John the Baptist procession preparing to step off.