

THE VIRGINIA MASONIC HERALD

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The Virginia Masonic Herald

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Mission and Vision Statement of The Grand Lodge 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/>

The Virginia Masonic Herald Deadlines

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

The Grand Master's Message

Dear Brethren, as I prepare to write this spring article for the Herald, snow covers our driveway, and the wood stove continues providing warmth to the Taylor household. Billie and I look forward to an early spring with no snow, flu, or colds, and the warmth of the sun bringing God's creations back from their winter retreat.

There is one thing I wish for each of you to know, because of you, Freemasonry is alive and well in the Commonwealth of Virginia.

I respectfully ask each of you to think back to your childhood on "life" lessons you learned growing up, while I share some of mine. My mother's weapon of choice was a fly swatter, and she was quite proficient with it. She used it to teach me right from wrong, proper manners, and respect for my elders. I was taught to wash behind my ears, brush my teeth, to always have clean fingernails, and make sure you never left the house without clean underwear in case you (heaven forbid) got hurt and had to go to the hospital.

As a small child, I lived in an area of Norfolk very close to a creek. For my protection (so I would not drown), Mother tied me to the clothesline pole, where I got plenty of exercise running from one end to the other.

As I grew, I was taught you never get a second chance to make a first impression, and you should treat people the way you wish to be treated.

Whether looking back on our own "life" lessons or our Grand Lodge or individual Lodge history, we should always strive to learn from our past and concentrate our efforts on our current and future history.

Regarding our Masonic Fraternity, Albert Pike may have said it best, "What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal."

Over the course of the last three plus months, I have been blessed to have



Grand Master M.: W.: Gary W. Taylor

my loving wife Billie with me as we traveled throughout Virginia. Some of our experiences have been the Masonic Home Open House and Christmas Tree Lighting Ceremony, Job's Daughters Pageant, Royal Arch and Scottish Rite Conferences, Pound Lodge No. 59's annual Thanksgiving meal served to the community, Bland Lodge No. 206's annual Christmas Dinner, which included a visit from Santa, Andrew Jackson Lodge No. 120's open installation of Officers, Owens Lodge No. 164's 150th Anniversary, Acacia Lodge No. 16's Lodge Dedication, and the presentation of a wreath on behalf of the Grand Lodge and our Masonic Fraternity at the grave of George Washington on December 14th to honor his death.

We have been truly blessed to be in the company of so many Masons and their families, Lodge sweethearts, and non-Masons at our Official Visits.

By the time you read this, our Division Leadership Conferences will be concluded. The emphasis placed upon leadership and communication within our Fraternity will continue to grow and be applied throughout our Lodges.

Freemasonry is truly "A Tower of Strength," and our Symbolic Lodges make it so. The where, when, and how

the name Blue Lodge came into being in place of the Symbolic Lodge is not known. We do know that the color blue is regarded as the color of Truth and Fidelity. The color is also used to characterize Friendship and the Blue Arch of Heaven.

Throughout this great Commonwealth, our Lodges and the Brethren and their families continue to exemplify Freemasonry as a Tower of Strength. They do so through hard work, dedication, initiative, leadership, and communication between the Worshipful Master, his elected and appointed officers, and Brethren of his Lodge. A Lodge environment has been created where its members wish to be. The Lodge has exceptional programs, has become a vital part of their community, and recognizes its citizens through Community Builders Awards and certificates to include Eagle and Golden Girl Scouts.

My Brethren, I respectfully request each of you to replace yourself this year with a man you deem worthy of becoming a Masonic Brother. Never hesitate to ask such a man the question, "Are you a Mason?" You already know what his answer will be! Follow up with a simple statement like, "I've known you for some time, and you possess the qualities that would make a good Mason," and say no more. Hopefully, he will then ask the question, "How do you become a Mason?"

What should we tell our non-Masonic friends when they ask questions about Freemasonry? Our response will undoubtedly influence our friends toward ourselves and the Craft in general. We should be prepared to speak with ease, pride, and authority. Make it known that Freemasonry is a way of life. Let them know that Freemasonry is fraternal in organization, religious in character, and based on the belief in the Fatherhood of God, Brotherhood of man, and the Immortality of the soul.

Continued on page 4.

Grand Master's Message

Continued from page 3.

Freemasonry is not a “secret Society” as many surmise. Freemasonry is a voluntary association wherein the interested one comes of his own free will and accord. Inform them Freemasonry is not a religion as many claim it to be, and there are two things, which are never discussed in our meetings, religion and politics.

Proclaim that Freemasonry strives to do charitable work within its membership and for society, and through its teachings, seeks to make good men better men. Proudly state that our basic ethical principles exemplified in our ritual and Lodge work, are truly acceptable to all good men; they are lessons based on the golden rule, tolerance toward men, respect for one's family, charity toward all, and being true to God for His gracious and numerous blessings.

Be proud to proclaim that Freemasonry is a band of men bound together in the bonds of Brotherly Love and Affection that extends throughout the World.

Freemasonry is a way of life!

All of our Appendant Bodies will benefit when our Blue Lodge membership grows.

A quote from the website of Fredericksburg Lodge No. 4 has much to say about our Fraternity: “It is now the 21st century, and we have entered the Age of Communication. Grand Lodges throughout the world have seen the importance of the technologies before us and have embraced them. However, despite all the changes and innovations to both our Fraternity and community, Freemasonry remains the same. This is because her universal tenets are timeless beyond fad and fashion and because men of good character will continue to seek out our West Gate to obtain the rights and benefits of being a Mason so long as our altars continue to display and hold sacred the three great lights of Masonry.”

In closing my Brethren, I wish to share the following:

Life Is a Journey

- Life is a journey not a home; a road, not a city of habitation. The enjoyments and blessings we have along the way are but little Inn's on the roadside, where we may be refreshed for a moment, that we may with new strength press on to the goal.
- You will meet ten men or women; perhaps twenty, or perhaps a hundred. Every one of them will have his or her day brightened or darkened by the tone and manner of your greeting. You can put a little more spring into the step and a little more joy into the heart of every one of them by a cheerful, confident salutation.
- Every worthwhile accomplishment, big or little, has its stages of drudgery and triumph; a beginning, a struggle, and a victory.
- A few wise friends with whom to counsel, a few good books to read and absorb, and with courage and faith, we are well equipped for the facing of life's difficulties and disappointments, as well as its pleasures and successes.
- Lives are made of chapters. After one is written, it cannot be revised, but we can write a new chapter with each new day.

Brethren, may the Supreme Architect of the Universe continue to bless you, your families, our Fraternity, and the United States of America.

Most sincerely and fraternally,



Gary W. Taylor
Grand Master



On December 14, 2017, Alexandria-Washington Lodge No. 22 conducted a Wreath Laying Ceremony at the tomb of Worshipful George Washington commemorating the 218th anniversary of Washington's death. Most Worshipful Gary W. Taylor was in attendance.

Worshipful Daniel Goodwin placed a wreath on behalf of Fredericksburg Lodge No. 4, Worshipful Mark Tabbert placed a wreath on behalf of the George Washington Masonic Memorial. Worshipful Michael Bible placed a wreath on behalf of Alexandria-Washington Lodge No. 22, while Most Worshipful Gary W. Taylor placed a wreath on behalf on the Grand Lodge of Virginia and all Virginia Masons. Alexandria-Washington Lodge No. 22 has observed this tradition since Washington's death in 1799.



Brothers and guests attending the ceremony outside the tomb

Grand Master's 2017-2018 Itinerary

March

- 2 Division Leadership Conference, Abingdon
- 3 Division Leadership Conference, Roanoke
- 9 Division Leadership Conference, Warrenton
- 10 Division Leadership Conference, Alexandria
- 12 Hay Market Lodge No. 313
- 14 MAHOVA Board Meeting
- 15 Andrew Jackson Lodge No. 120
- 16 Official Visit, Masonic Districts 7 and 10
- 17 Scottish Rite Workshop, Richmond
- 17 Official Visit, Masonic Districts 20 and 23
- 21 Army and Navy Lodge No. 306
- 24 Official Visit, Masonic Districts 48 and 50
- 27 – 29 Grand Lodge of Tennessee

April

- 2 Vinton Lodge No. 204
- 7 Kazim Shrine, Potentate's Ball
- 10 Henry Lodge No. 57
- 11 MAHOVA Board Meeting
- 12 Official Visit, Masonic Districts 33 and 34
- 13 Official Visit, Masonic District 27
- 14 Acca Shrine, Potentate's Ball
- 18 Cave Spring Lodge No. 230, 70-Year Presentation
- 19 Ian M. Shipley, Jr. Memorial Golf Tournament
- 20 Official Visit, Masonic Districts 35A and 35B
- 21 Official Visit, Masonic Districts 14A and 14B
- 23 Mount Vernon Lodge No. 219
- 25 Great Bridge Lodge No. 257
- 27 Official Visit, Masonic District 21
- 28 Wreath Laying, Hollywood Cemetery

May

- 3 Tuckahoe Lodge No. 347
- 4 – 5 Grand Commandery of Virginia, Charlottesville
- 5 Kena Shrine, Potentate's Ball
- 6 – 8 Grand Lodge of New York
- 9 MAHOVA Board Meeting
- 11 Official Visit, Masonic District 57
- 12 Official Visit, Masonic District 12
- 18 Masonic Home Ambassadors Conference
- 19 Four Courts, Royal Order of Jesters, Alexandria
- 21 - 23 Grand Chapter of Virginia, Order of Eastern Star, Williamsburg
- 25 Official Visit, Masonic Districts 37 and 38
- 26 Manasseh Lodge No. 182, Strawberry Night

June

- 2 DeMolay Grand Master's Class, Luray
- 3 15th Masonic District Memorial Service
- 7 Churchland Lodge No. 276
- 8 Official Visit, Masonic District 9
- 12 Glen Allen Lodge No. 131
- 13 MAHOVA Board Meeting
- 14 Table Lodge, Masonic District 56
- 15 Official Visit, Masonic Districts 1A, 1B, and 54
- 16 Wreath Laying, Arlington Cemetery,
Tomb of the Unknown Soldier
- 20 Summer Solstice, MAHOVA
- 21 Official Visit, Masonic District 45
- 22 Official Visit, Masonic District 40
- 23 Official Visit, Masonic District 41
- 26 Mt. Carmel Lodge No. 133
- 29 Official Visit, Masonic District 18

July

- 1 Annual Assembly, Rainbow for Girls, Williamsburg
- 11 MAHOVA Board Meeting
- 12 Annual Session, Job's Daughters, Ferrum
- 13 Official Visit, Masonic District 24
- 14 Official Visit, Masonic Districts 44 and 46
- 15-19 Imperial Shrine Session, Daytona Beach, Florida
- 21 Official Visit, Masonic Districts 2, 3, and 4
- 28 Annual Conclave, DeMolay, Newport News
- 30 Supreme Assembly, Rainbow for Girls, Hampton

August

- 4 One-Day Statewide Conferral Class
- 8 MAHOVA Board Meeting
- 9 James S. Johnson Memorial Golf Tournament
- 10 Official Visit, Masonic Districts 5 and 6
- 11 Official Visit, Masonic Districts 22A and 22
- 16 Bremond Lodge No. 241
- 17 Official Visit, Masonic District 17
- 18 Official Visit, Masonic Districts 15A, 15B, and 15C
- 24 Official Visit, Masonic District 16
- 25 Official Visit, Masonic District 29
- 31 Hiram Club of Tidewater

September

- 1 Hiram Club of Tidewater
- 5 -7 Mid-Atlantic Shrine Association, Virginia Beach
- 8 Official Visit, Masonic District 39
- 15 Widows Son's Conference, Tazewell
- 19 MAHOVA Board Meeting
- 20 Rocky Mount Lodge No. 201
- 21 – 22 Scottish Rite Conference, Smith Mountain Lake
- 22 Official Visit, Masonic Districts 47 and 49
- 29 Winchester Hiram Lodge No. 21, 250th Anniversary

October

- 12 MAHOVA Board Meeting
- 12 Ocean View Lodge No. 335
- 13 Family Day, Masonic Home of Virginia
- 20 Official Visit, Masonic Districts 42 and 43
- 22 – 25 Grand Lodge of Georgia

November

- 3 Fredericksburg Lodge No. 4
- 7 - 11 Grand Annual Communication



Life After the East

Worshipful Ross C. Morland

All Past Masters have special memories of their time presiding in the East. Many of them great, a few bad, and some they will never forget, but once his term as Worshipful Master has ended, what is there for him to do? What is the next step, and how can Past Masters remain active in the Lodge?

Reflecting on my own experience, I somehow thought that once the Senior Warden was installed as the new Worshipful Master, I would simply take my seat with the Brethren and enjoy my time in Lodge. Never would I have imagined the struggle of having to quietly (and patiently) sit there as the meeting was conducted. For years, I had totally committed myself to the Lodge, sat in every officer's chair, conferred degrees, and organized Lodge activities and events. My year as Worshipful Master was now over, it was someone else's turn to rule and govern in the East. I suddenly realized how difficult it was going to be to step back and accept my new role as a Past Master. It was not an issue of losing power and control, but the anxiety of what to do next.

Why is it like this? To answer that question, we must first look at what it means for a Mason to have served his Lodge and Brethren as the Worshipful Master. His role was one of honor, great responsibility and dependability. As Master, he was called upon for wisdom, guidance, and action. There is a sense of fulfillment and pride for the accomplishments he made in Lodge, the Craft, and himself. Maybe there were goals not met or action taken on difficult matters that still weigh heavy on his mind. Regardless, a Past Master will always cherish his time in serving the Lodge and desires to see its continued success.

The initial shocks that new Past Masters face can vary from person to person. Perhaps the phone calls, texts, and emails stop coming. Maybe there is less stress from no longer organizing Lodge



communications. He may even find a new hobby to occupy his now available free time. How a Master passes the gavel (or control) to his successor can also greatly differ. Most give it up easily, some all-too happily, and a few unwillingly. Tragically, there are some Master's who never return to the Lodge after their time in the East. Why is that? Do they get burned out? Is it too hard a transition from being "the Man" to "just another Brother"? Why does this sometimes happen? Thankfully, many Past Masters continue on as advisors and counselors to the Brethren when called upon.

Indeed, Past Masters serve to strengthen and support not only our Lodges, but our Fraternity as well. Some have gone through the line again or served as honorary Lodge Officers. A select few have had the privilege of serving on Grand Lodge Committees, as District Deputy Grand Masters, or as appointed Grand Lodge Officers. Countless others go on to serve as officers and leaders in the Appendant Bodies.

So, what is a Past Master to do next? This answer is as different and distinctive as the Mason himself. With numerous talents and experiences, a Past Master can serve as a knowledgeable coach to the Master and provide insightful feedback to his ideas and agenda. He should serve as a trustworthy advisor by whispering good counsel to the Mas-

ter and Officers, and avoid telling them what to do, ever remembering he no longer rules and governs the Lodge. As an experienced leader to the Brethren, a Past Master should impart and reinforce the values of our Order. As an experienced leader to the Lodge, he could serve as a trustee, committee chairman, catechism coach/mentor, or pro tem an Officer's chair.

A Past Master should remain involved, observant, supportive, enthusiastic, and not critical, overbearing, or pessimistic. He still maintains the title of Worshipful indicating that he is an honored and respected Brother and, therefore, must always conduct himself accordingly. He would be wise to remember the internal qualities of a man should never change due to a new title, fancy apron, or colorful name badge. Right Worshipful Michael H. Shirley stated, "Masonry requires humility and being a Past Master requires it even more. Humility for a Past Master requires not saying, 'I didn't do it that way,' or, 'that's the wrong way to handle things.' It requires silence when not asked for advice and prudence when given the chance to contribute. Wearing a Past Master's apron is not an exercise in ego: it is a reminder that all things pass, that Masonry is eternal, and that every award given is an honor, not one's just due."

Past Masters must remain active in the Lodge. The single greatest thing he can do is to make himself into a good Past Master. His active and positive participation will continue to not only strengthen the Lodge and its officers, but the Craft as a whole. I recall the analogy of comparing the Lodge to a sailboat. The Worshipful Master serves as the rudder, steering the course, but it is often the Past Masters who assist him to keep it on an even keel. Happy sailing, Worshipful Sirs.

Discussions of Religion and Politics in Lodge

No private piques, or quarrels about nations, families, religions, or politics, must be brought within the doors of the Lodge.

Constitution of Masonry, Section III, 3.

Right Worshipful William A. Parks, Jr.

As Brothers, we often abbreviate this command to “no discussion of religion or politics in Lodge, period.” But the actual guidebook of the Craft, the **Constitution of Masonry**, lays down a rule against “quarrels about nations, families, religion, or politics...within the doors of the Lodge.”

So Masonic law prohibits quarrels, not mere discussions, about those subjects and adds families and nations to the banned subjects of disagreement.

The Grand Lodge states, that “the discussion of politics at Masonic meetings is not allowed” and that “Religion is not discussed at Lodge meetings.”¹ This certainly states the ideal.

But in different ways, the Constitution and Grand Lodge each take the principle further than the other.

Discussion connotes “Debate: disquisition: the agitation of a point or subject with a view to elicit truth.”² To “quarrel,” on the other hand, means “To dispute violently, or with loud and angry words: to wrangle; to scold; to fight: ... to find fault with: to cavil.”³

Accordingly, Grand Lodge frowns upon mere discussion of two subject religion and politics, while the Constitution strictly bans quarreling about four subjects; nations, families, religion, or politics.

The Grand Lodge prohibition applies to “Masonic” and “Lodge meetings,” while the Constitution bars quarrels “within the doors of the Lodge.”

In reconciling these two positions, consideration of the dual Masonic

definition of Lodge offers some help. “A Lodge is a place in which Masons meet to work. The assembly or organized body of Masons is also called a Lodge.”⁴ Grand Lodge says the term “refers both to a unit of Masons and the room or building in which they meet.”⁵

Given all that, suppose a group of Brethren gathers in the Lodge dining room for refreshments following ritual practice. A fairly new Brother describes a prominent elected official with an expletive.

While not a “meeting” as noted by Grand Lodge, such a comment would be a clear violation of Masonic law since it occurs “within the doors of the Lodge” as stated in the Constitution.

Temptations may arise in situations not so clearly described by either Grand Lodge or the Constitution. How about a Ladies Night at the local Shrine Club? Or a half dozen Brethren gathering at a tavern after a called Communication? Four Brethren on a road trip? A Bring-A-Friend picnic on Lodge grounds?

The Constitution admonishes that Brethren are “bound to live upon the square, level, and plumb with each other, following the steps of their predecessors in cultivating the peace and harmony of the Lodge, without distinction of sect or political party.”⁶ That rule applies without as well as within the Lodge “doors.”⁷

One’s Masonry ceases not upon departing from Lodge property. The Constitution further admonishes the Brethren, when meeting outside the

Lodge, “to salute each other in a courteous manner,” “to be cautious in your words, carriage, and motions,”⁸ and “to be moral men, and fully qualified as is required in the foregoing sections and charges. Consequently, they should be good husbands, good parents, good sons, and good neighbors, not staying too long from home, avoiding all excess injurious to themselves or families, and wise as to all affairs.”⁹

Consideration of the rule against “discussion of religion and politics in Lodge” elucidates its purpose: to maintain mutual respect, to minimize dissension, to value friendship, brotherly love and affection above political and religious differences.

Thus, this ancient rule does not sacrificed freedom of speech or religion. Rather, it lets the business of the Craft proceed without interruption and without disruption, peace and harmony being the strength and support of every Lodge.

1. <https://grandlodgeofvirginia.org/frequently-asked-questions/>
2. Webster’s New Twentieth Century Dictionary (1952) p. 497
3. Ibid., p. 1386
4. Constitution, Ch II, Sec I.1
5. <https://grandlodgeofvirginia.org/frequently-asked-questions/>
6. Constitution of Masonry, Ch. II, Sec. III.3
7. Ibid, Ch. II, Sec. IV.1
8. Ibid, Ch. II, Sec. IV.2
9. Ibid, Ch, II, Sec. IV. 3

The Obligations We Took

Right Worshipful James F. Dickerson



Like Knights of yore, I am on a quest. I have traded the trusty steed for an old GMC Yukon; the armor for a blue sport coat and khakis; and the bow and arrows for a quiver of questions. Perhaps we've encountered each other on my quest and questions flew through the air. What have you done with your Masonic obligations since you knelt and took them as your own? What difference has your Fellow Craft's Obligation made in your life? Have you shared your Entered Apprentice's Obligation with a Brother, so he could stand open examination in his Lodge, or explain Freemasonry to his sons? When you encounter a Brother not living up to his Master Mason's Obligation, how do you respond? Yes, my quest seeks Light on our Masonic obligations.

My first stop involved asking Brothers how they viewed their Masonic obligations. At times, I have become jaded and cynical, feeling we neglect our obligations. Often, the Craft gets caught in the social side of Freemasonry (wearing rings, belt buckles and hats; putting a decal on the truck; or attending a cook-out) and neglect the tenets found in our obligations. Heck, many of us do not even attend Lodge once a year much less a degree to hear and reaffirm our obligations, sadly leaving these duties to the Lodge officers and too few faithful Brothers. Comments from new

Masons particularly lifted my spirits. Several stated that Freemasonry and the commitments found in their obligations provided just the facet missing in their lives. One new Brother quickly stated he makes better decisions at work and in life thanks to his Masonic obligations. Some provided examples of pairing the "to do's" and "not to do's" of their obligation with the working tools in helping them to make decisions at work and home. Instead of just being words recited from rote memorization, their obligations became an integral part of these Brothers lives, helping them to become better men and Freemasons. As Masons, we should all be using our obligations when making family, business and other decisions.

Last year, this quest took me to Pittsylvania Lodge No. 24, in Chatham, Virginia (my grandfather's Lodge). Thanks to the efforts of our Committee on Work, I found the same ritual and three obligations as used in central Virginia. I felt a much greater connection to my grandfather, who went to be with the Great Architect in the 1960's, after Brothers (who sat in Lodge with him or remembered him from the nights they received their Masonic obligations) shared their memories. Another Brother, whose father (also a Mason) died prior to his being born, shared that being obligated into the Craft brought him closer

to his father. These experiences provided more evidence that our obligations serve to make us Freemasons, tying us together from Brother to Brother and generation to generation. Internalizing and making our Masonic obligations a part of us makes us a Freemason, and as such, a part of the greatest Fraternity in the world.

My travels provided plenty of observations of Masons living and not living their Masonic obligations. None of us are perfect and able to live our obligations one hundred percent of the time. Our Masonic trials and the numerous actions our Grand Masters heal every year, bring our shortcomings to light. Fortunately, more often I see Freemasons helping a Brother to take appropriate corrective action when a shortfall arises than I see Masonic charges being filed. For helping a Brother to live each of his three obligations, remains an integral part of our obligation. When you hear a Brother commenting inappropriately or see a Brother whose conduct provides less than the minimum for living his obligations, how do you live your obligation? Do you respond in a helpful or hurtful way?

With putting these thoughts on paper, my quest does not end. My Masonic Obligations make me a good husband and a good man, but I can do better. I continue the search for more knowledge to improve myself. But more importantly for you, how goes your quest for living your Masonic Obligations? Are you living your Obligations daily? Are you helping, aiding and assisting, or was your Obligation just random words repeated in a specific order without use or meaning? Hopefully we'll have the pleasure of sitting in Lodge together as I continue my quest. Best of success in keeping the commitments you made when kneeling at our sacred altar.

Turning Two



Wor. Glen A. Bryant

Worshipful Glen A. Bryant was raised in Clifton Forge Lodge No. 166 in 2008 and is active in Masonry, but Worshipful Brother Glen's light shines brightest as District 23's Child ID Coordinator. He hit up the Sheriff's Department to turn loose drug seizure money to acquire a VaCHIP computer, secured donations of CDs, envelopes, and swabs from local businesses, got a \$100 gift card from Wal-Mart for other supplies, and wrangled a \$600.00 donation from Mead-Westvaco.

He also raised funds on the side making and selling his own "Blacksmith Relish," a lethal concoction of jalapeño peppers, onions, sugar, and spices. It sells as fast as he can make it, and all proceeds will go to procure another computer for local Child ID programs.

The VaCHIP program in the Allegheny Highlands has ID'd two hundred and sixty with programs at the Clifton Forge Shrine Fall Foliage Festival, K-Mart, and the Millboro Electric Co-operative.

Glen co-owns his own business, Fire and Light Galleries in Clifton Forge, where he blacksmiths. Yes, he is a blacksmith. One of his creations is a hand-forged set of Square and Compasses on a wooden plaque. The square and compasses are removable for ritual work. Several local Lodges and even one in Texas proudly display their Glen Bryant square and compasses next to the West Gate.



Wor. Meredith S. "Mutsy" Tingler, Jr.

In 2010, Millboro Lodge No. 28 raised then Brother Meredith "Mutsy" Tingler, Jr. He immediately got involved in ritual. Several months ago, Worshipful Brother "Mutsy" ordered six dozen tan ball caps with the square and compasses and Masonic District 23 embroidered on them. All but eight have been sold and the proceeds purchased tables for Millboro Lodge's dining room. Those hats show up frequently at Masonic events in the district, most especially when Worshipful Brother "Mutsy" Glen, and others are doing Child ID programs.

Worshipful Brother "Mutsy" came up with another fund-raiser, this one "green." Worshipful Brother "Mutsy" roams Bath County and vicinity cadging donations of old refrigerators, air conditioners, cars and other metallic scrap. These he loads onto a flat-bed trailer and sells to a recycler. His efforts raised \$850.00 in December. He donated \$230.00 of that to Valley Springs Lodge No. 265, and he raised and donated another \$275.00 to Millboro Lodge. He is grateful to Worshipful Steve Quick and Worshipful Whitey Lawhorne for help loading, hauling, and delivering the scrap.

Worshipful Brothers Glen and "Mutsy" by their tireless efforts and enthusiasm have reinvigorated Freemasonry in the Allegheny Highlands. Their participation in VaCHIP has raised and enhanced the image of the Craft in the Allegheny Highlands.

A Jewel

Worshipful Paul A. Miller

To appreciate the historical context of an artifact is something that normally requires some effort; either by visiting a museum, reading a history textbook, or searching the Internet. However, recently, this opportunity came to Norfolk Lodge No. 1.

A letter arrived for the Lodge Secretary from Mr. Herrick A. Smith, Jr. of Horseheads, New York. The letter from Mr. Smith indicated that his great-grandfather, John G. Smith, had been the Worshipful Master of Norfolk Lodge No. 1 in 1867. He went on to say that, in view of his age and health, he was making an effort to resolve issues put off for too long. One was determining the disposition of the Past Master's jewel that had been given to his ancestor after serving as Master of the Lodge.

The Secretary wrote Mr. Smith assuring him that the Lodge was indeed interested in the jewel and would be willing to cover all costs.

After a number of phone calls to discuss information about Worshipful John G. Smith and to work out the details the jewel returned to Norfolk.

Norfolk Lodge No. 1 is deeply indebted to Mr. Herrick Smith, Jr. for seeking out our Lodge after so many years, and for generously providing such a beautiful part of our Lodge history. This gift of history will truly keep on giving.



Will Masonry Become a Lost Art?

Remember our heritage, “And thus through a succession of ages, are transmitted unimpaired, the most excellent tenets of our institution.” Are we transmitting unimpaired, the most excellent tenets of our institution?

Freemasonry is a highly personalized art, one to be practiced by each Master Mason individually. The tenets of Masonry are not intended for officers and committeemen alone.

No man is actually a Master Mason, nor is he transmitting unimpaired the tenets of our Craft, if he merely bears the title of a Mason, pays his dues, and delegates to others the practice of Masonry.

Remember Youth, Manhood, and Old Age, as time is measured, Masonry in America has barely passed its youth. We have much to learn by experience, and much to accomplish. The vigor and impatience of youth are not yet tempered by the real tests of manhood, nor by the reflections and wisdom that come with age.

Freemasonry in America has grown and prospered in the past because the good work of individual Masons, as well as Lodges, attract wide attention and the public in general becomes convinced of Freemasonry’s worthiness. Men have been attracted to Masonry, because they have learned of the profession and desire to be part of it as participants and acquire for themselves the reputation of being Master Masons devoted to this way of life.

Freemasonry has never interfered with denomination or faith, but in fellowship and reverent devotion to God strengthened men in the faith of their choice.

We must be warned that as Freemasonry grows in numbers there is a vital danger that the practice of Freemasonry by each individual who has assumed the Sublime Degree, may become diluted by the great number, and that the Fraternity could become merely pretentious. Masons will cease to practice Masonry, if they delegate all such responsibilities to officers, committees and boards, or if the same individuals serve too long with little rotation.

Let Master Masons not wait for assignments. Let each look about him, be alert to the needs of other Masons, swift to perform what the Lectures and Obligations have taught him to perform, and not waiting for request or petition.

The Masonic Art will never be lost if individual members will occasionally take self-inventory of their own performance and ask themselves:

Have I been observing the tenets of Masonry toward mankind, more especially toward Brother Masons?

Have I been able, even once in recent weeks, to help a Brother Mason or his family by word of encouragement, by giving good counsel or timely warning?

Have I given my loyalty to a Brother Mason when his enemy would seek, by flattery, to deny him my support?

It is the individual performance, which is the life blood of Masonry, not its temples, wealth, or size of its membership. Only by the acts of individual Master Masons will Masonry continue to live through a future age, its principles a vital force, its tenets unimpaired.

Is your individual performance giving strength and lift to the tenets of Masonry?

An excerpt from Blair’s Bits Volume II, page 45

Brotherly Love...

Worshipful William R. Logan

The tenets of our profession of Masonry give guidelines on how we should interact with one another. I have a friend who always closes his communication to me with the words, “Brotherly love and affection.” What do these words really mean? Several months ago, during a refreshment period of a Lodge meeting, I observed nine young Brothers in a circle. They were not discussing Lodge business or degree work. They were just talking about things that were happening in their lives, and it was obvious they were thoroughly enjoying each other’s company. This was an example of brotherly love and affection being demonstrated for all to see.

What can we do to ensure brotherly love and affection is a priority in our Lodges? The Senior Deacon is charged with greeting all visitors, but should not that be a priority for all officers and members? Some Lodges have a short refreshment period before its stated meeting where everyone is greeted and enjoys fellowship and food in a relaxed setting. Much can be accomplished during this time to ensure a good and productive meeting will ensue.

The next time you visit a Lodge, notice how quickly someone comes to greet you and welcomes you into their fellowship. This says volumes about their brotherly love and affection not only for visitors, but for members themselves as well. At a meal, never let



Masonic Monument at Gettysburg National Park

Continued on page 11.

... and Affection

Continued from page 10.



Masonic Monument at Gettysburg National Park

a Brother eat alone. Show you care for him by sharing your company with him during the time of refreshment and in the Lodge.

It is understood that our main business in a Lodge is to confer the three degrees and then teach our initiates how to live by the lessons they contain. This can be illustrated by a tree where the degrees are the trunk of the tree, but the tree cannot live without its branches. The branches that keep this tree alive and well are the brotherly love and affection we show and practice with each other. It is our duty to instill in every Brother that there is never a day too short or an hour too late that we cannot share our resources with him, no matter what the situation.

Although our detractors are sure they have obtained all our secrets from the internet and other places, the one thing they cannot obtain is our dedication to each other through the brotherly love and affection we share. Remember that around our altar we have promised to befriend and relieve every Brother who shall need our assistance. Are we fulfilling the duties we owe to each other by faithfully practicing that all-important tenet of brotherly love and affection? Only you know the answer.

Reprinted excerpt from *Masonic Light*, 2014

Ask Hiram

I was recently raised a Master Mason and attended my first Lodge stated meetings. I heard the Secretary, when reading the minutes, say the year was 6017, then he said 2017. I asked him after the meeting about the two different numbers, and he said they were used in the minutes but was not sure where the 6017 came from. Could you possibly explain?

ANSWER: First of all, that was very observant of you to notice the two different years, and I am impressed with your searching for Masonic light. This leads me into my answer on searching for "light." More commonly shown as "AL 6018," refers to "Anno Lucis" or "In the Year of Light." This is the most common of dates for Blue Lodge Freemasonry. It is found simply by adding 4000 to the current year, which represents the Biblical start of mankind.

Other Masonic organizations use different dates instead of "Anno Lucis." These are the three more common ones you might see or hear:

AI 2548 (Anno Inventionis), or "In the Year of the Discovery." This date is used by Royal Arch Masons and commemorates the building of the Second Temple by Zerubbabel. The date is found by adding 530 to the current year.

AO 900 (Anno Ordinis), or "In the Year of the Order." This date is used by the Knights Templar, which is part of the York Rite. The date is based on the founding of the Knights Templar, or the "Poor Fellow Soldiers of Christ and of the Temple of Solomon." It was in 1118 the Order was started, and the date is found by subtracting 1118 from the current date.

AM 5778 (Anno Mundi), or "In the Year of the World." This date is used by the Scottish Rite and is taken from the Hebrew Calendar, which holds that the date of creation was October 17th, 3761 B.C.E. This date is found by adding 3760 to the current year until the first day of Tishri (the first month in the Hebrew calendar), when 3761 is added for

the remainder of the year. So, in 2018, from January 1, 2018 until September 9, 2018, you would add 3760. On September 10, 2018, you would add 3761. What really makes it confusing is that the Hebrew and Gregorian calendars do not coincide, and the date is different every year.



I was recently going through some things in Lodge and found these goggles. I believe they are initiation goggles. Can you confirm this? Also, can you offer a little history on them?

ANSWER: The images provided are from a Masonic hoodwink dating from the early 1800's to the early 1900s and were sold by DeMoulin, a Masonic Lodge supplies manufacturer, as well as other purveyors of Lodge supplies. It was also used by the Independent Order of Odd Fellows.

Somewhat resembling aviator goggles of the era, this antique Masonic hoodwink is made of metal, leather, cloth, and velvet. It is approximately eight and a half inches long, three inches wide, and three inches in depth. The round metal circles, which cover each eye, are welded to a cross-piece rod with cones on each end. This unit is of one-piece construction. It is spring-loaded and can be raised upward toward the forehead by grasping either of the two decorative, cone-shaped metal pieces located on either side of the eyes.

The antique Masonic hoodwink, would most likely be found in a Masonic museum or owned by a collector of Masonic memorabilia.

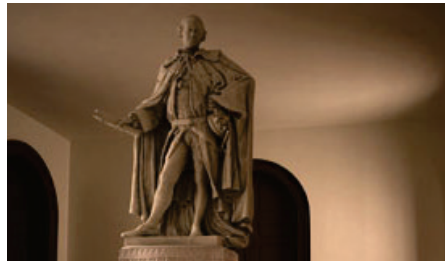
Worshipful Gerald L. Frey

Masonry is full of remarkable stories that often prove more interesting than the myths, just as often are promulgated by its same membership. One of these stories concerns a book and a chair.

Before going any further, it would be proper and right to begin at the beginning. And as with all good stories it begins far away, and in another time, in Stoke Gifford, Gloucestershire, England with his birth in the propitious year of 1717.

At the tender age of nine, our benefactor is shuffled off to Westminster School. In those days, wealthy nobles routinely sent their children off to boarding schools. Norborne Berkley was not an exception. Boarding or finishing schools provided the non-academic a lesser classical education, training in how to function in society, and a set of values to live by. By virtue of his education or lack thereof, he dutifully became a politician prior to the reign of King George, III, he was elected to the House of Commons and continued serving there for twenty-two years. A few years after the coronation of King George, he succeeded in claiming the title of Baron Botetourt, 4th Baron de Botetourt, at which time he takes a seat in the House of Lords. Three years later, he finds his way into our New World arena by being appointed a Lord of the Bedchamber and then Governor of Colonial Virginia, in 1768.

Oddly, very few the appointed Colonial Governors actually served in their assigned colony in person. The duty of governing a colony was left to lieutenants. Lord Botetourt arrived in 1768 to take up residence in the Governor's Palace at the end of Palace Green and the restored Governor's Palace in Williamsburg, Virginia. Twice a year, a Masonic procession passed by Palace Green, and the Governor's Palace, celebrating the Feast of Saint Johns on its way to



Norborne Berkeley,
4th Baron de Botetourt

Bruton Parish Church. At that time, the newly formed College of William and Mary made him a member of the Board of Visitors, an expedient appointment of an influential individual. By all accounts, he was popular, gracious, and a generous Governor. He quickly became close to many of the leading members of the Virginia House of Burgess, especially Peyton Randolph, whom he claimed a friend and Brother. A year after arriving, however, he is compelled to dissolve the House of Burgess, though not before the members of the House drafted a formal letter to the King. This uproar was over Britain's stationing



Williamsburg Lodge No. 6,
Master's chair.

troops in Boston due to the Townsend Act and the Massachusetts Circular Letter of the previous year. The House of Burgess went further, stating only the Legislature and Governor could tax Virginians. Peyton Randolph chaired the correspondence committee and was Speaker of the House of Burgess.

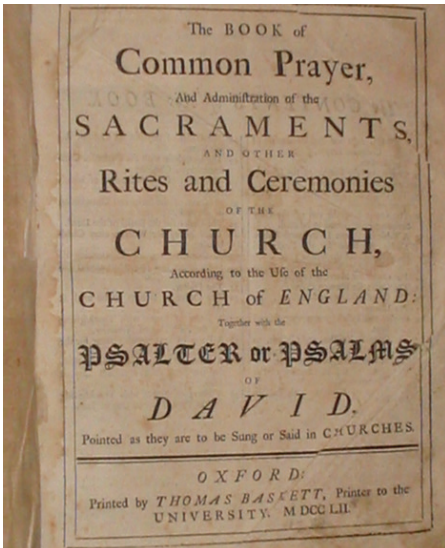
Lord Botetourt was a Mason and very likely attended meetings of the local Lodge, but what is known for a certainty is his kindness toward the Masons of Williamsburg.

It is understood Williamsburg Lodge was a working Lodge in the 1740s it went dark and was back at labor by the time of Governor Botetourt. The revitalization of Williamsburg's Masonic Lodge was being led by Peyton Randolph, which continued throughout his life. Here it should be remembered that the Governor was a member of the Tory faction of English politics and a Peer. This aligns him as a Modern Mason. At this time Williamsburg Lodge was known as a Modern Lodge. The rationale for this conclusion further indicates that between 1768 and 1770, a lavishly carved ceremonial Master's chair was created in the Anthony Hay Shop of Williamsburg, and a **Holy Bible** was presented to Williamsburg Lodge from the Oxford printer Thomas Baskett, printer to the University of Oxford, a premier appointment for a printer at the time. Based upon the print date of 1752, the **Bible** may have been purchased in Oxford when he was a member of the Commons.

In the mid 1900's, a duplicate of the original chair was created in the Colonial Williamsburg Foundation's craft shop of Anthony Hay, using similar hand tools exclusively, also made from mahogany. Unlike the original chair, the back is made of one piece resawn, known as a bookmatch, rather than

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Baskett Bible.

one solid piece. When viewed side by side, a rarity, the craftsmanship of both is remarkable. Only the patina of age marks one from the other. The back of the chair has the crest of the Grand Lodge of England, perhaps one of the very few remaining in the Americas. A closer study of the chair back shows the working tools, acacia leaves, columns, a Scottish thistle, a rose of York, and a **Book of Constitutions**. Each of the armrest ends has a lion's head. Looking at the front feet of the chair, one sees lion's paws with half-drawn claws, a nod to the tribe of Judah.

An aside about the Baskett **Bible** is worthwhile. At the time, printed **Bibles** were an expensive rarity. The Lodge was fortunate indeed to benefit from Norborne Berkeley's generosity of an altar size **Bible** (approximately ten-by-thirteen inches) of superior quality with two-color printing.

Master Baskett's son not surprisingly, became a printer of some note in his own right. After serving his apprenticeship to his father, he opened a printing house in London. When President George Washington took his oath of Office in New York City, Saint John's



College of William and Mary Botetourt Medal.

Lodge No. 1 provided the **Holy Bible**, printed by London printer Thomas Baskett the younger, a pocket-size **Volume of Sacred Law**, also with two-color printing.

Both the Master's Chair and the altar size Baskett **Bible** remain in the custody of the Lodge. It is said every Worshipful Master of Williamsburg Lodge has opened and closed a stated communication from the original chair. Many of these same Worshipful Brothers have taken their installation oaths on the Baskett **Holy Bible**.

On October 15, 1770, after an illness of several weeks, Governor Botetourt died in Williamsburg. Although a life-long bachelor, Lord Botetourt, in his last will and testament, endowed the College of William and Mary with the Botetourt Medal, which is to be awarded to two deserving students, one in the Classics and the other in Physical or Metaphysical Sciences. It is considered the College's most prestigious award and is its oldest award, spanning the colonial and federal government periods.

William and Mary's Wren Building Chapel houses his remains in its vault. The Chapel's vault houses notable early patrons of the College and two other Williamsburg Masonic Brothers keep Governor Botetourt company, Peyton Randolph and Bishop James Madison.

A statue was commissioned, after his death, and it was placed in front of the Capitol building in Williamsburg, but was later moved in front of the Wren Building at William and Mary. There were two Capitol buildings, the first

burned down in 1747. The reconstructed Capitol building we see today, the more elegant of the two buildings. The second Capitol was used through the remaining colonial period until the government moved in 1779. The marble statue of Baron Botetourt might have been moved sometime after the government of Virginia relocated to Richmond. Indeed, after the shift to Richmond, the Capitol building was used for a variety of purposes from court to school, even having the east wing removed due to its failing structural condition.

Six short years after Norborne Berkeley's death, the capital of Virginia moved to Richmond, the financial fortunes moved along with the politicians, and away from Williamsburg. Williamsburg Masons should add two names to their knowledge base, Lord Botetourt and Peyton Randolph. They will be the richer for the knowledge and their legacy. Governor Botetourt died at the end of the colonial enterprise in Virginia, and Peyton Randolph died at the beginning of colonial independence and a new nation.

Two years of work and generosity in Virginia is remembered two hundred and forty-seven years later, each time the chair is occupied by the Worshipful Master of Williamsburg Lodge. Thank you, Baron Botetourt, for again proving that charity lasts beyond the grave.

The College of William and Mary Chapel vault is the final resting place for the following individuals:

- Sir John Randolph
- Norborne Berkeley, 4th Baron Botetourt, Williamsburg Mason
- Peyton Randolph, Williamsburg Mason
- Bishop James Madison, Williamsburg Mason
- John Randolph
- Benjamin Stoddert Ewell
- Emery Reves
- Wendy Russell Reves

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How Understanding the R

Worshipful Donald L. McAndrews

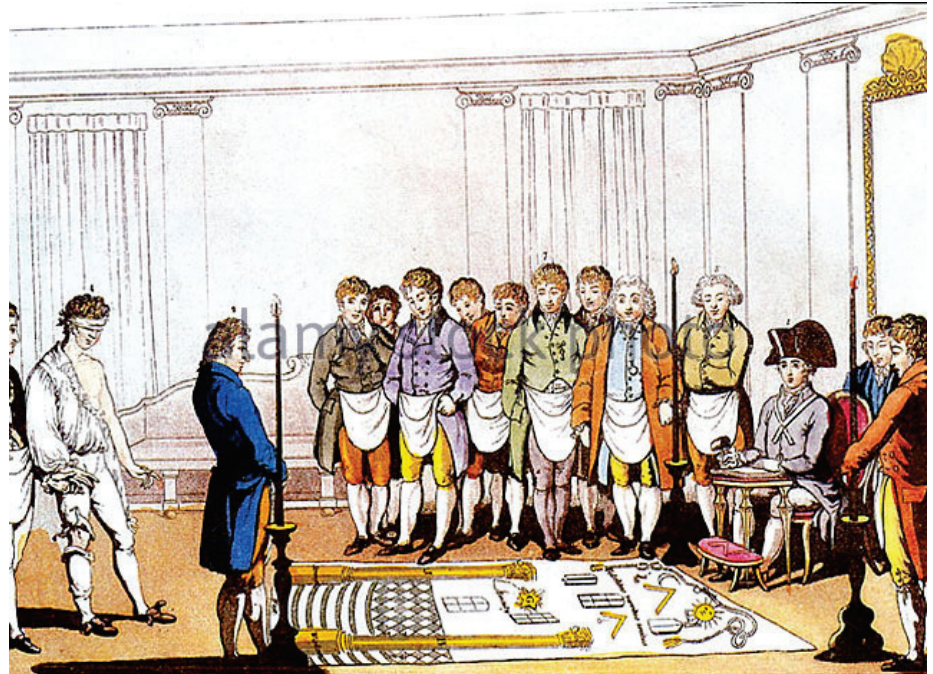
One of the stated goals of Freemasonry is to make good men better. The allusion we use to illustrate this process, taken from the building trade, is the changing of a rough ashlar into a perfect ashlar, suitable to be used in the construction of a beautiful and sturdy building. This allusion is expanded with an explanation of the many tools which are used to erect an upright, square, and level structure. We strive to take good materials and apply these tools, to create a perfect structure. We understand, of course, that these allusions refer to the process of perfecting our lives (an endless process) and in turn, helping to create a beautiful, pleasant, balanced, and strong society of all mankind.

In Freemasonry, we use ritual to transmit these lessons to our members through allegory and symbols, and it is the primary means by which we help men become better and have a more perfect life.

Much has been said and written about how we use the ritual to do this, but in these brief remarks, I want to provide you with three “secrets” about how the process actually works.

The first “secret” is that knowledge and understanding are hidden; not simply hidden but concealed in multiple layers that extend very deep; and can only be revealed to the seeker by the hard labor of digging for it. Once you discover the first bit of concealed knowledge, it is certain that there is another yet to be discovered and closely related to the first. Then even more, of greater subtlety, remains to be discovered after that.

This process of uncovering deeper and deeper layers is nothing new. It is the pattern used in traditional academics. Before studying algebra, it is necessary to have a firm understanding of arithmetic. After mastering algebra, one can move on to analytic geometry, trigonometry, and calculus. The under-



standing of each subject is necessary to gain an understanding of the next. Attempting to teach calculus to a typical nine-year old would prove that without the predicate mathematical building blocks, calculus would be hidden, that is beyond his ability to understand. Thus, it is that Masonic teaching, as we progress through our rituals, prepares and directs our minds toward better and deeper understanding of the Craft.

Our Masonic ritual encompasses scripture, history, signs, tokens, emblems, and legend to present the information necessary to better understand life itself and our own life, in particular. Through many centuries, this has proven to be the safest, most consistent, and most effective method, and has been unaffected by dramatic social and political changes. Our methods maintain the same quality of instruction in spite of the knowledge or ability of individual teachers (ritualists, coaches, and mentors). “Thus, through a succession of ages are transmitted, unimpaired, the most excellent tenets of our institution.”

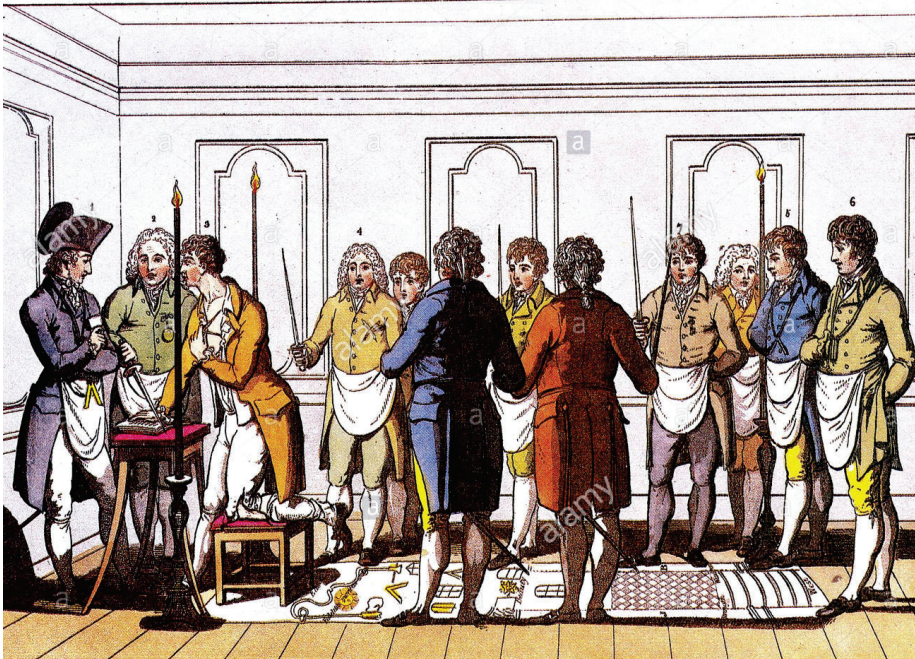
The second “secret” of the trans-

forming power of our ritual is an organic one. To be more explicit, it is in the very process of memorization by which we teach our ritual. This may not be evident to a new Mason, but over time the accumulation of memorized ritual becomes a deep reservoir of memories from which we may frequently draw in the future. There are times when situations in our life, or teachings from other disciplines, may remind us of segments of ritual, but only if we have spent the time to memorize it. This memory allows us to connect diverse facts and teachings, a connection we would not be able to make had we not taken the time to memorize the ritual. Memorization comes easy for some and is more difficult for others but, for all, the rewards are substantial. This is because the process makes us more aware of, and better able to connect, diverse information in the future.

The last “secret” is the secret of reflection. In our current environment, few take time out of their lives to sim-

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Ritual Will Change Your Life



Continued from page 14.

ply sit and think. Many would even say this is a foolish waste of time, but it is not. Reflection is an extremely important process and is absolutely necessary for any serious seeker of light.

Eastern disciplines teach meditation to focus the mind. Focusing our minds on any topic will give us greater insight simply because we took the time to think about it, to reflect, to examine, and consequently to better understand. This is an essential process for deriving from our Masonic ritual a better understanding of its hidden secrets which, in turn, leads us to a better understanding of ourselves, our relationship with God, and with others around us. Drafting this talk, for example, was an exercise in reflection. It forced me to focus my thoughts on how understanding our ritual changes lives. The result of this introspection gave me greater understanding of that process – an understanding, which would not have come about, if I had not considered the question in the first place.

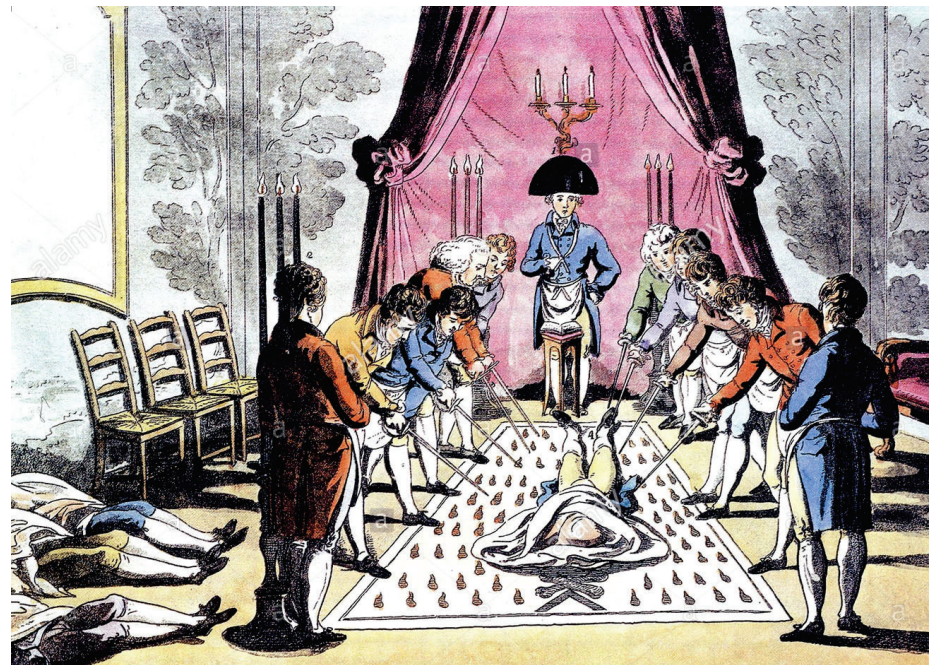
Ritual, at its surface level, teaches us on an intellectual and philosophical plane. The memorization of ritual and

catechism, although sometimes difficult, plants seeds deeper within our psyche. Finally, through the process of study and quiet reflection these seeds grow and help us to attain light, which is the light within us. In sum, what we achieve from Freemasonry is a product of the fusion of ritual teaching, memorization, and reflection.

In today's society with cell phones with Internet connections, we may be allowing our minds to become lazy. Why memorize multiplication tables when we can whip out the phone and use it as a calculator? Why memorize phone numbers when we can just look up a name and press "call?" The problem arises, if we lose the phone or if it does not work.

Our mind is like our muscles in that the more we use it, the better it works. But our mind is a much more precious resource than our muscles. The failure of so many to develop their minds could explain many of the problems we see in modern society. The use of our mind, guided by Masonic ritual, memorization, and reflection, can improve our life and help us to improve the world.

It is up to us, my Brethren, to use the moral and mental tools given to us by the Great Architect through this gentle Craft of ours. Using our ritual to its fullest will help us "break off the rough corners" and turn this rough ashlar (our mind) into a perfect ashlar, square, upright, and true, and fit for use in that spiritual temple, that house (composed of all mankind) not made with hands, eternal in the heavens.





Lodge Consolidation: Fo

Worshipful Brian M. King and Worshipful Daniel E. Froggett

November 2017 marked the final independent stated communications of Henry Knox Field Lodge No. 349 and John Blair Lodge No. 187 in Alexandria. At a joint stated communication on December 12, the Lodges completed the consolidation process to become Henry Knox Field–John Blair Lodge No. 349, with the adoption of by-laws, standing resolutions, election and installation of officers. The consolidated Lodge officially began work January 1, 2018.

Lodge consolidation is tricky business. It calls on every member of the consolidating Lodges to live out their Masonic obligations of patience and consideration. When done properly, however, it can be an opportunity to truly examine one's path in the Craft and how to grow better as a Mason. Henry Knox Field–John Blair Lodge No. 349, wanted to share its story in the hope other Lodges might seriously consider what a healthy Lodge should be and how it can contribute to the Craft overall.

The histories of our Lodges have always been intertwined. In 1970, when membership across the Commonwealth was close to its all-time high, members of Henry Knox Field Lodge split off to form John Blair Lodge, so more members would have an opportunity to participate in leadership positions. As numbers have fallen over the years and chairs at both Lodges became harder to fill, our respective memberships began to consider consolidation. It was important to make sure our Lodges consolidated in a manner that would truly benefit the combined Lodge. To this end, much care was taken to ensure that this merger was not being done as a membership or cash grab. Time was also a factor, as waiting until either Lodge could barely scrape together enough members to open Lodge would ensure the combined Lodge would be just as weak.

To address these considerations, a consolidation team was appointed to identify the strengths and weaknesses of each Lodge and ensure the combined Lodge not only had a full officer line, but also wisdom on the sidelines to guide the new Lodge to success. These goals were achieved, along with restructured by-laws and standing resolutions, we created a master plan to set a groundwork for continued success in the future.

Because all humans associate familiarity and consistency to their personal comfort and identity, change is uncomfortable for most people. To this end, consolidation talks can stir a variety of emotions. An old railroad Lodge, Henry Knox Field represented the working class of Alexandria for nearly a century and feared that identity might be lost. Conversely, members of John Blair Lodge were worried their unique traditions and reputation for focusing on symbolic Masonry might also be forgotten.

Every concern is valid in the consolidation process, but ultimately the good of the Craft should prevail. Our Lodges agreed together we were better Masons and had better resources to serve our members, our candidates, and our community. We used standing resolutions to codify traditions and attempted to maintain the unique aspects of each Lodge. Still, there was a mourning period for the loss of our independence and each Lodge celebrated its farewell differently.

Henry Knox Field Lodge said goodbye by investing in the future of Alexandria's school children. A long time yearly donor to the Scholarship Fund of Alexandria, the Lodge decided to use a portion of its endowment - money stewarded by the Lodge over the decades - to create a scholarship in memory of its namesake and of Right Worshipful Walter Scott Downs, a longtime mem-

ber and legendary Virginia Mason. The \$600,000 donation is the largest single donation the organization has ever received and will send forty plus students to college over the next two decades. A gala dinner was held to celebrate the donation. The mayor, a number of city council members, the school board, the superintendent, the Scholarship Fund Board, and numerous Masons enjoyed an evening together. Field's and Downs' stories were shared and a number of scholarship recipients from the past twenty-five years spoke. The dinner illustrated the best of Masonic community engagement and the spreading of light through education.

John Blair Lodge said good-bye more quietly, raising one last man to the Sublime Degree of Master Mason. With only sixty members, John Blair Lodge has always been a small and scrappy Lodge with a lot of heart and brainpower, but very little of anything else. There was no better fitting tribute to the Lodge's founders and sustainers than to continue the work of the Craft in one of its most beautiful ceremonies. Our newest Brother, Eric Kephart, immediately took on the role of Junior Steward in the new Lodge and is exploring catechism instruction.

Compromises do not come easily. However our Masonic traditions teach us to listen with the intent to understand and to respect. Although disagreements were inevitable, every time an issue arose, we made sure to consider the cause of a Brother's concern. Sometimes, a Brother was merely sad to see his Lodge going away. In other instances, we discussed serious issues regarding the future of the Lodge. We have always strived to make sure each Brother walked away feeling his concerns were heard and that he had meaningfully contributed.

The one constant agitator was the

Continued on page 17.



L-R: front Bro. Timothy J. Fisher, Bro. John J. Murawski, II, Wor. Daniel E. Froggett, Bro. Eric F. Kephart, Rt. Wor. B. Richard Laaken, Wor. Antoine K. Charles, Bro. Toni P. Issa, second row Bro. Clayton J. Mitchell, Wor. David W. Williams, Bro. Erik N. Schultz, Wor. Robert G. Tallent, third row, Bro. James F. Cordes, Rt. Wor. M. Rhey Solomon, Wor. Kenneth R. Reynolds, Bro. Mark R. Franklin.

Continued from page 16.

name of the new Lodge. To many Brothers, a Lodge's name is its identity. The aforementioned concerns over loss of identity played heavily into taking something that seemed small and simple to something huge and complicated. Both Lodges were named after Grand Masters...was it rude to keep one and not the other? By keeping one Lodge name, do we ignore the existence of the other Lodge? Do we discount the hard work and dedication of our founders, if we come up with an entirely new name? The debate persisted throughout the consolidation process.

Two Lodge names surfaced as the final contenders: Henry Knox Field–John Blair Lodge (respecting our past and memorializing two Grand Masters) and Del Ray Lodge (a modern approach to Lodge naming where we might be more logically located in a Google search based on the Alexandria community closest to the Lodge). Obviously, Henry Knox Field–John Blair Lodge won, but not before a very thorough and healthy

discussion. The Lodge very seriously considered both Lodges' histories as well as how aware the community is of their existence. Many emotions flared. Many opinions were floated. It was the toughest and most necessary part of the consolidation process, evaluating who and what we were going to be as a new Lodge.

Henry Knox Field–John Blair Lodge No. 349 is one of the newest Lodges in the Commonwealth. We have already initiated our first Entered Apprentice, and we have three Brethren ready to be passed. We are excited for our future. The completion of the voting process and the turning of the calendar page did not simply make everything perfect. Emotions are still raw sometimes. We still have to complete the transition of funds and cleaning out of storage closets and all the minutiae a consolidation brings with it.

Lodge consolidation requires a deep, hard evaluation of one's own Lodge before even considering the Lodge with which you are going to consolidate. It

can be a difficult but very rewarding process, focusing on the right details and engaging the entire Lodge in the process. Communicate clearly and frequently. Be honest and direct. Explore every idea, even the ones that initially seem a little off the beam. Use every resource available: the Grand Lodge staff, the District Deputy Grand Master, other Lodges, and your own members.

Our members are learning more about one another. They are spending more time together. While there was a decent crossover in membership, there are still new introductions to be made and new ideas to explore with one another. Every day brings us closer together as a Lodge family. And like all families, there will be laughs and squabbles and compassion and misunderstandings. In our resolution on consolidation, we resolved to "patiently and respectfully listen to one another as the process of consolidation is executed." More importantly we resolved to "compromise for the good of the Craft." In the end, that's what it's all about really: the good of the Craft.

Sailing into Rainbow



Olivia Whitehouse, Grand Worthy Advisor

Our “Sail into Rainbow” voyage is going wonderfully. The crew has been very busy, and we have had many exciting stops along the way. The fall was filled with numerous service activities, educational opportunities, and some music and dancing too. We raised a lot of money for various projects, made new friends, and hopefully learned some interesting things. Rainbow Girls have traveled many miles around the state to come together for service, fun, and friendship.

Our first stop was The Brock Environmental Center in Virginia Beach in early August. The weather was perfect. The Brock is part of The Chesapeake Bay Foundation. The girls participated in a field service day. Our instructors, Kayla and Molly, talked to us about the importance of the bay and gave us ideas for ways to preserve it. We had a tour of the amazing building, which is completely eco-friendly and unlike any other in the country. At the waterfront,

we caught marine life in nets and identified what they were. Of course, we did release all of them carefully. It was entertaining and educational. Lunch was served in the picnic area, and we had delicious sandwiches. In June, we will be volunteering with The Chesapeake Bay Foundation at The Clean the Bay Day.

Camp Overlook for Rainbow Retreat was our next stop. Fifty girls attended this year, and it was an action-packed weekend. Once again, the weather was beautiful. The girls played ice-breaker games and learned more about each other. Rainbow has so many new girls this year, and it was nice to spend time together. We played field games outside all afternoon, ate way too much and painted Kindness Rocks after dinner. We watched a movie, stayed up late, sat by the campfire, and made s’mores. It was a wonderful weekend, and retreat is something we look forward to every year.

Of course, many other numerous stops were made along the way. The Grand Visitations of the term were attended. They have been wonderful, and the girls have done an amazing job with their programs. Many of us also danced the night away at the MCHQWA Ball. Even though it was a little cloudy, the parade at Masonic Family Day was a hit. We marched together and enjoyed the delicious lunch. Money was raised for our Scholarship program at the Bowl-A-Thon in October. It is great to raise money for a worthy cause and have fun with our friends.

The crew is looking forward to smooth seas and favorable winds over the winter. There is much work to do and many miles to go on our voyage. We will be hosting charity dinners and dances to raise money to support our Supreme Assembly in 2018 and The Chesapeake Bay Foundation. As Captain, I have many speeches to deliver and ports to visit. I hope to see many of you along the way.

An Evening of Awards



Paddock Woods Lodge No. 4291

Most Worshipful William E. Rorer, Jr. and seven other Brethren and their families from the 57th Masonic District visited England to exemplify the Entered Apprentice Degree and the first part of the Master Mason Degree to Masonic Lodges in England. Most of our British Brethren have not witnessed Virginia ritual. These degrees were exemplified in two separate Lodges (Paddock Woods Lodge No. 4291 and Ash cum Ridley Lodge No. 9700). Opening and closing a Lodge, presenting the American flag, with our pledge of allegiance, and the British candidates taking the obligation. All of which was positively received.

After arriving at the Lodges, we were welcomed as if we were long-lost Brothers. The warmth extended was overwhelming. They may conduct their Lodge business and conduct their ritual differently, but we were Brothers and treated as such.

In addition to traveling to different Lodges, we were honored with a tour of the United Grand Lodge of England. There were memorials to the Brothers, who made the ultimate sacrifice in the Great War. The museum includes artifacts depicting the three-hundred-year history of Masonry in England. To gain access to the seventeen hundred seat Grand Lodge Room, there was a one ton door of solid brass weighing, perfectly balanced and opened as easily as a door in your home. The Grand Lodge room with its magnificent murals on the ceiling left us speechless.



Tercentenary Master's Collar Ornament

Our group was also honored with a visit to the Kent Masonic Museum in Canterbury, England. We again were treated as long-lost friends by volunteers working in the museum. There were Brothers posted around the museum and in some cases, accompanied us to offer explanations of their exhibits and answer our questions. After the museum visit, we were taken to a Lodge adjoining the museum, which they referred to as the Temple. This is where we were given the history of Canterbury and the Masons of Canterbury.

We saw as many of the sites of London as possible.

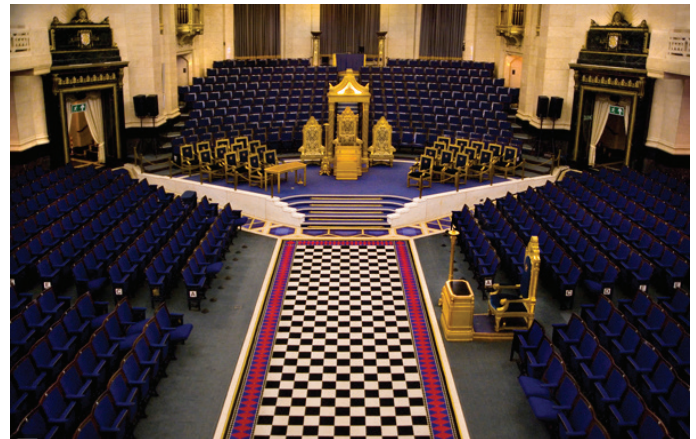
After our nine days visit, we all left with wonder-




Ash cum Ridley Lodge No. 9700

ful memories. We feel confident we represented Virginia Masons to our English Brethren and that Masonry is alive and well in Virginia.

Those making this memorable Masonic journey seeking more light in Masonry were: Most Worshipful William E. Rorer, Jr., Worshipful Harold Bohannon, Jr., Worshipful Al Silva, Worshipful Greg Johnson, Brother Robert B. Cosby, II, Brother William B. Honsinger, Brother Michael A. Noftinger, and Brother Russ Jefferies.





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A Busy Rainbow Season



Olivia Whitehouse, Grand Worthy Advisor

Through the winter months, Rainbow Girls have been traveling from one end of Virginia to the other. Snow and cold are not enough to keep them home. Community service projects, charity dinners, local meetings, and fun events have kept them busy. The start of winter has truly been a great success.

Our November charity dinner had an amazing attendance. Several local Masons came and ate with us, and we greatly appreciate their support. The food was prepared by some of our parents and was delicious. The theme was

“Sail into a Starry Night,” and the night really was enjoyable. We made a lot of money to support Supreme Assembly 2018. It will be held this summer in Hampton.

The Virginia Museum of Fine Arts in Richmond was the destination for our Grand Officer and Grand Representative trip. This event was an opportunity for the girls from around the state to come together and spend some quality time with each other. We had lunch in the cafe and participated in a holiday gift exchange. Afterwards, the

girls enjoyed a tour of the museum. The docents were able to show us the highlights of the museum.

The last month has been a whirlwind of installations. The new officers are all excited about their upcoming terms. I have been able to attend several initiations of new members. It is exciting to see Virginia Rainbow grow. Adults and girls are busy preparing for Supreme Assembly. We will be continuing to raise money to fund this historic event. Hope to see some of you in our travels.

The Lodge

Lodge may not be adjourned for any purpose. No member has the authority to present a motion for adjournment since that would usurp the Master's power.

A Lodge must be in one of three conditions: Closed, open and at work, or at refreshment.

The Virginia Masonic Herald, Summer 2004

Honored



L-R: Rt. Wor. Michael A. Pelletier and Bro. Jacob R. Pelletier.

Right Worshipful Brother Pelletier raised his son, Brother Jacob R. Pelletier to the sublime Degree of Master Mason, January 25, 2018, in Great Bridge Lodge No. 257.



On December 16, 2017, Waddell Lodge No. 228, celebrated its 150th anniversary. The event was held at Gordonsville Volunteer Firehouse and the event was catered by Brother S. Rudy Richardson and family. The event was attended by fifty Masons, their spouses, and widows of the Lodge. The event was an oyster fry, for which Waddell is known. The night was capped by Most Worshipful John R. Quinley (2005) and a presentation of the 150th anniversary from the Grand Lodge of Virginia. Pictured are all of the Masons from the event with Worshipful David A. Carl holding the plaque

A Bicentennial Tribute

Right Worshipful Robert E Simpson

On October 6, 1817, Widow's Sons' Lodge No. 60 and Charlottesville Lodge No. 90 laid the cornerstone of Central College, University of Virginia. Below is an excerpt from the 1817 Lodge minutes: "Whereupon the Lodge having formed their procession marched to the Central College, where they were joined in procession by James Monroe, James Madison, Tho. Jefferson, John H Cocke, Jas. C. Cabell and David Watson. Visitors of the Central College proceeded and did lay with the assistance of the Visitors of the said Central College the corner stone of said building in ancient form, after which returned to the Lodge room and no further business appearing before the Lodge, the same was closed until Lodge in course or during the Worshipful Master's will and pleasure."

Though the exact location of its original capstone remains a mystery, the University of Virginia celebrated this bicentennial tribute by first having Widow's Sons' Lodge No. 60 present the faculty and students with a new engraved marble time capsule, then opening with University of Virginia students singing the 1817 National Anthem, Hail Columbia, which was also sung at the 1817 cornerstone laying, followed by speeches, and concluding with the singing of the Good Ol' Song.

The Masons assembled at Brown's College on Monroe Hill. Most Worshipful Jeffery E. Hodges (2009) delivered a presentation on the History of Freemasonry in Virginia. Most Worshipful Brother Hodges was followed by the Worshipful Mark S. Chapman of Widow's Sons' Lodge No. 60, who presented a framed copy of the Lodge Floor Cloth (circa 1800) print to the College Museum staff. After a reception, the Masons processed to The Lawn and assembled in front of Pavilion VII, known as Central College in 1817.



Most Worshipful Jeffery E. Hodges (2009) delivered a presentation on Freemasonry in Virginia

Worshipful Mark S. Chapman of Widow's Sons' Lodge No. 60, and stonemason, Right Worshipful Robert A. Clore, presented the University with a tribute marble time capsule, as a gift crafted by Brother Clore. The time capsule contains a history of Widow's Sons' Lodge No. 60, a photo of the 2017 Lodge officers, a photo of Most Worshipful Vernon Stuart Cook (2017), a set of miniaturized working tools used in the degrees, along with a description of the tools. The time capsule is to be opened for the Tercentennial on October 6, 2117.



Marble time capsule Tribute.

Awards and Certificates



Winchester Hiram Lodge No. 21, Spurmont Lodge No. 98, Unity Lodge No. 146, Treadwell Lodge No. 213, and Cochran Lodge No. 271 teamed up with the Vietnam Vets/Legacy, Vets Motorcycle Club, and the Martinsburg VA Medical Center to treat twenty-five veterans to a day of fishing at Zett's Fish Hatchery in Inwood, West Virginia. The veterans were escorted by motorcade from the hospital to the lakes to fish, were served lunch, and dessert, and returned home. Masonic District 3 worked together to provide the necessary food and refreshments, bait, tackle, and over forty fishing rods for the group to fish. A great time was had by all, and Freemasonry was truly a "Force For Good" among these veteran men and women who truly deserve our respect and support.

In an effort to avoid potentially unproductive Masters', Wardens', and Deacons' meetings and to pursue an opportunity to encourage inter-Masonic District fraternal visits, Right Worshipful Steve Allen Ridgeway began scheduling monthly fraternal visits with the expectation that his Masters, Wardens, and Deacons would make an effort to attend. Right Worshipful Steve thought he would get more ambitious and encourage fifty-six members of the Masonic District 56 to attend the visit to Great Bridge Lodge No. 257 of the Masonic District 36 in Chesapeake. The

good Brethren of the 56th District rallied to his cause and made a tremendous showing of seventy-one members at the stated communication of Great Bridge Lodge. The Brethren of Great Bridge were more than willing to host such a large group by providing a tremendous meal and exceptional fellowship for what, as it happened, was Hawaiian shirt night. Many thanks to Worshipful David Sawyer of Great Bridge Lodge No. 257 and Right Worshipful Steve Ridgeway for making this such a memorable evening.



With the leadership of Worshipful Greg Muir, members of Kempsville Lodge No. 196 have worked at each 2017 home football game at Kempsville High School (Virginia Beach) assisting in the concession stand, cooking burgers and dogs, while flying its Masonic flag. At their homecoming game, we also drove a Lodge member's daughter in the pre-game and halftime parades. The idea is to attract and let soon-to-be empty nester dads know that good fellowship for good men is alive in our community and close by.



L-R: Wor. Reymond J. S. Patricio, Mt. Wor. Gary W. Taylor, and Rt. Wor. Tully E. Carr.

In December 2017, Most Worshipful Gary Wallace Taylor (2018) presented Worshipful Reymond J. S. Patricio of Owens Lodge No. 164, with a plaque in recognition of the Lodge's 150th anniversary, assisted by Right Worshipful Tully E. Carr. The event was held in the Philippine Cultural Center in Virginia Beach, Virginia, with about three hundred members and guests in attendance.



L-R: Wor. Greg C. Muir, Bro. John R. Settle, III, Bro. Dave M. Trzeciak-iewicz, Bro. Gill Clyburn, Sr. Bro. Scott F. Sherman, Wor. Robert W. Stanek (driving car).

Awards and Certificates



L-R: Rt. Wor. James W. Hart, Jr., Wor. Hunter Darden, Jr., Wor. Sterling W. Johnson.

Franklin Lodge No. 151 recently recognized its newest 70-Year Mason, Worshipful Hunter Darden, Jr. Worshipful Darden was Master in 1952. He is only the third 70-Year Mason in the history of Franklin Lodge, which was established in 1856. This is a highly prestigious award and rarely achieved. The only other 70-Year members of Franklin Lodge are Right Worshipful Joseph T. Stewart and Brother Aubrey Lankford.

Present at the recent recognition of Worshipful Hunter Darden, Jr. as Franklin Lodge's most recent 70-Year Mason, was his family. Worshipful Darden had many compliments of the Lodge and spoke kindly of how the Lodge has improved over the years and was exceptionally grateful for the recognition. His wife Jean also made a few comments about how excited he was to receive this recognition and to attend another Lodge meeting. It was also noted that this year Hunter Darden, Jr. and his wife Jean celebrated their 70-Year anniversary.



Boykins Lodge No. 287 recently held its Lady's Night at the Boykins Baptist Church. In keeping with recent tradition, they recognized individuals who were community activists in working hard to make Boykins a better place to live. This year, there were two such individuals recognized by the Lodge as Community Builders. The two recipients were Brenda Watson and Sydney Pawsey. Brenda Watson was recognized for her continued efforts to raise money for the Boykins Fire and Rescue raising over \$50,000 over the past seven years. Sydney Pawsey (pictured) was specifically recognized for her heroic action in helping to save a young man's life. Ms. Pawsey is an EMT and was helping the day of this accident. If not for her actions, as well as others with the Boykins Fire and Rescue, this life would have ended tragically. She is currently a Norfolk resident and serves many areas as assigned through Medical Transport Inc. A native of Canada, she is training as a Physicians Assistant and plans on attending Eastern Virginia Medical School in 2018.

Also recognized was Brother Danny Bolton (pictured), a member of the Boykins Masonic Lodge No. 287. Danny was recognized as Boykins' most recent Life Member in Perpetuity and also recognized as playing a vital part in saving the life of the same young man as Ms. Pawsey. Danny was given a Lodge Certificate of Achievement for exceptional lifesaving services for his crucial role in this lifesaving effort.



Right Worshipful Dennis N. Harris presenting Worshipful William F. Doolley his 50-Year Masonic Veteran's certificate in Catawba Lodge No. 342.



Right Worshipful Dennis N. Harris presenting Brother Lee S. Anthony his 60-Year Masonic Veteran's certificate in Catawba Lodge No. 342.



L-R: Wor. John W. Talley, Jr., Bro. Bobby B. Worrell, Rt. Wor. Joel C. Bradshaw, III, and Bro. Brad B. Worrell, Jr.

Franklin Lodge No. 151. recently recognized its newest 60-Year member, Brother Bobby Worrell. Brother Worrell is a lifelong resident of the Franklin/Southampton County area and enjoyed many years in banking retiring from Southampton County Bank several years ago.

Masonic Veterans

Military Veterans Honored



L-R: Wor. Hi Nicely, Wor. Lynwood Cox, Mrs. Bonnie Cox, Mt. Wor. Louis K. Campbell

At its November stated, Catawba Lodge No. 342, of Fincastle honored Worshipful Lynwood Hubert Cox as a 50-Year member. Worshipful Brother Lynwood was raised in November of 1967. He served as Worshipful Master of Catawba Lodge in 1972.

Most Worshipful Louis K. "Kerry" Campbell (2013) made the presentation.

A large crowd was on hand including Worshipful Brother Lynwood's wife Bonnie, daughter Regina Cox Bailey, and most notably his grandson, Sergeant Andrew Bailey, USMC, on leave from Cherry Point for the occasion.



L-R: Rt. Wor. Jerry S. Whitlock, Rt. Wor. Harold C. Joyner and Mt. Wor. William F. Perdue

McMahon Lodge No. 303, of Newport News, honored Right Worshipful Jerry S. Whitlock with his 50-Year Masonic Veterans Award. Most Worshipful William F. Perdue (1991) made the presentation.



Rt. Wor. Jack Lewis, Grand Junior Deacon; Mt. Wor. Jim Litten, Rt. Wor. "Andy" Anderson, Andy's wife Jeannie; and Wor. Leon Roberson.

An overflow crowd of Brethren, ladies and guests was present at Rocky Mount Lodge No. 201 for the presentation of a 60-Year Veteran's emblem to Right Worshipful Karl Alexander "Andy" Anderson. Most Worshipful James Litten (2016) conducted the ceremony and was assisted by Grand Junior Deacon, Jack Lewis. Andy was initiated May 25, 1957; passed July 8, 1957, and raised a Master Mason, November 4, 1957, in Elmer Timberman Lodge No. 54. He affiliated with Rocky Mount Lodge No. 201 in 2002. He served as Worshipful Master at Rocky Mount in 2004, 2005, and 2006 and was District Deputy Grand Master in 2013. Andy has also served as Lodge Instructor of Work since joining Rocky Mount



Corinthian Lodge No. 266 held its annual Lodge picnic at the Khedive Shrine Center in Chesapeake, Virginia. Since one of our members, Worshipful Robert Ersel Glass, is a patient living at the Veterans Hospital in Hampton due to wounds suffered in a grenade attack while serving in the Korean War, Worshipful James Lee Harrison contacted the hospital on behalf of Worshipful Nicholas George Shakallis and offered to host and honor Worshipful Glass and some of his fellow veterans at our annual picnic.

The hospital staff was not sure how the veterans would be able to handle the trip from Hampton and the days festivities, but agreed to bring nine veterans and nine support personnel. Our Lodge and guests enjoyed the veterans' company immensely and the report from the hospital was so favorable as to the enjoyment of the veterans and their ability to withstand the long day away from hospital that we have extended the invitation to them again this year. They in turn have promised to bring two bus loads of approximately twenty-five veterans. Corinthian is excited to be able to honor our veterans once again for their service to our country, and we invite all Masons and guests to join us on May 19, 2018, at the Khedive Shrine Center 645 Woodlake Drive, Chesapeake, Virginia 23320 from 12:00 P.M. to 3:00 P.M.

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For Questions: Contact Wor. Mark S. Chapman, WSL60
 Ph. 434-227-6702 ; Email: AGW123@EARTHLINK.NET

Allow 3 to 4 weeks for delivery

50-60-70-Year Masonic Veterans

Between November 20, 2017 and February 15, 2018

FIFTY-YEAR VETERANS

Bro. Philip Milton Trahadias Norfolk Lodge No. 1
 Bro. James Carol McLeod, Jr. Atlantic Lodge No. 2
 Wor. Lloyd Carl Davis Atlantic Lodge No. 2
 Bro. Claude Ray Watts, Jr. St. Tammany Lodge No. 5
 Wor. George Merrill Eason St. Tammany Lodge No. 5
 Bro. Jasper Dean Jennings Manchester Lodge No. 14
 Bro. Horace Holman Freedree, Jr. Manchester Lodge No. 14
 Bro. Paul Wilcox Lanier Manchester Lodge No. 14
 Bro. Russell Keith Street Sandy Valley Lodge No. 17
 Wor. Larry Allen Renner Winchester Hiram Lodge No. 21
 Bro. Thomas Lee Bucher Winchester Hiram Lodge No. 21
 Mt. Wor. Donald Maynard Robey Alexandria-Washington Lodge No. 22
 Wor. Melvin Richard Craig Isaacs Lodge No. 29
 Wor. Wade Thomas Wright, Sr. Marshall Lodge No. 39
 Bro. Louis Moses Mendelson Seaboard Lodge No. 56
 Bro. Sherman Allen Cain Tazewell Lodge No. 62
 Bro. Joseph Daniel Rose Clintwood Lodge No. 66
 Wor. Kyle Haskins Cyrus Mackey Lodge No. 69
 Wor. Roger Bruce Wachob McDaniel Lodge No. 86
 Bro. Michael David Byrd McDaniel Lodge No. 86
 Wor. Willie Hardison Snell, Jr. Norview Lodge No. 113
 Bro. Michael Cornell Wiggins Norview Lodge No. 113
 Bro. Pete Liosatos Norview Lodge No. 113
 Bro. Joseph B. Moles, Jr. Olive Branch Lodge No. 114
 Rt. Wor. Sheldon Barnett Richman Andrew Jackson Lodge No. 120
 Bro. James Joseph Vogel Andrew Jackson Lodge No. 120
 Bro. Robert Burton Scearce Roman Eagle Lodge No. 122
 Wor. Wiltshire Caldwell Davis, Jr. Fork Union Lodge No. 127
 Bro. Warren Frederick Carrier Independence Lodge No. 129
 Rt. Wor. George Oscar Glavis Unity Lodge No. 146
 Wor. Gary Thomas Kiser Snowville Lodge No. 159
 Wor. David Woodson Cassell Rich Valley Lodge No. 172
 Bro. Joel Martin Kirshon Western Branch Lodge No. 189
 Bro. Theodore Woodward Barton, Jr. Kempsville Lodge No. 196
 Rt. Wor. Herman Hartigan Staton, Jr. Midlothian Lodge No. 211
 Wor. Leonard Carroll Carlson Westmoreland Lodge No. 212
 Bro. Homer Raydon Aikin Mount Vernon Lodge No. 219
 Bro. Glen Curtis Robinette Mt. Airy Lodge No. 226
 Bro. Roy Hayden McGuire Cave Spring Lodge No. 230
 Bro. Thomas Grover Cline Bremond Lodge No. 241
 Bro. John Tyler Gatewood Bremond Lodge No. 241
 Bro. Dorris Durrell Harrelson Bremond Lodge No. 241
 Bro. Rudolph Julian Pazdernik Bremond Lodge No. 241
 Bro. Herbert Cyrus Mapes Boone Lodge No. 247
 Bro. Edgar Kyle Baker Lebanon Lodge No. 251
 Wor. Robert Lansing Rasnick Indian River Lodge No. 252
 Bro. Edgar Horton Jenkins, Jr. French Lodge No. 270
 Bro. Thomas Elam West Varina Lodge No. 272
 Bro. Carlton Andrew Vaughan William Burchfield Lodge No. 294
 Rt. Wor. Landon Emmett Vance Hay Market Lodge No. 313
 Wor. Charles Bernard Darley Reedville Lodge No. 321
 Wor. Paul Edward Shultz, Jr. Henry Knox Field-John Blair Lodge No. 349
 Bro. Billy Joe Hall

SIXTY-YEAR VETERANS

Bro. Emil Anderson Atlantic Lodge No. 2
 Rt. Wor. Lawrence Caton Hatton Blandford Lodge No. 3
 Bro. Thomas Mckinley Schuler, Jr. Fredericksburg Lodge No. 4
 Bro. Douglas Earle Quarles, Jr. Fredericksburg Lodge No. 4
 Bro. James Donald Holt St. Tammany Lodge No. 5
 Bro. Cephas Jess Cooke St. Tammany Lodge No. 5
 Bro. James Howard Parker St. Tammany Lodge No. 5
 Bro. Howard P. Broaddus Botetourt Lodge No. 7
 Bro. Glenn Marvin Zech Winchester Hiram Lodge No. 21
 Bro. Samuel Kelly Barnard, Jr. Virginia May Lodge No. 38
 Bro. Enoch Irvin Potter Cherrydale Lodge No. 42
 Bro. Richard Bond Wampler Charles Franklin Shuler Lodge No. 74
 Bro. Floyd Thomas Ward Donovan Lodge No. 75
 Bro. Claude Roger Duncan McDaniel Lodge No. 86
 Bro. Russell Ford Stebar McDaniel Lodge No. 86
 Bro. Alfred William Anderson Fork Union Lodge No. 127
 Wor. Harry Edward Amos Fork Union Lodge No. 127
 Bro. Charles William Howard, Jr. Henrico Union Lodge No. 130
 Bro. Thomas Richard Cobbs Dewitt Clinton Lodge No. 141
 Bro. Clarence Bledsoe Miles Lodge No. 165
 Bro. Lloyd David Medley Miles Lodge No. 165
 Bro. James Edgar Wickham Ashland Lodge No. 168
 Bro. Lucian Albert Gunter, III Kempsville Lodge No. 196
 Bro. Chris Christopher Monitor Lodge No. 197
 Wor. Cabell Yancey Arendall Rocky Mount Lodge No. 201
 Bro. John Luther Collins, Jr. Lynnhaven Lodge No. 220
 Bro. John Thurman Lawson Lynnhaven Lodge No. 220
 Bro. Wirt Legrand Dalton Cave Spring Lodge No. 230
 Bro. Harry William Burnette Cave Spring Lodge No. 230
 Bro. James Howard Watson Cave Spring Lodge No. 230
 Bro. Fredrick Maurice Harmon Cave Spring Lodge No. 230
 Bro. Louis E. Hoffman Bremond Lodge No. 241
 Bro. William B. Epling Newport Lodge No. 261
 Bro. L. Kent Rose Newport Lodge No. 261
 Rt. Wor. Herbert Benjamin Rew, Jr. Central Lodge No. 300
 Bro. William Oliver Fitzgerald Campbell Lodge No. 316
 Bro. William Walter Thompson, Jr. Richlands Lodge No. 318
 Bro. Lennart Gustaf Holmberg Sharon Lodge No. 327
 Bro. Robert Lee Fagg, III Tuckahoe Lodge No. 347
 Bro. Sherwood Melvin Glotfelty Henry Knox Field-John Blair Lodge No. 349

SEVENTY-YEAR VETERANS

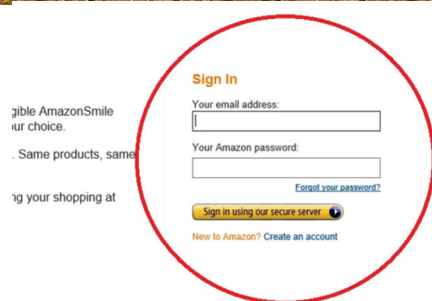
Bro. Eugene Samuel Bailey, Jr. Fredericksburg Lodge No. 4
 Bro. William Powell Sale Fredericksburg Lodge No. 4
 Bro. William H. McCall Abingdon Lodge No. 48
 Wor. Frank Rosser Gough Mackey Lodge No. 69
 Bro. Austin Edward Jones Morotock Lodge No. 210
 Bro. Henry Berton Keeton, Jr. Great Bridge Lodge No. 257



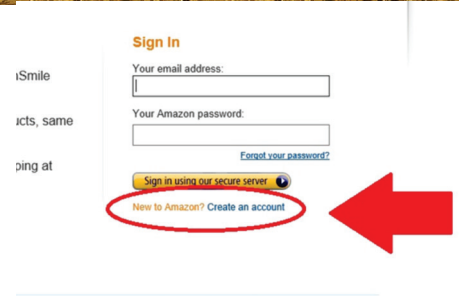
Smile on the Masonic Home Of Virginia



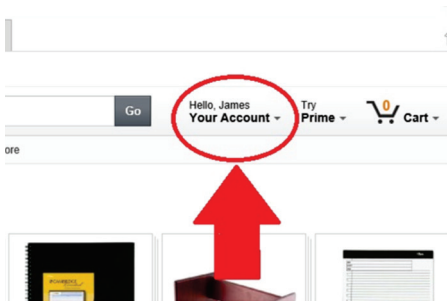
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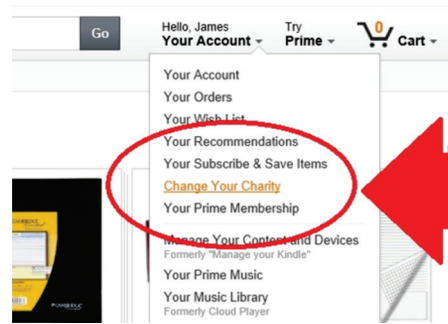
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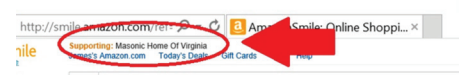
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Legacy Gifts for Loved Ones

Right Worshipful Terry F. Hilton,
Development Officer



When residents move into our community they become part of a much larger family of Masons, their wives and widows, all flourishing in a wonderful atmosphere of love and concern that enriches their daily lives. This environment also allows the families of our residents to feel secure knowing someone is watching over Mom, Dad, or even aunts and uncles, who have chosen the Masonic Home for their continuing care during retirement.

This community exists in part because of the very nature of our residents and their care for one another. Another significant factor in sustaining the Home is the generosity of our supporters. Residents of the Masonic Home and their many visitors are often impressed by the numerous memorials situated throughout the grounds, evoking memories of loved ones. The memorials exist to honor or remember a person of the donor's choosing, such as loved ones,

current or former residents, or simply relatives or friends of our supporters.

Because the Home is recognized as such a special place, many supporters, including our residents, use these memorials as a lasting way to share with others the love and care they have seen expressed by the Masonic Home family.

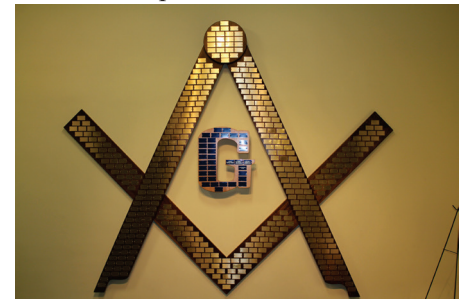
The Armed Services Veterans Memorial is one of the most popular legacy gift choices. A gift of \$200 allows a paver to be engraved to honor a person, a military unit, a navy ship, Lodge, Masonic entity, etc. This is an excellent way to also exhibit support for our nation's military and our Veterans.

Another great way to support our Veterans is at the World War II Veterans Monument. Dedicated in 2009, this monument honors all persons who served during World War II. For a gift of \$75, a brick paver can be engraved to honor specific Veterans of the donor's choosing, or simply state the donor's name and/or Lodge name to honor the sacrifices made in World War II. Some call those who served the Greatest Generation and this memorial offers an excellent way to show respect for our

Veterans while supporting the Masonic Home.

The Alumni of the Home supported the establishment of the Waverly Peers Crouch Memorial Garden in 2007. The Garden is intended to remember the Home's legacy of care, beginning in 1891, serving over eight hundred children (our Alumni) and almost one thousand four hundred adults. A gift of \$50 allows a brick to be engraved with the donor's name as a heartfelt gesture in memorializing those whose lives were improved by the Masonic Home.

The most significant memorial is found inside the Home, adjacent to the Dining Room. The Symbol of Light, handcrafted by residents of the Masonic Home in their wood-shop, hangs in the Gallery as a testament of the generosity of the Home's family of donors. This is a terrific way to leave a legacy memorial. Plates are available for either \$2,500 (Brass) or \$5,000 (Blue) engraved to the donor's specifications.



For any memorial gift, forms are available at the Home's Development Office (toll free at 1-800-262-4644). Our website is www.mahova.com

Whether a selection of \$50, \$75, \$200, or even \$2,500 is made, these gifts provide a lasting symbol to honor a loved one or to show respect for the military, while supporting the Masonic Home of Virginia. The engraved pavers and plaques will also serve as a lasting reminder to the donor that he or she is an integral part of this wonderful community.



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 November 1, 2017 through January 31, 2018. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial Name	Donor	Honor/Memorial Name	Donor	Honor/Memorial Name	Donor
Willoughby Adams	William E. Hershey	Robert S. Young	Robert S. Young	Charles B. Quade	John B. Quade
Robert Adkins	Alan W. Adkins	John W. Pierce	John W. Pierce	Amanda Quick	Alan W. Adkins
Carolyn L. Allen	Sarah Lambert	Richard L. Andrews	Richard L. Andrews	Clyde F. Quillin	St. Tammany Lodge No. 5
Mary Bierman	Arlington Royal Arch Chapter No. 35	Kenneth G. Morton	Kenneth G. Morton	Mary Richardson	Powhatan Lodge No. 295
Harold W. Bohannon	Harold W. Bohannon	David L. Armistead	David L. Armistead	Timothy L. Runion	Civil War Research Lodge No. 1865
	Kenneth G. Morton	Victor L. Walker	Victor L. Walker		Neil C. Fadely
Stafford L. Bolton	Susan B. Ayers	James O. Herring	James O. Herring	Dale A. Russell	St. Tammany Lodge No. 5
Bobby G. Bowers	Manasseh Lodge No. 182	Henrico Lodge Charitable Foundation	Henrico Lodge Charitable Foundation	Cecil E. Shiflett	Harry G. Lutz
Ersell Brinser	Manchester Lodge No. 14	Paul S. Bollinger	Paul S. Bollinger	James D. Simerly	Carter Lodge No. 323
George W. Burnett	Cabell Lodge No. 328	Milton P. Wilson	Milton P. Wilson	Carl W. Smelley	Joppa Lodge No. 40
Ruby M. Burney	Sheldon B. Richman	William C. Kuecker	William C. Kuecker	Raymond B. Smith	Western Branch Lodge No. 189
Bunion B. Bussey	MAHOVA Masonic Ritual Class	Angela Pisano	Angela Pisano	Jeffrey B. Spence	Helen Hodges
Lawrence B. Butler	Varina Lodge No. 272	Randolph A. Jones	Randolph A. Jones	William L. Stover	Spurmont Lodge No. 98
John and Judy Chambliss	Alan W. Adkins	John I. Long	John I. Long	Don and Mary Strehle	Alan W. Adkins
Louise Clay	Powhatan Lodge No. 295	Sandra Butler	Sandra Butler	Charles R. Sumner	Old Town Lodge No. 68
Harold T. Conner	Hayes Barton Baptist Church	Joyce Hart	Joyce Hart	Gary and Billie Taylor	Alan W. Adkins
Barbara Cook	Mary Carroll	William and Michele Hershey	Alan W. Adkins	Gary W. Taylor	Louis K. Campbell
	Valerie Howe	Thomas M. Holder	Nancy M. Holder		Lee Lodge No. 209
V. Stuart and Barbara Cook	Alan W. Adkins	Henry T. Hubbard	Sandston Lodge No. 216	William B. Vawter	Day Lodge No. 58
	Job's Daughters of Virginia	Howard Jeffcoat	Richard A. Baker	Thomas L. Vickers	Ronnie Baker
	John F. Howe	Willard A. Jenkins	Manasseh Lodge No. 182		Larry Hammond
	Russell E. Muncy	Donald E. Jennings	Civil War Research Lodge No. 1865		Margaret Gupta
Stephen L. Cramer	Civil War Research Lodge No. 1865	Douglas and Frances Jones	Alan W. Adkins	Virginia W. Von Gemmingen	Misty D. Umfleet
James F. Dickerson	Mary Carroll	Floyd H. Kemp	Old Town Lodge No. 68	George H. Wade	James O. Herring
Henry C. Durbin	John T. Durbin	Donald J. Kerr	Haymarket Lodge No. 313	Charles W. Waller	George H. Chapin
Margaret Felton	McAlister Lodge No. 185	Claudene Kluksdahl	Powhatan Lodge No. 295	Walter P. Warner	Lynnhaven Lodge No. 220
Charles O. Franck	Simon Woon	Harry D. Lawrence	Old Town Lodge No. 68	Mrs. Raymond E. Whitehurst	Colonial Beach Lodge No. 199
	Maxine T. Cline	Jack and Barbara Lewis	Alan W. Adkins	Melburn S. Williams	Powhatan Lodge No. 295
	John J. McFalls	Nancy Llewellyn	Robert W. Llewellyn	Joseph A. Wolkey	Virginia May Lodge No. 38
	Alvin L. Lehman	Audrey Mann	Powhatan Lodge No. 295		Waddell Lodge No. 228
	Arthur O. Houston	Gloria Martin	Milton P. Wilson		
	Joanne Velletri	James W. McDonough	Harry G. Lutz		
	Shirley Graham	Clara H. Meadows	Nancy M. Holder		
	Francis Belge	Irving G. Meadows	Nancy M. Holder		
J. J. Friis	Boykins Lodge No. 287	Joy Mitterer	Powhatan Lodge No. 295		
Ashley L. Garrett	Nancy M. Holder	Donald G. Moore	William E. Hershey		
Betty C. Gillie	Sally A. Lion	Leonard C. Morgan	Catawba Lodge No. 342		
	Preston Deal	Richard C. Norris	Manasseh Lodge No. 182		
	Herman L. Allen	Sally Oprison	Powhatan Lodge No. 295		
	Penny Jennings	Lee D. Parker	St. Tammany Lodge No. 5		
	Thomas Crockett	Lois M. Payne	Harold F. Gladding		
Jack R. Golightly	Elizabeth Smith	George W. Poston	Hugh A. West		
Jim and Susan Golladay	Alan W. Adkins	Curtis S. Price	Julian O'Bryant		
James B. Graham	Lynchburg Valley Scottish Rite		Eugene J. Rackel		
Dennis N. Harris	Catawba Lodge No. 342		James E. Pace		
Curtis L. Harver	Terry F. Hilton				



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
April		
4/1	Frances Gillie	Babcock Lodge No. 322
4/1	Nancy Martin	Glen Allen Lodge No. 131
4/4	John Carpenter	Meridian Lodge No. 284
4/4	James Mitchell	Elbert Munsey Lodge No. 298
4/4	Elizabeth Payne	Joppa Lodge No. 40
4/4	Thelma Sturgis	Babcock Lodge No. 322
4/6	Philip Godwin	Black Heath Daylight Lodge No. 1982
4/7	Frances Bailey	Westhampton Lodge No. 302
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	Juliet Burton	Westhampton Lodge No. 302
4/17	Jean McCuiston	Thomas N. Davis Lodge No. 351
4/18	Lillie Sykes	Great Bridge Lodge No. 257
4/24	Mary Colgin	Babcock Lodge No. 322
4/27	Craig Sykes	Great Bridge Lodge No. 257
4/28	Helen Payne	Metropolitan Lodge No. 11
May		
5/1	Brenda Kerrick	Mt. Carmel Lodge No. 133
5/1	Edward Swansey	Manchester Lodge No. 14
5/2	Mary Brooks	Richmond Lodge No. 10
5/2	Bessilee Clay	Manchester Lodge No. 14
5/3	Alice Bond	King Solomon's Lodge No. 194
5/4	Ruth Blunt	Sandston Lodge No. 216
5/8	Lettie Muncy	Sandston Lodge No. 216
5/10	John Martin	Oriental Lodge No. 20
5/11	Hattie Crebbs	Waddell Lodge No. 228
5/11	Mildred Milby	West Point Lodge No. 238
5/12	Sue Grizzard	Westhampton Lodge No. 302
5/13	Robert Hall	Woodland Heights Lodge No. 345
5/16	Valerie Hall	Ashland Lodge No. 168
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	C.G. Grizzard	Westhampton Lodge No. 302
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	Mary Clements	Princess Anne Lodge No. 25
5/30	Gardner Rollings	Wakefield Lodge No. 198
5/31	Bernard Colgin	Varina Lodge No. 272
June		
6/1	Ersell Brinser	Manchester Lodge No. 14
6/2	Shirley Armistead	Washington and Henry Lodge No. 344
6/3	Penelope Cowne	Manassah Lodge No. 182
6/4	Mildred Ammons	Warwick Lodge No. 336
6/8	Novella McDonough	Kemper Macon Ware Lodge No. 64
6/8	Mary "Molly" Perdue	Warwick Lodge No. 336
6/9	Albert Knapp	Richmond Lodge No. 10
6/11	Gordon Kirby	Washington and Henry Lodge No. 344
6/12	Bernard Blunt	Sandston Lodge No. 216
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
6/23	Catherine Murray	Urbanna Lodge No. 83
6/23	Dolores Reinhold	Widow's Sons' Lodge No. 60
6/25	Charles Goens	Smithfield Union Lodge No. 18
6/27	Anna Sherrod	Northside Lodge No. 292
6/28	Rebecca Lenhart	Chase City Lodge No. 119

Resident Anniversaries

Date	Resident Name	Lodge Name
April		
4/19/1958	Robert and Jean Colby	Victoria Lodge No. 304
4/22/1950	Joseph and Barbara Hogge	Warwick Lodge No. 336
4/27/1946	Robert and Gloria Hall	Woodland Heights Lodge No. 345
May		
5/16/1961	Albert and Jean Knapp	Richmond Lodge No. 10
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
5/22/1998	David Jenkins and Evelyn Harding	Babcock Lodge No. 322
June		
6/1/1947	Bernard and Ruth Blunt	Sandston Lodge No. 216
6/2/1951	Richard and Mary Lee Peroe	Northside Lodge No. 292
6/10/1961	Ed and Paula Swansey	Manchester Lodge No. 14
6/15/1963	Donald and Emily Carver	Varina Lodge No. 272
6/17/1950	Charles and Norma Klebert	Glen Allen Lodge No. 131
6/20/1959	Charles and Althea Hinson	Elmer Timberman Lodge No. 54
6/21/1952	James and Luvirida Mitchell	Elbert Munsey Lodge No. 298
6/22/1963	C.G. and Sue Grizzard	Westhampton Lodge No. 302
6/26/1948	McClellan and Betty Burgess	Richmond Randolph Lodge No. 19
6/29/1956	Blaine and Rebecca Lenhart	Chase City Lodge No. 119

Resident Deaths

Date	Resident Name	Lodge Name
November		
11/3/2017	Florine Johnson	Washington and Henry Lodge No. 344
11/6/2017	Virginia Vongemmingen	Babcock Lodge No. 322
11/26/2017	Gloria Martin	Sandston Lodge No. 216
11/30/2017	Curtis Harver	Westhampton Lodge No. 302
December		
12/13/2017	Jack Golyghtly	Fairfax Lodge No. 43
12/16/2017	Carolyn Allen	Faulkner Memorial Lodge No. 91
12/24/2017	Betty Gillie	Babcock Lodge No. 322
January - 2018		
1/1/2018	Martha Sugg	Sandston Lodge No. 216
1/24/2018	Lucy Lamp	Winchester-Hiram Lodge No. 21
1/31/2018	John Harrington	Westhampton Lodge No. 302

New Residents

Date	Resident Name	Lodge Name
November		
11/24/2017	John Martin	Oriental Lodge No. 20
11/24/2017	Charlotte Martin	Oriental Lodge No. 20
December		
12/18/2017	Bernard Blunt	Sandston Lodge No. 216
12/18/2017	Ruth Blunt	Sandston Lodge No. 216
January - 2018		
1/24/2018	William Reinhold	Widow's Sons Lodge No. 60
1/24/2018	Dolores Reinhold	Widow's Sons Lodge No. 60
1/31/2018	Roy "Hank" Lythgoe	Northside Lodge No. 292



Masonic Home of Virginia



King and Queen Ed and Paula Swansey.



Grand Master at the Tree Lighting Ceremony.



Board Members serve the Candlelight Dinner.



Babcock staff as a roller-coaster for Halloween.



Jim Palmer at hors d'oeuvre hour.



Residents Virginia Phipps, Wanda Lucey, and Liz Bohannon awaiting candlelight dinner.



Residents Mildred Milby and Phyllis Rowe at the Walk to End Alzheimers.



L to R: Residents Mary Clements and Betty Burgess.



Walk to End Alzheimers.

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Worshipful George Washington's Mount Vernon.