

THE VIRGINIA MASONIC HERALD

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SUMMER 2020

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Most Worshipful Douglas V. Jones, Grand Master of Masons in Virginia, speaking at the relaying of the cornerstone for Saint Stephen's United Church of Christ, celebrating its one hundred and twenty-fifth anniversary.

The Virginia Masonic Herald

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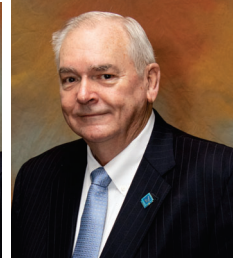
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Mission and Vision Statement of The Grand Lodge, A.F. and A.M., of Virginia

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

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

<https://grandlodgeofvirginia.org/>

Masonic Herald Deadlines

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

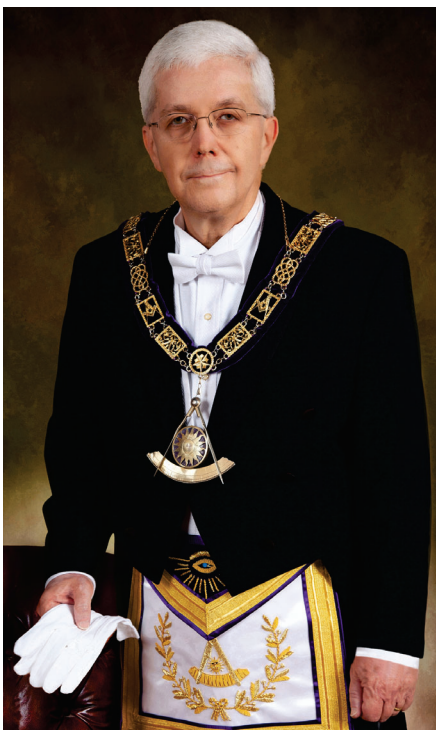
The Grand Master's Message

Detours

The message I had planned for the summer edition of the Masonic Herald now seems like one that can wait. Most Worshipful Brother and United States President Dwight D. Eisenhower said, "In planning for battle I have always found that plans are useless, but planning is indispensable." Sure, makes sense to me, so I will circle back around to the message I had planned another time! We are in a battle, not one with guns and tanks, but instead a battle to stay well. We are trying to find equilibrium as we wonder just what we will return to on the other side of a pandemic that is gripping the world around us. We are in a battle that has literally forced us off the treadmill of daily routines and activities, and yes, we are in a battle, that has upended many well laid, indispensable, plans. As we make this unexpected detour, I am reminded of the Anchor and Ark, "emblems of a well-grounded hope and a well-spent life, ...that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor..."

Detours can be inconvenient, even painful, but they can also take us to places we would not have otherwise gone. Detours can lead to new discoveries, unexpected pleasures, and they can remind us that when we slow down, the view can be entirely different. It is not easy, but maybe we should embrace the detour, enjoy the scenery we have managed to miss along the way and simply savor what has been there all along. Maybe the detour away from the treadmill of daily routine and activities is an awakening of sorts drawing us back to the lessons of The Twenty-Four Inch Gauge reminding us just how much we need balance in our lives.

The reality is though, the detour, the virus, surrounds us with sorrow, sickness, and death, and yes, a crushing blow to our economy. Most of the time, it



Grand Master
M.: W.: Douglas Vernon Jones

seems we have more questions than we do answers. Our Nation and the world around us will no doubt learn lessons from all of this, lessons that will make us stronger and better. As we leave the highway and travel an unknown road, here is the message for the Fraternity...

If we allow it to be so, the guiding Hand of the Supreme Architect and the lessons and teachings of Freemasonry, will calm our minds and guide us through this.

As Masons, it is our natural instinct to want to work and serve others. I am reminded of the lesson of The Beehive, "...never sitting down while our fellow creatures around us are in want, when it is in our power to relieve them..." Maybe we have been given this season for a reason, like to remind us it is okay to use this unprecedented time we are passing through to balance the scales, rest and refresh, prepare and plan for the challenges waiting on the doorstep, it is not only okay to take time to reflect, to be

still, and even silent, it is really necessary. It is a detour not a roadblock, "our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent and stated opportunities to contemplate the glorious works of creation, and to adore their great Creator."

Life itself, and much of what surrounds it, is fragile. Some things, though, no matter how tough it gets, seem to always stand the test of time, some things, endure storm after storm coming out on the other side maybe a little bruised and battered yet nonetheless strong and vibrant, always ready to face a new day.

I believe Freemasonry is one of those things. We will come out on the other side of COVID-19; although, we will most certainly face a new normal. For now, our Lodge rooms may be empty, but Virginia Masons are far from idle. You are staying connected and sharing fellowship through Zoom meetings, and I hear stories every day about acts of kindness and service flowing through the Masonic community, your response to the appeal for the Masonic Relief Fund has been incredible, over \$23,347 to date. While I am on that topic, if you know of a Brother who is having some financial difficulty during this time, remind him it is okay to ask for help, speak to his Worshipful Master or call the Grand Lodge office, now is not the time to suffer in silence. As we maneuver these uncharted waters, the values of our Fraternity are on full display, alive and well, because of all of you! The lights in the Lodge room may be turned off for a time, but there is no darkness in Freemasonry.

So, thank you for leading the way with Loyalty and Kindness. Our Lodges and our members stand as a stable force in unsteady times. Our communities need us now, and they will need us even more when this is over. COVID-19 will not extinguish our passion nor will it

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The Grand Master's Message

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extinguish our desire as Masons to "...do good unto all..."

I am frequently asked these days, what can we do, now, as Masons, to be present and engaged in the community? Well here is something, when you are out and about doing those things you must do, thank a hero. You know the cream always rises to the top, and as we make this detour, we have an ever-emerging class of heroes coming to the surface. Of course, our law enforcement personnel, first responders and our men and women serving in the United States military will always be among our greatest heroes. We truly cannot thank them enough for their bravery and sacrifice. But in this time of risk and uncertainty, what about the grocery store worker, postal employees, or the Fed Ex or UPS delivery person who make sure the packages keep arriving on the doorstep? What about the person who delivers the newspaper each morning and those who prepare and deliver takeout meals? These good men and women and others serving in professions and jobs too numerous to mention, truck drivers, sanitation workers, and the lonely clerk in the convenience store, they are still out there for you and me. Also, let us not forget the doctors, nurses, and the whole array of medical

personnel who press on every day in the face of some very tough circumstances, they cannot stay home, and they would not if they could, it is just not who they are. As Virginia Masons, we can offer the gift of encouragement and appreciation, thank a hero.

And speaking of heroes, I want to thank the Masonic Home of Virginia Board of Governors under the leadership of Illustrious Brother and Doctor Sam Jones, along with Chief Executive Officer Anne Hagen, and the extraordinary men and women who make up the Staff, for working tirelessly to protect and care for the residents of the Home. They have faced every challenge with courage.

As I write this message, there is no way to predict now where things will be when this edition of the Herald lands in your hands. Passing through to the other side of COVID-19 is going to take some time, the end game is not likely to come at the flip of a switch. Be assured we are weighing many contingencies so we can move the Craft forward in a safe and healthy way when the time comes.

In closing, our Fraternity has endured wars, pandemics, the Great Depression and many other times of uncertainty because being a Master Mason is a condition of the heart, a good heart, one filled with love and generosity. In these tough times, you, my friends and

Brothers, make it so every day. What happened to you and me when we knelt at the sacred altar of Freemasonry, that ongoing, transformational experience, an amazing journey and tug of war between the rough and perfect ashlar, remains with us even in these days when we cannot come together for meetings. I came across these words from the Hebrew Sabbath Prayer, and I paraphrase them slightly as I ask you to think about the incredible gift of Freemasonry, as "The days pass and the years vanish" let us not "walk sightless among miracles."

So, yes, the COVID-19 crisis is a stark reminder of just how fragile life can be. Some things, though, always find a way to remain resilient beyond measure. Check your wallet, I bet there is a dues card in there proclaiming your good standing as a Freemason, better yet check your heart. God spoke through Job, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." Freemasonry will be just fine. It has stood the test of time and what we are going through now is not the first, nor will it be the last, detour.

"You are Not Just a Man. You are A Mason." Leave A Lasting Impression.

Douglas V. Jones
Douglas Vernon Jones
Grand Master



"Look for the Helpers," number 19 of the Great American Mural Series, by Worshipful Samuel G. Welty, Virginia Beach, Virginia. Photograph courtesy of Shah Moten

Retiring Secretaries For the Masonic Year 2020

Most Worshipful Alan W. Adkins, Grand Secretary

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

The following Brethren served ten or more years as Secretary:

Joe F. Rose, Hoge Lodge No. 8	13 years
Richard B. Washington, III, Scottsville Lodge No. 45	15 years
Daniel L. Myers, McDaniel Lodge No. 86	20 years*
Donald L. Hughes, Independent Orange Lodge No. 138	12 years
James C. Copeland, McAllister Lodge No. 185	20 years
Joe D. Rasnick, Big Stone Gap Lodge No. 208	17 years
William T. Lee, Jr., Waddell Lodge No. 228	20 years*
Winston B. Tolley, Glasgow Lodge No. 233	20 years*
George F. Schreiber, Ivanhoe Lodge No. 235	43 years
Joseph L. Stocks, Great Bridge Lodge No. 257	16 years
James R. Hinson, Warsaw-Bauman Lodge No. 332	12 years*
Richard C. Radi, Civil War Research Lodge No. 1865	12 years

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

David M. Vanstavern, Blandford Lodge No. 3	Ernie R. Ayers, Bayside Lodge No. 218
Barry K. Baines, St. Tammany Lodge No. 5	Danny C. Lowe, Wynn Lodge No. 221
David S. Potter, Staunton Lodge No. 13	Pete J. Bearvers, III, Harman Lodge No. 222
Paul A. Little, Manchester Lodge No. 14	Henry F. Taylor, Stuart Lodge No. 224
William H. Garrett, Pittsylvania Lodge No. 24	Chester A. Butler, Indian River Lodge No. 252
Carl E. Weaver, Cherrydale-Columbia Lodge No. 42	Edward S. Saunders, III, Clover Hill Lodge No. 253
Jerry W. Haddock, Doric Lodge No. 44*	Joe F. Rose, Suthers Lodge No. 259
Duffy J. Ferguson, Pleasants Lodge No. 63	Michael K. Pease, Clinchport Lodge No. 267
Ross A. Sullivan, Hudson-Morris Lodge No. 80	James A. Griffin, III, Cochran Lodge No. 271
Steven D. Crawley, William Faulkner Lodge No. 91	M. Patrick Wilson, Meridian Lodge No. 284*
Michael B. Klecz, Portsmouth Lodge No. 100	Michael D. Bartleson, Sr., Willis V. Fentress Lodge No. 296
Charles G. Thompson, Arlington Lodge No. 102	Martin C. Juul, Occoquan Lodge No. 310
Jonathan R. Goff, Rockfish Lodge No. 108	Jack F. Caffrey, Sharon Lodge No. 327
Ryan M. Tyler, Taylor Lodge No. 117	Edward R. Gearheart, Ocean View No. 335*
Donald L. Hughes, Independent Orange Lodge No. 138	Charles H. Willis, Sr., Twin Rivers Lodge No. 338
Raymond B. George, Jr., Nottoway Lodge No. 147	Patrick A. Wood, Henry Knox Field-John Blair Lodge No. 349
Goldie W. Tomlin, Jr., King Solomon’s Lodge No. 194	Shelby L. Chandler, George Washington Research Lodge No. 1732
Herbert M. Carter, Wakefield Lodge No. 198	

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

*deceased

Most Worshipful Douglas Vernon Jones Itinerary 2019-2020*

June 2020	22	Official Visit, Districts 31 & 33 Khedive Shrine, Seafood Festival
16 Temple Lodge No. 9	28	Official Visit, District 17
18 Lake Drummond Lodge No. 178	29	Official Visit, Districts 47 & 49
19 Official Visit, Districts 7 & 10		
20 Wreath Laying, Arlington Cemetery, Tomb of the Unknown Solider Official Visit, Masonic Districts 1A & 1B		
July 2020	September 2020	
2 Ian M. Shipley, Jr. Memorial Golf Tournament	2 Cabell Lodge No. 328, 50-Year Veteran's Award	
3 – 4 Reserved	3 Treadwell Lodge No. 213, Lodge of High Hill Official Visit, Districts 2 & 3	
7 SP&I Meeting	4 Mid-Atlantic Shrine Association, Virginia Beach	
8 GLO & MAHOVA Board Meetings	5 Hiram Club of Tidewater	
10 Official Visit, Districts 5, 6 & 19	7 Reserved	
11 Official Visit, District 41	8 SP&I Meeting	
13 Washington and Henry Lodge No. 344	9 GLO & MAHOVA Board Meetings	
17 Official Visit, Districts 42 & 43	10 Lynnhaven Lodge No. 220	
18 Official Visit, District 39	12 Henry Lodge No. 57	
24 Official Visit, Districts 22A & 22B	17 – 20 South Atlantic Shrine Association, Myrtle Beach, South Carolina	
25 DeMolay Annual Conclave, Newport News	26 Official Visit, Districts 15A & 15B	
31 Official Visit, Districts 48 & 50	October 2020	
August 2020	1 – 4 Scottish Rite Conference of Virginia, Lynchburg	
6 Joppa Lodge No. 40	5 Rockingham Union Lodge No. 27	
7 Official Visit, District 40	9 MAHOVA Retreat	
8 Official Visit, District 45	10 MAHOVA Family Day	
11 SP&I Meeting	13 Amelia Lodge No. 101	
Chickahominy Lodge No. 286	14 Eureka Lodge No. 195	
12 GLO & MAHOVA Board Meeting	17 James D. Cole Gala	
13 James Stanley Johnson Memorial Golf Tournament	18 – 20 Grand Lodge of Kentucky	
14 Official Visit, Districts 24 & 25	26 – 28 Grand Lodge of Georgia	
15 Official Visit, District 44	November 2020	
20 Bremond Lodge No. 241, Community Builder's Award	4 Fredericksburg Lodge No. 4	
21 Official Visit, District 20	4 – 8 Grand Annual Communication	

*Grand Master's itinerary is subject to
change due to COVID-19 phases.

Observations

It has not been my fortune to know very much of Freemasonry, but I have had the great fortune to know many Freemasons and have been able in that way to judge the tree by its fruit. I know of your high ideals. I have seen that you hold your meetings in the presence of the open Bible, and I know that men who observe that formality have high sentiments of citizenship, of worth, and character. That is the strength of our Commonwealth and nation.

Calvin Coolidge

Brother Wesley H. Latchford

Lately, I have been leisurely reading through *The Middle Ages: A Concise Encyclopedia*, edited by H. R. Loyn. Nerdy as it is, I will sit down with the book and pick a letter of the alphabet, flip through the entries, and digest anything that excites my curiosity. During one of these pursuits, I came across an entry for Adelard of Bath, a twelfth century English philosopher who lived just after a period allegedly lacking demographic, cultural, and economic achievement in Western Europe following the decline of the Roman Empire; the often mis-characterized Dark Ages.

Adelard’s academic and philosophical pursuits included raising the question of the shape of the Earth (he believed it round three hundred or so years before Christopher Columbus) and the question of how it remains stationary in space. He also wondered how far a rock would fall if a hole were drilled through the Earth and the rock dropped through it. Adelard has gained his greatest notoriety; however, not as a philosopher or physicist, but rather as a translator who made one of the first wholesale conversions of classical Greek philosophy and learning from Arabic into Latin.

The image (shown) is the frontispiece of Adelard of Bath’s Latin translation of an Arabic text completed somewhere between 1309-1316 A.D. Adelard is in the center with the blue cloak. Do you see anything else extremely familiar in the frontispiece? If you have not made the connection yet, this is the cover page from Adelard’s translation of Euclid’s *Elements*, one of the oldest surviving Latin translations of this work and primary means from which the Western world was able to rediscover Geometry after the Dark Ages.

Proposition 47 in Book One of Euclid’s *Elements* is the mathematical theorem, “In right-angled triangles the square on the side opposite the right an-



The frontispiece of an Adelard of Bath’s Latin translation of an Arabic text.

gle equals the sum of the squares on the sides containing the right angle.” This proposition is said to have been originated by Pythagoras who lived some two hundred and fifty years before Euclid. Pythagoras founded the Pythagorean School of Mathematics in Cortona, a Greek seaport in southern Italy. Pythagoras is credited with many contributions to mathematics, although scholars believe some of them may have actually been the work of his students.

As Master Masons know, Pythagoras was an “ancient friend and Brother, who in his travels through Asia, Africa, and Europe, was initiated into several

orders of Priesthood, and raised to the Sublime Degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, more especially in Geometry or Masonry. On this subject, he drew out many problems and theorems; and among the most distinguished he originated this, when, in the joy of his heart, he exclaimed, Eureka, meaning I have found it; and upon the discovery is said to have sacrificed a hecatomb of cattle.”

For many historians and scientists, the importance of Pythagoras’ Theorem and its inclusion in Euclid’s *Elements*,
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Adelard of Bath



Image of an Adelard of Bath, in blue robe.

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translated from Arabic, originally from Central Asia, to Latin by Adelard of Bath, cannot be overstated. Being able to find the length of a side, given the lengths of the two other sides makes the Pythagorean Theorem a useful technique for construction, navigation, and surveying. Given two straight lines, the Pythagorean Theorem allows you to calculate the length of the diagonal connecting them. This application is frequently used in architecture, woodworking, or other physical construction projects.

Say you are building a sloped roof. If you know the height of the roof and the length for it to cover, you can use the Pythagorean Theorem to find the diagonal length of the roof's slope. It is used in construction to make sure buildings are square. A triangle whose side

lengths correspond with the Pythagorean Theorem, such as a 3-foot by 4-foot by 5-foot triangle, will always be a right triangle. When laying out a foundation, or constructing a square corner between two walls, construction workers will set out a triangle from three strings that correspond with these lengths. If the string lengths were measured correctly, the corner opposite the triangle's hypotenuse will be a right angle, so the builders will know they are constructing their walls or foundations on the right lines.

How about two-dimensional navigation? Picture yourself at sea and navigating to a point that is three hundred miles north and four hundred miles west; you can use the theorem to find the distance from your ship to that point and calculate how many degrees to the west of north you would need to follow to reach that point. Cartographers use it

to calculate the numerical distances and heights between different points before creating a map, and surveyors use it looking through a telescope toward a measuring stick a fixed distance away, so the telescope's line of sight and the measuring stick form the fourth part of a circle or an angle of ninety-degrees. Eureka!

Campanus of Novara probably had access to Adelard's translation of Euclid's *Elements*, and it is Campanus' edition that was first published in Venice in 1482 after the invention of the printing press which allowing Euclid's *Elements* to become the chief textbook of the mathematical schools of Western Europe until well into the sixteenth century. So, it is by Adelard's translations that the astronomer, navigator, engineer, mathematician, geometer, along with operative and speculative Masons have come to discover and revere the mathematical and moral lessons of Geometry.



Cover of Louise Cochrane's *Adelard of Bath, the First English Scientist*.

What Should We Tell Our L

Right Worshipful William A. Parks, Jr.

This article attempts to provide Masonic wives, daughters, sisters, and mothers insight into what Freemasons actually do, what they are taught, and what binds them together. One hopes this will enable these ladies to understand the Masons in their families better, make them more comfortable talking with children and grandchildren about the Craft, and enable them to holler at their Masons who get out of line, “And you call yourself a Mason?!”

Noted author Dan Brown says of Freemasonry:

“I have enormous respect for the Masons. In the most fundamental terms, with different cultures killing each other over whose God is correct, here is a worldwide organization that essentially says, “We do not care what you call God, or what you think about God, only that you believe in a god and let’s all stand together as Brothers and look in the same direction.”

According to Samuel Seabury, an 18th century Freemason and preacher, whose sermons stirred the souls of his Brethren, put it:

“This is the professed design of your Society [that is, Freemasonry]. It considers the infantile state of man, the wants and necessities of his mature age, the numberless evils attendant on his declining years, as so many proofs that ‘it is not good for man to be alone.’ That in a solitary, unconnected state, he could not subsist with safety and satisfaction to himself.”

More recently, Brother Angel Millar, a rising star as a Masonic writer, historian, and philosopher, had this to say in the Winter 2019 edition of the Scottish Rite Research Society’s *Plumbline*:

“The reality of modern society is that despite social media or identity politics, people feel more isolated

and lonelier than ever before. Dubbing it a ‘loneliness epidemic,’ *Psychology Today* noted in 2018 that ‘rates of loneliness’ have doubled over the last fifty years and report that 20% of Americans say they ‘rarely or never’ feel close to other people.”

As author and journalist Johann Hari stated, “people’s sense that they live in a community, or even have friends they can count on, has been plummeting.” His antidote? Freemasonry.

For Masonic ladies, Freemasonry often determines whether they cook dinner for the Brethren. Every morning as Brethren head out the door, their wives may ask, “Will you be home tonight?” When Brethren answer that they have Lodge or that there is a degree tonight, how many lucky Brethren hear: “Good. I do not have to cook tonight.”

But in their heart of hearts, those ladies know that their husbands’ devotion to the Craft contributes enormously to their stable relationships, their mutual respect, and their awareness of one another’s needs.

Why? Because Freemasonry teaches us to love. Of course, Masons value their brotherly love and affection for one another. Indeed, the words, friend, friendly, and friendship, appear over three dozen times in Masonic ceremonies and rituals.

But Masonic wives may be surprised to learn that Masonry’s obligations also put family ahead of Brotherhood. In Craft ritual, Freemasons learn they become Masons to better support themselves and families. They promise fidelity to their wives. They pledge to subdue their passions and improve themselves through Masonry to enable them to take better care for their families.

These promises also obligate Masons to support the widows and orphans of their departed Brethren, most especially

when they are in distress.

They provide scholarships for their children and grandchildren, and the most admirable Brothers take time to visit Masonic widows and orphans as well as ill and shut-in Brethren.

At the close of every Master Mason’s Lodge in Virginia, the Worshipful Master charges the Brethren that “every human being has a claim on [their] kind offices. Do good unto all.”

Imagine that. Every human being. Do good unto all. This surpasses the Golden Rule and the admonition to love our neighbors as ourselves. No exceptions and certainly no exception for wives and family.

Masonic ladies should also know that the Master charges them to remind one another of their errors and to whisper good counsel to a wayward Brother.

This fits right into the rules contained in Masonry’s founding document, *The Constitutions of Masonry*, composed in the 1720’s.

The Constitutions strictly exhort Masons to refrain from back-biting, slander, and criticisms of their Brethren, nor are they to speak evil of the good name of a Brother’s family. Put bluntly, if one disapproves of a Brother’s behavior, he should tell him to his face, refrain from gossiping about him, and certainly, avoid regaling his family around the dinner table about the foibles, tics, and misdeeds of his Brethren.

Unfortunately, this single rule may be the one most violated.

The *Constitutions* also bans discussions of politics and religion in Lodge, which may lead to squabbles and divisions among the Brethren, not just during meetings, but anywhere in a Lodge building and at Masonic functions.

To a Freemason, “Lodge” means not only the building where they meet, but

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Ladies About Our Lodges?

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also the collective membership as one “temple of living stones.”

Thus, the *Constitutions* note that Masonry, “brings together men of all backgrounds who might otherwise remain at a perpetual distance.”

Finally, Freemasonry extols the virtues of silence, discretion, and circumspection. All of this gathered together quite simply means, “if you cannot say something nice about someone, do not say anything at all.”

This article intends to highlight some aspects of Freemasonry that Brethren might not discuss with their Masonic loved ones. As stated in the Shriner’s Creed: “We honor family. We respect our parents, wives, and children.”

Brethren should freely share these thoughts with their families. The Masonic Fraternity, unique in its ritual, ceremonies and obligations, commands of the family Mason certain duties that in his imperfect state he may not always fulfill, but he does try.

Masons strive to better themselves. They should let their families know the aspirations, goals, dreams, and ideals of the Craft. Perhaps then Masonic wives, mothers, sisters, and aunts will recognize the values of the Fraternity and encourage their sons, nephews, grandsons, and brothers to join.

One Masonic ancestor, the Reverend William Smith, knew the real and potential value of the Craft. Described as “Priest, Educator, and Masonic Leader of Colonial and Revolutionary America,” Smith preached a sermon attended by General George Washington at Phil-



adelphia on December 28, 1788. That sermon tied Freemasonry to 1 Peter 2:16:

“As Free, and not using your Liberty as a cloak of Maliciousness; but as the Servants of God.”

In closing, please consider Brother Smith’s words:

“[I]f every man, first in his own house, and then in those lesser societies of Brethren with whom you may be connected, would learn, in the Apostle’s use of Liberty, to subdue every evil and discordant Passion;

the blessed Habit would easily be carried forth into Society at large. Individual states would not only be happy, durable, and free from intestine Broils and Convulsions; but ‘Nation would no more rise against Nation’ in dreadful Havoc and Oppression. The whole world would be as one harmonious Lodge, knit together in brotherly love, and obedient to the Will of the great Heavenly Master!”

So Mote it Be.

It is infinitely better to have few good men than many indifferent ones.

Worshipful George Washington

When I Became an Honored Queen

Cordelia Dreisonstok*

An important day in my life was becoming Honored Queen of Job's Daughters International of Bethel No. 22. As this organization is not well known, I would explain that Job's Daughter International is a Masonic-sponsored youth group, which trains girls and young women between ten and twenty for leadership roles in life. It is similar to Girl Scouts of the USA, but with more emphasis on public speaking, philanthropy, and formal ceremonies based on the *Book of Job*, from which the organization takes its name. I was elected to one six-month term as Honored Queen or president of the Alexandria, Virginia, Bethel. It was a day which went well, as it was planned out in advance, but which still had a few surprises.

Being installed as Honored Queen includes providing a theme for the event itself. In preparation, since I adore the fashions, cinema, and literature of the 1920's, I decided to have a 1920's-themed installation using vintage hand fans as the girls' carrying pieces, ostrich feathers and pearls as table centerpieces, small gramophone pins for lapels, and Art Deco-style invitations. I asked a musician to play 1920's songs during the installation as well for period atmosphere.

It is also a tradition for parents to present a custom-made gavel during the installation, since a gavel is used to conduct business meetings. My motto "Youth is a Dream" (from F. Scott Fitzgerald's 1922 short story, "The Diamond as Big as the Ritz") was inscribed in silver lettering over a blue background sealed within my Lucite sounding block. The Lucite gavel itself has a blue-and-yellow Forget-Me-Not flower, which is a prominent symbol in Freemasonry, and my name and date of installation are on the silver band of the gavel.

The ceremony took place at a Masonic Lodge, where most Bethels meet. Our

Bethel room contained an altar, a dove, and the horn of plenty. All of the girls wore white robes, denoting equality. There is a formal march going into the Lodge room as part of the ceremony of some Masonic organizations, and Job's Daughters is no different. Everything was familiar to me. However, the atmosphere was unfamiliar to me. After being crowned and caped over my white robe, I was required to give an acceptance speech. I was nervous at first, but the organization prepared me well in public speaking.

Giving a speech and introducing guests and prominent leaders in the organization using proper voice projection made me a little nervous. Fortunately, I had prepared well. Preparing the speech for weeks beforehand with quotes (from 1920's literature) and goals (to help a childhood language disorder program) helped give me confidence as did familiarity with the ceremony. There are a lot of formal introductions, which an Honored Queen reads, and it helped that I knew most people in the room in order to give introductions. The surprise was my gavel and sounding block did not arrive in time for the installation; however, my father presented his gavel that had been passed down from generations, from the "Masons who give us

heritage," as we say in Job's Daughters.

The formality was continued after the installation ceremony at the dance party. The attire was formal, with girls dressed in evening gowns. As for music, I chose music from the band, "Post-modern Jukebox," which plays modern songs but in 1920's style. Mock champagne was served in champagne-like glasses. Several friends from my school were there, and the formality of the event surprised them. Also, I was very shy in school and seldom spoke in class, so they were astonished I could give a speech with confidence, and I knew so many people.

In conclusion, my 1920's-themed installation as Honored Queen at the Alexandria, Virginia, Job's Daughter Bethel was a success due to extensive planning, familiarity with the ceremony, and a wonderful party afterwards. The true celebration, however, was when I realized how far I had come in my public-speaking skills and in projecting confidence and poise. This made me wish our organization was better known, so more girls could have this public-speaking and leadership experience to build skills so crucial for success in university, the professional world, and life itself.



*Cordelia Dreisonstok is a piano performance and arts student at Catholic University of America. She has performed piano and organ recitals at the George Washington Masonic Memorial, the Scottish Rite Temple of Washington, D.C., and the Washington Times Arbor Ballroom, among other venues. Cordelia is Past Honored Queen of Job's Daughters Bethel No. 22 in Alexandria and Past Worthy Advisor of Springfield Rainbow Assembly. Her paintings and sketches have appeared in the *Voice of Freemasonry* of Washington, D.C., and she writes for Maryland Theatre Guide.

Keep Your Lodge Connected!

Right Worshipful Jesse S. Lyons

As involved Masons, many wonder what to do with all the time on our hands.

Here are a few things on how to maintain brotherhood and support. Use this time to build excitement and try new things to engage members and keep new folks coming back. Please consider giving them a shot.

- Split up the members into groups and have a few of your officers and Past Masters call ALL of them. Even if they live out of state. Give them a little script. Check their contact information against a list and update.
- Send your members a postcard. This is easy to do via USPS.gov.
- Send your members a letter from the Master and include a Masonic sticker or something. The website, www.stickermule.com, is an easy site to order cheap stickers. Why you ask? They can be put on their cars, coffee tumblers, computers, or anywhere.
- Now is the time to set up your Lodge's Facebook page. Pick a Brother and do a "Brother of the Week" with a photo and fun facts about each member. Do not be afraid, just do it. Where do you find a photo? Well, find them on Facebook.

- Record a video with your smart phone and send it to the members. Keep the ritual out of it, but a video is a nice personal touch.
- Send a special "Trestleboard" e-newsletter with reminders of the great times the past year. Use photos. Include the *MaHoVa On My Mind* e-newsletter you recently received.
- Do not say "this will not work." If some of these ideas require a tech-savvy person, other than yourself, enlist a Brother you know to have the talent. It will give him a reason to support the Lodge.
- Try a virtual "mentoring" session with new members and Past Masters. Zoom, Google Meet, and Free Conference Call.com are all free and easy ways to connect via video chat.
- Share with your members a local church service being broadcast on-line. Give them a chance to worship how they want.
- Set up a "texting" service to your members with mobile phones. The service "executext" is one. Several exist on-line. If it costs a little money, why not? When we complain about members not coming, we should put time

and resources into the effort to encourage them come. They are not overly expensive.

- Have you been eyeing that Lodge renovation or freshening up project? How about a deep clean? Get with your Trustees and Master and officers. Set up a conference call. Put forth a plan and consider having local workers come in and do that project. Not only will you be helping support local businesses, you can accomplish something you have wanted to do, get the membership excited about updates to the building, and get it done now, while we can.
- Finally, blood donations are critically low in a time when we need them the most. Individuals can schedule an appointment directly through the American Red Cross website. Encourage your members who are healthy and able to sign up and donate blood individually...

There are dozens more ways you can engage your members. Let us not sit back and expect everyone to flood back to the Lodge.

Masonry was not made to divide men, but to unite them, leaving each man free to think his own thoughts and fashion his own system of ultimate truth. All its emphasis rests upon two extremely simple and profound principles, love of God, and love of man.

Joseph Fort Newton

Visioncasting: Where are we going?

Worshipful James E. Hammond

Brethren, I wanted to take a moment to write to you all across the Commonwealth of Virginia about the future of Masonry and how excited it makes me. We have done an amazing job remembering and preserving our past, our ritual, our history, our famous Masons, and even our local history. We spend much time looking into our past and recall, “the good ole days;” the days of full Lodges and Brothers jockeying to be the next Junior Deacon. We often visit with each other and discuss how, “things are not like they used to be.”

This type of mindset has been great for some things mentioned above. However, it has limited our ability to move us into the future. I recently attended our Division Leadership Conference in the area and was excited to hear Most Worshipful Douglas V. Jones emphasize his focus this year on creating healthy Lodges. He also said so succinctly and wonderfully that we need to stop focusing on the seats that are empty in Lodge and focus more on the seats we occupy. What does that entail?

The beauty of Masonry and its future is this: it is in our hands. We must all, in our daily lives, operate within the compasses and act upon the square. When we act as Masons in our work, in our lives at home, and in our communities, people will see that we are different. They will be drawn to us and want to be like us and to be better men. This will generate opportunities to talk about Masonry and how it has impacted us. How many of you were drawn to Masonry by a family member, a friend, or a co-worker that was just a great person? This is first and foremost how we secure our future. Our integrity, positive outlook, and upright action, as well as our willingness to talk about this great Fraternity, will bring future Brethren

who will have impact.

Next, we need to keep each new Brother engaged once they pass through the West Gate. How do we do this? We ask! What are they interested in? Some join Masonry for the fellowship; others for the ritual; others for the history or the moral philosophy demonstrated through the working tools and symbolism, others enjoy social events/fundraising. Also, what gifts have they been blessed with and can be used to strengthen the Fraternity? Some Brothers are great leaders, others have good business sense, while others are great cooks. We should strive to incorporate them according to their talents and keep them coming. This strengthens their bond to the Lodge, to the Brotherhood, which in turn is strengthened by their presence.

Then, we need to keep them coming by making our meetings robust and interesting. This starts with good fellowship and good food, which can be done without much effort and without much cost. Create a warm, inviting, positive environment when the Brothers enter. Make the Lodge a place where Brothers can come and interact with great people with whom they otherwise would not meet. The meetings need to be more than just minutes, business, and closing. Find Brothers who have a gift of speaking. If your Lodge does not have one, then get in touch with your District Deputy, District Educational Officer, Lodge Services, or even the Grand Lodge, who can reach out to get you engaging speakers. Have at least one ten-minute presentation each meeting on some interesting topic. It can be Masonic in nature, or even a non-Masonic topic that will be wonderful for the Brethren to hear. You can even have a speaker who is a non-Mason present a

program before the tiled meeting.

Brethren, we have a generation of young men looking for something, a sense of belonging, a sense of purpose, a sense of meaning. We have timeless principles that can answer those needs. The future of Masonry is bright as we attract these new generations. The way we reach them is somewhat different though. Phone calls, mailings, etc., are not the primary ways of communication moving forward. We need to harness social media, texting, and the Internet to reach these men. We must be willing as a Craft to engage our communities and communicate through these outlets to effectively tell the world who we are and dispel the myths and information found all over the Internet. Our Grand Lodge recognizes this and is making incredible strides to help with this across the electronic world.

Finally, we can use our Fraternity to teach not only the allegory, symbolism, and morality so venerated by our Craft, but also to train leaders. Masonry excludes many of the leadership principles discussed in today’s society, and we can engage our working Brethren by teaching them principles they can use in their lives at home, in the community, and in the workplace. We also train leaders as they ascend through the line, and this experience gives them tools to use elsewhere. This is an untapped way to make good men better.

It is for these reasons and through these methods that I am hopeful for our future. The great thing is we know the tools necessary for success. Our incredible ability to preserve our heritage can be used to now secure our future. We only need to look up and look forward. From what I see, Masonry has a bright future because it is ours to bequeath to the next generation.

I Almost Didn't - But I Am Glad I Did!

Brother David A. Schneider

As I stood there, my body erect as a just and upright newly initiated Mason and listened to the Master's charge, I reflected on how I got here. It was a wonderful feeling to stand there with my apron and be reminded that, from henceforth, I would always be a Brother Mason, and I should always act as one.

I thought about the fact my father was a long-time Mason and was proud of it, but he did not talk much to me about any details.

I recalled at his funeral a group of men in aprons came and conducted a service at the funeral home. I remembered that their words offered comfort to my mother and me. I also remembered how impressed I was at their kindness and sincerity.

After he died, I remembered that every Christmas several men, Masons from my father's Lodge, would show up at my mother's door, say some kind words, and give her a beautiful poinsettia. I am sure they came or called at other times, but it was the flowers at Christmas I remember.

At several times throughout my life, I considered joining the Fraternity, but other activities and the crush of work always kept me putting it off. As I grew older, I began to be intimidated because I had learned there was a lengthy catechism to commit to memory before I could become a Mason. About mid-way of my sixth decade, it had become much longer to commit things to memory and to pull them back up on command. At the same time, I had many conversations about Freemasonry with a very good friend, who was a Mason. I still had a great interest in belonging and picked his brain about the Fraternity. I even got a petition, and he offered to sign it. Yet I did not submit it, such was

my insecurity about my memory.

A little over a year ago, I attended a party at my friend's home. A lot of his other friends were there, and I was impressed by what a nice group of men they were. I was telling my friend about how coarse and unkind society was becoming and how nice the men at the party were. He told me most of the men at the party were Masons. Then began yet another conversation about my becoming a Mason. I finally confessed to him my memory problem was what was stopping me. I told him that I did not want to be embarrassed by failing. He told me Masons would not let me fail. Still, unconvinced, he told me about the alternative method.

I came home and contacted another friend, who was a member of a Lodge near my home. He told me the Master of the Lodge would allow me to use the alternative method to become a Mason, gave me a petition and signed it, along with the other Brother, who signed as the second recommender.

After my initiation as an Entered Apprentice, I was assigned a wonderful coach. Right Worshipful Joe had belonged to the Lodge for years. While he was a good taskmaster, he was always patient and available. With the alternative method, I still had to memorize, but was able to use my own words. Having used the alternative method and seen the traditional catechism recited, I am glad I chose the alternative method.

While I understand and appreciate the imperative to learn the catechism, the alternative method was, for me, a better approach. I learned all of the important things contained in the ritual for each degree rather than focusing on words and their order. The "what" and "why" I learned filled my heart much more than reciting the catechism word

for word, it seems to me. Rather than memorizing words and responses, my coach had me learn and understand the meaning and importance of things like the oath, the symbols, etc. I can retain and remember these more easily. My journey to the Sublime Degree of Master Mason was made more significant and enriching for me by having to memorize the meanings of the things I saw and experienced.

Since completing my journey to being a Master Mason, I have observed learning by the alternative method gave me confidence I could learn the catechism, something I was reluctant to even try. If the alternative method had not been available, I would not now be a Master Mason, because I was so afraid of failure and embarrassment. Which would have been my loss.

Since becoming a Master Mason, I have been very active in the activities of my Lodge. I have confirmed my Brethren, not only in my Lodge, but those I have met from other Lodges, are some of the nicest and most honorable men with whom I have ever associated. I have learned that "making good men better" is not a prophecy, but a fact.

I have also learned that the rituals of all three degrees are much more meaningful when you can observe as a spectator and listen without the filter of apprehension and the unknown. There is a reason for them, and they teach important lessons.

In my seventh decade, these associations are more important. Being allowed to associate with such a wonderful group is a blessing; a blessing I might have missed but for the Lord's intervention and messages through my friends, both Brother Master Masons.

I almost did not, but I am glad I did.

Freemasonry and the Gra

Right Worshipful David E. Potts

There is an irrefutable bond between Freemasonry and the Grand Army of the Republic (GAR). I had known my great grandfather was both a Freemason and a GAR member, but I had not connected the two organizations until I read Brother Stewart Robinson's article, *Memorial Day, the Masonic Tradition*, in the Summer 2019 edition of the *Virginia Masonic Herald*. The GAR was a patriotic fraternity of Union Veterans of the Civil War. Mostly forgotten now, this organization became one of the first political advocacy groups lobbying for veterans' pensions and medical care. It influenced the establishment of the Department of Veterans Affairs and was a forerunner of The American Legion and Veterans of Foreign Wars. The GAR had three guiding principles: Fraternity, Charity, and Loyalty and its organization and rituals were influenced by Freemasonry.

In researching my great grandfather, George Henry Hill, I learned of his family's journey from Virginia to Illinois and from war to peace. George Hill was descended from London-born Colonel Humphrey Hill, who in 1722 built a plantation on the Mattaponi River near Walkerton in King and Queen County, Virginia.¹ The house is still standing and has a unique history, being fired upon in both the Revolutionary and Civil Wars. In the mid-1800s, George's father relocated the family from Virginia to Illinois farmland. The extended Hill family, however, stayed close through visits and correspondence, and as the Civil War broke out, their situation was similar to others: cousins fighting cousins.

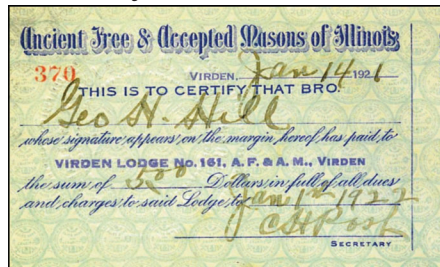
In 1862, George Hill enlisted as a private in the 122nd Illinois Infantry. He fought in six major engagements over three years starting with the Battle of Parker's Crossroads in Tennessee and ending with the Battle of Fort Blakely in Alabama, the final major battle of the Civil War. Private Hill and his hometown friends who survived were mus-

tered out of service in August of 1865 and returned to their civilian lives. Sadly, George had eight close friends, who did not return. He displayed their photos at every opportunity and made sure others in the small town of Virden, Illinois remembered their sacrifice.



Private George Hill, 1863

Like so many veterans, George Hill came home looking to recreate some of the fraternal brotherhood he experienced during the war. He became a Mason in Virden Lodge No. 61. Because he was employed by the Virden, Illinois Bank and had accounting skills, he also was elected to serve as Lodge Treasurer and did so for many years. Not long after that, he joined the GAR.



Brother George Hill's
Masonic Dues Card

The GAR was founded in 1866 in Springfield, Illinois, only twenty-five miles north of the farms and coal mines of Virden, Illinois. The GAR's founder, Dr. Benjamin Stephenson, was a veter-

an surgeon of the 14th Illinois Infantry who dreamed of a fraternity to heal the wounds of war. Stephenson named the organization, specified its principles, and wrote its charter. But as the GAR began to grow, Stephenson's health deteriorated. He stepped back from leadership in 1868 and died in 1871. There is a GAR memorial dedicated to him by Congress located in the Indiana Plaza of the Penn Quarter in Washington, D.C.²

Major General John Logan was the second GAR Commander-in-Chief, but by far its most influential. Known as "Black Jack" by his troops for his dark eyes and black hair, Logan was an Illinois Congressman, who became a popular and successful military commander under General Sherman. Sherman picked him to lead the army during the May 1865 Grand Review in Washington, D.C.

John Logan was a member of Benton Masonic Lodge No. 64 in Benton, Illinois and also held York Rite and Scottish Rite memberships in Chicago. He infused the GAR organization with the tenets of Freemasonry and post-war patriotism. Under his leadership, the GAR helped establish Memorial Day as a national holiday.³ There is an equestrian statue of General Logan at the center of Logan Circle in Washington, D.C.

The first principle of the GAR was fraternity. To become a "Comrade" and member of the GAR, an honorably discharged Union Veteran applied to a local post and was voted in by Masonic-style ballot boxes. If a candidate was rejected, his name was reported and published in General Orders and a Black Book held at each post.

GAR posts were given sequential numbers and often adopted formal names of honored comrades, battles, and commanders. The posts met in Memorial Halls or Post Halls, which often

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and Army of the Republic

Continued from page 16.

served as venues for community social events. Fraternity was encouraged through regular meetings and fraternal visits to other posts. There were popular Campfire Meetings to sing old war songs and swap accounts of wartime experiences. Huge annual state and national encampments were organized and supported with specially priced trains and U.S. Army tents and supplies.⁴

GAR members wore dark blue coats with bronze GAR buttons and either black felt hats with golden wreath insignias or U.S. Army dark blue field caps. Uniform regulations varied from state to state, but most uniform items could be purchased from the Sears catalog or local department stores. In time, every Grand Army man carried a walking stick, often inscribed with his post name and numerals or the battlefields where he fought.

GAR ritual was based partly on military traditions and partly on Freemasonry practices. Each post had a Commander (Worshipful Master), a Senior Vice Commander (Senior Warden) and a Junior Vice Commander (Junior Warden) seated at assigned chairs. At the opening of a post meeting, secret words were taken up and non-members were purged from the room. The chaplain invoked the blessing of deity, and the commander declared it a regular or special meeting opened in due form. Raps of the gavel were used in the same manner as Masonic lodges. Initiations required an oath to keep the secrets of the GAR ritual (including words, signs, and grips) and to aid poor and distressed members, their widows and orphans.⁵

The second principle of the GAR was Charity. A fund was established for the relief of needy veterans, widows, and orphans. It paid for medical, burial and housing expenses, and purchases of food and household goods. The GAR arranged for loans and sometimes jobs for those in need. The GAR's promo-

tion of Soldiers' and Sailors' Orphans' Homes was particularly helpful to the families of fallen comrades. One of the first of these was established in 1869 in Xenia, Ohio. By 1890, the GAR had built homes for debilitated veterans in sixteen states and orphanages in seven states. Some of these buildings were re-purposed and are still standing, such as the one in Xenia, while others were later transferred to the federal government.⁶

The third principle of the GAR was Loyalty. The GAR fostered the importance of reuniting a divided nation by preserving Civil War sites and artifacts. Many cannons and field-pieces came to adorn courthouse squares and parks. The GAR fostered the tradition of standing and saluting during the playing of *The Star Spangled Banner*, and in 1890, called for the song to be formally named as the national anthem, forty-one years before it was signed into law by Congress in 1931.

There were elaborate GAR funeral ceremonies. GAR delegations gathered to represent their posts and accompany surviving families to gravesides. A U.S. flag was placed on the casket, and a wreath was laid upon it. A firing party gave a final tribute, and a bugler played Taps. Often a metal GAR medallion was planted in the ground beside the tombstone. Back at the post, the Bible on the altar was draped in crepe, and a vacant chair was set out at the next post meeting to honor the comrade's passing.⁷

Back in Virden, George Hill and some of his Lodge Brothers and other local veterans he served with founded Virden's GAR Post No. 285. Their post likely met in the Masonic Temple, since Masonic and GAR rituals needed similar spaces for chairs, altars, and doors. George was an active member and attended many of the annual GAR encampments at the Illinois State Fair held up the road in Springfield.

The GAR spent much of its time soliciting funds for Civil War monuments and memorials, busts, granite shafts, tablets, urns, and a great number of statues. George Hill and his Comrades helped arrange for a Civil War Soldier Statue to be commissioned and dedicated in 1904, in the Virden, Illinois cemetery. According to family legend, George Hill was so upset the rifle in the soldier's arms was not the correct model that he threatened to have the statue sent back.



Four of George Hill's Grand Army of the Republic Medals and Pins



Bro. George Potts, father of the author and namesake of his grandfather, is seen standing next to the Civil War Soldier Statue in the Virden, Illinois cemetery.

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Comrades and Brothers

Continued from page 17.

By the end of the 19th Century, GAR membership had reached a half-million members in eight thousand posts across the country. These included five presidents: Grant, Hayes, Garfield, Harrison, and McKinley. The Grand Army of the Republic's focus on Fraternity, Charity, and Loyalty gave it high standing in post-war American political and social life.

A Grand Encampment was held in 1913, at Gettysburg to mark the fiftieth anniversary of the battle. All members of the Grand Army of the Republic and Union of Confederate Veterans were invited, 53,000 people attended. On July 4, they heard President Wilson sum up the camaraderie of the combined veterans: "We have found one another again as brothers and comrades in arms, enemies no longer, generous friends rather, our battles long past, the quarrel forgotten, except that we shall not forget the splendid valor."⁸

In 1949, the GAR held its final Na-

tional Encampment in Indianapolis. Only six Comrades were fit enough to attend. The last member of the Grand Army of the Republic, one hundred and nine-year-old Albert Woolson, died in 1956. He was the sole survivor of the approximately three million men who served in the Union forces. With his death, the GAR was dissolved.

Having lived a long and full life, GAR Comrade and Masonic Brother George Henry Hill died in 1922, at the age of eighty and was buried in the Virden, Illinois cemetery near the Civil War Soldier statue. In the eyes of his family and friends, he exemplified all of the principles of the GAR and the tenets of Freemasonry. According to his daughter, Mabel Hill, my paternal grandmother, "He was always willing to lend help to people he knew, as well as strangers that he encountered. If you were a veteran of the Civil War, North or South, local or just traveling through, and you were broke, George Hill was the person to see."

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Area Masonic Ritual Schools - 2020

Name	Location	Date(s)	District(s)
Robert Lewis Gibbs	Richmond	July 15 -18	15A, 15B, 16
Lewis Q. Moore	Abingdon	Aug. 28-30	44, 47
E. Tyree Mountcastle*	Williamsburg	Sept. 7-9	57
C. S. Revell/B.D. Hudson	Newport News	Sept. 14-16	14
L. N. Cridlin	Jonesville	Sept. 14-15-17	49, 50
Lon Norman Dooley	Lebanon	Sept. 28, Oct. 5-7	44, 47
Edward Page Henry	Hopewell	Sept. 29-30	16, 29
Starks/Baumgardner	Bland	Oct. 12-14	41, 42
James Noah Hillman	Gate City	Oct. 13-15	48, 49, 50
O. B. Omohundro	Gordonsville	Oct. 24	7, 10
Charles T. "Bucky" Gilbert	Marion	Oct. 26-28	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 27-29	31, 33

*NOTE: Always verify the date(s) and location of any school you are planning to attend E. Tyree Mountcastle School locations: Chickahominy, Mann Page, and Williamsburg.

Cornerstone Ceremony

Brother Matthew R. Frakes



Rockingham Union Lodge No. 27 in Harrisonburg symbolically relaid the cornerstone of Saint Stephen's United Church of Christ, in celebration of the church's one hundred and twenty-fifth Anniversary. The event included participation from the Mayor of Harrisonburg, as well as the former Mayor of Harrisonburg, Rodney Eagle, a Mason, various City of Harrison-

burg officials, and various Grand Lodge Officers, including Most Worshipful Douglas V. Jones (2020).

The event was a collaboration of Blue Lodge, Commandery, and Royal Arch Masons, who thoroughly rehearsed the cornerstone ceremony to ensure the dedication was up to Grand Lodge standards. Of note was the opening of the cornerstone ceremony by Brother Willoughby Smith, a member of Rockingham Union Lodge No. 27, who laid the foundation of the ceremony to be presented to a packed house of church members, Masons, city officials, and the general public. Most Worshipful Douglas V. Jones spoke to the attendees about the importance of the cornerstone ceremony as well as the history and symbolism behind the laying of a cornerstone as the first stone laid during construction of a public building.

The original cornerstone laid in 1931 was removed, and the time capsule stored within the cornerstone itself, was updated with current artifacts from



Most Worshipful Douglas V. Jones delivers his remarks during the Cornerstone Ceremony at Saint Stephen's United Church of Christ.

the city of Harrisonburg, and replaced in the cornerstone as it was relaid. The cornerstone ceremony allowed various groups of Masons throughout the community to honor Saint Stephen's United Church of Christ's milestone.

Happiness

To enlarge the sphere of social happiness is worthy of the benevolent design of a Masonic institution; and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications, that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

George Washington

One Small Light in the Darkness

Worshipful Brian R. Croteau

Daniel Taylor made his way from the Michigan Central train station in Rochester, Michigan to Stoney Creek Lodge on the first Tuesday of every month. He opened the Lodge and sat, with a candle in the window to let others know it was open, in hopes that enough of the Brothers would come, so they could open the Lodge. It did not always happen.

Many nights he was able to read his entire newspaper, with only the sound of the sputtering candle to keep him company. On those nights, a little more than an hour after the appointed time to open the Lodge, Daniel Taylor would blow out the candle, tuck his newspaper under his arm, lock the door, and go home. Daniel Taylor did this from 1829 until 1844, serving as Tiler for most of it, and having been Master of the Lodge at least once, as well.

Stoney Creek Lodge was granted a Charter Under Dispensation in 1827, from the still-new Grand Lodge of Michigan. Its original members were all newly settled in the Michigan Territory, and included Masons from Massachusetts, New York, and other eastern states. All coming to the Old Northwest to take advantage of new lands and new opportunities.



But in 1826, in upstate New York, one man set into motion a whirlwind that would affect Freemasonry across the United States. William Morgan, then living in Batavia, New York, disappeared under suspicious circum-

stances. He had threatened to reveal secrets, even the ritual. He was briefly in jail for unpaid debts, and the day he was released, he was picked up by four men whom some claimed were his Masonic Brothers. But his body was never found. Suspicious minds blamed the Masons, but no proof was established for that, either. Across the country an anti-Masonic fervor grew, and Lodges began to suspend their operations. Grand Lodges closed their doors. No one spoke of it.

Stoney Creek Lodge decided it would not close. Members were not able to come every month. Some stayed away the entire nine years that Grand Lodge was closed. I suppose some never came back. But Stoney Creek's records and minutes showed it met enough during that 1829 to 1838 or so period. They raised new Master Masons. They met as regularly as they could under the circumstances. Their Tiler, Brother Daniel B. Taylor, put a candle in the window to let the Brethren know there was a meeting that night. One small light in the darkness was enough.

<http://www.stoneycreek5.com/History2.html>

The Purpose

What is the purpose for which Masonry exists? Its ultimate purpose is the perfection of humanity. Mankind itself is still in a period of youth. We are only now beginning to acquire a consciousness of the social aim of civilization, which is man's perfection. Such perfection can never end with physical perfection, which is only the means to the end of spiritual perfection.

Albert Pike

How Famous is the Name Mason?

Brother Edward Tooma

We are such a well-established Institution that the name Mason has taken on many meanings, such as a brick layer is a mason. Then there is the boundary between Maryland and Pennsylvania called the Mason-Dixon Line. People have the name Mason, and would you believe there are seventeen states having towns with the name Mason.

There is Mason, Virginia; Mason, Texas; Mason, New Hampshire; Mason, Nevada; Mason, Ohio, and the list goes on. Around the world, we have a town in the Philippines with the name Mason. The same goes for Haiti and Italy. Many famous folks have the name, Mason.

There is Mason Williams, who recorded the instrumental *A Classical Gas*. Then there was Mason Carter, a U.S. Army officer, who served in the American Civil War during the 19th century, and received the Medal of Honor for his role in the Battle of Bear Paw, fought on January 8, 1877.

The name Mason is found in politics, sports, the military, and even in the movies. Remember actor James Mason who starred on *One Thousand Leagues Under the Sea*? Television gave us *Perry Mason*, comic Jackie Mason, and even Homer Simpson from *The Simpsons* had a millionaire father named Mason Fairbanks. The name Mason itself is masculine, although, the name seems to be very popular among the la-

dies.

According to an Internet movie database, one thousand, one hundred and thirty movies have included male characters and four hundred and seventeen have included female characters named Mason. The popularity of the given name Mason has risen in recent years, becoming the second most popular name given to boys in the United States.

The origin of the name Mason comes from the occupational surname Mason, which means, "one who works with stones."

The nickname for someone named Mason is "Mace or Macey." The Biblical meaning of mason is "the artificer of stone." In the Bible, the masons of Tyre (an ancient Phoenician City) were skilled in architecture and building things from stone.

In 1858, John Landis Mason, a twenty-six-year-old tinsmith from Philadelphia, invented the mason jar. This little hefty glass jar became famous among households across the nation. Americans were snapping up these jars by the millions to can their favorite fruits and veggies. Here we are in 2020, and the mason jar is still in wide circulation, just as Freemasonry should be. We cannot afford to let a jar get the better of us.

When you talk to someone you think would make a good Freemason, let them know it. This is not asking someone to join. You are only compliment-

ing them as being a good person, and our mission is to make a good man better. Because better men, make a better world.

Rhetoric

Right Worshipful Raymond M. Soltis

Disagreeing is a problem with us all. My father told me as a child and adult; it is my responsibility to change his mind, not his to change mine. I used to hear this every time I would try to defend my actions or my thoughts. You may feel, "what does this have to with Masonry." Everything. We are ones who can best work, and best agree.

In the Grand Lodge Committee to which I belong, we regularly get asked how we can help or why it is here:

- What makes you know better than our older members?
- The Master has no right to pay the bill without a vote.
- What makes that recommendation better than the one we came up within the Lodge?
- Our Past Masters say it was never done that way.
- The Master believes he is correct in all his decisions, and any discussions are not necessary.
- I am new to Masonry and do not have enough knowledge to give my opinion.

I can go on and on and on.

Because discussion is so prevalent, arguing has become the common term used for it. We think of any disputes of having one right side and one wrong side. So, it is our rhetoric that is our way of convincing people that we are worth listening to. Rhetoric is our creation of communication to influence our listeners. Rhetoric, which we learn as one of the seven liberal arts and sciences, is to be revered. This skill of communication has become a negative connotation in today's world. The better the debating skills, the better you will be able to establish credibility and function in this world of viewpoints. Rhetoric has now come to mean only one that can spin a narrative without a clear idea and convincing support.

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50-60-70-Year Masonic Veterans

Between February 18, 2020 and May 16, 2020

Fifty-Year Veterans

Brother Donald Wayne Anderson
 Worshipful Kenneth E. T. Lorente, Jr.
 Brother David Courtney Perrin
 Brother Kenneth Wayne Powers
 Brother Albert Marion Kinker, Jr.
 Brother John Robert Pierce
 Brother Ronald Lee Jordan
 Brother Thomas David Spivey
 Worshipful Bobby Byrum Smith
 Worshipful Raybon Leigh Stallings
 Brother M. J. Mann
 Brother Jerry Dene Harper
 Brother Burrell Firth Corbett, II
 Right Worshipful Wilson Yates Adams
 Brother James Konstantine Anas
 Brother Robert John Lander
 Brother Benjamin Bland Rawles
 Brother Eddie Joe Sullivan
 Brother George Edward Watkins
 Brother John William Smith
 Worshipful Rollins Willis Pittman
 Brother William Donald Jackson, Sr.
 Brother Tracy Norman Puritz
 Brother Franklin Ransone Carter
 Brother Thomas Frederick Wilhelm
 Brother Joseph Edward Dixon
 Brother Paul Burns Ebert
 Right Worshipful Carl Hampton Dunn, Jr.
 Brother George Edwin Schnake
 Worshipful Dillard Hunter Horton, Jr.
 Brother Dewey Lee Bryant
 Brother Herbert Boyd Foxwell
 Brother James Ronald Crum
 Brother Richard Dean Smith
 Brother Gordon Allen Palmer
 Brother Jackie Wayne Mustard
 Brother Joseph Nathan Black
 Brother Paul Frederick Morrisette
 Brother Henry Lee Reid
 Brother Harold A. McDaniel
 Brother Edgar Lee Williams
 Worshipful Kenneth Louis Hardy
 Worshipful Kenneth Nelson Crews
 Right Worshipful Robert Cameron Holland, III

Blandford Lodge No. 3
 Temple Lodge No. 9
 Temple Lodge No. 9
 Metropolitan Lodge No. 11
 Manchester Lodge No. 14
 Oriental Lodge No. 20
 Taylor Lodge No. 23
 Suffolk Lodge No. 30
 Suffolk Lodge No. 30
 Elizabeth Lodge No. 34
 Catlett Lodge No. 35
 Virginia May Lodge No. 38
 Poquoson Lodge No. 49
 Seaboard Lodge No. 56
 Widow's Sons' Lodge No. 60
 Washington Lodge No. 78
 Ruth Lodge No. 89
 Coeburn Lodge No. 97
 Portsmouth Lodge No. 100
 Barboursville Lodge No. 112
 Barboursville Lodge No. 112
 Norview Lodge No. 113
 Glen Allen Lodge No. 131
 Dewitt Clinton Lodge No. 141
 Williamson Road Lodge No. 163
 Lake Drummond Lodge No. 178
 Manasseh Lodge No. 182
 Manasseh Lodge No. 182
 Manasseh Lodge No. 182
 McAlister Lodge No. 185
 Lakeland Lodge No. 190
 Kempsville Lodge No. 196
 Monitor Lodge No. 197
 Monitor Lodge No. 197
 Bland Lodge No. 206
 Bland Lodge No. 206
 Midlothian Lodge No. 211
 Bayside Lodge No. 218
 Lynnhaven Lodge No. 220
 Stuart Lodge No. 224
 Great Bridge Lodge No. 257
 French Lodge No. 270
 French Lodge No. 270
 Churchland Lodge No. 276

Worshipful James Edward House
 Brother William Elam Blalock
 Brother Raymond Carlton Taylor
 Brother Thomas Carlyle Gilman
 Worshipful James Buron Stout, Jr.
 Brother Robert Lenwood Chaney
 Worshipful Vernon Lester Squire
 Brother Carl Leroy Bordonie, Sr.
 Brother Howard Earl McGhee
 Brother William Webb Edwards
 Brother Ross Edward LeCompte
 Brother Jose Ramos Magbanua
 Brother Billy Charles Vaughn
 Brother Burl Webster Pack

Achilles Lodge No. 281
 South Hill Lodge No. 297
 Westhampton Lodge No. 302
 Westhampton Lodge No. 302
 Westhampton Lodge No. 302
 Victoria Lodge No. 304
 Hay Market Lodge No. 313
 Babcock Lodge No. 322
 Babcock Lodge No. 322
 Warwick Lodge No. 336
 Twin Rivers Lodge No. 338
 Victory Daylight Lodge No. 1778
 Civil War Research Lodge No. 1865
 Kilwinning Crosse Lodge No. 2237

Sixty-Year Veterans

Brother Norman Hecht
 Brother James Harley White
 Brother Herbert George Anderson
 Right Worshipful Lokie Leo Voight
 Brother Galema Julian Butcher, Jr.
 Brother Carlton Lee Dayton
 Brother William Evan Timmons
 Brother Richard Thomas Brown
 Brother Cecil Thomas Kirby
 Worshipful William Thomas Davis
 Brother Daniel Gordon
 Right Worshipful Jack Kendal Adams
 Brother James Clayton Conley
 Brother George Albert Burton, Sr.
 Brother Harold Douglas Hamner, Jr.
 Brother Clyde Lewis Smith
 Brother Lindbergh Roosevelt Moss
 Brother Stuart Warren Feitig
 Brother George Napoleon Ivey
 Brother Lloyd Chester Ware
 Brother Robert Jesse Rowe

Norfolk Lodge No. 1
 Williamsburg Lodge No. 6
 Temple Lodge No. 9
 Winchester Hiram Lodge No. 21
 Virginia May Lodge No. 38
 Cherrydale-Columbia Lodge No. 42
 Cherrydale-Columbia Lodge No. 42
 Charles Franklin Shuler Lodge No. 74
 Norview Lodge No. 113
 Chase City Lodge No. 119
 Berkley Lodge No. 167
 Yorktown Lodge No. 205
 Intermont Lodge No. 269
 Dupont Lodge No. 289
 Dupont Lodge No. 289
 Northside Lodge No. 292
 Westhampton Lodge No. 302
 Cabell Lodge No. 328
 Warwick Lodge No. 336
 Edward H. Cann Daylight Lodge No. 1752

Seventy-Year Veterans

Brother Caleb M. Pennock, Jr.
 Brother Warren Cord Massey
 Brother Phillip Routten
 Brother Harry Arthur Sommer
 Brother Robert A. Brisentine, Jr.

Mt. Carmel Lodge No. 133
 Kempsville Lodge No. 196
 Monitor Lodge No. 197
 Dupont Lodge No. 289
 Monroe Lodge No. 301



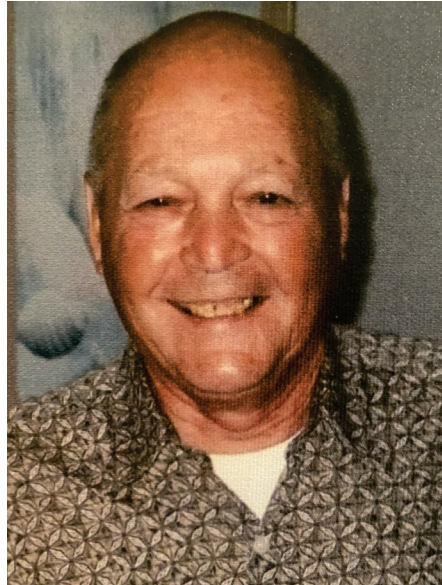
As a Mason, You Stand in Good Company

Most Worshipful Alan W. Adkins, Grand Secretary

Over one hundred years ago, Justice Oliver Wendal Holmes wrote, "Life is action and passion. As such, it is required of a man that he should share this action and passion of his time, at the peril of being judged not to have lived."

Brother Lonnie Parnell Belangia is one of those men, who have shared the action and passion of their time. Born in Fort Myers, Florida on July 15, 1926, he graduated from Portlock High School, Chesapeake, Virginia, and entered the Navy in 1944, where he served in the Pacific theatre aboard the USS Ulysses (ARB-9). Upon his discharge from the Navy, Brother Belangia began an apprenticeship in pipe-fitting at the Norfolk Shipyard and Dry Dock. In 1952, he joined the Virginia State Police as a trooper stationed in Prince George County. He started his career with the Bureau of Alcohol, Tobacco, Firearms, and Explosives (ATF) in 1962, being assigned to Cleveland and Youngstown, Ohio, where he was a member of the Bomb Squad and Organized Crime Unit Strike Force. Later on in 1977, he was promoted to special investigator for Internal Affairs in Washington, DC.

Upon his retirement in 1980, Brother Belangia and his wife, Dorothy, moved



Brother Lonnie Parnell Belangia

back to the Chesapeake area, where he was an active member and deacon in Raleigh Heights Baptist Church. Brother Belangia was an avid bowler, but his true passion was golf, where he had several hole-in-ones and won many awards and trophies. In addition, he was an acclaimed and recognized wood carver, specializing in birds and ducks. Shown below are two of his carvings.

Brother Belangia was raised to the Sublime Degree of Master Mason in South Norfolk Lodge No. 339, on October 17, 1950, where he is a 69-Year

Masonic Veteran and honorary member. Brother Belangia comes from a Masonic family. His grandfather, father, brother, and uncles were members of Lodges in the Tidewater area. Not only will Brother Belangia be celebrating seventy years of Masonic membership in October, he and Dorothy will be celebrating their seventy-sixth wedding anniversary. They currently reside in the northern Virginia area with their daughter, Cindee Cordova and her husband. They have a daughter, Marsha, who lives in Deltona, Florida.

So when we marvel with pride at what our Brother has done, forget not to ask, "What kind of monuments will we, as present day Masons, erect for centuries to come?"



Worthy Tools

The true Mason always carries his working tools everywhere.

William Howard Taft



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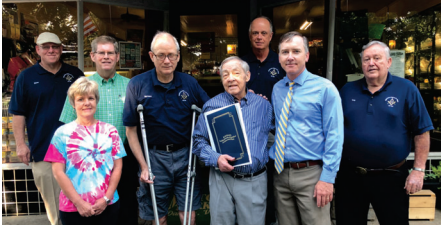
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Masonic Awards and Recognition



L-R: Jan Grant, Wor. Bernard Baker, Wes Carter, David Carter, and Rt. Wor. Troy Lewis (Back row:) Bro. Steve Gunter, Rev. David Trubyfill, and Wor. Ricky Lee Dix.

Wesley Lee Carter, Jr. was presented with the one of Morotock Lodge No. 210's two Community Builder Awards. This is the highest award we can present a non-Mason.

Mr. Carter was presented the award for his work entertaining senior citizens in the Danville area and a moving book he wrote, "Bitter sweet, how sweet it is," about his family's struggles with diabetes.



L- R: Wor. Joe Rose, Bro. Verl Kilgore, Rt. Wor. Jacky Fannon, (Back row:) Bro. Zach Bowen, Wor. Rick Lawson, Bro. Paul Buchanan, and Bro. Dave Bowen.

The Brethren visited Brother Verl Kilgore at The Laurels to present him with his 70-Year Masonic Veteran Certificate. Brother Kilgore was as pleased and proud to receive it as the Brethren were honored to present it. Brother Kilgore was Initiated July 18, 1949, Passed September 12, 1949, and became a Master Mason October 24, 1949, at Coeburn Lodge No.97 in Coeburn.



L-R: Gary Ward; Katie Presnall, Kandice Wauhop, Rilee Dalton; and Bro. Doug Williams.

Botetourt Lodge No. 7 in Gloucester stepped up to take an active role in supporting local first responders during the COVID-19 pandemic. The Lodge teamed up with nearby Olivia's Restaurant to provide meals for members of Gloucester Volunteer Fire and Rescue Squad each night from April 5 through April 11. Each evening, squad personnel picked up made-to-order takeout dinners at Olivia's Restaurant, located at 6597 Main Street in Gloucester Courthouse Village.

Secrets

The secrecy of Masonry is an honorable secrecy; any good man may ask for her secrets; those who are worthy will receive them. To give them to those who do not seek, or who are not worthy, would but impoverish the Fraternity and enrich not those who received them.

William Howard Taft



L-R: Bro. Carlton E. Miller, Jr., Wor. Rolando A. Cedo, Wor. Landon S. Birsch, Jr., Bro. Joselito C. Paler, Rt. Wor. Alton R. Lassiter, and Wor. James H. Pate. (Back row:) Rt. Wor. Manuel Elefane.

Worshipful Landon Shipman Birsch, Jr, of Owens Lodge No. 164, received his 60-Year Masonic Veteran's award at the Lodge's stated communication. The presentation ceremony was conducted by Right Worshipful Alton R. Lassiter, with solemnity and filled with gratification.

It Is What You Scatter

I was at the corner grocery store buying some early potatoes. I noticed a small boy, delicate of bone and feature, ragged but clean, hungrily appraising a basket of freshly picked green peas.

I paid for my potatoes but was also drawn to the display of fresh green peas. I am a pushover for creamed peas and new potatoes.

Pondering the peas, I could not help overhearing the conversation between Mr. Miller (the store owner) and the ragged boy next to me.

“Hello, Barry, how are you today?”

“Hello, Mr. Miller. Fine, thank ya. Just admiring them peas. They sure look good.”

“They are good, Barry. How is your Ma?”

“Fine. Getting stronger all of the time.”

“Good. Anything I can help you with?”

“No, Sir. Just admiring them peas.”

“Would you like to take some home?” asked Mr. Miller.

“No, Sir. Got nuthin’ to pay for them with.”

“Well, what have you to trade me for some of those peas?”

“All I got is my prize marble here.”

“Is that right? Let me see it,” said Miller.

“Here ‘tis. She’s a dandy.”

“I can see that. Hmm... mmm, only thing is this one is blue and I sort of go for red. Do you have a red one like this at home?” asked the store owner.

“Not exactly but almost.”

Mr. Miller told the boy, “Tell you what. Take this sack of peas home with you and next trip this way let me look at that red marble.”

“Sure will. Thanks, Mr. Miller.”

Mrs. Miller, who had been standing nearby, came over to help me.

With a smile she said, “There are two other boys like him in our community, all three are in very poor circumstances.



Jim just loves to bargain with them for peas, apples, tomatoes, or whatever.

When they come back with their red marbles, and they always do, he decides he does not like red after all and he sends them home with a bag of produce for a green marble or an orange one, when they come on their next trip to the store.”

I left the store smiling to myself, impressed with this man. A short time later I moved to Colorado, but I never forgot the story of this man, the boys, and their bartering for marbles.

Several years went by, each more rapid than the previous one. Just recently, I had occasion to visit some old friends in that Idaho community, and while I was there, learned that Mr. Miller had died. They were having his visitation that evening and knowing my friends wanted to go, I agreed to accompany them. Upon arrival at the mortuary, we fell into line to meet the relatives of the deceased and to offer whatever words of comfort we could.

Ahead of us in line were three young men. One was in an army uniform and the other two wore nice haircuts, dark suits, and white shirts, all very professional looking. They respectfully approached Mrs. Miller, standing composed and smiling by her husband’s casket.

Each of the young men hugged her, kissed her on the cheek, spoke briefly with her, and moved on to the casket. Her misty light blue eyes followed them

as, one by one; each young man stopped briefly and placed his own warm hand over the cold pale hand in the casket. Each left the mortuary awkwardly, wiping his eyes.

Our turn came to meet Mrs. Miller. I told her who I was and reminded her of the story from those many years ago and what she had told me about her husband’s bartering for marbles. With her eyes glistening, she took my hand and led me to the casket.

“Those three young men, who just left, were the boys I told you about.

They just told me how they appreciated the things Jim ‘traded’ them. Now, at last, when Jim could not change his mind about color or size, they came to pay their debt.”

“We have never had a great deal of the wealth of this world,” she confided, “but right now, Jim would consider himself the richest man in Idaho.”

With loving gentleness, she lifted the lifeless fingers of her deceased husband. Resting underneath were three exquisitely shined red marbles.

The Moral:

We will not be remembered by our words, but by our kind deeds. Life is not measured by the breaths we take, but by the moments that take our breath.

Today I wish you a day of ordinary miracles:

- A fresh pot of coffee you did not make yourself;
- An unexpected phone call from an old friend;
- Green stoplights on your way to work;
- The fastest line at the grocery store;
- A good sing-along song on the radio;
- Your keys found right where you left them;

It is not what you gather, but what you scatter that tells what kind of life you have lived.

A Time for Enlightenment

Right Worshipful William A. Parks, Jr.

Feeling bored? Cannot keep your promise to finally plough through *War and Peace* or *Moby Dick*? Too little face time with the Brethren on Zoom, Duo? Running out of details about yourself to share with the world on Facebook?

Whether sheltering at home or pursuing an “essential” function, the closure of Lodges, Shrine Centers, Royal Arch, Scottish Rite Temples, and Grand Lodge itself has opened gaps in our daily pursuits we can use to delve into Freemasonry’s unique and remarkably relevant history, philosophy, and goals. Not the Internet version, not the conspiracy theories nor lists of Famous Masons, not the Craft’s mythology, but genuine, solid, historic material that can deepen our understanding of Freemasonry.

How many times do we run across the “Enlightenment” along our Masonic journey? How much do we know about it? How many of us recognize the boiling cauldron of philosophical, scientific, religious, and political turmoil from which speculative, Grand Lodge Masonry emerged?

Masons proclaim themselves to be children of the Enlightenment, but too few have found the opportunity to learn about this era of progress and intellectual enrichment.

Generally, getting its start around the time of the Restoration of King Charles II to the throne of England in 1660 until the backlash immediately following the French Revolution, early Freemasons embraced the new science, found middle ground between the extremes of political and religious thought, and developed a philosophy that has enabled the Craft to thrive despite excommunication, persecution, and imprisonment of its members, and even closure of its Lodges and destruction of its records.



The Enlightenment turned nearly everything upside down. The Earth no longer occupied the center of the universe. Physical laws of motion and gravity determined outcomes rather than the positions of stars and planets. Chemistry overturned alchemy. Astronomy banished astrology. Notions of the equality of persons dethroned kings, who governed by divine right. Printing and publishing books on science, philosophy, and religion outpaced the ability of the Inquisition to punish their authors and destroy their works. Heresies flourished. New ideas inspired bloody revolutions.

Today, academic historians dig up primary sources, letters, diaries, newspapers, and court records searching for genuine history, real facts, and fascinating details of Enlightenment characters; Isaac Newton, Robert Boyle, Jean-Jacques Rousseau, Voltaire (François-Marie Arouet), Baron de La Brède et de Montesquieu, Benjamin Franklin, James Watt, Thomas Hobbes, Immanuel Kant, Adam Smith, Edmund Burke...the list goes on. The Enlightenment discovered and disseminated an explosion of useful knowledge and innovation comparable to what we experience today.

Margaret Jacob, distinguished Professor of History at UCLA, has chronicled the Enlightenment in minute and riveting detail. In her books, *The Rad-*

ical Enlightenment: Pantheists, Freemasons and Republicans and *The Secular Enlightenment*, she weaves the presence and influence of Freemasonry and its Lodge system seamlessly into her Enlightenment histories, presenting a view of the Craft as essential to the dissemination of the best of Enlightenment ideas and achievements throughout Europe and the

British colonies that became the United States.

As an appendix to *The Radical Enlightenment*, Jacob includes the full text of the original *Constitutions of Masonry* of 1723, commenting:

“[T]he contents of the constitutions, undoubtedly comprised by a variety of hands, reveal the rich complexity of traditions, ethics, political ideology, and customs, which lay at the heart of European Freemasonry. It repays a careful reading, and it is particularly useful in showing the merger of ‘operative’ that is, old craft practices, with ‘speculative’ elements, the latter by 1717 largely predominant. Such was the nature of much eighteenth-century Freemasonry.”

And so it remains. It reflects the balanced principles that emerged from the Enlightenment’s turmoil.

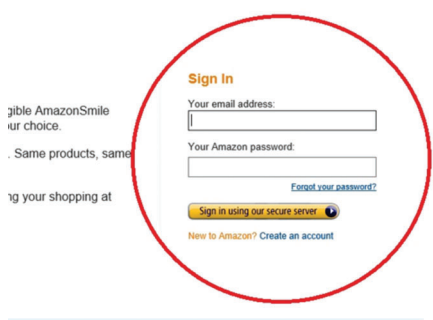
Too widely ignored and unknown among the Brethren, despite the Master’s charge to share its precepts at every meeting, *The Constitutions* embodies Freemasonry’s governing principles. No doubt, many Brethren will find a first “careful reading” both inspiring and enlightening.

Why not take advantage of the pandemic’s down time to discover even more light in Masonry by familiarizing ourselves with the Craft’s foundational document?

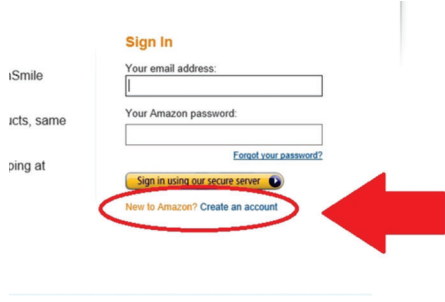
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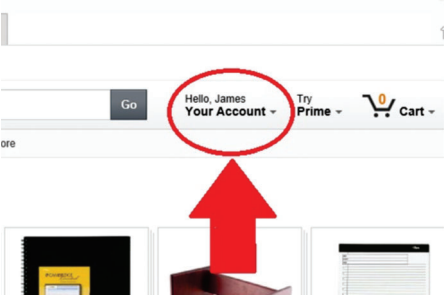
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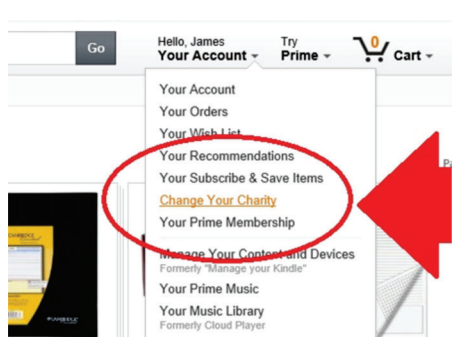
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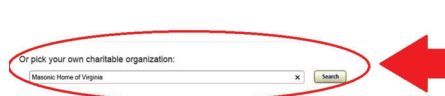
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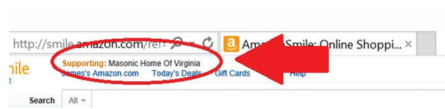
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A Look at the Masonic Home with 2020 Vision

Anne B. Hagen, CEO

The Masonic Home of Virginia is celebrating one hundred and thirty years of caring for children and more recently seniors. For the last approximately half-century, we have dedicated ourselves to caring for seniors in a continuing care retirement community just outside of Richmond, in Henrico County. We serve approximately two hundred residents ranging in the age from sixty to well over one hundred across all continuums of care. We have approximately seventy residents in the independent living units. We have another eight in independent living apartments within the Home. We have seven residents living in assisted living apartments. We have sixty living in residential and assisted living units. We support over sixteen in our Memory Support unit for those suffering with dementia and Alzheimer's. We support approximately nine residents in our small care setting where more personalized services can be provided, including meals. Lastly, we have a thirty-bed licensed skilled nursing unit serving those with both temporary and long-term twenty-four hours a day care needs.

Whether our residents live in our independent setting or our skilled nursing unit, the average age of our residents is 84 years old and the average tenure is six years. We have some residents



Anne B. Hagen,
Masonic Home of Virginia,
Chief Executive Officer



who have been with us as long as twenty-five years. Most of our residents, who receive care in our Home, would be alone at their residences, if it was not for the Masonic Home, often referred to as the "Crown Jewel of Masonry." While most all our residents have family and are very supportive, it is very difficult to provide full care to a loved one, especially as their health needs change

and become more complicated. Most of our residents have multiple chronic illnesses and take approximately ten medications daily. Half of our residents receive care under a life care contract. Under the life care contract, for a percentage of assets and income, the resident may receive care for life, which includes all medically necessary care, room, and board. The medically necessary care includes hospitalizations, medications, doctors visits, mental health services, physical therapy, restorative services, eyeglasses, podiatry services, ambulance services, and dental care, including dentures and hearing aids. They also receive transportation to appointments and off-campus activities, not to mention in-house activities. Over one hundred and thirty years, we have remained private and are now one of a very few Masonic-only private facilities left in the country.

We continue to provide these services due to the generosity of our donors, past and current. Without their generosity, we would be unable to support these important services for many of our life care residents. At this critical time in our history, we can think of no better service or no higher calling than to support our elderly. We thank you for your support as we persevere during these challenging times.



Anne enjoying the 2019 Crab Feast.



Anne and Residents in Gallery.



Candlelight Dinner.

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 February 1, 2020-May 5, 2020. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Melvin B. Amos	Independent Orange Lodge No. 138	Dixie J. Grinnalds	Civil War Research Lodge No. 1865
Hugh V. Barden	Sandston Lodge No. 216	Jack G. Grothe	Civil War Research Lodge No. 1865
Layle B. Barker	Herbert S. Berman	Bascum C. Harrell	McAlister Lodge No. 185
Voncile W. Baughman	Joyce Cummings	Frances Haynes	Richard B. Smith
	Randolph Raine	Ronald E. Heald	George H. Chapin
	Milton Parrish		Donald J. Kerr
	Barbara Mait	Alfred M. Hedgepeth	McAlister Lodge No. 185
Bernard C. Blunt	Sandston Lodge No. 216		Mills H. March
Mary Brooks	Roy Mondy	Donald S. Herring	Winchester Hiram Lodge No. 21
	Jeanette Prunty	Thomas M. Holder	Nancy M. Holder
	Susan Sandridge	Thomas V. Irving	Lynnhaven Lodge No. 220
	Laura Greenday	Billie D. Jacobs	Campbell Lodge No. 316
Ronald G. Brooks	Lori Burton	Robert C. Jacobs	Terry F. Hilton
	Susan Hollister		Varina Lodge No. 272
	Kenneth D. Brooks	Michael Kelly	Donald J. Kerr
	George S. Williams	William E. Kirkland	Spurmont Lodge No. 98
	James R. Bowyer	Raymond J. Klotz	V. Stuart Cook
	Donald E. Strehle	Ronald C. Ludwig	Spurmont Lodge No. 98
	Stephen L. Brundage	Robert McBride	Terry F. Hilton
Harry W. Bryant	George Lodge No. 32	Clara H. Meadows	Nancy M. Holder
Galelma J. Butcher	Virginia May Lodge No. 38	Irving G. Meadows	Nancy M. Holder
Emily Carver	Debra Mayson	Earl R. Morris	Widow's Sons' Lodge No. 60
	David L. Armistead	Raymond N. Mountford	Botetourt Lodge No. 7
Percy D. Cheape	Widow's Sons' Lodge No. 60		Lynnhaven Lodge No. 220
Alton K. Ewell	Nansemond Lodge No. 77	James E. Pace	Sherron Pace
Beverly O. Fike	Lynnhaven Lodge No. 220	David Purcell	James F. Dickerson
Wayne Ford	Terry F. Hilton	William E. Ray	Adam S. Roth
Philip E. Fritz	Brenda Harris	Larry A. Renner	Henry P. Manuel
Ashley L. Garrett	Nancy M. Holder		All Points Countertop, Inc.
	Nancy M. Holder	Chester M. Richardson	Harvey L. Fleshman
Edward R. Gearheart	Eric D. Holloman	Jackie H. Ricks	Sandston Lodge No. 216
	Gerald and Jessica Frey	William R. Sawyer	Lynnhaven Lodge No. 220
	Samuel G. Welty	Michael and Sharon Scott	Terry F. Hilton
	C. Brandon Consolvo	David J. Siviter	Civil War Research Lodge No. 1865
	Ralph M. Clark	Thomas C. Spain	Darlene Wilson
	Richard H. Dollar	Donald E. Stephenson	Purdie Lodge No. 170
	James. L. Hermansen-Parker	Albert D. Super	Lynnhaven Lodge No. 220
Donald W. Godfrey	Deborah Bragg	Edward F. Swansey	Donald E. Strehle
	Kathy Wright	Roger W. Taylor	Princess Anne Royal Arch Chapter No. 1607
	Martha Mattison	James E. Thayer	Donna Ryan
	Teresa Pfeifer	Bryan H. Walker	George W. Field
	Jacobus C. Van Leliveld	William J. Wallace	Campbell Lodge No. 316
	Judy Cahoon	Palmer D. Waugh	Independent Orange Lodge No. 138
	Terry F. Hilton	William S. Weaver	McAlister Lodge No. 185
	Catherine Hart	Monte L. West	Varina Lodge No. 272
	Deborah West	Robert M. Whitehead	Purdie Lodge No. 170
	David A. Brown	Milton P. Wilson	Meridian Lodge No. 284
Carroll C. Gordon	Eggleston Lodge No. 309	Lillian M. Yearwood	David W. Barnes
			Nelson M. Bryant



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
July		
7/1	Margaret Hardin	Richmond Randolph Lodge No. 19
7/1	Marian Wright	Richmond Lodge No. 10
7/2	Linda Dudley	St. John's Lodge No. 36
7/4	William Reinhold	Widow's Sons' Lodge No. 60
7/6	Sharon Floyd	Westhampton Lodge No. 302
7/7	Wanda Lucey	Ruth Lodge No. 89
7/10	Mary Duncan	Fork Union Lodge No. 127
7/11	Rebecca Bollinger	Eureka Lodge No. 195
7/13	John Long	Washington and Henry Lodge No. 344
7/19	Sandra Young	Sandston Lodge No. 216
7/22	Tom Wadkins	Metropolitan Lodge No. 11
7/24	Eleanor Curtis	Northside Lodge No. 292
7/24	Priscilla Sensabaugh	Glen Allen Lodge No. 131
7/26	Wilma Thompson	Ocean View Lodge No. 335
7/29	Nancy Harver	Westhampton Lodge No. 302
7/30	John Deputy	Oriental Lodge No. 20
7/31	Helen Lape	Cloverhill Lodge No. 253

August

8/4	Elizabeth Goodman	Metropolitan Lodge No. 11
8/6	Walter Olphin	Metropolitan Lodge No. 11
8/7	Fay Bowen	Washington and Henry Lodge No. 344
8/7	Evelyn Harding	Babcock Lodge No. 322
8/9	Jean Knapp	Richmond Lodge No. 10
8/10	Dolores Headley	Manchester Lodge No. 14
8/11	Darlene Wilson	Mann Page Lodge No. 157
8/14	Dorothy Barrey	Treadwell Lodge No. 213
8/16	Oza Bell	Arlington Lodge No. 102
8/16	Jean Colby	Victoria Lodge No. 304
8/17	Frank Perdue	Warwick Lodge No. 336
8/19	Steve Bollinger	Eureka Lodge No. 195
8/20	Marjorie Winter	Sandston Lodge No. 216
8/23	Clarence Lewis	Glen Allen Lodge No. 131
8/26	Margaret Barton	Wytheville Fraternal Lodge No. 82
8/27	Russell Talley, Sr.	Babcock Lodge No. 322
8/28	Joris "Bruce" Catron	Dupont Lodge No. 289

September

9/8	Patricia Heald	Cabell Lodge No. 328
9/16	Juanita Ragsdale	Thomas N. Davis Lodge No. 351
9/17	Maurice Beachum	St. Tammany Lodge No. 5
9/17	Paul Canter	Sandston Lodge No. 216
9/21	Phyllis Rowe	Westmoreland Lodge No. 212
9/22	Omer LaRochelle	Bedford Lodge No. 244
9/23	Jerrell Morton	Burke Lodge No. 147
9/25	Agnes Cash	Babcock Lodge No. 322
9/26	Sandra Butler	Manchester Lodge No. 14
9/26	Helen Duke	Metropolitan Lodge No. 11
9/28	Helen Melton	Washington and Henry Lodge No. 344
9/30	Conwelsey Simmons	Henry Knox Field Lodge No. 349

Resident Anniversaries

Date	Resident Name	Lodge Name
July		
7/14/1984	Steve and Rebecca Bollinger	Eureka Lodge No. 195
7/28/1978	Lloyd "Tom" and Valerie Hall	Ashland Lodge No. 168
August		
8/10/1957	Ed and Fay Bowen	Washington and Henry Lodge No. 344
8/15/1964	Woody and Peg Davis	Urbanna Lodge No. 83
8/17/1963	John and Joyce Deputy	Oriental Lodge No. 20
8/17/1963	Julius and Sarah Rosen	Buckingham Lodge No. 242
8/27/1960	Gordon and Susan Sprigg	Westhampton Lodge No. 302
September		
9/26/1959	Frank and Molly Perdue	Warwick Lodge No. 336
9/27/1997	Tom and Robin Wadkins	Metropolitan Lodge No. 11

New Residents

Date	Resident Name	Lodge Name
February		
2/3/2020	Jeffry Smith	Nansemond Lodge No. 77
2/3/2020	Shirley Smith	Nansemond Lodge No. 77

March

3/17/2020	Anne Dechent	Urbanna Lodge No. 83
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April

N/A

Resident's Deaths

Date	Resident Name	Lodge Name
February		
N/A		
March		
3/13/2020	Shirley Godwin	Black Heath Daylight Lodge No. 1982
3/18/2020	Bernard Colgin	Varina Lodge No. 272
3/20/2020	Mary Brooks	Richmond Lodge No. 10
3/28/2020	Ersell Brinser	Manchester Lodge No. 14
3/30/2020	Voncile Baughman	Sandston Lodge No. 216
April		
4/1/2020	Annie Davis	Metropolitan Lodge No. 11
4/6/2020	Betty Edwards	Washington and Henry Lodge No. 344
4/11/2020	Thomas Spain	Southside Lodge No. 191
4/15/2020	Bernard Blunt	Sandston Lodge No. 216
4/16/2020	Donald Godfrey	Black Heath Daylight Lodge No. 1982
4/18/2020	Emily Carver	Varina Lodge No. 272
4/22/2020	Margaret Nevins	Northside Lodge No. 292
4/23/2020	Roy Lacks	Halifax Lodge No. 96

Masonic Home of Virginia



Village residents saying thank you to the staff at the main entrance.



Anne Hagen wishing the residents a Happy Easter while practicing social distancing.



Villagers saying thank you.



Bob Gadoury playing a game of hall bingo.



Cathy and Charles Hinkle enjoying a Valentine's Day luncheon.



Residents enjoying a root beer float treat.



Brenda Kerrick and Helen Duke playing a game of hall bingo.



Residents enjoying a visit from Halley, a regular pet-therapy visitor.



Watching Jason in dining room for a cooking demonstration.

... ,be ye all of one mind; ...

