



THE VIRGINIA MASONIC HERALD

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WINTER 2021



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Most Worshipful Douglas V. Jones addressing the
Grand Annual Communication.

The Virginia Masonic Herald

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CORRECTION

Brother Glen L. Hutchinson, Victoria Lodge No. 304, was inadvertently left off the list of Retiring Secretaries for the Masonic Year 2020 in the Spring Issue. The Grand Lodge office appreciates his many years of service to the Lodge and to the Craft and apologizes for this unintentional oversight.

Errata

In the summer issue of the Masonic Herald, United States President Dwight D. Eisenhower was incorrectly identified as a Mason.

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

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

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

<https://grandlodgeofvirginia.org/>

Masonic Herald Deadlines

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

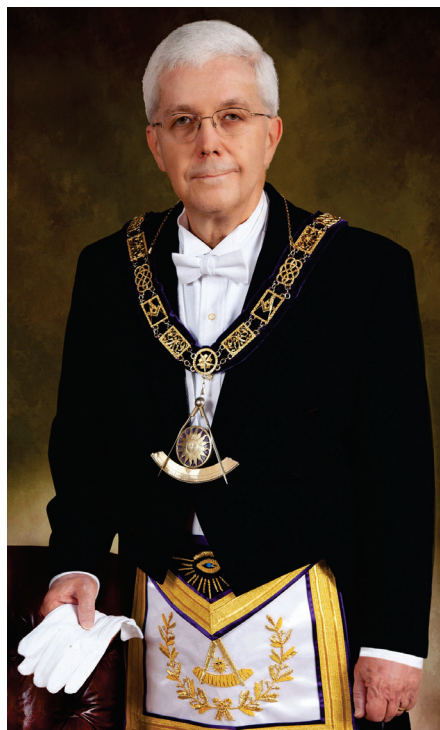
The Grand Master's Message

Moving Forward

As I write this article, we have just completed the 2020 Grand Annual Communication (GAC). To say the least, the session was different, highly abbreviated, addressing only the most necessary business. We were limited to two hundred fifty attendees and ended up with just under two hundred registered delegates. While our time together was brief and “socially distanced,” it was really good to see friends and just be together for a time. I left feeling encouraged and motivated for the work ahead. Like our District One-Day Conferentials, the GAC was a reminder that Virginia Freemasonry is alive and well, even in the face of a pandemic.

Now normally, the Winter edition of the *Masonic Herald* features the new Grand Master’s installation address. Since there was no transition of leadership, I thought I would instead share some excerpts from my 2020 GAC Address. The 2021 Masonic year will not be a time when everything suddenly returns to normal, but instead will mark, I hope, a slow and steady journey to the other side of the Coronavirus pandemic. I firmly believe though, we enter the new Masonic year in a strong position, challenged but far from defeated, bolstered by your drive and determination to move the Craft forward in uncertain times. The State of the Craft is good.

In 2021, my message and related goals will continue to center around building healthy Lodges and having a strong Masonic presence in the community. We have an incredible product to offer, men united by a desire to serve others, belief in Deity, and an unwavering commitment to a system of morality that has stood the test of time. It is up to us, to step out from behind the closed door, and through acts of service and kindness, be present, known and understood in our communities.



Grand Master
M.:W.: Douglas Vernon Jones

Excerpts from the Grand Master’s 2020 GAC Address

I welcome you to Richmond, Virginia, for the 242nd Grand Annual Communication of the Most Worshipful Grand Lodge, Ancient Free and Accepted Masons, of the Commonwealth of Virginia. If this is your first Grand Annual Communication, the Officers of the Grand Lodge join me in extending an especially warm welcome.

Let me begin this message with the obvious, this will be a very different Grand Master’s Address, but then we all know, this has been a year where we find ourselves caught in a constant cycle of detours and departure from normal routines and activities. So many of the things a Grand Master would normally report on, those things have simply not occurred or in some way remain incomplete. Yet, in the face of unparalleled challenges, we can also report remarkable accomplishment, Virginia Freemasonry has been far from idle.

In the 16th chapter of Proverbs, verse 9, we read,

“In his heart a man plans his course, but the Lord determines his steps.”

When I was installed as your Grand Master on November 9, 2019, I could have never imagined then what lie ahead. One thing though has not changed, I am as humbled and honored today to be your Grand Master as I was then, thank you for allowing me to hold this high office.

Responding to the COVID-19

A day I will never forget is March 11, 2020. Your Grand Line Officers were gathered at the Grand Lodge Office for our monthly council meeting in the morning and the Masonic Home Board of Governors meeting later in the afternoon. The Coronavirus was dominating the news, and it quickly became the focus of our attention and conversations, as well. In a meeting that day, the first of what would be many meetings with our Grand Lodge Physician, Worshipful and Dr. Samuel Mosley Jones, several things became clear, there were many unknowns surrounding the virus, the number of infections were spiking, and the virus was likely going to be a force to be reckoned with. The impact that was to come, of course, extended well beyond Virginia Freemasonry, with all but essential services shutting down, and citizens being ordered to shelter in their homes.

Heeding the Grand Physician’s advice, as well as warnings from public health officials concerning public gatherings, we decided the wise thing to do was cancel the four remaining Division Leadership Conferences. From there, the domino’s fell rapidly. All aspects of Virginia Freemasonry, youth groups, appendant bodies, building rentals, would be shuttered for months. Virginia Lodges would not begin to reopen until July 1.

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The Grand Master's Message

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Among the many pieces of sage advice offered by our Grand Physician was this, "We will be dealing with this virus for months to come, and the end game is the vaccine." With this in mind, your Grand Line Officers began to look for ways to slowly move the Craft forward, while following the rules. As we have done so, one of the dilemmas we face every day is "risk versus reward." Balancing the scales between safely moving forward and overcoming the fallout from months of shutdown.

In response to the uncertain environment and circumstances before us, the Grand Line Officers and the Past Grand Masters felt the best course of action would be for the elected and appointed Grand Lodge Officers to remain in place through the 2021 Masonic year. It was further agreed upon that Lodges should have the option of not advancing their progressive line; however, should the Lodge choose to do so, they could proceed with election and installation of officers.

Realizing the opportunity for traditional degree conferrals was months away, I issued Executive Order No. 2 allowing a series of District One-Day onferrals to take place around the state. This clearly came down to one of those "risk versus reward" decisions. With over six hundred candidates in the pipeline, we had to address the question of whether we could safely find a way to make these worthy and well-qualified men, Master Masons. Under the leadership of our Grand Junior Warden, Right Worshipful Jack Kayle Lewis, a plan that employed very strict protocols and some minor modifications to the ritual was developed. So far, in twenty-six districts, three hundred eighty-five men have been safely raised to the Sublime Degree of Master Mason.



Emergency Executive Action

With the unanimous concurrence and support of the elected Grand Line Officers and the Committee of Past Grand Masters, I took the following Emergency Executive Action:

The impact of the Coronavirus has made it difficult, if not impossible, to move forward in any normal way with the business of Virginia Freemasonry at both the Lodge and Grand Lodge level. The focus has been, and will remain for some time, forging a pathway back to normal operations and Masonic activity across the Commonwealth, all while keeping the health and safety of the Brethren and their families at the forefront. At this time, continuity of leadership is deemed to be critical. Furthermore, the Grand Annual Communication must be dramatically scaled thereby impacting all business, to include the ability to properly elect officers and the ability to properly install newly elected officers with proper protocol and decorum. Therefore, I direct that all elected and appointed Grand Lodge Officers and District Deputy Grand Masters will remain in place for the 2021 Masonic year.

I take this as an Emergency Executive Action invoking the authority vested in me as Grand Master of Masons in Virginia under Section 1.42 of the Methodical Digest.

The State of the Craft

Virginia Freemasonry could have never anticipated or imagined the journey the Coronavirus would take us on, and it is not over yet. In November of 2019, the new Masonic year was off to a strong start. The enthusiasm level was high, and the message of building healthy Lodges and having a strong Masonic presence in our communities was clearly resonating. Many plans and projects were underway. The pandemic never really stopped us, although it certainly slowed us down and forced us to look for new and different ways to go about the business of Freemasonry. Lodges and individual members responded differently, of course, but overall; the Craft has not wavered. Helping a Brother in need, the desire for fellowship and a heart of service for others, those things have not changed. So, I have come to view this journey as a detour, not a roadblock. With a detour, the arrival time may change, and the scenery may look a little different along the way, but you eventually reach your destination. With a detour, you have got to adapt to and overcome the inconvenience. You have got to find a way around the obstacle. The fact of the matter is you really have no choice.

The last eight months have shown me that the members of this Fraternity are driven by a desire to adapt and overcome. They are determined to find a way around the obstacle. They want to get back to the main road, and they will find a way to reach the destination. Our members, for the most part, now realize and have accepted the fact that returning to any semblance of that place called normal is not right around

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The Grand Master's Message

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the corner, yet they remain steadfast, they are the fuel that keeps the Light of Freemasonry brightly burning.

On October 3, 2020, three hundred eighty-five good and worthy men were raised to the Sublime Degree of Master Mason. We have at least two hundred thirty-five more patiently waiting to receive our degrees. In the last eight months, the bea Freemason.org website has received over four hundred inquiries. These numbers lead me to believe that the times we find ourselves in have created a hunger and desire among men for something more, something they do not easily find in the ebb and flow of their everyday lives.


As I weigh the state of the Craft, I believe Virginia Freemasonry finds itself in a good place, of course, not exactly where we wanted to be, but I believe the drive and determination of our membership will get us to where we need to go. We have to be honest though, there has been some wear and tear along the way. The problems and concerns facing us before the pandemic have not gone away. Struggling Lodges may well face even more of an uphill climb, and it will be vitally important for those of us who hold leadership positions to be there for them as they weigh critical decisions and search for the right path. Our strategic planning and the work of our Committees has us in a really good place, we have just got to see it through.

Virginia Freemasonry has been challenged but not defeated. In our past, we

have endured wars and pandemics, so there is no reason to believe we will not get through this. The drive and determination of our members will see us through. It is a detour, not a roadblock.

Conclusion

Finally, thank you all for moving our Craft forward in these uncertain days... stay safe and be well, I pray God will hold you and your families close, and ask that the blessings of the Almighty surround Virginia Freemasonry and our great country, the United States of America.



Douglas Vernon Jones
Grand Master

Most Worshipful Douglas Vernon Jones Itinerary 2020-2021

The Grand Master and his team are currently building a new schedule for the 2021 Masonic year. More information and a schedule will be forthcoming, however, decisions and planning remain fluid given the circumstances presented by Coronavirus-19. Thank you for your patience.

2021 Division Leadership Conferences

The Grand Provost and his team are currently building a new schedule for the 2021 Masonic year. More information and a schedule will be forthcoming, however, decisions and planning remain fluid given the circumstances presented by Coronavirus-19. Thank you for your patience.

Selling Freemasonry

Right Worshipful Aaron S. Zeno

Just look at where the three major American automobile manufacturers are today. Just about belly up and begging the American taxpayers to bail them out. Do not think for a moment that the demise of the American auto industry happened overnight or at the blink of an eye, it did not.

The American auto industry did not pay close enough attention to what was going on in their country and the industry itself and failed miserably to change course in time to save itself.

We, as Freemasons, can utilize what occurred in the American auto industry, and use it to our advantage to save Freemasonry as we would like it to be in the Commonwealth of Virginia.

Let us examine the American auto industry's mistakes, compare them to Freemasonry's errors, and see if we can come up with some viable solutions to our problems that are keeping us in a stale and stagnated state.

In order to do this, I suggest we pick a few of the many errors the American auto industry committed and compare them to some of the errors I believe Freemasonry, in general, has committed over the years.

Some of the egregious errors committed by the auto industry are:

Failing to deal responsibly with the unions; not keeping in touch with the auto trends worldwide and in the U.S.; not thinking ahead and out of the box; not putting research and development ahead of little to no research and development, and instead, purchasing very expensive corporate jetliners.

We Freemasons do not have unions to deal with, but every Lodge in the Commonwealth has its members who mostly take and do not give. They particularly and constantly are the ones who want to leave things alone and as they are, and not try something new and different.

We also have not kept up with newer



trends in the economy and demographics, and family unit changes with both husband and mother being the breadwinners in order to keep afloat.

Thinking out of the box is not easy for Freemasons as a whole, as we are so tied to ritual and history, but it can be accomplished without destroying either one.

We, as Freemasons, do not have Research and Development departments, but we can have committees that can research new ideas and develop programs that will propel our Lodges forward, well into the next century.

Let us now explore how these factors previously stated in the preceding paragraphs lead us to selling Freemasonry.

In order to sell anything or product, one must have a good understanding of it, how it works, its benefits, its detracting features, as well as showing the prospective buyer or recipient of the product why he needs it. Agreed, need may not be the same to each buyer. Therefore, the seller must walk the walk as well as talk the talk, to put it in modern lingo.



It is my firm belief that if we simply implement some of the ideas and ideals that follow in the next few paragraphs, we will easily move and motivate our Lodges to bigger and greater ones.

Why do we not try forming some Lodge committees that consist of some of the younger Brethren alongside some of the older more experienced Masons? In that way, we can move our Lodges into the future by both looking backwards, as well as propelling into the future, thereby utilizing older minds alongside newer ones.

The young man who approaches Freemasonry today is not the same as the young man, who approached it twenty or thirty years ago. He has much more demanded of him than the fellow of years past, and with both him and his wife working to earn enough to keep a roof overhead and feed children, his time is severely constrained, as well.

We must strive to keep our meetings short and to the point, with no long committee reports or long reading of minutes, but instead providing meaningful programs that inspire and educate our members. We should not continue the usual type of program being given at our stated communications. I know firsthand that in a Masonic Temple that houses many Lodges, the speaker is most often a Brother from a Lodge in the same building.

Finally, I firmly believe if each and every Brother Mason lived Freemasonry each and every day of their lives, both in speech, as well as in their actions, we would inspire young men of good character to come running to our beloved Order. Let us not delude ourselves, we must inspire other good men by the way we interface with humanity as a whole. Every human being has a claim upon your kind offices; do good unto all, and the world will see what we are and stand for, thus Selling Freemasonry.

Grand Annual Communication - 2021



Most Worshipful Louis K. Campbell (2013) placing rose in memory of Most Worshipful James M. Searce, Jr. (2004).



Right Worshipful Donald E. Strehle placing rose in memory of Michael J. Zabrowski, Worshipful Master of Cherrydale-Columbia Lodge No. 42.



Most Worshipful V. Stuart Cook (2017) placing rose in memory of James D. Bentley, Worshipful Master of Clintwood Lodge No. 66.



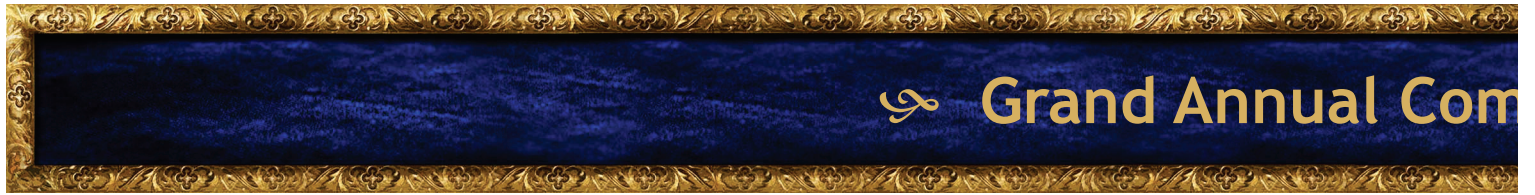
Most Worshipful Douglas V. Jones placing rose in memory of all deceased Master Masons.



Most Worshipful William F. Perdue (1991) giving the report of the Past Grand Masters.



Nicholas S. Kalagian, Christopher C. Duncan and Joshua R. Muncy being installed as 2021 District Deputy Grand Masters.



**SUMMARY - GRAND LODGE – 2020
242ND GRAND ANNUAL COMMUNICATION**

**HILTON RICHMOND HOTEL & SPA
12042 WEST BROAD STREET
RICHMOND, VIRGINIA
NOVEMBER 7, 2020**

Most Worshipful Douglas Vernon Jones, Grand Master, greeted the Brethren at the abbreviated session.

**OFFICERS
GRAND LODGE, A.F. & A.M., OF VIRGINIA
2019 – 2020**

MOST WORSHIPFUL DOUGLAS VERNON JONES Grand Master
RIGHT WORSHIPFUL JAMES WINFIELD GOLLADAY, JR. Deputy Grand Master
RIGHT WORSHIPFUL DONALD ELLIS STREHLE..... Grand Senior Warden
RIGHT WORSHIPFUL JACK KAYLE LEWIS..... Grand Junior Warden
MOST WORSHIPFUL REESE EDWARD CARROLL, JR. Grand Treasurer
MOST WORSHIPFUL ALAN WAYNE ADKINS Grand Secretary
RIGHT WORSHIPFUL GARY DWIGHT HUFFMAN. Grand Senior Deacon
RIGHT WORSHIPFUL MATTHEW TODD SZRAMOSKI Grand Junior Deacon
RIGHT WORSHIPFUL RONALD EUGENE BUTLER, SR. Grand Marshal
RIGHT WORSHIPFUL TERRY W. WOO Assistant Grand Marshal
RIGHT WORSHIPFUL TERRY FRANCIS HILTON Administrative Assistant to the Grand Master
BROTHER TIMOTHY NEAL MADISON Grand Chaplain
RIGHT WORSHIPFUL DOYLE LEE MILLER. Grand Lecturer
RIGHT WORSHIPFUL MICHAEL JEAN KING Assistant Grand Lecturer
RIGHT WORSHIPFUL JONATHAN ALEXANDER GILES Grand Provost
RIGHT WORSHIPFUL MARK WAYNE UNDERWOOD Grand Purveyor
RIGHT WORSHIPFUL MICHAEL ROY McKENNEY Grand Senior Steward
RIGHT WORSHIPFUL RICHARD McCOY YOUNG Grand Junior Steward
WORSHIPFUL DONALD FRANCIS MORO, JR. Grand Organist
RIGHT WORSHIPFUL DAVID WAYNE MURRAY..... Grand Tiler

The Grand Master proceeded to open the 242nd Grand Annual Communication of the Grand Lodge of Virginia.

ommunication 2020

Saturday's session included the ADDRESS TO GRAND LODGE of Most Worshipful Douglas Vernon Jones as well as a memorial service conducted by Most Worshipful Alan Wayne Adkins, Past Grand Master.

James Noah Hillman Awards and Seymour Jonas Levy Awards for those Lodges that qualified will be carried over to 2021 and presented by the District Deputy Grand Masters when they officially visit the Lodges during 2022.

The Perfect Ashlar Award was presented to Brother Nelson Marvin Bryant, a member of Richmond Lodge No. 10.

During Saturday's session, Most Worshipful Brother Jones recognized the Past Grand Masters of Masons in Virginia.

The Report of the Board of Governors of the Masonic Home of Virginia was presented and approved. The report of the Finance Committee was given, and the budget for 2021 was presented and approved.

Saturday's agenda included a report from the Committee on Foreign Correspondence, which submitted the following resolution: "Be it resolved that the Most Worshipful Grand Lodge, A.F. & A.M., of the Commonwealth of Virginia, shall extend fraternal recognition to the Grande Oriente de Bahia, the Grande Oriente de Rio de Janerio, and the Grande Oriente Paulista." This resolution was adopted.

The Report of the Past Grand Masters was presented by Most Worshipful William Franklin Perdue and adopted.

The booklet of Committee Reports was adopted as printed. Most Worshipful Douglas Vernon Jones installed the 2021 District Deputy Grand Masters for Masonic Districts 7, 41 and 43. Masonic District 47 will be installed at a later time.

The Grand Master, Most Worshipful Douglas Vernon Jones, announced his appointments to the Board of Governors of the Masonic Home of Virginia for a three-year term. They are Right Worshipful James Friend Dickerson, Right Worshipful Harris Trail Luscomb, III, and Right Worshipful Steven Wayne McGowan.

The Committee on Credentials gave its report. There were two hundred two Lodges represented with one hundred ninety-six registered by the Committee.

A motion was entertained and passed to pay the bills of this Grand Lodge.

At the conclusion of all business, the Grand Lodge of Virginia was closed in Ample Form until the Friday preceding the second Monday in November 2021, unless sooner convened in emergent or special communication at the will and pleasure of the Most Worshipful Grand Master.



Respectfully submitted,

Alan W. Adkins
Grand Secretary

AWA:ksm

Right Worshipful William A. Parks, Jr.

“I recommend sitting down with a Mason and simply asking what it is all about. All the many times I have done this, I have never encountered any reticence. Moreover, as often as not, a Brother does not get very far into his explanation before his eyes moisten and his lower lip begins to tremble.” *The Craft*, page 414.

So notes John Dickie near the conclusion of his kaleidoscopic political history of Freemasonry. He uses a “rest of the story” style to create a state of suspense that will hold the attention of the most persnickety and learned Brethren while cramming seventeen episodes of the Craft’s fundamentally political struggles between its covers that will intrigue the newest Brethren.

This results in a portrait of the Craft condemned, praised, persecuted, outlawed, born again, banished, heroic, banned, blessed, and prevailing in the face of adversity.

John Dickie, professor of Italian Studies at University College, London, comes to Freemasonry through his prior studies of the Sicilian Mafia. This background provides a foundation for his chapters on the notorious P2 scandals, the various parties involved in the Neapolitan wars, and the Vatican’s obsessive determination to condemn Freemasonry as a Satanic cult.

In “Naples, a Raving Sickness,” he details the chaotically shifting loyalties of partisans seeking to gain its independence and those who would permanently seal its attachment to Rome. Masonry at times controls the seats of power and at others finds itself bedeviled by Roman loyalists. Betrayals abound among quasi-Masonic secret societies calling themselves Charcoal-Burners and Cauldron Makers as Joachim Murat, Grand Master of the Neapolitan Grand Orient, consolidated Masonry into the Neapolitan monarchy.

Murat proudly commissioned a portrait of himself on a rearing char-

ger, himself decked out in “pointed red boots, and haunch-hugging apricot nankeen trousers with a double scarlet stripe down the side. A well-nigh bullet-proof assemblage of medals and braid adorns his chest. His silken shako somehow stays balanced atop his abundant dark curls, despite the heavy swing of silver tassels at its side and the extravagant white plumes adorning the front.” The portrait appears among the stunning color plates at the book’s center.

The rest of Murat’s story involves the labyrinthine ups and downs of the Neapolitan wars that ended with Murat’s defeat and the independence of Naples.

“Munich, the Beer-Hall Strategy” begins with the influence of the anti-Semitic Protocols of the Elders of Zion, embraced by Hitler, chronicles the virtual elimination of the Craft in Nazi Germany. The contemporaneous existence of six Humanitarian Grand Lodges, center-left in membership and open to accepting Jews, as well as three Old Prussian Grand Lodges enabled Hitler to divide, persecute, and destroy the Craft and its archives with Aryan efficiency.

Following the Reich’s orders, the Lodges dissolved in 1935:

“At five minutes to eight on the evening of 30 July 1935, in the neo-classical Grand Lodge on Moorweidenstrasse, the last rite began with the lighting of the three symbolic candles. Their glow caught the braid on the black uniforms barely visible in the shadowy corners of the temple: the Gestapo had come to make sure the Masons did not try any of their tricks,

“The tone for the ceremony was set by a reading from [I Corinthians 13]: ‘But now abideth faith, hope, love, these three, and the greatest of these is love’After a unanimous vote, the Grand Mas-

ter was appointed liquidator, with the legal authority to dispose of all Masonic assets. Then three terrible blows from the Grand Master’s gavel sealed the passing of the motion. Tears began to flow.

“... A few days later, the police authorities were able to announce that ‘Freemasonry in Germany has been completely smashed.’”

The rest of the *Craft’s* story under the Third Reich includes its heroic underground, persecution and internment, and sad tales of capitulation and collaboration.

The *Craft* on the Indian sub-continent and English Masonry’s Nobel Prize winner, Rudyard Kipling, appear in “*Allahabad: Mother Lodges of the Empire*,” beginning with Kipling’s rhythmically enticing and romantic “The Mother Lodge.” As related by Dickie:

“Most importantly of all, in the poem’s key stanza and its chorus, the soldier tells us that his Masonic Brothers were men of all colours and creeds:

We’d Bola Nath, Accountant
An’ Saul the Aden Jew
An’ Did Mohammed,
draughtsman

Of the Survey Office too;
There was Babu Chuckerbutty,

An’ Amir Singh the Sikh,
An’ Castro from the fit-tin’-sheds,

The Roman Catholick!
Outside – ‘Sergeant! Sir! Salute! Salaam!’

Inside – ‘Brother’, an’ it doesn’t do no ‘arm.

We met upon the level an’ we parted upon the Square,

An’ I was Junior Deacon in my Mother-Lodge out there!

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of The Craft

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Yet Dickie cautions: “The Mother Lodge’ is undoubtedly a stirring cameo of the brotherhood of man, one that is deeply flattering to the Craft. But it raises obvious questions about how such a vision could be comparable with the enthusiastic imperialism shown by both Freemasonry and Kipling.” Indeed, “it would be a mistake to conclude from this mixed Lodge that all was harmony between the British and the Indian elite in the city, or even with Freemasonry. For Allahabad was shaped, and split, by the trauma of rebellion.”

As was the conscience of Kipling himself, who referred to the Indian delegates to the Indian National Congress as, “a flock of sheep ready to break away in any direction, but hemmed in and forced to present a close front by half-a-dozen black-and-white collies.”

Nevertheless, if Kipling “had been a mere bigot, he could not have written *Kim*, his great adventure of Imperial India; it would have been easy for Kipling to avoid joining a mixed Masonic Lodge.”

The rest of Kipling’s story includes the premature loss of his son, his work with the Imperial Graves Commission identifying those lost in the Great War, and his retirement to Vermont. In Vermont, Arthur Conan Doyle, another Craftsman, taught Kipling golf through untilled fields and forest clearings, and much more.

Professor Dickie also relates the early growing pains of the Grand Lodge of London, including the shenanigans of its second noble Grand Master, Phillip, First Duke of Wharton. The eventual founder of the terribly un-Masonic Gorgomons, Wharton appears as the man accepting the compass and scroll on the engraved frontispiece to The Constitutions of the Freemasons of 1723.

Unfortunately, the rest of Wharton’s story finds him “a libertine, drunkard, political chancer, blasphemous, spend-

thrift, and traitor who nearly wrecked modern Freemasonry before it had taken its first steps.”

Not surprisingly, Dickie adds to George Washington’s unquestioned apotheosis:

“It is easy to see why Washington made such a good symbol of what the new nation wanted itself to be: to his contemporaries, even his statuesque physique seemed to mark him out for exalted status. What is less obvious is why Freemasonry, on highly charged occasions such as the cornerstone ceremony at the Capitol, should have picked him to provide the Republic’s ceremonial language. An international secret society that had never been too far from suspicion and controversy during its short history now had a public role in bringing credibility to the institutions of the United States.

Not long afterwards, American Freemasonry was rocked by the Morgan affair, a misguided conspiracy bordering on slapstick carried out by a rambunctiously enthusiastic group of rural upstate New Yorkers upset by Captain Morgan’s determination to “expose” the secret rituals of the Craft in violation of his Obligations.

Then along came Albert Pike, Civil War General, whose Native American brigade brought him disgrace by ending a battle, scalping Yankee soldiers. Dickie leaves allegations of Pike’s Ku Klux Klan leadership in doubt and grants him absolution for his restructuring of Scottish Rite Ritual and resurrection of the Craft.

Much later, Italian Freemasonry reeled under the apparent use of the Craft as a business model for rampant corruption, bribery, bank fraud, political graft, and terrorism. This derived from the influence of the Venerable Master of Lodge Propaganda 2 (“P2”), Licio Gelli.

Yet it turned out that Freemasonry

itself had little to do with Gelli’s organized criminality, but that Gelli had created “higher” degrees “on the sword,” at sight and without ritual, for his cronies. Thus, contrary to popular belief, Gelli’s gang included no Freemasons, who had submitted to the Craft’s obligations.

Leo Taxil, master of the hoax, earns his place in *The Craft* with his outlandish creation of “Palladian” Masonry that embraces all manner of perversion, blasphemy, Satanism, and heresy. His deceptions climaxed with his “revelations” in 1896, before an audience of a thousand persons, including thirty-six bishops and the representatives of about fifty more,

Unfortunately, perhaps for want of space, Dickie omits Taxil’s “confession.” This, however, appears widely on the conspiracy-loving Internet and as an appendix, including his audience’s reactions of horror, disbelief, laughter, and comments in *The Last Heresy: The Catholic Church and Freemasonry; Three Centuries of Misconceptions of Satanism, Gnosticism, and Relativism* (Lewis Masonic, 285 pages) a comprehensive account of the Papacy’s periodic condemnations of the Craft.

Throughout *The Craft*, Professor Dickie treats his subject with respect, balance, fairness and understanding. He rebuts those who would mock its ritual. He squeezes three centuries of the Fraternity’s run-ins with monarchs, dictators, churches, legislatures, and conspiracy theorists and upholds the Craft’s relevance, mission, and purposes with remarkable efficiency.

With *The Craft*, Professor Dickie joins the ranks of “profane” historians viewing Freemasonry esoterically, that is, from the outside, giving it careful and thoughtful consideration, and finding it not only worthy of such intense examination, but also of belonging.

Reference Title

John Dickie, *The Craft: How the Freemasons Made the Modern Word*.

OWN A PIECE OF *American History*

WASHINGTON MASONIC TROWEL

In 1793, George Washington laid the cornerstone of the permanent United States Capitol Building. The trowel he used has been preserved and treasured by the brethren of Alexandria-Washington Lodge, No. 22, AF&AM. For the first time in many decades, the Lodge has authorized a replica trowel reproduction to share the story of George Washington the Freemason. Every Masonic Lodge requires a trowel and every Freemason knows the value of this important tool of the Craft. The trowel is finished in a nickel plate to mimic the sterling silver of the original. The back transcription is reproduced exactly. Offered in a handsome presentation box, this will be a cherished gift for all who receive it. Order now for delivery in February 2021.



<http://gifts.gwmemorial.org/shopping/> or 703-683-2007, ext. 2017

WASHINGTON PEN KNIFE

A cherished piece of the Alexandria-Washington Lodge No. 22, AF&AM, collection is a simple penknife. Its closed length is 3 inches; its handle mother-of-pearl. The single blade is 1 3/4 inches long. The claim to fame of this otherwise nondescript cutlery antique is that it was in the possession of George Washington for 56 years after he received it as a gift from his mother. It was presented to AW22, where Washington served as the first Worshipful Master, by his nephew, Captain George Steptoe Washington, in 1812. This Frost Cutlery reproduction is made with exacting standards, quality German steel, authentic mother of pearl, and is the perfect gift for the Freemason who has everything. Available now!



Photography courtesy of David Rogowski.



Tools Worth Working

Right Worshipful David A. Burkus

As an Entered Apprentice, “we are taught the Common Gavel is an instrument used by operative Masons to break off the corners of rough stones, the better to fit them for the builder’s use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.”

The gavel is nothing more than a symbolic firm resolution for self-improvement. Freemasonry is willing to do all it can for anyone wishes to apply its generous philosophy to his own moral and spiritual advancement, but it frankly recognizes there are some things each person alone must do for himself. There is no easy and painless pathway to the development of individual character.

The utmost Freemasonry can do is to tell him that with it, he can alter anything that is rude and uncouth in himself into whatever form he desires. The main theme in its use is to “Know thyself” and to “Improve thyself.” No one else can know better what is amiss within and what is worth preserving. Nobody else can understand so well what can be done for self-development. By the use of the common gavel, any man can make from a rough ashlar a fair, square, and true character. Whether he will do this or not, rests with him alone.

As an Entered Apprentice, “we are taught in our ritual the twenty-four-inch gauge is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for more noble and glorious purposes. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and the relief of a distressed worth Brother; eight for our usual vocations; and eight for refreshment and sleep.”

We are taught to use it as a symbol for dividing time, i.e., as the symbol of proportion in living a useful and benevolent life. But what is time? Are the divisions of the twenty-four-hour day as given in the ritual to be taken literally? Do all men work exactly eight hours a day? Do all men need precisely eight hours for refreshment and sleep? Is service to God and a trustworthy if honest toil is a prayer to God, if helping others is doing God’s work, and if proper attention to one’s physical needs is caring for His holy temple, does not all activity become a service to God?

Time, it has been said, is a habit of the human mind. Given the gift of memory, man learned to arrange experiences in his mind according to a definite pattern, which he calls time. Since he can also arrange future experiences in a similar pattern, he enjoys the ability to plan and to control his present and future activities for satisfying and constructive purposes. This is the real use to which a speculative Workman puts his symbolic twenty-four-inch gauge to shape and control his present and future behavior, so he may promote the fundamental Masonic objectives of brotherly love, relief, and truth.

As a Fellowcraft, “we are taught the Plumb is an instrument used by operative Masons to try perpendiculars; but we, as Free and Accepted Masons, are taught to make use of it for a more noble and glorious purpose. The Plumb admonishes us to walk uprightly in our several stations in life, before God and man.”

It has been said that, in the art of building, accuracy is integrity. If a wall be not perpendicular, as tested by the plumb line, it is a menace to the stability of the structure. Likewise, if a Mason is ignorant of this symbol as an active principle in his life, he is a danger to the standing of the Fraternity in the community where he lives.

What is true of a man is equally true of a nation. The strength of a nation is its integrity, and no nation is stronger than the moral quality of the men who are its citizens. Always it comes back at last to the individual, who is a living stone in the wall of society and the state, making it stronger or weak. By every act of injustice, by every lack of integrity, we weaken society and imperil the security in sanctity of the common life. By every noble act, we make all sacred things more sacred and secure for ourselves and for those who come after us a better society and nation.

References

Gauge-Taken from the Grand Lodge, A.F. & A.M., of Virginia’s ritual and the Short Talk Bulletin, Volume 39, Number 8, August 1961.

Plumb-Newton, J. F. (1934, June). The Level and Plumb. The Short Talk Bulletins, Volume 2, Number 6.

Worshipful Brian Roland Croteau

In the early morning hours of October 17, 1781, at a small village named Yorktown, a drummer boy appeared on the parapets in front of the British lines and began to beat the parley. He was joined by a junior officer with a white handkerchief tied to the tip of his sword. As the drummer was seen by the American and French artillerists and commanders, the artillery waned to an eerie calm. The British wished to surrender.

This article examines the Masonic affiliation of the senior leadership of the British, Hessian, American, and French military present at Yorktown.

The Masonic information regarding the British and Hessians is rich in generalities but sparse in detail. On the British side, I found two “maybe’s,” Lieutenant General Charles Cornwallis and Brigadier General Charles O’Hara.

Charles Cornwallis allegedly led the Masonic services for an American officer, Major General Baron de Kalb, mortally wounded at the August 1780 Battle of Camden. No other record or information of Cornwallis’s Masonic membership was found. General Cornwallis had a cousin of the same name, who was known to be a Mason and after whom at least two Masonic bodies in British Columbia are named. It is easy to speculate that therein lies the confusion.

Charles O’Hara was the illegitimate son of an Irish officer, James O’Hara, in the service of England. The father, James, was known to be a Mason, and Charles accompanied his father in military assignments after he, Charles, was in military service. More than one author speculated that Charles was a Mason as well, but there is no definitive proof. O’Hara does have the dubious distinction of having surrendered to both Washington (if indirectly) at York-

town and later to Napoleon, the latter commanding the unit that captured O’Hara, as he led an ill-considered attack from defensive positions at Gibraltar against superior French forces.

None of the remaining British and Hessian officers listed as commanders at Yorktown are known to have been Masons. Many of the British regiments had Military Lodges, and several allegedly held Masonic meetings while prisoners after Yorktown, but no details were found. Likewise, the Hessians had Military Lodges and they, too, held regular Masonic meetings while prisoners.

As to the Americans, the story of General George Washington is particularly well-known. Washington received all three degrees from the Fredericksburg Lodge, now Fredericksburg Lodge No. 4, in 1752 and 1753. He was considered for Grand Master in 1778, when the Grand Lodge of Virginia was formed, but his duties as Commander-in-Chief of the army precluded it. He was proposed in 1780, by the Grand Lodge of Pennsylvania to be Grand Master General for the thirteen United American Colonies, which position Washington likewise turned down, again citing his military duties.

Washington later served as Master of Alexandria Lodge No. 39, originally chartered under the Grand Lodge of Pennsylvania, now Alexandria-Washington Lodge No. 22. In September 1793, in a Masonic ceremony, he laid the cornerstone for the National Capitol in Washington.

Brigadier General Henry Knox of Massachusetts was Washington’s Chief of Artillery. A self-educated bookseller from Boston, Knox was a member of St. John’s Lodge of Boston from 1780, with Lodge records verifying his attendance at St. John’s during the same time as that year’s Grand Lodge

annual meeting. Other vague accounts allude to a visit to Williamsburg Lodge No. 6 by Washington, Knox, Alexander Hamilton, and Lafayette and the Comte d’Estaing.

Major General Marie-Joseph Paul Yves Roch Gilbert du Motier, Marquis de Lafayette, is likely the most well known non-American Freemason from the Revolutionary War. While dates are unknown of his joining the Fraternity, he was recorded as having attended a Lodge in Paris in 1775, even before his recommendation and appointment by Benjamin Franklin to America.

Lafayette commanded the Light Division at Yorktown, and only one of Lafayette’s subordinates was known to be a Freemason, Brigadier General Peter Muhlenberg, commanding the 1st Brigade. Muhlenberg was from Virginia, but received his degrees in Freemasonry in April 1779, in a Philadelphia Lodge.

Major General Benjamin Lincoln of Massachusetts surrendered his forces at Charleston, South Carolina, in May 1780, to British forces under Cornwallis. He was paroled and then exchanged. Lincoln received his Masonic degrees in 1780-1781 in St. Andrew’s Lodge in Boston. Note Lincoln was not afforded the “honors of war” at Charleston. He was instead required to march out with flags furled, arms reversed, playing an American march tune, which insult would be laid on the British at Yorktown.

Lincoln commanded the 2nd Division under Washington, and his two brigade commanders were both Freemasons.

Brigadier General James Clinton was a member of a Lodge in New York, as was later his son, DeWitt, who as governor of New York, was a major force behind the building of the Erie Canal.

Continued on page 15.

s at Yorktown

Continued from page 14.

DeWitt was an open and vocal critic of the American Anti-Masonic movement of the 1830s and 1840s. Colonel Elias Dayton of New Jersey, was a member of a Military Lodge in New York under a warrant from the Grand Lodge of Pennsylvania and later of a Lodge in New Jersey. Dayton was a founding member of the Society of the Cincinnati.

General George Weedon was commander of the Virginia Militia at Yorktown, recalled from retirement for the battle. Raised a Master Mason in Port Royal Kilwinning Lodge No. 2 in 1757, in 1767, he affiliated with Fredericksburg Lodge No. 4, George Washington's Lodge.

Baron Friedrich Wilhelm Ludolf Gerhard Augustin von Steuben of Prussia was made a Mason in Germany and affiliated with two Lodges in New York. Having previously served as a Captain in the Prussian army, von Steuben presented himself to Benjamin Franklin in Paris, for service with the American forces. Von Steuben volunteered his services at Valley Forge until Washington could assess them for himself. Washington accepted him as a volunteer Inspector General at Valley Forge, without rank, in March 1778 and by May 1778, von Steuben was a Major General and the army's Inspector General and Drillmaster.

At Yorktown, von Steuben commanded Washington's Third Division. Brigadier General Anthony Wayne of Pennsylvania, commanded the 1st Brigade. Wayne is probably best known for commanding the United States Army from 1792 until his death in 1796, and especially his 1794 victory over Native American forces at the Battle of Fallen Timbers. The resulting Treaty of Greenville ceded lands in Ohio and eastern Indiana to the United States and cleared the way for safe settlement of the region and ensured Ohio's 1803 statehood.

A Masonic memorial was raised to Wayne's memory at Stony Point, New York in 1857, though that is not where he is buried, the monument alluding to his "undoubted membership" while acknowledging "no record of his Masonic career."

Mordecai Gist of Maryland commanded the 2nd Brigade of the Third Division. Gist was also Worshipful Master of Army Lodge No. 17, chartered by the Grand Lodge of Pennsylvania specifically for Masons in the Maryland Line of the Continental Army. Gist retired to the South after the Revolution and was Grand Master of Masons in South Carolina in 1791, during President Washington's tour of the southern states.

Among our French allies, the most prominent among them is Jean-Baptiste Donatien de Vimeur, the Comte de Rochambeau. Commander of the French forces sent to America, there is no specific records of Rochambeau's Masonic membership, but is mentioned in Parisian Lodge records as a visitor.

The French naval commanders, the Comte d'Estaing and the Comte de Grasse, are likewise without clear records. Little is known of d'Estaing beyond that he was a member, but de Grasse was instrumental in the growth and spread of what would become the Scottish Rite, and supported the proposal to authorize the establishment of the Supreme Council in Charleston, South Carolina in 1801.

The last officer from the French forces involves the regiment raised for French service from an independent duchy in the Holy Roman Empire, from the Alsace region. The actual commander, Christian IV, le duc de Deux-Ponts, was not the Freemason. His brother and deputy commander, Guillame, le comte de Deux-Ponts, was. But referring to the unit by its French name, while correct for the time period, masks the later and more accurate identity of this unit.

The Alsace region had long been fought over by the French and their German neighbors. The city and region of Deux-Ponts had strong French connections and heritage, and it was listed in the French order of battle by its French lineage, le Regiment de Deux-Ponts. Officially, however, it was part of the Holy Roman Empire and therefore perceived as Germanic.

Thus the confusion in the preparation for the 1981 official bicentennial celebration of the Victory at Yorktown as invitations were sent through the French government to the military lineage descendants of the French units that fought at our side. The French, more aware of their own history than we were, sent one such invitation onwards to the German government. Thus, a German Army Reserve unit arrived in Yorktown in 1981 and laid a wreath at Redoubt No. 9 on October 19, 1981, the location of the attack by Wilhelm, Freiherr von Zweibrücken, deputy commander of le Regiment Deux-Ponts.

Sources:

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Masonry - Concern, Community, C

Worshipful Raymon W. Bacchus, Chairman, Grand Lodge Committee on Public Relations

The impetus for this story of concern, community involvement, and charity began with an attentive ear. Brother Jason Banks, aka Big Red and proprietor of Red's BBQ and Pizzeria (the passion he pursues after work at his full time job is complete), was having a discussion with his son and discovered something troubling.

Brother Jason's son had a friend from his elementary school, who was a recipient of the LCPS Food Service Program, this is a program that offered free breakfast and lunch to students of families, who typically relied on the public-school system for that support to sustain them during COVID-19. Due to his parent's work obligations, they did not have sufficient time to travel from work to the school to pick up the meals, go home to drop the meals off, and then make it back to work again. Brother Jason recognized this was a problem that had to reach much further into the community than the one family he knew about. Upon further investigation, he confirmed his fear.

Big Red decided he would do what he could to help. He rallied a team of volunteers, contacted his suppliers, purchased as much meat, paper products, and other supplies and made Red Force One (his mobile kitchen) ready. Through his community resources, he put out the word that his team was going to provide a COVID-19 health conscious and socially-responsible meal distribution plan, which strictly conformed to CDC, Virginia Department of Health, and local guidelines. Called, "Red's BBQ Speakeasy" out of Red Force One from the elementary school parking lot at times that provided more of an opportunity for those families, who desperately needed the help to receive it. Not knowing what to expect, he estimated that hundreds of people would come out to receive the meals he would provide free of charge.



Brother Jason Banks, Chef Red.

The first weekend the team wound up serving three hundred meals in four hours. They also received just over eight hundred dollars in donations from supportive members of the community to defray the costs of repeating the Red's BBQ Speakeasy the following week.

Red's BBQ and Pizzeria is associated with ChefScape, a food and beverage business incubator housing up-and-coming, local food and beverage businesses, as well as providing expansion space to existing concepts. There is a location locally in Leesburg, Virginia. Due to COVID-19 concerns, its food hall was temporarily closed, but its shared commercial kitchen was still open with businesses, offering to go and delivery options to the public. Big Red decided his team would continue what they were doing at the elementary school. They would provide that same generosity to local residents, who also found themselves in need, as many were adversely affected by the economic downturn.

On the second weekend, the team provided three hundred and thirty meals at no charge. Inspired by what they were witnessing, community members

stepped up and donated almost four thousand dollars to defray the costs of continuing the service and provided positive feedback.

The third weekend the ChefScape facility became unavailable as other resident businesses became concerned they were losing revenue due to the donated meals of Big Red. The town leadership became concerned the level of risk to the public was going to increase and grow out of control, so they ordered the event be postponed. Undeterred, the team decided to put in place a system of "Food Runners" to deliver meals and continue this much needed service to the community.

The team also decided to provide meals to the community's first responders, who selflessly put themselves in harm's way every day. An additional one hundred and thirty meals were provided to our first responders thanks to the generosity of Embrace Home Loans, Veterans Realty Group, and a spice rub manufacturer from Texas, "Uncle Steve's Shake." Meals were delivered to George Washington University Emergency Room, INOVA Fairfax Pediatric Oncology, Sterling Fire Department, Loudoun County Sheriff's Office, Ashburn Station, and the Loudoun County Youth Homeless Shelter.

The team learned about the dire conditions of eight families, who were not able to leave their homes due to economic and/or physical barriers. So they "adopted" those families and the Food Runners drove to their homes to deliver meals to last these families a few days at a time.

Brother Jason continued to lead this charitable effort for twelve weeks, until the Virginia Department of Health implemented Phase One of its reopening plan. Big Red and his team of volunteers raised more than twenty-five thou-

Continued on page 17.

Charity During Challenging Times.

Continued from page 16.

sand dollars to help offset the cost for over five thousand two hundred and fifty donated meals. This labor of love inspired many of his fellow Brothers who donated their time and treasure.

Here is one testimony out of many and part of the reason the team at Red's BBQ and Pizzeria were inspired to work eighteen-hour days on Saturdays and to bring those in need some delicious food, the fuel to nourish them during a difficult time (not to mention, bringing treats to remember).

To you Big Red, "I cannot tell you how much I appreciate you and what you are doing to help my family and so many others. I completely forgot that today was Saturday, so when a nice gentleman knocked on my door with a box of food, I was brought to tears. Thank you for bringing a smile to my kid's faces for having some yummy snacks and for putting my mind at ease to provide them with a nice meal. I may have already snuck into the delicious potato salad before dinner. Thank you again.

Brother Jason continues with more charitable events and finding ways to support those in need. When the parents of Jelena, a thirteen-year old brain cancer warrior, reached out to him to cater a family event, his desire



Bro. Jason Banks being presented the Award of Excellence by Wor. Bret Thomas.

and commitment to help others allowed his attentive ear to hear the challenges she was facing. Brother Jason immediately sprang into action and asked the family to allow him to do what he could to make it a very special event. He not only donated Red Force One for the day but also organized an event like no other. His team dyed their hair Jelena's favorite color, aquamarine, and at the family's gathering, they all shaved their heads in support of her battle. Jelena loves to cook, so he let her help on Red Force One, and she thoroughly enjoyed it. He donated the services of a professional videographer to preserve the event for the family and capture Jelena doing what she loves with

the overwhelming support of friends, family, and community. To top it off, Brother Jason reached out to his army of volunteers and supporters to request donations be made to help offset the family's medical costs and raised one thousand five hundred dollars in three hours.

Worshipful Bret Thomas, of Ashburn-Sterling Lodge No. 288, presented Brother Jason with the Award of Excellence signed by Most Worshipful Douglas V. Jones.

I had the pleasure of connecting with Brother Jason in documenting this story, and he said, "What you and the other Brothers know, is the fact that the building that I've constructed has the foundation built on the pillars that Masonry has taught me. Because of this personal evolution, I am able to make a profound impact on our community and bring everyone together across all walks of life. Masonry has made me the best person I've ever been, and for the past twelve years as I traveled the world and been far from home, I always am guided by the eternal light."

While this story began with an attentive ear, it continues with the desire and commitment to help make communities better, and it is made possible through a charitable heart... all such elements honed by the tenets of our Brotherhood.

Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold and silver will be disappointed. The wages of a Mason are in the dealings with one another; sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness, and these are the wages of a Mason.

Most Worshipful Benjamin Franklin

Preserving the Craft

Right Worshipful Terry F. Hilton

Recently we learned of the generosity of Captain A. G. Babcock that helped establish the Masonic Home of Virginia. Now, one hundred and thirty years later, we see another example of the fine generosity at work in Masonry to showcase the monument of Captain Babcock located in Hollywood Cemetery in Richmond. Captain Babcock died in 1894.

As you can imagine, the monument had deteriorated over the years until a couple of fine Masons took it upon themselves to work with a company that would clean and treat this monument with nano-technology to last well into the next century.

Brother Scott LaRochelle, District Masonic Home Ambassador, and his

father, Right Worshipful Larry LaRochelle, a resident of the Masonic Home, contacted Preventive Conservation of Glen Allen, Virginia, to perform the necessary work to make the monument look new. Mr. Andrew Voros is the CEO of the company and was himself a DeMolay, who loves Masonry and wanted to do something that would make a lasting impression on all Virginia Masons.

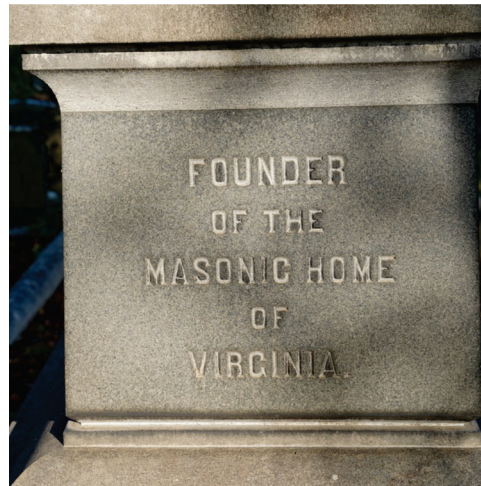
The cleaning was accomplished with a safe Green Seal® approved cleaner, posing no hazards to those applying it or the environment. An equally safe disinfectant was used to destroy mold, spores, and roots in the surface pore spaces. Finally, an invisible titanium dioxide nano-coating was applied that

works with light, air, and humidity to make the monument self-cleaning and free of future biological growth. Mr. Voros performed this work without charge to the Masonic Home. Brother Roland Bryant and his son, Wally, from Babcock Lodge No. 322, also helped with this project. We are grateful for this gift-in-kind cleaning and treating process.

Once again, we see the true generosity of men and Brothers, who want to help Masonry thrive and grow. By keeping the monument of Captain Babcock looking new and fresh, we may be reminded of our own ideals of showing gratitude for not only past gifts, but those new gifts that are given daily to support the Masonic Home.



Before



After

The real secrets of Masonry are never told, not even from mouth to ear. For the real secret of Masonry is spoken to your heart and from it to the heart of your Brother. Never the language made for tongue may speak it, it is uttered only in the eye in those manifestations of that love which a man has for his friend, which passeth all other loves.

Brother William Howard Taft

Area Masonic Ritual Schools - 2021

Name	Location	Date(s)	District(s)
Kidd/Lupton	Salem	Feb. 18-20	22A, 22B, 24
Ben Clements/James McFarland	Martinsville	Mar. 1-3	38, 39
George Robert Marshall	Burkville	Mar. 13	27
Ira Curtis Hudson	Onley	Mar. 11	12
Charles A. Sinclair, Jr.	Fairfax	Mar. 6, Apr. 3	4
Kenneth O. Shelton	Herndon	Mar. 27	2
Richard E. Loving	Culpeper	Mar. 27	7, 10
Wickham/Smith	Clifton Forge	Mar. 27	20
Debusk/Sheally/41st District**	Pembroke	Mar. 22-24	40, 41
Campbell Area School	Rustburg	Mar. 22-25	21,24,25,37,38
Charles Eldon Fulgham	Windsor	Mar. 23-25	31, 33
James Bolling Myers	Midlothian	Mar. 24-25	16, 29
Willard D. Monk/45th District	Tazewell	Apr. 6-8	45
Fred D. Bowman	Front Royal	Apr. 3	3, 5, 6
Kennedy/Simpson**	Waynesboro	Apr. 16-17	19
William Hiram Wood	Alexandria	Apr. 10, May 15	1A, 1B
C. Frank Hicks/36th District	Chesapeake	Apr. 10	36, 56
James Henry Parkerson, Jr.	Kempsville	Apr. 12	36, 56
C. A. Whitted	Scottsville	Apr. 19-20	17
Showalter/40th District	Blacksburg	Apr. 21-23	40, 41, 42
Johnson/Rowell/Dungan	Kinsale	May 9	8, 9, 11
Stewart Arthur Deem	Norfolk	May 15	35
Dr. Walter A. Porter	Galax	May 18-20	43
Harry C. Wallace	Wise	May 25-27	48, 49, 50
James Revere Bowyer, Sr.	Bedford	June 22-25	22A,22B,24,25
Elmo J. "Bo" Norfleet	Portsmouth	June 22-24	33
Robert Lewis Gibbs	Richmond	Follows Master and Wardens	15A, 15B
Lewis Q. Moore	Abingdon	Aug. 27-29	44, 47
E. Tyree Mountcastle	Williamsburg	Sept. 6-8	57
C. S. Revell/B. D. Hudson	Poquoson	Sept. 20-22	14
L. N. Cridlin	Jonesville	Sept. 14-15-17	49, 50
Edward Page Henry	Petersburg	Sept. 27-29	16, 29
Starks/Baumgardner	Bland	Oct. 11-13	41, 42
James Noah Hillman	Gate City	Oct. 14, 15, 17	48, 49, 50
Lon Norman Dooley	Lebanon	Oct. 5-7	44, 47
Charles T. "Bucky" Gilbert	Marion	Oct. 26-28	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 26-28	31, 33
O. B. Omohundro	Gordonsville	Oct. 23	7, 10

*Reid James Simmons Academy Roanoke Aug. 13,14 Statewide

* = To Be Determined
 ** = Name Change
 *** = New School

^^ = Tentative Dates and Location
 ^^ = Not Available

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.

TENTATIVE SCHEDULE to be updated at Grand Lodge Session

Masonry - Concern, Community, C

Right Worshipful William A. Parks, Jr.

“[T]he separation between Prince Hall and non-Prince Hall Lodges is disappearing as the two organizations are extending formal recognition to each other and the Brethren from each organization are visiting each other in their respective Lodges. This process has proceeded at a steady pace for nearly ten years.” grandlodgeofvirginia.org/mythsofmasonry.

Cecile Revauger is Professor Emerita of English Studies at Bordeaux University and has edited and contributed to several studies of Freemasonry. As an active co-Mason and practitioner of French “Orient” Masonry, she brings a point of view to American Prince Hall Masonry seldom visited in works about the Craft in English.

As translated from the French, her *Black Freemasonry* adds valuable insight to those “quite few” works “that deal specifically with the American black grand lodges.”

Here the reader finds in detail the foundation and formation of black Freemasonry by Prince Hall himself and the frustrating process of securing a Charter. In their search for the right to confer the Degrees, he and his Brethren applied to the Grand Lodge of Massachusetts. “The Provincial Grand Master at that time and a Revolutionary War hero, Joseph Warren, was said to have promised them a warrant, but he never fulfilled his plan as he was killed in the Battle of Bunker Hill.”

Professor Revauger draws from eleven “of the original letters signed by Prince Hall [and] recently discovered.” These letters detail Hall’s struggle and the absurdities of the excuses used to deny his African Lodge as “regular.” As she points out, those denials often engaged in tortured arguments that dance at the precipice of outright racism.

As it progressed, Prince Hall Mason-

ry engaged in foundation myths comparable to those indulged by Anderson in his Constitutions and Chevalier Ramsey on the Knights Templar. John Jones claimed that “Pythagoras was raised to the grade of master in Africa” and later opined: “It ought to be gratifying to the Negroes who know their history to reflect upon the fact that [King Solomon’s Temple], the greatest architectural triumph of mankind, was the work of black men; and that they were Masons, skilled artisans and mechanics of the highest order.”

But Anderson was “putting polish on facts and legends. The English Masonic tradition is above all an oral tradition to which black Freemasons could add their heritage. This is why this Craft was so spectacularly successful.”

In a chapter captioned “Education,” Revauger includes Booker T. Washington (1856-1915) and William Edward Burghardt “W. E. B.” Du Bois (1868-1963), both prominent advocates of education for black people. Washington founded the Tuskegee Institute and Du Bois the NAACP.

Earlier, Prince Hall had remarked, “Although you are deprived of the means of education, yet you are not deprived of the means of meditation.” He states:

“[E]ven while their tools were different, Washington and Du Bois often carved from the same stone. Du Bois condemned the crimes of slavery without inciting the blacks to seek revenge. While he believed in the duty of memory, he recommended to the black men and women of the time to avoid becoming mired in their complaints about the past and instead to turn their eyes to the future. Like Washington, he thought that education should play a major role in the fight against racial prejudices.”

With a surfeit of optimism, Du Bois predicted: “When truth shall come into her own, through the media of educa-

tion, the color line will be swept into oblivion of a dark and disgraceful past.”

The chapter titled, “The Fight for Civil Rights,” concludes: “It is significant that the Prince Hall Freemasons gave their full support to the NAACP, an organization that certainly received its full share of criticism from separatist blacks but which never petered out, in contrast to others, as it still exists today.”

In *Women and Black Freemasonry*, Revauger indulges her passion for the full participation of women in all aspects of Freemasonry. She includes a history of the Prince Hall Eastern Star, pointing out that “the black organization appeared after the white organization bearing the same name and owes its existence to Freemason Rob Morris.”

Virginia Brethren may be surprised to learn that the Prince Hall Eastern Star charter was “granted by C. R. Case, representative of Robert Macoy, famous publisher of Masonic books.” Ironically, chartering the black Eastern Star was done “with the consent of the white Masons, who, oddly enough, did not protest against the creation of black chapters, while at the very same time, the vast majority of them rejected the very idea of black Freemasonry.”

Further, she finds it “tempting to conclude that the question of women appeared to be completely harmless. This shows that American Masons, whatever their skin color, never granted much importance to these organizations reserved for their wives and close relations.”

Eventually, ambitions to be Grand Masters arose among the women of the Prince Hall Eastern Star. “[I]t would seem that these women were as incapable of resisting as their husbands those honors that are casually called ‘cordite’ in the French Masonic milieu.”

Continued on page 21.

Charity During Challenging Times.

Continued from page 20.

At this point Professor Revauger's proclivities take control, and her history becomes advocacy. In her words:

"Numerous Freemasons, both black and white, have since contested this rather modest notion about the role of women in Freemasonry. It seemed to grant far too many prerogatives to women. For a long time, it was the most retrograde notion that appears to have prevailed: the Eastern Star Lodges were *not considered as associations practicing a Masonic ritual, not even the Rite of Adoption of eighteenth-century French Lodges taken up by R. Morris.*" Emphasis added.

So just what are the greater sins of "Regular" American Freemasonry? She admits elsewhere that racial discrimination has dissipated in recent years without, however, noting the steps taken by the Grand Lodge of Virginia. Yet, it appears on a map showing the "forty-two of the fifty-one white Grand Lodges" that have "recognized black Freemasonry."

Nevertheless, she expresses profound amazement that Prince Hall Masonry, itself the historical target of exclusion from mainstream Masonry, should itself participate in gender discrimination.

The answer comes much later in

Black Freemasonry. Prince Hall Freemasonry has always tracked the ritual and Landmarks of "Regular" Freemasonry. Those include inclusion of un mutilated males only, as well as the expression of belief in a Supreme Being. The church has been the refuge, the oasis, the fortress, the safe place for blacks in America since England became the nation's primary colonizer. By and large, surrendering that allegiance is anathema to Prince Hall Masons. In short, the Great Architect of the Universe trumps the admission of women.

Later on, Professor Revauger nails down her frustration:

"Even if it has always forbidden itself from 'playing politics,' Freemasonry has never swum against the current of history. Superimposing these two maps, the profane and the Masonic, gives us additional proof of this. It has always faithfully reflected the great social divisions. It has allowed some ideas to hatch. It has often served as a school of democracy for its members. It has inspired them to assume their full place in society, but it has never gathered together anything more than men, with all their flaws and prejudices."

In an Afterword entitled, "A Question of Democracy," Rene Le Moel summarizes the "feat accomplished by Cecile Revauger" more explicitly:

"If this visitor to the United States is a Freemason of the Grand Orient of France and identifies himself as such, he will find all the

doors of American Masonic temples closed, especially if he is a she, whether or not the Lodge at which he or she wishes to attend a meeting is black or white. The reason: his or her obedience does not meet the required criteria. Just think: an obedience that does not oblige the individual to believe in God and grants initiation to women under the same conditions demanded of men."

And that is why the Grand Orient of France does not appear in the *List of Lodges*, the collection of all the Grand Lodges in the world that are recognized as "regular."

So, while the chapter on the "Giants of Jazz" fascinates and inspires admiration for the vast contributions of Prince Hall Masons such as Duke Ellington, that subject is subordinate to Black Freemasonry's goal of lobbying for Orient Freemasonry.

Despite the lobbying on behalf of Orient practices, *Black Freemasonry* inculcates valuable Masonic education to American Freemasonry as a whole and will strengthen its members' adherence and commitment to the Craft.

Mutual visitation and recognition continue to enhance the Masonic experience of all Freemasons. The snappy exercise of ritual and the opening hymns found in Prince Hall Lodges inspire visitors to sharpen their ritual and, who knows? Visitors may find new sources of brotherly love and affection.

The genius of Freemasonry is not our Masonic buildings and temples or the trappings of our organizations. It is not our great charities or community activities. It is not our beautiful rituals or their teachings! It is the 'practice of Freemasonry' by the Freemasons. Yet we cannot practice that which we do not know or understand. Thus Masonic education is the foundation for our Fraternity.

Brother Carl H. Claudy in *The Master's Book* says, '.. one thing and only one thing a Masonic Lodge can give its members which they can get nowhere else in the world.

That one thing is Masonry.'

Carl H. Claudy

50-60-70-Year Masonic Veterans

Between August 18, 2020 and

Fifty-Year Veterans

Wor. Kenneth Lee George, Sr. Atlantic Lodge No. 2
 Bro. Albert Theodore Spain Atlantic Lodge No. 2
 Bro. John Thomas Elam Williamsburg Lodge No. 6
 Bro. Curtis Lee Hale Hoge Lodge No. 8
 Bro. Willie Lennie Garrett, III Temple Lodge No. 9
 Bro. Ronald Roy Belton Metropolitan Lodge No. 11
 Bro. Thomas Fugate Smith Metropolitan Lodge No. 11
 Bro. William Carter McAllister Manchester Lodge No. 14
 Bro. Robert Lee Boullis, Sr. Acacia Lodge No. 16
 Bro. Stephen Thomas Culbert, Jr. Winchester Hiram Lodge No. 21
 Bro. George William Glaize, Jr. Winchester Hiram Lodge No. 21
 Bro. William Ernest Wright Taylor Lodge No. 23
 Bro. Lloyd Clarence Riggs, Jr. Princess Anne Lodge No. 25
 Bro. Charles Wesley Johnson, Sr. Suffolk Lodge No. 30
 Wor. Larry Emerson Thornton Joppa Lodge No. 40
 Bro. James Dayton Snow Abingdon Lodge No. 48
 Rt. Wor. Bruce Aldon Stone, Sr. Abingdon Lodge No. 48
 Bro. Norman Gene Miller Abingdon Lodge No. 48
 Bro. Gregory Lee Boggs Elmer Timberman Lodge No. 54
 Bro. Allen Melot Kanak Elmer Timberman Lodge No. 54
 Wor. James Clinton Jones Elmer Timberman Lodge No. 54
 Bro. Donald Andrew Hodges Old Town Lodge No. 68
 Wor. James Dozier Pitts Urbanna Lodge No. 83
 Wor. James Monroe Kenner, III Lancaster Union Lodge No. 88
 Bro. Michael Boyd Callis Lancaster Union Lodge No. 88
 Bro. Leslie Stafford Smith, Jr. Ruth Lodge No. 89
 Bro. Donald Ray Blake Chester Lodge No. 94
 Bro. William Earl Mizell Portsmouth Lodge No. 100
 Bro. Allen Donald Jones Portsmouth Lodge No. 100
 Bro. Ben S. Jones Mt. Jackson Lodge No. 103
 Bro. Benjamin Michael McMahan Norview Lodge No. 113
 Bro. Charles Samuel Olejasz Norview Lodge No. 113
 Bro. Thomas Wayne Throckmorton, Sr. Melrose Lodge No. 139
 Bro. Gary Wayne Wright Mountain Lodge No. 140
 Bro. John Maynard Adams St. Johns Lodge No. 144
 Wor. Addison Kesler McPhail Mann Page Lodge No. 157
 Bro. James Eugene Collison Ashland Lodge No. 168
 Bro. Wilbur Carl Craft Fidelity Lodge No. 173
 Rt. Wor. Donald Leo McAndrews Manasseh Lodge No. 182
 Wor. William Frederick Sessler Manasseh Lodge No. 182
 Wor. Clifford Charles Blasius, Jr. Manasseh Lodge No. 182
 Bro. David Ray Rickman Lakeland Lodge No. 190
 Bro. Jimmie Lee Fariss Lakeland Lodge No. 190
 Bro. Kenneth Wise Webb Hillsville Lodge No. 193
 Bro. George Holbrook Lewis, III Kempsville Lodge No. 196
 Bro. Thomas Lee Fairfield Yorktown Lodge No. 205
 Wor. John Arnold Williams Midlothian Lodge No. 211
 Bro. Leonard Coy White, Jr. Bayside Lodge No. 218
 Bro. Gary Frank Boehm Lynnhaven Lodge No. 220
 Bro. William Louis Buchan Lynnhaven Lodge No. 220
 Wor. Worth Vance Hash Mt. Airy Lodge No. 226
 Wor. Johnny Stephen Marshall William King Lodge No. 227
 Bro. Larry R. McCready Bremond Lodge No. 241
 Bro. David Crockett Dingus Accomack Lodge No. 243
 Bro. Forest Bennett Mayhew Anderson Lodge No. 258
 Bro. Thomas Dale Mayhew Anderson Lodge No. 258
 Rt. Wor. Stanley Allan Tallant Newport Lodge No. 261
 Bro. Harvey Douglas Elliott, Jr. Edward N. Eubank Lodge No. 262
 Bro. Lawrence Dewitt Williams, Jr. Edward N. Eubank Lodge No. 262
 Wor. Ronald Jack Williams Mountain Home Lodge No. 263
 Bro. James Ray Oxford Mountain Home Lodge No. 263
 Bro. Gerald Edgar Brunkhart Herndon Lodge No. 264

Bro. Philip Edgar Thiem Corinthian Lodge No. 266
 Bro. Joel William S Denmark Churchland Lodge No. 276
 Bro. John William Hunt Frank P. Moncure Lodge No. 279
 Rt. Wor. Richard Earl Callis South Hill Lodge No. 297
 Wor. Marshall Brownley Forrest, Jr. Monroe Lodge No. 301
 Wor. Johnnie Watkins Brame Victoria Lodge No. 304
 Bro. Avrom Dave Lewis Occoquan Lodge No. 310
 Rt. Wor. Paul Ellis Cook Richlands Lodge No. 318
 Bro. Gary Burnette Brown Dryden Lodge No. 326
 Bro. Barry Clay Hall Sharon Lodge No. 327
 Bro. David Monroe Hale Floyd Lodge No. 329
 Bro. Glenn Edward Miller Warwick Lodge No. 336
 Bro. Stanley Athel Pritchard Warwick Lodge No. 336
 Bro. Bruce Richard Moretz St. Paul Lodge No. 343
 Bro. Robert Frank Keller Washington and Henry Lodge No. 344
 Bro. Kenneth Dale Bawden, Sr. Henry Knox Field-John Blair Lodge No. 349
 Wor. Earl E. Covey John A. Lejeune Lodge No. 350
 Bro. Isaac G. Dixon, II John A. Lejeune Lodge No. 350

Sixty-Year Veterans

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 Bro. Joseph Ralph Hitchcock Blandford Lodge No. 3
 Bro. Frederick Lee Brown Manchester Lodge No. 14
 Bro. William Joseph Grupe Alexandria-Washington Lodge No. 22
 Bro. Walter George Willis Princess Anne Lodge No. 25
 Bro. Edgar Allen Culverhouse Princess Anne Lodge No. 25
 Bro. James L. Lovelace Catlett Lodge No. 35
 Bro. Robert Lewis Dalton Marshall Lodge No. 39
 Bro. Richard Dean Burnett Poquoson Lodge No. 49
 Wor. George Roland Childress, Jr. Donovan Lodge No. 75
 Bro. Edward Earl Agee Liberty Lodge No. 95
 Bro. William Vance Randolph Portsmouth Lodge No. 100
 Bro. James Keith Housden Lafayette Lodge No. 137
 Bro. Winfred A. Williamson Berkley Lodge No. 167
 Bro. Rubin Kravitz Kempsville Lodge No. 196
 Bro. Milton Cary Woodlief Midlothian Lodge No. 211
 Bro. Harold N. Quillen Accomack Lodge No. 243
 Wor. John Corry Fernandez Edward N. Eubank Lodge No. 262
 Bro. Paul Gates Edward N. Eubank Lodge No. 262
 Bro. Arlen Gladstone Hudson Edward N. Eubank Lodge No. 262
 Bro. Elbert Riley Spillman Edward N. Eubank Lodge No. 262
 Bro. Curtis Rosvil Taylor Edward N. Eubank Lodge No. 262
 Wor. James Earl Gosney Kent Lodge No. 305
 Wor. David Burket, Jr. Dale City Lodge No. 319
 Rt. Wor. Edward Lee Johnson, Jr. Babcock Lodge No. 322
 Bro. William Curtis Henley, Jr. Warwick Lodge No. 336
 Bro. Maurice Hunter Floyd Henry Knox Field-John Blair Lodge No. 349

Seventy-Year Veterans

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 Bro. Hiram Atwell Street Sandy Valley Lodge No. 17
 Bro. Richard Wylie Phillips, Jr. Marshall Lodge No. 39
 Bro. Elmer Rudolph Morris, Jr. Hudson-Morris Lodge No. 80
 Wor. Sumler Joshua Newbern Portsmouth Lodge No. 100
 Wor. Mark M. Johnson Lafayette Lodge No. 137
 Wor. James D. Ramsey, Jr. St. Johns Lodge No. 144
 Bro. Eldred Carter Croft Manasseh Lodge No. 182
 Bro. Landon Russell Wyatt, Jr. Morotock Lodge No. 210
 Bro. Edward Harden Taylor Anderson Lodge No. 258
 Bro. Richard Byrd Torrence Edward N. Eubank Lodge No. 262
 Bro. Robert Clinton Forbes Victoria Lodge No. 304
 Bro. Lonnie Parnell Belangia South Norfolk Lodge No. 339

Why The Slogan: “To Be One, ask one”

Right Worshipful Paul W. Pennybacker, Sr.

Many of us have heard a Brother complain about how much he regretted having waited so long to join the Fraternity, and how he wished that his father or other Masonic relative had talked to him about Freemasonry. Indeed, there are stories about a father actively discouraging his son from becoming a Mason and, as a result, it was many years later when the son asked a friend about the Fraternity that he finally received a petition.

Generally, the reason the father had not discussed the Fraternity with his son was that, in the past, there was a real reticence to talk about Freemasonry, everything was perceived to be a secret. And generally, the reason the father had discouraged the son when he did ask, was not because he did not want his son to become a Mason, but because, in his view, his son was somehow required to ask three times before he should be given a petition, and the son had only asked once or twice. How sad.

Today we are urged to talk about the Fraternity, its moral values, and the good work that it does. We are urged to seek out men we know from Church, or work or in social contexts, who we feel would be good Masons, and let them know about the Fraternity and how much we enjoy being Masons.

But one thing has not changed. We do not solicit members and that is the significance of the phrase, “To Be One, Ask One.”

Although we want to inform colleagues and friends about our great Fraternity, we insist that the decision to join should be their own and not the result of arm twisting. We want the petitioner to be truly able to answer that his petition was submitted “of his own free will and accord.”

There has been significant discussion as to what is meant by the phrase of his “own free will and accord.” Let

me share with you some of the explanations suggested by a couple of Masonic writers.

Brother Robert G. Davis in his essay titled, “Of My Own Free Will and Accord,” suggests that when we say a person enters of his own free will and accord it “means that he is a man free from all prejudices and attitudes which are not based on his own self-examination; that he is prepared to judge all attitudes, including his own, with intellectual integrity; that he is free and ready to make a moral judgment and to defend it, even when he is in the minority or under strain for holding such a view; and, even more important, that he is aware he must place limits on his own freedom, if he is to insure other men the same right to theirs.”

Brother Davis explains the problem that results, if a non-Mason is asked to join. He says: “It should always be borne in mind that the candidate who comes to us not of his own “free-will and accord,” but induced by the persuasions of his friends, no matter how worthy he otherwise may be, violates, by so coming, the requirements of our Institution on the very threshold of its Temple, and, in ninety-nine cases out of a hundred, fails to become imbued with that zealous attachment to the Order, which is absolutely essential to the formation of a true Masonic character.”

Dr. Joseph Fort Newton, Baptist minister and Masonic Historian, uses somewhat different language to explain why we insist that a man come to Freemasonry of his own “free will and accord.” Brother Newton states that “Free will denotes liberty of choice, self-determination; and lack of restraint, while ‘accord’ implies wholeheartedness, free from inducement or pressure of any kind.”

Brother Miramon Nuevo, a California Mason, gives us a further explanation in

his blog, “Freemasonry Etc.” He states that “There is one peculiar feature in the Masonic Institution that must commend it to the respect of every generous mind. Whosoever seeks knowledge of our mystic rites must first be prepared for the ordeal in his heart. He must not only be endowed with the necessary moral qualifications which would fit him for admission into our ranks, but he must come, too, uninfluenced by friends and unbiased by unworthy motives. This is a settled landmark of the Order, and therefore, nothing can be more painful to a true Mason than to see this landmark violated by young and heedless Brethren.”

The Grand Lodge of Virginia states quite clearly on the membership page of its website that: “To become a member of this ancient and honorable Fraternity, a man must apply of his own free will and accord and with an open heart. Invitations are not issued to prospective members, nor are members solicited. If a person is interested in joining, he should ask a Masonic friend for more information or contact the Grand Lodge of Virginia.”

In addition to the important point about applying of “his own free will and accord,” the Grand Lodge adds the phrase “and with an open heart.” Brother Carl H. Claudy in his “Old Tiler Talks,” has the following portion of a Lodge Prayer: “Open our hearts that the eternal Masonic truth may find ready entry that we be enabled to make ourselves square stones, fitting in Thy sight for the great Temple, eternal in Thy heavens. We ask it in the name of the All-Seeing Eye, Amen.”

I hope all of this makes it clear that while we want to inform the public about our Fraternity, we do not solicit, and we always follow the dictates of that familiar slogan: “To Be One, Ask One.”

As A Mason, You Stand in Good Company



L - R: Rt. Wor. Lambros Deligan, Wor. Richard Cumbie, Rt. Wor. Robert Llewellyn, Rt. Wor. Carroll Barnard, and Rt. Wor. Rodger Epperson, Sr.

Since 1990, Amelia Lodge No. 101 has been volunteering to cook pork butts

for the crowds at the Masonic Home Family Day each October. In fact, some of the same Brethren who were originally involved in the very first “cook” are shown with Right Worshipful Lambros Deligan. Right Worshipful Brother Deligan, Chairman of the Family Day Committee of the Board of Governors of the Masonic Home, presented a nice plaque to Worshipful Kenny Caviness and the Brethren of Amelia Lodge for their continued service to Masonry.

In the beginning, Right Worshipful Carroll Barnard said they cooked for about two hundred people, who had been invited to the Masonic Home

for a small get together. That number quickly progressed over thirty years to cooking more like two hundred butts to feed upwards of fifteen hundred to two thousand residents, families, friends, and staff each year. The Masonic Home is deeply grateful for the dedication of these Brethren, who have maintained the cooker, as well as the cooking skills to provide this excellent lunchtime meal at the Masonic Home. One of the great Family Day Traditions continued in spirit only this year, but we look forward to seeing them again next year and for many more years. Thank you!



L-R: Bro. John Kaltenborn, Wor. Carlton Banks, Sr. and Bro. Carlton Banks, JR.

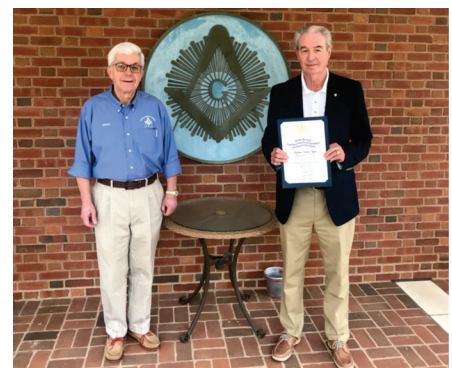
Rockingham Union Lodge No. 27 and Prince Hall Omar Lodge No. 226 in Harrisonburg held a five-hour joint blood drive through the American Red Cross at the Harrisonburg Valley Mall. Not only did the Brethren of the two respective Lodges come out in full support of the cause, but the local Harrisonburg community was also extremely receptive to the Masonic initiative. All spots to donate blood were filled, and the American Red Cross maxed out their daily reserved quota for the event at forty donors and thirty-five pints of blood.



Worshipful Vern Squire received his 50-Year Veteran's Award at Murray Lodge No. 175. Approximately fifty people were in attendance; including his family, members of the 10th Masonic District and his Mother Lodge of Hay Market Lodge No. 313. Worshipful Squire was presented in the East by Most Worshipful William E. Hershey, Jr. (2018) and Worshipful Willie Byers of Murray Lodge No. 175.



Brother David Monroe Hale was presented his 50-Year Veteran's Award at Floyd Lodge No. 329. Most Worshipful Jim Litten conducted the ceremony, and he was assisted by Right Worshipful Gino W. Williams, Secretary of Floyd Lodge and Treasurer of the Masonic Home Board. Brother Hale was raised a Master Mason on October 1, 1970. He never served as Master of the Lodge.



Brother Raymond C. Taylor joins the elite membership of the 50-Year Masonic Veteran's Club of Westhampton Lodge No. 302. Brother Taylor and his wife, Chris are residents of the Masonic Home of Virginia. Most Worshipful Douglas V. Jones presented the award to Brother Taylor on the front porch of the Grand Lodge office building.

Masonic Awards and Recognition



L-R: Wor. Rogelio Panelo, Wor. Nicanor Castillo, Rt. Wor. Alton Lassiter, Wor. Remy Tala, Rt. Wor. Jun Mariano, Rt. Wor. Patrick Miskill, Rt. Wor. Manuel Elefane, Rt. Wor. Rodolfo Abutin, Wor. Quintin Nario, Wor. Rolando Cedo, Wor. Alfredo Braza, and Wor. Angelito Delacruz.

Right Worshipful Jun Mariano receiving his 50-Year Veteran's Award at the Owens Lodge No. 164 Past Masters Night, in which he himself presided in the East. The ceremony was conducted with auspicious solemnities by Right Worshipful Alton R. Lassiter



Worshipful James D. Ramsey receiving his 70-Year Veteran Award from Worshipful Dale Mason of St. Johns Lodge No. 144.



Brethren from District 10 Masonic Lodges (Day Lodge No. 58, Murray Lodge No. 175, Waddell Lodge No. 228, Mineral Lodge No. 311, and Cabell Lodge No. 328) held the Third Annual First Responders Appreciation Cookout for Louisa County First Responders at the Fire Station in Louisa. This was the 19th anniversary of that tragic day when the United States was struck with terror. Masons from all over Louisa County came together to prepare and serve a great meal to their First Responders; Fire, Sheriff, and Police Departments. The event was attended by Sheriff Donald Lowe, Deputy Sheriff Ronnie Roberts, and Fire Chief Robert C. Dude, whom Right Worshipful Grant Routzohn presented either a Blue Line or Fireman pen. The Masons wanted the First Responders to know that during this time of turmoil, they are truly appreciated for what they do, putting their lives on the line every day for the people of Louisa County and the United States of America.



Masonic Brethren, families and friends assembled on the front lawn at Cabell Lodge No. 328 Kents Store, for a special open presentation of the 50-Year Veterans certificates, pins, and membership cards to Worshipful Brothers Ernest Brown Pryor, Andrew William Pryor, Jr., and Wayne Franklin Pryor. The Pryor Brothers were raised to the Sublime Degree of Master Mason in Cabell Lodge No. 328, on Saturday August 29, 1970.

Most Worshipful Douglas Vernon Jones was in attendance and served as the Presenting Officer. Right Worshipful Mikel Johnson read the Masonic record on the three Pryor Brothers. The Grand Master continued with the presentation and invited each of their wives, to come forward to install the veterans pin on their husband's jackets. Most Worshipful Brother Jones continued the presentation and at the conclusion formally presented the three Pryor brothers to the members and guests. Worshipful Brother Wayne F. Pryor responded for the family, he spoke on the events of the evening of August 29, 1970, and thanked everyone for their participation and attendance.

Most Worshipful Brother Jones also presented and pinned the Lewis Jewell to Brother Andrew William Pryor, Jr. representing four generations of Pryor family members of Cabell Lodge No. 328. Brother Andrew William Pryor, Jr. is the great-grandson of Alfred Pryor, grandson of Brown Fleming Pryor, and son of Andrew William Pryor.



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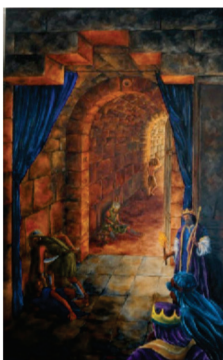
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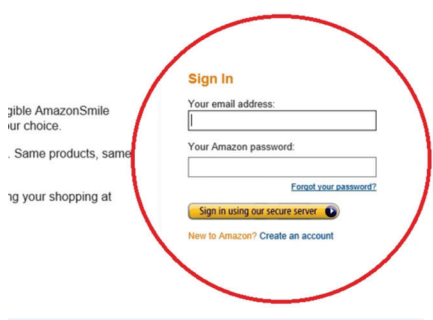
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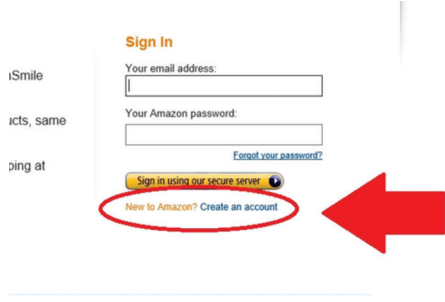
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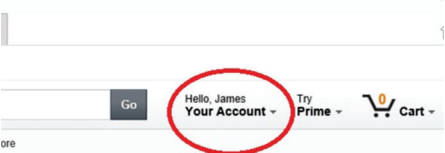
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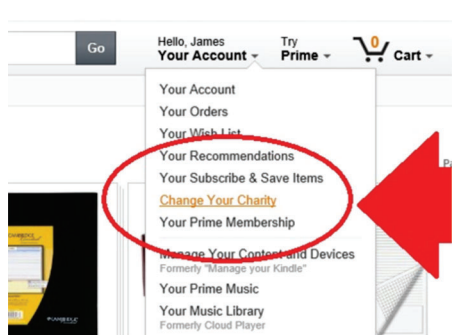
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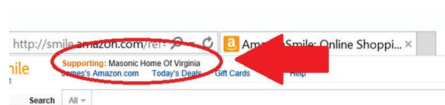
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Generosity and the Masonic Home of Virginia

Right Worshipful Terry F. Hilton

October is typically the month for remembering our Founders and 2020 was no different. Captain Alexander G. Babcock was instrumental in starting the Masonic Home of Virginia in 1890 along with Dr. George Potts. These two men are responsible for motivating the Grand Lodge to accept a resolution to establish a home for orphans of Virginia Master Masons. The General Assembly adopted the charter of the Masonic Home on January 7, 1890. Brother Babcock provided the initial \$5,000 and the property to start the Home. He is buried in Hollywood Cemetery in a beautiful monument as shown in the attached photos along with another great story of generosity.

From this humble beginning, our Masonic Home raised eight hundred and thirty-five children from 1890 to 1975 and has cared for over two thousand adults since the adult division began in 1955. The Home owes its existence to the persistence of one man and the generosity of another, who believed in our obligation to help others. This is an important point in Masonry, and one that we should all remember as we think about our own generosity to support the Masonic Home. As a group, your gifts both large and small provide a wonderful home, terrific activities, and life care for Masonic families who choose



to move to the Masonic Home.

As we think about the impact that Captain Babcock and Dr. Potts have had on Freemasons in Virginia for one hundred and thirty years, we can celebrate the youth and adults, who have had the privilege and honor to live at the Masonic Home. And we can certainly celebrate all that Virginia Masons have done through their ongoing donations, gifts, and bequests to give the Home a stable future as we look ahead.

Let me tell you about a more recent gift, which has had a huge impact on the Masonic Home this year. One of our former residents, who grew up here as a child, never forgot the Masonic Home and the basic character traits that were developed over the years he lived at


the Home. After leaving the Home and entering the workaday world, he developed a sizeable estate that was shared with the Home after his passing recently. As a sixty-year Mason, he remembered the Home and wanted to give back in a meaningful way. This type of major gift is greatly appreciated and will fund not only ongoing operations but capital projects in the coming years.

You too can help with keeping the Home as a vibrant community for our Virginia Master Masons, their wives, and widows. When working with your advisors on your estate plans, please be sure to include the Masonic Home. There are various options available to you such as annual giving, bequests from your final will, even credit card payments on a monthly basis.

One of the more recent and popular ways to give is by donating the required minimum distribution from a retirement account directly to the Home, which may provide favorable tax benefits to you. Many of these generous gifts go into the endowment fund that provides interest for continuing operations of the Home. A legacy gift will help ensure the Masonic Home will remain a place for Masons to enjoy the twilight years of their lives. You can obtain more information by contacting Terry Hilton, Director of Development, at the Masonic Home.

I ask of each Mason, of each member, of each Brother, that he shall remember ever that there is upon him a peculiar obligation to show himself in every respect a good citizen; for after all, the way he can best do his duty by the ancient order to which he belongs is by reflecting credit upon that order by way in which he performs his duty as a citizen of the United States.

Theodore Roosevelt



Masonic Estate Jewelry
Especially for you
Howard M. Sobel - Proprietor

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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 August 1, 2020-October 31, 2020. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Theodore H. Abbott	Midlothian Lodge No. 211	Roberson	Terry F. Hilton
John G. Adams	Thomas W. Andrews	Frederick J. Knapp	Alan W. Adkins
Samuel C. Anaya	Thomas C. Kaufman	James and Ann Litten	Alan W. Adkins
Garnett R. Bailey	Alan W. Adkins	John I. Long	David L. Armistead
	George H. Chapin		David W. Barnes
Thomas G. Barlow	Smithfield Chapter #127 OES		William E. Jenkins
David E. Barnes	Midlothian Lodge No. 211		Karen Catlett
James R. Best	Jeffrey D. Jones		Chuck Sohn
Edward J. Bostain	Northside Lodge No. 292		Richard L. Andrews
Vernon F. Brann	James O. Ash		Flora Satterwhite
Mary Brooks	Bethel No. 51 Midlothian Jobs Daughters		Virginia Phipps
Ronald G. Brooks	Grand Chapter of VA Order of the Eastern Star		Walter L. Olphin
Betty Burgess	Robert Throckmorton		Mildred Milby
	Patricia Crawford		Terry F. Hilton
Noah C. Carr	James O. Ash		Fay Eure
Emily Carver	Donald A. Carver		Emmett S. Bass
Sterling Chisholm	Wayne S. Flora		Darlene Wilson
David R. Cooper	Sandston Lodge No. 216		Paul S. Bollinger
Bobby L. Corbin	Unity Lodge No. 146		Nancy C. Harver
Frank E. Creasy	Nansemond Lodge No. 77		Sandston Baptist Church
Charles O. Creedle	Tom Creedle		Deborah Bragg
H. H. Creedle	Tom Creedle		Edward F. Knight
Duane E. Cunningham	Terry F. Hilton		The Woodshop Workers
Kenneth A. Darden	Virginia May Lodge No. 38	William L. Madison	Varina Lodge No. 272
Robert B. Davis	Sandston Lodge No. 216	Larry R. Mayhew	Thomas W. Andrews
John J. Dester	Mountain City Lodge No. 67	Lawrence C. Miller	John Neese
George B. Dungan	James O. Ash	Cornelius C. Newsome	James O. Ash
Grover H. Faulconer	Independent Orange Lodge No. 138	Yvonne M. Olphin	Walter L. Olphin
Beverly J. Fleming	Sandston Lodge No. 216	Thomas H. Pifer	Virginia May Lodge No. 38
Allen D. Freeman	James R. Scites	William F. Reinhold	Thomas C. Kaufman
	Harvey L. Fleshman	Harry Richardson	NC Masonic Foundation
James S. Frohman	Nansemond Lodge No. 77	James M. Scearce	Frederick G. Martin
Donald W. Godfrey	Black Heath Daylight Lodge No. 1982		George H. Chapin
Stanley I. Goldsmith	Lynchburg Valley Scottish Rite		Daniel H. Surface
Lowell H. Good	Kim Gilbert		Albert L. Knighton
	William Parker		William E. Jenkins
Anne Hagen	Midlothian Lodge No. 211		Ernest P. Edgell
Vincent D. Hancock	Mill Creek Church of The Brethren		Grand Chapter Royal Arch Masons
Wick R. Harlan	Virginia Credit Union, Inc.		Larry Perdue
	Victoria Lodge No. 304		Bobby C. Looney
Leon E. Headley	Frank T. Wootton	Norman R. Seay	Hafford L. Arritt
Arthur A. Hiserman	Pilot Club of Portsmouth	David and Amanda Simpson	Art L. Pendleton
Terry Holt	Bayside Lodge No. 218		Northside Lodge No. 292
Walter E. Jenkins	Carol Mc Indoe		James F. Dickerson
James H. Johnson	Thomas C. Kaufman	Harold D. Smith	Michael L. Arnold
Margaret C. Jones	Unity Lodge No. 146	Keith L. Stoner	Nansemond Lodge No. 77
	Terry F. Hilton	Robert A. Waid	Chickahominy Lodge No. 286
Gordon H. Kirby	Nansemond Lodge No. 77	Ralph W. Ward	Catawba Lodge No. 342
	Mentow Lodge No. 180	Patrick Wilson	Wayne S. Flora
	Mackey Lodge No. 69	Thomas E. Wilson	Thomas C. Kaufman
	Campbell Lodge No. 316	Ray A. Wingfield	Widow's Sons' Lodge No. 60
	Wayne S. Flora	Stephen L. Young	Chickahominy Lodge No. 286
	Lori Berkenstein		Terry F. Hilton
	Carolyn Kirkbride		
	William Kirby		
	Sarah Prillaman		
	Ronald Artz		
	Gloria Carmichael		
	Margaret		



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
January		
1/4	Barbara Borkey	Urbanna Lodge No. 83
1/6	John Edelin	Manchester Lodge No. 14
1/8	Dolores Ridings	Transportation Lodge No. 337
1/11	Elizabeth Anton	Norview Lodge No. 113
1/15	Leslie Kahn	Monitor Lodge No. 197
1/15	Richard Wadkins	Metropolitan Lodge No. 11
1/17	Howard Floyd	Westhampton Lodge No. 302
1/18	Robin Wadkins	Metropolitan Lodge No. 11
1/19	Richard Carden	Cumberland Lodge No. 283
1/23	Mildred Johnson	Dupont Lodge No. 289
1/25	Betty Long	Washington and Henry Lodge No. 344
1/26	Donald Carver	Varina Lodge No. 272
1/26	Virginia Phipps	Seaboard Lodge No. 56
1/27	Blaine Lenhart	Chase City Lodge No. 119
1/27	Gordon Paschall	Manchester Lodge No. 14
1/30	Doris Larson	Manchester Lodge No. 14
1/31	Frances Walton	Richmond Lodge No. 10
February		
2/1	Joan Setliff	Barboursville Lodge No. 112
2/3	Norman Milligan	Westhampton Lodge No. 302
2/8	Richard Dudley	St. John's Lodge No. 36
2/13	Fay Gardner	Metropolitan Lodge No. 11
2/14	Gypsy Rollings	Wakefield Lodge No. 198
2/15	McClellan Burgess	Richmond Randolph Lodge No. 19
2/19	James Butts	Manchester Lodge No. 14
2/23	Richard Neiswander	Chester Lodge No. 94
2/24	Marshall Messimer	Tuckahoe Lodge No. 347
2/25	Joyce Deputy	Oriental Lodge No. 20
March		
3/1	Thomas Breeden	Temple Lodge No. 9
3/2	Chester Wright	Richmond Lodge No. 10
3/4	Julius "Cullen" Rosen	Buckingham Lodge No. 242
3/5	Frances Coleman	Washington and Henry Lodge No. 344
3/5	Mildred Colgin	Varina Lodge No. 272
3/6	Georgeen Carden	Cumberland Lodge No. 283
3/7	Althea Hinson	Elmer Timberland Lodge No. 54
3/9	Richard Bradley	Widow's Sons' Lodge No. 60
3/12	Steven Sanford	Fredericksburg Lodge No. 4
3/13	Carol Vickers	Churchland Lodge No. 276
3/18	Patricia Graves	Chesterfield Lodge No. 161
3/24	Jeffry Smith	Nansemond Lodge No. 77
3/26	John Pierce	Norfolk Lodge No. 1
3/28	Jean Taylor	Glen Allen Lodge No. 131

Resident Anniversaries

Date	Resident Name	Lodge Name
January		
N/A		
February		
2/18/1984	Richard & Helen Wadkins	Metropolitan Lodge No. 11
2/19/1974	Carter & Oza Bell	Arlington Lodge No. 102
March		
3/5/1966	Leslie & Zada Lea Kahn	Monitor Lodge No. 197
3/8/1963	Thomas & Mary Breeden	Temple Lodge No. 9
3/9/1963	Garland & Marcella Campbell	Cloverhill Lodge No. 253
3/24/1989	Jeffry & Shirley Smith	Nansemond Lodge No. 77

New Residents

Date	Resident Name	Lodge Name
August		
N/A		
September		
N/A		
October		
10/19/2020	Leslie Kahn	Monitor Lodge No. 197
10/19/2020	Zada Lea Kahn	Monitor Lodge No. 197

Resident's Deaths

Date	Resident Name	Lodge Name
August		
N/A		
September		
9/13/2020	John Long	Washington and Henry Lodge No. 344
9/17/2020	Jean Johnson	Babcock Lodge No. 322
9/28/2020	Betty Burgess	Richmond Randolph Lodge No. 19
October		
10/4/2020	Nellie Marano	Metropolitan Lodge No. 11
10/4/2020	Joyce Beninghove	Varina Lodge No. 272
10/6/2020	Betty Lide	Broadwater Lodge No. 71
10/7/2020	Gordon Kirby	Washington and Henry Lodge No. 344
10/11/2020	Frank McAllister	Manchester Lodge No. 14
10/15/2020	Robert Gadoury	Army and Navy Lodge No. 306
10/26/2020	Lois McCarn	Northside Lodge No. 292



Masonic Home of Virginia



Apple Orchard.



Billy Mitchell concert.



Blunt outdoor visit.



Halloween parade revised.



Jazz Brunch.



Motley



Teaching kitchen.



Widows Sons Parade revised.



Widows Sons

