

THE VIRGINIA MASONIC HERALD

VOL. 114, No. 1

SPRING 2021

- 3 Grand Master's Message
- 8 Masonry Matters
- 13 Ancient Traditions
- 16 Way to Right Wrongs
- 18 Responsibilities and Privileges

President and Worshipful Brother Washington's bust as displayed in the Grand Lodge of Virginia's Museum.

The Virginia Masonic Herald

M.: W.: Douglas Vernon Jones
Editor-in-Chief

M.: W.: Alan Wayne Adkins
Associate Editor

W.: Gerald Lee Frey
Chairman and Editor

W.: Brian Roland Croteau
 R.: W.: David Alex Burkus
 Bro.: Wesley Howard Latchford
 R.: W.: William Anthony Parks, Jr.
 Bro.: David Alan Schneider
 W.: Samuel Grant Welty

Official publication of the Grand Lodge, A.F. and A.M., of the Commonwealth of Virginia. The views expressed in *The Virginia Masonic Herald* do not necessarily reflect those of the Grand Lodge or its Officers. *The Virginia Masonic Herald* is published four times a year and monthly supplements posted on the Grand Lodge's website, at the direction of the Grand Master of Masons in Virginia.

The Virginia Masonic Herald has applied for registration with the U.S. Patent and Trademark Office.

Articles in regard to Masonic, patriotic, and Constitutional principles, freedom, educational and general interest are invited. Whenever possible, photographs, and digital pictures should accompany each article. All original articles are subject to editing and, when published, become the property of the Grand Lodge. No compensation or expenses are allowed for any articles, photographs, or other materials submitted or published.

Any material submitted for reprint from other publications shall be accompanied by a notarized release and consent from the copyright holder, publisher, and author of such material.

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

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

Mailing Address of Grand Lodge:
 Grand Lodge, A.F. and A.M., of Virginia
 4115 Nine Mile Road
 Richmond, VA 23223-4926
 804.222.3110
 e-mail: grandsecretary@glova.org

2020 - 2021 Grand Lodge of Virginia Elected Officers



James "Jim" W. Golladay, Jr.
 Deputy Grand Master
 P.O. Box 159
 Stephens City, VA 22655-0159
 540.869.3784
 jgolladay@glova.org

Donald "Don" E. Strehle
 Grand Senior Warden
 2104 North Kenmore Street
 Arlington, VA 22201-4339
 703.524.3915
 dstrehle@glova.org

Jack K. Lewis
 Grand Junior Warden
 6281 Spring Garden Road
 Blairs, VA 24527-3525
 434.489.6281
 jlewis@glova.org

Reese E. Carroll, Jr.
 Grand Treasurer
 3017 Shelton Store Road
 Buckingham, VA 23921-2438
 434.969.3364
 242mason@gmail.com



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



Gary D. Huffman
 Grand Senior Deacon
 1375 Crutchfield Street
 Roanoke, VA 24019-4411
 540.400.5824
 ghuffman@glova.org



Matthew "Matt" F. Szramoski
 Grand Junior Deacon
 8309 Accotink Road
 Lorton, VA 22079-1224
 703.347.9549
 mszramoski@glova.org

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

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

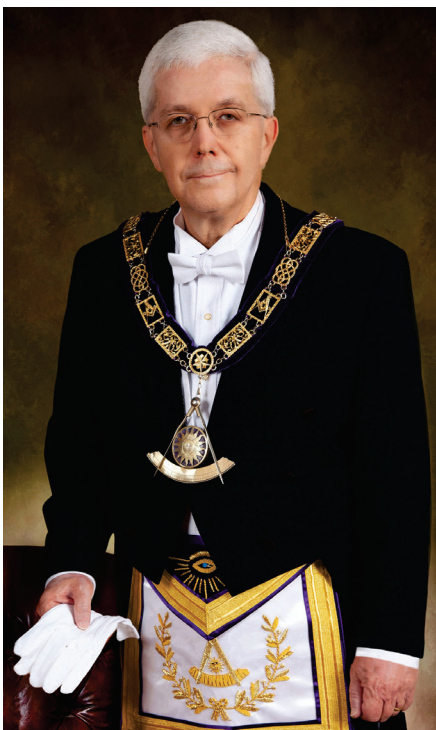
The Grand Master's Message

Tug of War

When you read this article in the Spring Edition of the Masonic Herald, I hope we will be in a collective state of digging out from the impact of a world-wide pandemic. For months now, it has been a constant tug of war between restrictions or shutdown, and what now seems like an uphill climb to resume normal Masonic activities. The tug of war and uphill climb extends well beyond the Fraternity, school and church, business and travel, and of course, gatherings with family and friends, trying to do the things we desperately need and want to do, while yielding to Executive Orders set by civil authorities, and using the good common-sense God gave us to stay healthy and safe. We have been tested on many fronts and by now, we have all seen someone we know and care deeply about suffer with the virus or worse.

With the vaccine now being deployed, the hope of returning to some semblance of normal seems to be a real possibility in the late spring or early summer. Your Grand Lodge Officers and the Lodge Services Committee are planning for a series of celebrations that will reunite and get the Brethren “fired up” for Freemasonry, as we pass to the other side of something we could have never imagined or anticipated. A time of thankfulness and a renewed commitment to our obligations. We are looking at a couple of things that will work together hand-in-glove, re-Obligation Night in the Lodge and Rally Day, or some special event in the Lodge or community to enjoy fellowship with family and friends, and to show appreciation to those who helped get us through this terrible time.

We have got a lot of work to do, and I continue to believe with your drive and determination, we will be just fine.



Grand Master
M.:W.: Douglas Vernon Jones

We are anxious to get our Lodges open; we have many petitions and candidates in the pipeline, and I must say, I see a renewed desire and vigor for Freemasonry. Case in point, since February 2020, when the bea Freemason.org website was launched at the North American Conference of Grand Masters, over seven thousand inquiries have been received. Of that number, over 600 inquiries were right here in Virginia.

While writing this article, I thought about what it means to be in a tug of war. Merriam Webster describes it as “a struggle for supremacy or control usually involving two antagonists.” Then there is the contest we are all familiar with, two teams and rope trying to pull the middle of the rope over a mark in the ground.

Somewhere in the middle of the struggle between two antagonists and the contest with a rope, is the ebb and

flow of everyday life and the choices before us. It comes in degrees, somber questions, like the pull between good and evil, doing what is right versus what is easy or desirable at the moment, and far less consequential matters, like whether or not I really need to eat six chocolate chip cookies and a bowl of ice cream.

I cannot help but think of the rough and perfect ashlar, symbols of a journey, and yes, tug of war, we as Masons experience every day. The tug and pull between our imperfections and even sinful ways versus all the best we can be when we cast aside things like hate and selfishness, opting instead to embrace kindness and humility, both among the many good and worthy things found in our Masonic teachings and the sacred volume that rests upon our altars.

Sometimes in life, it comes down to the struggle between holding on and letting go. Most Worshipful Vern Wertz, who served the jurisdiction of Oregon as Grand Master, puts it this way, “... the only things that cannot be lost to us, that are truly ours, are the things we give away, freely give away. Love has no value, no meaning until it is given. Freemasonry (he goes on to say) can never truly belong to you until you have given it to another man.”

Our lives have been in a tug of war for months now. It is not just the pandemic, it is a multitude of external factors that deeply concern us, and sadly, sometimes divide us. Yet, good things are happening and at a time when you would least expect it, our Fraternity seems poised to grow. It would seem men are looking for something that escapes them in their other pursuits of life.

Could it be that the concept of Fraternity is alive and well? We, who are Masons, know the journey begins in the heart. Could it be that good men are

Continued on page 4.

The Grand Master's Message

Continued from page 3.

looking within and searching for men who share common values, men who have a moral compass, and men who want to form deep and lasting friendships regardless of race, religion, or culture? Could it be these last few months when we have all been forced to one degree or another to step off the treadmill of life, men are being drawn to things that really matter, things like faith, integrity, selfless giving, and high moral standards? Or could it be our Fraternity's history, something that arouses the curiosity of many? I believe the answer to all of these is a resounding, YES.

The fact of the matter is this, we are sitting on a gold mine with a worthy life-changing product that is absolutely priceless. Our Lodges can be an anchor in the community, a place of stability and refuge. Our Lodges can be a place to step back and recalibrate in the face of uncertain times. The turmoil in the world around us, the tug of war between good and evil, right and wrong,



those things will remain, even after we get COVID-19 in the rear-view mirror. Our product will remain though, and it is not only priceless, but it does not have an expiration date, so let us be bold in forging a new path, engaging our members, serving the community, and taking care of one another.

My message is this, let us seize the moment. Know that something very special is happening all around us. Let

us dream big and focus on what we can do. In the face of challenge, let us create success by setting a high bar for the 2021 Masonic year. It is still going to take some time to dig out and recover, but who we are and what we do as Masons will remain with us, because we gave it away through a life of service. The legacy of our gentle Craft will remain and continue to stand the test of time because we, you, and I, gave it away, not in a reckless way, but instead, by sharing the good news story and the priceless gift, one even better than a gold mine.

Wealth investment advisor, Robert G. Allen, has this to say, "Creating success is a tug of war between your mind and your heart, your fears and your dreams. If your fears win, you lose."

Thank you for making an investment in things that matter and thank you for your perseverance in tough times. We are in a tug of war, but remember this, do not ever let go, you are on the right side of the rope.



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 COVID-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 COVID-19. Thank you for your patience.

Toleration

Toleration, holding that every other man has the same right to his opinion and faith that we have to ours; and liberality, holding that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that he is surely in possession of it, so everyone should feel that it is quite possible that another equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession of the truth.



Albert Pike

Right Worshipful William A. Parks, Jr.

Masonry matters, as much now, as it ever has in its history. While the coronavirus rages, while political discourse descends to name-calling, insults, and disinformation, and while our Lodges remain virtually shuttered, what does the Craft offer while we remain closed, quarantined, and otherwise isolated and deprived of fellowship, ritual, and suspension of “work?”

Reflection upon the history, tenets, ritual, philosophy, and principles of the Craft enables Brethren to realize the wisdom of our fore-bearers and practitioners of the Royal Art who foresaw the difficulties, hardships, and distress that would arise and wisely provided guidance in coping with such disruptions.

During the late 1600’s, prior to the foundation of Grand Lodge of England, the Royal Society established itself on November 28, 1660, at Gresham College, London. Its members were dedicated to the principles of emerging scientific inquiry known as the Enlightenment. Astrology gave way to astronomy, alchemy to chemistry, and superstition to empirical observation.

“Enlightenment” remains a primary function of Freemasonry. The Fraternity’s ritual and lessons light the way through and past dark and difficult times.

Early membership in the Royal Society included a number of “Accepted Masons” such as Christopher Wren (architect and Professor of Astronomy), Isaac Newton (physicist, astronomer, and developer of optics), Elias Ashmole (antiquary, founder of the Ashmolean Museum at Oxford), Sir Robert Moray (soldier, chemist, and Founder), and John Theophilus Desaguliers (natural philosopher and engineer).

The Royal Society’s dedication to empirical scientific inquiry found its way into Masonry’s Inner Temple Lec-

ture of the Fellowcraft Degree and its recommended study of the Seven Liberal Arts and Sciences (rhetoric, logic, grammar, arithmetic, geometry, music, and astronomy).

In 1723, the Grand Lodge of England adopted its *Constitutions of Masonry*, which notes that “Masonry becomes the center of union among the Brethren, and the happy means of conciliation and cementing into one body those who might otherwise have remained at a perpetual distance.” Today’s distancing, we trust, will fall well short of perpetuity.

The Craft’s sainted Masonic ancestor, George Washington himself, perceived and practiced the application of science. During the War of Independence, the deadly ravages of smallpox threatened the success of the War of Independence as much, if not more, than the British army. Without healthy fighting men, the War of Independence faced certain failure.

Washington had previously learned of Brother Benjamin Franklin’s success with inoculation to stop the spread of the lethal smallpox. Dr. Franklin, among his other attainments, practiced epidemiology. He had become a dedicated proponent of inoculation against smallpox, upon the death of his son from the disease in 1721.

Brother Washington read the *Declaration of Independence*, with its

proclamation of the unalienable rights to “life, liberty, and the pursuit of happiness,” to his troops in New York on July 9, 1776. Nevertheless, he recognized the science supporting inoculation. He knew that smallpox, if left unchecked, could devastate his soldiers and end the War of Independence before it began.

Accordingly, on February 5, 1777, Washington ordered all of his troops, who had not yet contracted the disease, to undergo the crude and painful process of inoculation. “His gamble paid

Continued on page 7.



Matters ...

Continued from page 6.

off. The measure staved off smallpox long enough to win a years long fight with the British. In the process, Washington pulled off the first massive, state-funded immunization program in American history.” *

The *Constitutions of Masonry* offers yet more advice and encouragement to the Brethren relevant to coping intelligently with the current unpleasantness. A Mason “will shun the gross errors of bigotry and superstition.” Further:

“[A]ll Masons are to be good men and true – men of honor and honesty, by whatever religious

names or persuasions distinguished; always following that golden precept, of ‘doing unto all men (upon a change of conditions) they would that all men should do unto them.’”

“What leisure his labor allows, he is to employ in studying the arts and sciences with diligent mind, that he may better perform all his duties (as aforesaid) to his Creator, his country, his neighbor and himself.”

“For the better attainment of these shining qualities, he is to seek to acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like. These give him command over himself.”

Masons “should be good husbands, good parents, good sons, and good neighbors, not staying too long from home, avoiding all excess injurious to themselves or families.”

Absence from regular Lodge attendance need not distance Brethren from reminding themselves of those compelling words that close every Master Mason’s Lodge:

“[E]very human being has a claim upon your kind offices: do good unto all.”

This extraordinary admonition extends far beyond our neighbors; it applies to all,

to every human being.

Meanwhile, all Brethren can emulate the Worshipful Master’s charge to “avoid private piques and quarrels, and to guard against intemperance and excess...to respect genuine Brethren...to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art...” and “to pay a proper respect for the civil magistrates, to walk uprightly, work diligently, live creditably, and act honorably by all men.”

Along with the Master, all Brethren can benefit by reviewing the purpose of the Working Tools. Again, as he is charged:

“The Square teaches us to regulate our actions by rule and line and harmonize our conduct by the principles of morality and virtue.”

“The Compasses teach us to limit our desires in every station, that, rising to eminence by virtue and merit, we may live respected and die regretted.”

“The Line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct your steps to the path which leads to a glorious immortality.”

Thus, Masonry has much to teach, much to guide, much to inspire, and much to follow in a period of widespread distress. The times present us unlimited opportunities to follow its precepts and to lead others to embrace the most revered and valued tenets of our Fraternity: Brotherly Love, Relief, and Truth, despite the conditions that separate us for some as yet undetermined time.

So Masonry matters. So mote it be.

* Dave, Roos, *How Crude Smallpox Inoculations helped George Washington Win the War*. www.history-com.cdn.amproject.com.



Most Worshipful Thomas Frederick May 1995

Most Worshipful Thomas Frederick May was born on October 22, 1942, in Norfolk, Virginia, the son of the late Lloyd and Elizabeth May. He graduated from Granby High School in 1961, and attended Old Dominion University. He worked in the construction materials industry for over forty years. He was a veteran of the United States Army having served in the 20th and 508th Infantry Divisions, where he was assigned to a recon platoon as a jungle warfare instructor.

Brother May was raised to the Sublime Degree of Master Mason on February 28, 1978, in America Fellowship Lodge No. 148 (now Portsmouth Lodge No. 100). He was a Life Member in Perpetuity and served as its Worshipful Master in 1982. He was the Grand Representative to the United Grand Lodge of England, near Virginia. He served as Chairman and was a member of the Committee on Masonic Education for three years. He served as Grand Pursuivant in 1986. He was District Deputy Grand Master of Masonic District 31 in 1984. He was elected Grand Junior Deacon in February 1989, and served

as Grand Master of Masons in Virginia from March 1994 to November 1995.

Brother May was an honorary member of Ivor Lodge No. 291, and served as its Worshipful Master in 1986. He held honorary membership in Nansemond Lodge No. 77, Lakeland Lodge No. 190, Churchland Lodge No. 276, and Civil War Research Lodge No. 1865. He was a Life Member in the Valley of Portsmouth, Ancient and Accepted Scottish Rite, and was invested Knight Commander Court of Honor in 1983, and was coroneted an Inspector General Honorary, 33° in 1991. He served as the Personal Representative for the Valley for many years. He was a Life Member of Mount Horeb Royal Arch Chapter No. 11, Past Sovereign Master of Charles M. Flintoff Council No. 198, Allied Masonic Degrees; Charter Member and Past Puissant Sovereign of Saint Thomas Conclave, Red Cross of Constantine; Past Potentate and a member of Khedive Shrine Center. He is a recipient of the Red Branch of Eri.

Brother May was married to the former Ruby Pritchett (deceased). They had a son, Robert W. May and his wife,

Cheie; a daughter, Becky M. Hurst and her husband, Kevin; and six grandchildren, Ryan May, Miranda May, Marissa May, Mikayla Mills, Kailey Hurst and Hunter Hurst.

Brother May was an active member, Deacon, and Trustee of Churchland Baptist Church and currently a member of Wakefield Baptist Church. In the community, he formed a Boy Scout Troop for handicapped boys and served as the Scout Master; he was a Little League coach; and served on the Board of Directors for Tidewater Soap Box Derby, Tidewater Job Corps, Chesapeake Airport Authority, Wetlands, and Bank of Hampton. He also served on the Ad Hoc Committee of the Mayor's Advisory Commission and the School Board Task Force.

Most Worshipful Brother May was called to the Celestial Lodge above on Friday, January 8, 2021. Funeral services were conducted on Friday, January 15, 2021, at Churchland Baptist Church Cemetery, Chesapeake, Virginia, followed by a Masonic Graveside Service conducted by the Officers of Portsmouth Lodge No. 100.



Most Worshipful Thomas Frederick May
Past Grand Master
1942 - 2021

Most Worshipful James Milton Scearce, Jr. 2004

Most Worshipful James Milton Scearce, Jr. was born on March 10, 1937, in Danville, Virginia, the son of the late James M. and Nora C. Scearce. He graduated from George Washington High School in 1955, and received a B.S. Degree in Accounting from Virginia Polytechnic Institute and State University in 1963. Brother Scearce was a Certified Public Accountant and President of Scearce & Crabbs, P. C. in Roanoke, Virginia for many years. He worked at Anderson & Reed, LLP, specializing in taxation until his retirement in July 2020. He was a member of the American Institute of Certified Public Accountants, where he chaired the Federal Taxation Committee for several years and the Virginia Society of Certified Public Accountants.

Brother Scearce was raised to the Sublime Degree of Master Mason on February 14, 1970, in Pleasants Lodge No. 63. He was a Life Member in Perpetuity, 50-Year Masonic Veteran, and served as its Worshipful Master in 1976. He was the Grand Representative to the Grand Lodge of New Zealand, near Virginia. He served as Chairman and was a member of the Committee on Finance for eleven years and as Chairman and a member of the Committee on Masonic Relief for fifteen years. He served as Associate Grand Marshal in 1995 and as Administrative Assistant to the Grand Master in 1998. He was District Deputy Grand Master of Masonic District 39 in 2008. He was a member of the Masonic Home Board of Governors twelve years, where he held the office of Treasurer. He was

elected Grand Junior Deacon in November 1998 and installed as Grand Master of Masons in Virginia in November 2003.

Brother Scearce held honorary membership in Taylor Lodge No. 23, Isaacs Lodge No. 29, Melrose Lodge No. 139, Williamson Road Lodge No. 163, Lakeland Lodge No. 190, Vinton Lodge No. 204, Cave Spring Lodge No. 230, Ivanhoe Lodge No. 235, Webber High Twelve Lodge No. 282 and Catawba Lodge No. 342. He was a Life Member in the Valley of Roanoke, Ancient and Accepted Scottish Rite, was Venerable Master in 1986, and was invested Knight Commander Court of Honour in 1983, and was coroneted an Inspector General Honorary, 33° in 1995. He served as Grand High Priest, Grand Chapter Royal Arch Masons in 2016, and as also served Grand Treasurer until his death and was a Past High Priest and Life Member of Murray Royal Arch Chapter No. 22, Past Commander of Bayard Commandery No. 15, Knights Templar; Past Sovereign Master and Emeritus Member of Alpha Star Council No. 72, Allied Masonic Degrees; Life Member of King Darius Council No. 17, Knight Masons of the United States of America; Life Member of Royal Order of Scotland; Past Preeminent Governor of Wilderness Road York Rite College No. 94; Rose of Sharon Priory No. 5; and Past Puissant Sovereign of Saint Thomas Conclave, Red Cross of Constantine; Past Potentate and Life Member of Kazim Shrine Center; Life Member of Kallipolis Grotto, Washington,

DC, Life Member of United Past Grand Masters Association and Charter Member of the George Washington National Masonic Memorial Society. He was a Past Patron of Electa Chapter No. 33, and Hillcrest Chapter No. 159, Order of Eastern Star, and served on the Finance Committee of the Grand Chapter, Order of Eastern Star. He served eight years on the Board of Directors of the Virginia Scottish Rite Foundation and three years on the Virginia DeMolay Foundation. He is a recipient of the International Order of DeMolay, Legion of Honor, Knight York Cross of Honor, Order of Thrice Illustrious Master, Red Branch of Eri, and the George Washington Distinguished Service Award.

Brother Scearce was married to the former Judith Lee Hale (deceased). They had a daughter Catherine, who resides in Atlanta, Georgia, and two grandchildren, Maeve and Spenser.

Brother Scearce was a member of Stokesland Baptist Church for sixty-eight years. He was active in numerous club and civic organizations. In his spare time, he enjoyed playing golf and watching old movies, especially westerns.

Most Worshipful Brother Scearce was called to the Celestial Lodge above on Wednesday, October 7, 2020. Funeral services were conducted on Monday, October 12, 2020, at Blue Ridge Memorial Gardens Mausoleum, 5737 Airport Road NW, Roanoke, Virginia, followed by a Masonic Graveside Service conducted by the Officers of the Grand Lodge of Virginia.



Most Worshipful James Milton Scarce, Jr.
Past Grand Master
1937 - 2020

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 March 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.



Masonic Aprons: Ancient Tradition

Worshipful M. Kent Brinkley

The public generally recognizes us as Freemasons, when they see us wear our very distinctive item of regalia, the apron. This is generally when we assemble, for example, in procession, at a funeral home ceremony, or at a graveside burial service. The public often wonders, however, why we wear these aprons and what they are supposed to symbolize. Indeed, many Masons have only a sketchy idea of the history and variety of aprons. Let us explore some of that history.

The apron from ancient times was a practical item, sometimes of cloth, but more often of leather, typically worn to protect clothing from dirt and damage from rough and heavy types of work. Aprons were worn by tradesmen of many sorts, but the wearing of lambskin aprons came over time to be a unique and peculiar badge or “emblem” of stone masons, who wore them not only for its protective qualities, but apparently also for its symbolism.

As the Craft changed in the seventeenth century from purely Operative to being more Speculative in nature. The wearing of an apron was retained as a tangible link with the Craft’s ancient Operative past and has continued to the present day.

What has changed over time, however, is the design of these Masonic aprons. From surviving examples, we know that in the late sixteen and early seventeen hundreds, Masonic aprons were typically made from rough animal or sheep skins and tended to be very long; covering the wearer’s thighs and knees. As Speculative Masonry developed in England and spread throughout Europe and North America throughout the mid- to late-seventeen hundreds, Craft apron shapes became both more varied and smaller in size.

These aprons had decorative designs, sometimes embroidered on silk or satin material and applied to aprons, but more



Seventeenth century illustration of operative masons working in stone with white aprons.

often painted directly on the leather apron. These designs derived from the Tracing Boards, which were used by the Master Mason in Operative times to draw full-sized details of building components. These would then be used, by Journeymen or Fellowcraft Masons as templates from which to shape and carve certain stones to fit into much larger patterns of stone tracery and decorative details. Speculative Masonry retained the use of Tracing Boards. They were illustrated with the working tools, and other Masonic symbols used in the three Craft degrees to teach candidates the lessons of those degrees. Indeed, as recently as a few decades ago, these “Tracing Boards” were regularly used in most jurisdictions.

By about 1735, the French began to paint or embroider Masonic symbols from their Tracing Boards onto their aprons. These symbols were intended to remind both the wearer and other Masons of the central lessons of Speculative Masonry. These French aprons were typically smaller in size than English aprons used during this period and

were often elaborately trimmed with lace borders.

Around 1760, the two competing English Grand Lodges started to follow the French practice of decorating aprons with Masonic symbols. By the last decade of the seventeen hundreds, they too had downsized their aprons to a much smaller, neater, shield-shaped configuration. By the 1780s, the Germans, and then the Americans downsized their Masonic aprons. They, too, soon followed the more decorative and colorful French fashion.

By the late seventeen and early eighteen-hundreds, in both France and England, Masons began to paint certain symbols from the so-called, “higher,” Masonic degrees, which had become popular, on their personalized aprons. This was to show they had attained a more advanced status within the Fraternity. However, this practice quickly got out of hand. Brethren started mixing Craft symbols with those of the Royal Arch, Scottish Rite, and Commandery, resulting in a confusing jumble of sym-

Continued on page 14.

Masonic Aprons: A

Continued from page 13.

bols and emblems that appeared to be as gaudy as they were confusing; especially to newer Masons. The degree of excess seemed to be limited only by the highly personal whims and tastes of individual Brothers in supplying themselves with their own apron. This was often without regard for their actual Masonic standing within the Craft.

By 1815, after the two competing English Grand Lodges had been unified as the United Grand Lodge of England (UGLE), the indiscriminate use of different Masonic symbols on personal aprons came to an end. Steps were adopted setting forth standards for the Craft Masonic aprons permitted to be worn for each degree, and by all Provincial and Grand Officer ranks.

Despite these developments in England, the independent Grand Lodges founded in the colonies and in the United States continued to tolerate the practice of decorating personal Masonic aprons with various painted and embroidered symbols. Around 1825-30, however, less decoration on aprons became more common within Freemasonry world-wide. One-by-one, individual jurisdictions began to legislate what kinds of decorations and embellishments could be placed on the aprons worn by their members. It was not until about 1880, that most of the American Grand Lodges had come to enforce much stricter regulations on the wearing of specific aprons by their members and subordinate Lodges.

What is interesting is that this evolution toward standardized apron design had little to do with the development of another custom, the responsibility to provide aprons. In some jurisdictions, it was the responsibility of the individual Mason to obtain an apron, while in others, the subordinate Lodge would provide aprons to both officers and members. For example, in most, if not all, Lodges holding charters from the

UGLE, each individual member had the responsibility to provide and bring with him his own personal apron and gloves to wear at Lodge meetings. Most American Lodges, on the other hand, would typically provide cloth, or at least paper, aprons for all of its members and visitors, and appropriate aprons for each of its officers.

Nevertheless, as noted earlier, the UGLE is very specific about what apron design was permitted based on a Brother's Masonic rank or office. Many American Grand Lodges also had standardized designs and explicitly designated the types and sizes of aprons that could legally be worn by the members of that Grand Jurisdiction. In many American Grand Lodges, the authorized size and approved designs of member and officer aprons are highly regulated for example, in Texas, New Jersey, Massachusetts, and South Carolina. In other jurisdictions, while the specific requirements may not be expressly spelled out in a Grand Lodge's laws, long-established practice governs what is considered acceptable apron design.

In spite of the movement toward standardization in apron size, form, and decoration, any Mason who has traveled widely is aware that there are still significantly different apron designs in use today. Some aprons are trimmed and highly decorated, while others are simple, and some are plain white.

Although, the Lambskin or white leather apron is considered to be the standard form of Masonic regalia virtually world-wide, there is variation with respect to different Masonic officers and functions at the Lodge, District, Provincial, and Grand Lodge levels. There are also variations in the design of Masonic aprons used by certain concordant and appendant bodies, which use different colored borders with symbols unique to that body.

With respect to Craft or "Blue Lodge Masonry," trimmed or decorated aprons

usually denote some form of higher Masonic rank or office. Generally, aprons trimmed with a blue border denote current Lodge Officers or Past Masters, with the central emblem on the apron's body varying according to the office held by the wearer. District Officers and Grand Lodge Committeemen are often also provided with distinctively trimmed aprons to indicate their special service to and status within the Fraternity, as well. Aprons trimmed with a purple border often identify current or past District Deputy Grand Masters, and these aprons may have the year the wearer served in that office embroidered on them. Gold-trimmed aprons typically indicate current Grand



Lodge Officers or Past Grand Masters, with the central emblem and other decorative embellishments displayed on the apron's body often varying according to the specific office held by the wearer. Obviously, the aprons worn by Grand Masters and Past Grand Masters tend to be the most elaborate in design, using expensive materials, such as gold construction.

If all of this is not complex enough, let me introduce just one more complexity. In some jurisdictions, there is the concept of "dress" and "undress" regalia. For example, in most Lodges and

Continued on page 15.

Ancient Tradition

Continued from page 14.

Grand Jurisdictions that were chartered by, or are allied with the UGLE, “undress” aprons would be routinely worn to a regular subordinate Lodge meeting. However, there would be more formality at the quarterly or annual meetings of a Provincial Grand Lodge or the Grand Lodge in London, where “dress regalia” is required. Generally, the dress apron would have side tabs affixed to the apron body to serve as a symbolic representation of the tied apron strings or tasseled ends of the cords that once hung down in the front of older-style aprons, and usually some type of white, blue, purple, silver, or gold fringe attached to both the body and the flap of



the apron. Formal Masonic dress would also generally extend to the elaborate style of the officers’ collars, jewels, and gloves.

In the United States, the types of simpler, trimmed aprons that are worn by most Lodge, District and even Grand Lodge Officers, would generally be described as “undress” aprons in most parts of the world. However, in Virginia, it is proper for any Brother sitting in Lodge to wear either what might be termed the “undress apron” provided by the Lodge, or a “dress apron” of his own, so long as the Brother is entitled to wear an apron that reflects a specif-

ic status, standing, or rank within the Craft.

In this context, let me turn to the subject of gloves. In the United States, given our less formal manner, many Lodges do not expect members and visitors to wear gloves during stated and called meetings. Of course, gloves may be worn by Master Masons at any time, at their option, or by a request of the Master. They are generally required by our Grand Lodge Committee on Work at all Masonic funerals and evening memorial services and by individual Lodge custom for all Lodge officers on the occasion of official visits of the District Deputy Grand Master and Grand Master. Moreover, at the opening and closing ceremonies of both the Emergent and the Annual Communications of the Grand Lodge of Virginia, all of the Grand Lodge Officers are expected to wear gloves for portions of these meetings.

Despite all of the changes in and ornamentation of Masonic aprons, it is the Lambskin or white leather apron that remains the most important one of all. Let us, therefore, conclude by exploring the symbolism behind this plain white aprons we were first presented when we were initiated an Entered Apprentice, wore during our passing and raising, and which we may wear again on our journey to the Celestial Lodge.

The white Lambskin apron reminds us of the moral teachings of our Masonic Craft, and our duty to always endeavor to live by its tenets. It serves as a tangible and highly-visible symbol of what each of us should try to be, an upright, morally pure man of solid and spotless character. Just as we should keep this white Lambskin apron as clean and spotless as the day we received it, so should we endeavor to keep our character in that same unsullied state.

Today, the apron’s corners are squared, so there are four equal, 90-degree angles to remind us that the virtues

of Purity, Sincerity, Truth, and Honesty are the best and true foundations of all morality. The four sides of the apron remind us to always practice the four Cardinal Virtues of the Masonic Craft: Temperance in thought, word and deed; Fortitude in every noble endeavor; Prudence in wisely judging before taking each intentional act in life; and Justice in equal measure to all with whom we come in contact.

The flap of the apron is an inverted triangle; a symbol of the Deity, and reminds us to generously extend charity and to practice tolerance to ALL of Mankind, all of God’s children; regardless of race or creed. The strings, cords or belt that tie or affix the apron to the body symbolize the Mystic Ties of Love, Faith, and Trust that bind us all together as equally valued and respected friends and Brothers.

A Brother is supposed to keep this presentation apron in a safe place at his home, either stored flat or rolled up in a protective tube. He should tell his wife and children about its location and its importance. Upon his death, his survivors should give the apron to the funeral home, so the deceased Brother can be buried or cremated while wearing it. When thus worn in death, the apron then represents to us the completion of one life’s journey, and our transition as a Master Mason to yet another, more perfect and eternal life in the Celestial Lodge above.

So, when the public sees us wearing that most ancient and venerable badge, and universally recognized symbol of a Free and Accepted Mason, they should know that we are keeping faith with the values of the oldest and largest Fraternity in the world. While it harkens back to our heritage as working stone masons, it now identifies us as members of a moral and ethical Brotherhood of men who are working under the Fatherhood of God, to build their own character, and to serve as role models for all mankind.

"The Way to Right Wrongs Is To Turn

Worshipful Samuel G. Welty

Masons are usually quite focused on the old Masonic glory days of Washington, Franklin, great schisms and our heritage from the Grand Lodges of wherever. It can be far too easy to overlook the contributions made by the Brethren who are much more average men than the almost god-like status usually given the Founding Fathers. These Brethren are much less visible and usually only known locally for their contributions, but they are definitely worth finding and honoring for the ways they have changed our world and our country for the better.

One such Brother is Harry Thomas Burn, 32° of the Grand Jurisdiction of Tennessee. During the summer of 1920, the 19th Amendment to the Constitution of the United States had already been passed by the House and Senate at the Federal level, signed by President Wilson, and had been sent out to the state legislatures for ratification. The 19th Amendment would give the right to vote to all U.S. citizens regardless of gender. This bill would change our country in profound and fundamental ways by extending the freedoms we had always claimed to represent, to include the remaining fifty per cent of the population, who still did not yet have the right to vote.

The required two-thirds majority to pass or reject the bill was perfectly divided among the states having already cast their ballots except for the state of Tennessee. That single, relatively small state would decide the issue for us all. As if that were not enough, the state legislators were evenly divided on the issue and Nashville became the focal point for the whole nation as vote after vote was cast and still the issue was undecided. National leaders, both for and against ratification were on hand and desperately trying to sway the votes to their way of thinking. Rumors and allegations of corruption, bribery and

worse were rampant in the halls of government and the national papers, but still the matter was unresolved.

At this point in our history, we meet Brother Burn who, at twenty-four years old, became the single deciding vote for the entire country on the issue of women's suffrage. Harry had grown up in a very small town called Niota, and the lessons he had learned in the hills of eastern Tennessee had led him to become one of the youngest legislators in our country's history at the age of twenty-two. He was an active and community service driven young man and had been raised to the Sublime Degree of Master Mason in the nearby county seat of Athens. A few days before the next vote, in what seemed to be a never-ending quagmire of politics, Harry received a letter from his mother Febb Burn from their hometown in McMinn County. The letter sent by Mrs. Burn was kind and friendly. There is no hint of coercion or motherly guilt. There is even humor included with the news of local friends and events from home. Mrs. Burn was pro-ratification and knew her son to be one of the votes against it. She did not say any of the things we might expect from a mother trying to get her own way. She merely asked him to remember the ladies and all they had worked for, and how ratification of this amendment could change their lives for the better. This made all the difference. Brother Burn reversed his vote to "aye," and the country was changed for the better and forever.

We all know then, just as now, politics has always been a messy undertaking with many dangers in the form of lies presented as truth. Brother Burn was ridiculed by anti-suffrage colleagues and press who accused him of allowing himself to be bullied, hoodwinked, and most horridly of accepting bribes of monetary and even sexual nature to shift his vote. Burn adamantly

denied all such accusations and was soon publicly vindicated from these malicious rumors. Febb Burn later said she had been pressured in person by the wife of the governor of Louisiana to recant the letter, claiming it was a fraud. Louisiana had voted against ratification and Febb refused.

The decision to change his vote to approve ratification may have been due to the lessons he had learned in Masonry, but most certainly it was due to the lessons he had learned in life and by being raised to become a good man. A reminder from our mothers can sometimes be all it takes to overlook the many distractions that cloud the truth and obscure the right from wrong path. Brother Burn had already been a state legislator for a few years, and he knew very well the gravity of the issue at hand. He had been present for all the discussions and votes to that point and knew well both sides of the argument. None of those things had made a difference thus far. I think it was the realization of the realities effecting his decision and what it could mean to his family and friends that changed his mind. He took a moment to consider how this decision would affect the people he loved, and the people in the distant future, who might never know his or his mother's names or what had been done for them. Harry Burn said it best himself:

"I knew that a mother's advice is always safest for a boy to follow, and my mother wanted me to vote for ratification. I appreciated the fact that an opportunity such as seldom comes to a mortal man, to free seventeen million women from political slavery, was mine."

Brother Burn is a shining example of the best that Freemasonry has to offer, not because he achieved high Masonic office, or because he happened to be the one man, who cast the deciding vote.

Continued on page 17.

urn the Light of Truth Upon Them"

Continued from page 16.

This could have been done by anyone else, but it was not. The right thing to do is always there to be done by whoever sees the need, but how often is the work left for others? How easy it can be to assume that someone else will get it done, and we need not be bothered. Be it a paradigm shifting vote, or just finding enough people to work a fund-raiser at the Lodge, the work must be done, but only by those who will step forward and take the risk. Brother Burn saw the need for someone to step forward and do the right thing, and he took that step. He saw

the injustice that was legal, accepted, and established, and he chose to reconsider his own thinking and stand with those trying to do what was right, regardless of the current law of the land. He charged forward without regard for the lies, opposition, or acceptance by those who, to that point had been his friends and peers.

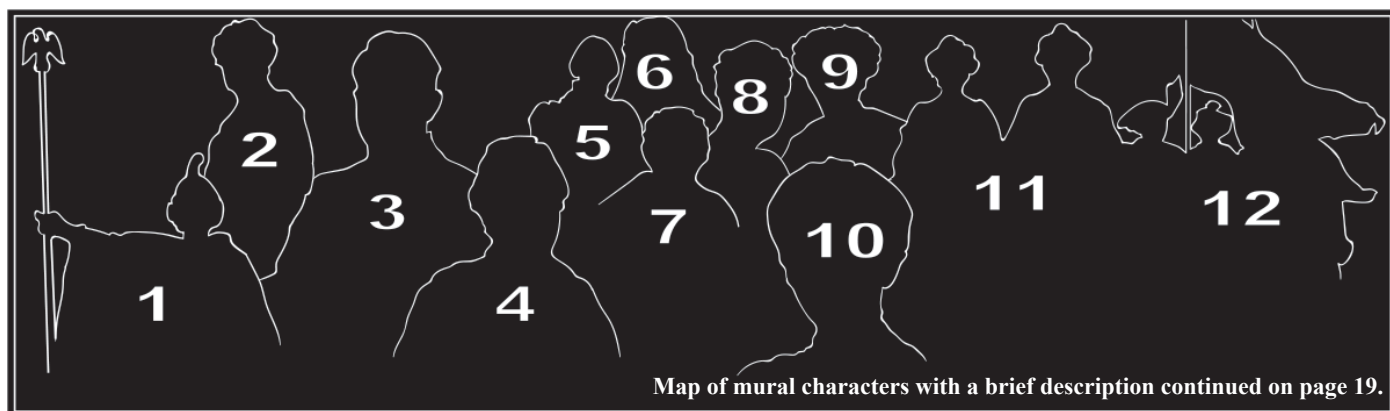
Oh, how quickly our friends can turn on us when they have a vested interest in doing what is easy, and watching us choose instead to do what is right. The choice between what is right, and what is easy, is one that we all face every day.

We face decisions at work, in our homes, in our Lodges, and in every other aspect of our lives. As Masons, we are obligated to a higher stance for the good of mankind. We have bound ourselves to seek and do the right, when we could so easily do what is safe. Brother Burn had learned that every human being is created by one almighty parent, inhabits the same planet, and therefore has a claim upon our kind offices. He chose to do more than what was merely advantageous for himself or his political obligations.

He chose, as all true Masons should, to do good unto all.



This wall mural was painted in Athens, Tennessee by Worshipful Sam Welty of Ocean View Lodge No. 335 in Norfolk, Virginia. It was dedicated by the descendants of the Burn family on August 20, 2020, for the one hundredth anniversary of the ratification of the 19th Amendment. The people of McMinn county were here in force to support one of their proudest moments, and they all were kind enough to pose in front of this tribute to Harry and Febb Burn, and the thousands of women who worked tirelessly to make ratification possible. The suffrage movement had been growing for seventy years. Countless people had laid the path for the narrowest of victories in 1920, brought about by one twenty-four year-old Mason, who went to the voting chambers with a letter from his mother in his coat breast pocket, and changed the world.



Map of mural characters with a brief description continued on page 19.

Four Responsibilities / Privileges From the Entered Apprentice Initiation

Worshipful Stephen Lynn Young

Initiation is a rite of passage or a ceremony marking entrance or acceptance into a group or society. In an extended sense, it can also signify a transformation in which the initiate takes on the responsibilities as well as the privileges associated with this new station in life. Examples of initiation ceremonies include Christian baptism and confirmation, Jewish bar and bar mitzvah, acceptance into a fraternal organization, religious order, or even recruit training.

Taking an active role, prayerfully reflecting on important decisions, striving for unity, and trusting in Deity are four aspects of the Entered Apprentice Degree that may be considered to be both a privilege and responsibility.

First, consider taking an active role. The initiate in the Entered Apprentice Degree soon understands that he must take an active role in the initiation, and in all that follows. He cannot be a successful Mason and a passive Mason. When he knocked on the West Gate before entering the Lodge, he was making an allusion to Luke 11:9, (“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”).

One interpretation of this allusion, paraphrased from the Matthew Henry Complete Commentary, is that we have not only the goodness of nature to take comfort from, but in seeking, the assurance as well of Deity: “Ask, and it shall be given you; either the thing itself you shall ask or that which is equivalent; either the thorn in the flesh removed, or grace sufficient given. We must not only ask, but we must seek, in the use of means, must second our prayers with our endeavors; and, in asking and



seeking, we must continue pressing, still knocking at the same door, and we shall at length prevail, not only by our prayers in concert, but by our particular prayers.”

The initiate alone is responsible for asking for a recommendation from a friend, using that recommendation to seek to be initiated, and knocking to gain admittance. At several other points during the ritual, he was reminded that all of Masonry is available with only one limitation, he must be as willing to receive as the other Brethren are to give. Masonry has the promise of individual growth for the member who, in return, invests his time and energy.

Next, consider prayerful reflection on important decisions. The initiate in the Entered Apprentice Degree soon understands that daily devotions to his God are vital to his success in life. At one point in the ritual, he was invited to kneel as a prayer is recited. Later, he is reminded that no man should begin any important undertaking without invoking the blessing of Deity. This underscores two important thoughts: first, the initiation itself is a solemn and important undertaking, an appropriate time for prayer. Second, even if it has not been his personal habit to ask a blessing for important decisions and stages in his life, the first instructions for entering the Masonic Fraternity include seeking guidance from Deity.

The ritual prayer is Psalm 133:1-3: “Behold, how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of

Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.” It is appropriate that unity is portrayed as something to strive for and at the same time as a reward for living in friendship and brotherly love. Unity is important because it makes Masonry a positive example, drawing others to us. It helps us cooperate and renews our energy. Unity does not mean we agree on everything. There will be many opinions, but we must agree to work as Brothers to follow Masonic principles and to support our communities and those in need.

Finally, consider the idea of complete trust. During the ritual, the initiate is also asked a question about where he places his trust. His answer must indicate that he believes in a Supreme Being. Masonry is not a religion, nor is it a substitute for religion. Masons are encouraged to follow the tenets and beliefs of their own religions. One purpose inherent in our Craft is to take good men and make them better. A man must start with a belief in Deity in order to be made a Mason. With that as a foundation, fellowship with like-minded men, in a spirit of friendly social interaction, where the rule is to best work and best agree, can be instrumental in personal growth and a deeper commitment in service to God and to mankind. Trust in Deity is the key element in Masonry, one in which we must all display unity. Without that trust in Deity, no man can be made a Mason.

Four responsibilities and privileges made clear in the Entered Apprentice Degree: be active in your role as a Mason, seek guidance and blessing on your decisions and actions, strive for unity, and trust in God. The initiate who accepts these responsibilities and privileges associated with his new status as a Mason is prepared to reap the true benefits of membership in our Craft.

Where No Craft H

Worshipful David C. Wells

Worshipful Sir, “What if one of our newer Brethren proposed to the Lodge that we no longer use mechanical pencils to record our minutes, and that we should begin using the fountain pen for all such clerical matters immediately?”

Its advantages are obvious, there are fewer chances of inadvertent erasure, and India ink would not fade as quickly as pencil. Brethren, as Worshipful Master, I call for discussion of the matter before the Lodge. What be your pleasure? “Worshipful Sir, as a long-standing Past

Now that I have your attention, I freely admit that scenario is a bit preposterous, and I am being tongue-in-cheek only to direct your attention to the concept of tools. What I propose is no more preposterous than doing away with the modern trestleboard printed in our local papers and reviving the old use of drawings on a chalkboard. Consider the argument presented in Lodges to do away with trestleboards, which has occurred due to perilous economic times. Should we return to the chalkboard of the past or just not communicate with our Brethren?

Brethren, our job is to make good men better. We do this not by trestleboards or computers, but by establishing and maintaining relationships with one another by using the best interpersonal communication tools. No matter if it is the pencil, pen, trestleboard or the computer, they are just that, tools we employ like the setting maul, common gavel, and twenty-four-inch gauge of our elder Brethren. As the fountain pen became the better tool, so did the disposable pen, so too came the advent of the computer, still frowned upon in many Lodges. To modify the signature line of Captain James T. Kirk, fictional character of Star Trek it is time, we “boldly go where no Craft has gone before.”

The computer is now old news, like it or not. They are in all modern offices and most homes. I remember discussions between Brethren within the past five years about having a Grand Lodge homepage, and if one was really needed? Many of the younger petitioners to our Lodges today have never known a world without computers or the Internet. Where do we look for the new communication tools in use today? We look to our youth, as we have in the past. What new tools are they using? They use cell phones, text messaging,

picture messaging, Facebook®, Twitter®, and blogging, just to name a few. Imagine your message on Facebook®, David “is attending Lodge tonight at Taylor Lodge No. 23,” or David “is visiting Harman Lodge No. 222 tonight.” These messages go out to everyone whom you have chosen as a friend on Facebook®. It creates an opportunity when one of your friends asks what is Lodge, or where do you meet? The same is true with Twitter. Twitter allows users to send updates or tweets as

Cell phones, text messaging, picture messaging, Facebook®, and Twitter® are just tools of communication used in our prevailing world to stay in touch and aid in exchange of ideas. These tools inform, facilitate dialogue and interest in a variety of topics.

No matter if it is the pencil, pen, trestleboard or the computer, they are just that, tools we employ like the setting maul, common gavel, and twenty-four inch gauge of our elder Brethren. As the fountain pen became the better tool, so did the disposable pen, so too came the advent of the computer still frowned upon in many Lodges.

Continued on page 21.

Master of this Lodge, I would respectfully disagree with the esteemed young Brother making such a motion. This proposal if adopted, would give the appearance to many Brethren that we are a bit of a “high hat” Lodge, preferring, as such an elite writing implement as the fountain pen to a practical alternative as the mechanical pencil. In addition, are we not straightforward men? In a time when some of our Brethren are facing perilous economic times, who will pay for these pens, who will pay for the nibs and ink?”



Has Gone Before

Continued from page 20.

they are called; (text-based posts, up to one hundred and forty characters long) to the Twitter website via short message service by cell phone or instant messaging, from their computer at home or work. Twitter reports your status, or what you are doing. Some use it to post interesting links, and some use it as a marketing tool.

One great tool I have used for personal Masonic education this past year is pod-casts. A pod-cast is an audio file that can be listened to in real time or downloaded by a RSS (Real Simple Syndication) feed to a tablet. Pod-casts are free to download and simple to set up. One of the best Masonic ones I have found is a weekly pod-cast called *Masonic Central* located at: <http://masoniccentral.blogspot.com/>

They interview many Masonic authors to include Stephen Dafoe, Brent Morris, Paul Bessel, J. J. Miller, and one of my new favorites, musician Howie Damron, who has a wonderful mission called *Masonic Pride*. *Masonic Central* was begun by two Brethren, who are not representing any, as they say, regular or irregular Grand Lodge, just their thoughts and the interest in Freemasonry. What a wonderful service to the Craft at large that Greg Stewart and Dean Kennedy perform. What does it cost; you ask? It only costs about an hour each week of your time to listen to the show and an open mind on your part. As with any good education, some

parts you will disagree with and some, you will not, but what is important is the ability to see what other jurisdictions think about a topic and what some of the premier Masonic writers say. To me, this is currently one of the best Masonic education tools on the Internet. You can download the show and play it on a tablet as you drive to work or at your leisure.

If you type Masonic blogging in a Google search, you will see hits for seven hundred and seven thousand results. This number has steadily increased over the last two years and will increase

If you type Masonic blogging in a Google search, you will see hits for 707,000.

This number has steadily increased over the last two years and will increase greatly in the coming years.

What is a blog?

greatly in the coming years. What is a blog? The word blog is short for weblog. It is a website, usually maintained by one person, and is a commentary on popular events in which the person is actively involved or feel is of importance. It is like an on-line diary of the person's activities. More and more Brethren are starting personal blogs talking about Freemasonry. Many are dedicated strictly to Freemasonry. They tell you about their Lodge, what they are doing in the community, and what

direction they feel the Craft should be taking. Of course, in using methods of communication accessible by the public, we must adhere to the ageless admonitions and strict obligation to keep inviolable the secrets and mysteries of the Order and comply with the rules and edicts of the Grand Lodge of Virginia.

Cell phones, text messaging, picture messaging, Facebook®, and Twitter® are just tools of communication used in our prevailing world to stay in touch and aid in exchange of ideas. These tools inform, facilitate dialogue and interest in a variety of topics. Contrary to what Dr. Marshall McLuhan would direct, we must view these tools not as the communication, or message itself, but as the means to help aid and assist the Craft in dispersing the vital message of Masonry. It is up to us to know what these new tools are and how we can use each for the right topic to formulate effective communication.

Relationships and friendships are the glue that binds us together as a community and as a Craft. Relationships are our social cable tow. Freemasonry is not a tool, but, as we say in our mission statement, it is a fraternal organization promoting values of the Brotherhood of Man under the Fatherhood of God. Without application of new tools to maintain one-on-one relationships, our vision of being the premier organization composed of men of integrity and character who are honest, true to their word, believe in God, devoted to family, charitable in their community, and courteous and helpful to each other, is impossible.

Brethren be bold. This week and in the months ahead, I personally challenge each of you to make Masonic education and our modern tools your frontier, to make it the purpose of your voyage, your quest, your mission to boldly go where no Craft has gone before.



50-60-70-Year Masonic Veterans

Between November 17, 2020 and February 16, 2021.

Fifty-Year Veterans

Wor. Milton Jay Reid Norfolk Lodge No. 1
 Bro. Marvin Andrew Weinstein Norfolk Lodge No. 1
 Bro. Robert Marcillous Reid Atlantic Lodge No. 2
 Bro. Ervin Ray Hanks Blandford Lodge No. 3
 Mt. Wor. William Earle Rorer, Jr. Williamsburg Lodge No. 6
 Bro. James A. Spain Metropolitan Lodge No. 11
 Bro. Robert Cecil Conner Manchester Lodge No. 14
 Bro. Livingston Murray Johnson, Jr. Manchester Lodge No. 14
 Bro. William Leonard Carroll Taylor Lodge No. 23
 Bro. Walter Earl Warren, Jr. Marion Lodge No. 31
 Bro. Vernon Wood Vanderpool Fincastle Lodge No. 33
 Bro. Fenton Love Piggott Hamilton-Thompson Lodge No. 37
 Wor. William Grey Fore, Jr. Farmville Lodge No. 41
 Bro. James Harold Rasnick Pound Lodge No. 59
 Bro. Bruce William Ayers Old Town Lodge No. 68
 Bro. Glenn Walter Cochran McDaniel Lodge No. 86
 Bro. Kenneth Wayne Brim McDaniel Lodge No. 86
 Rt. Wor. James Donald Baker Valley Lodge No. 93
 Bro. Jerry David Dillon Liberty Lodge No. 95
 Bro. Ellis Foster Butt, Jr. Portsmouth Lodge No. 100
 Bro. Dudley Arthur Middleton Andrew Jackson Lodge No. 120
 Wor. Lawrence Milton Edwards Glen Allen Lodge No. 131
 Rt. Wor. Charles Dwain Andrews Lafayette Lodge No. 137
 Wor. Charles Thomas Shifflett Independent Orange Lodge No. 138
 Wor. Donald Eugene Wade Franklin Lodge No. 151
 Bro. Sherwin Alexander Callander Owens Lodge No. 164
 Bro. Stanley Rufus Burke Rich Valley Lodge No. 172
 Bro. Jimmy Lee Cook Rich Valley Lodge No. 172
 Bro. Ernest C. Olinger Rich Valley Lodge No. 172
 Bro. Harold Wayne Waddell Lake Drummond Lodge No. 178
 Bro. Harold Willard Dodge McAlister Lodge No. 185
 Bro. David Warren McMillan Western Branch Lodge No. 189
 Bro. Daniel Lucullious Matthews, III Hillsville Lodge No. 193
 Bro. Junior Ray Vass Kempsville Lodge No. 196
 Wor. Monte Pearson Howell Monitor Lodge No. 197
 Bro. Russell Taylor Lambert Stonewall Lodge No. 200
 Bro. Bentley Larry Hodges Big Stone Gap Lodge No. 208
 Bro. Kenneth Rhudolph Akens Lee Lodge No. 209
 Bro. Humes Jefferson Franklin, Jr. Springfield Lodge No. 217
 Bro. Billy Ray Silcox Harman Lodge No. 222
 Rt. Wor. Jack Alexander Brewster Harman Lodge No. 222
 Bro. Russell Allen Hatfield Harman Lodge No. 222
 Bro. Walter Thomas Midkiff Ivanhoe Lodge No. 235
 Wor. Harry Ulysses Midkiff Ivanhoe Lodge No. 235
 Bro. William Ray Minter Bedford Lodge No. 244
 Bro. Eugene Willard Klemp, Sr. Great Bridge Lodge No. 257
 Wor. Henry Edward Trafford Great Bridge Lodge No. 257
 Bro. James Walter Monk Cedar Bluff Lodge No. 260
 Bro. Roger Bill Barnett Cedar Bluff Lodge No. 260
 Bro. James Gordon Simmons, III Corinthian Lodge No. 266
 Wor. David Everett Curl Corinthian Lodge No. 266
 Bro. Joseph Winfree Williams Powhatan Lodge No. 295
 Bro. Reginald Woodrow Nash Westhampton Lodge No. 302
 Wor. Alan Kenneth Spear Hay Market Lodge No. 313
 Bro. Jordan Carroll Moorefield Campbell Lodge No. 316
 Bro. Curbie L. Boyd Floyd Lodge No. 329
 Bro. Benjamin Brown South Norfolk Lodge No. 339
 Bro. Gene Augusta Harrell South Norfolk Lodge No. 339
 Wor. Winston Adair Smith South Norfolk Lodge No. 339
 Bro. George Michael Hogan South Norfolk Lodge No. 339
 Bro. Neal Arthur Ogden South Norfolk Lodge No. 339
 Bro. Ralph Pearce Johnson, Jr. South Norfolk Lodge No. 339
 Bro. Richard Arlen Justice South Norfolk Lodge No. 339
 Bro. Kenneth Roy Howell, Jr. South Norfolk Lodge No. 339

Bro. Waverly Linwood Harrell South Norfolk Lodge No. 339
 Bro. Maury Beverly Brickhouse South Norfolk Lodge No. 339
 Bro. James Pate Garrett Henry Knox Field-John Blair Lodge No. 349

Sixty-Year Veterans

Bro. William Waller Estes Atlantic Lodge No. 2
 Bro. Jack Irwin Cherin Atlantic Lodge No. 2
 Bro. William Davis Ponton Atlantic Lodge No. 2
 Bro. Wilbur Kenmore Cardoza Metropolitan Lodge No. 11
 Bro. Richard Edward Williamson Alexandria-Washington Lodge No. 22
 Bro. Gregory Wroniewicz, Jr. Taylor Lodge No. 23
 Bro. Daniel Ira Dixon Princess Anne Lodge No. 25
 Bro. Robert Harry Manges Princess Anne Lodge No. 25
 Bro. Arthur Jennings Walker, Jr. Farmville Lodge No. 41
 Bro. Roger Wills Mitchell Fairfax Lodge No. 43
 Bro. George Truman Ward Elmer Timberman Lodge No. 54
 Bro. Eugene Mack Powell Widow's Sons' Lodge No. 60
 Bro. Malcolm L. Dews Clinton Lodge No. 73
 Rt. Wor. Johnny Preston King, Sr. Charles Franklin Shuler Lodge No. 74
 Bro. Bobby Dean Chafin McDaniel Lodge No. 86
 Bro. Robert Francis Woody, Jr. McDaniel Lodge No. 86
 Bro. Ryland Curtis Keesee McDaniel Lodge No. 86
 Bro. Archie Franklin Seay, Jr. Ruth Lodge No. 89
 Bro. David Hooper Meekins Ruth Lodge No. 89
 Bro. Paul Loraine Loden Chester Lodge No. 94
 Bro. Reginald Carr Harrell Portsmouth Lodge No. 100
 Rt. Wor. Earl Thomas Dodson, Jr. Heathsville Lodge No. 109
 Bro. Joseph Robert Ralph Norview Lodge No. 113
 Bro. Wilburn Perry Davis Norview Lodge No. 113
 Wor. Blaine G. Lenhart Chase City Lodge No. 119
 Wor. Victor Raimund Perez-Perez Andrew Jackson Lodge No. 120
 Wor. William Kenneth Powell Roman Eagle Lodge No. 122
 Bro. Thomas Jackson Campbell Roman Eagle Lodge No. 122
 Bro. Francis Madison Graves, Jr. Linn Banks Lodge No. 126
 Bro. Edward Lee Nichol Linn Banks Lodge No. 126
 Bro. Everett M. Hannah Fork Union Lodge No. 127
 Bro. John Miles Crook Franklin Lodge No. 151
 Wor. Edward Oeland Smith, Jr. Staunton River Lodge No. 155
 Bro. Seymour Harold Kern Covington Lodge No. 171
 Bro. Norman Olitsky Western Branch Lodge No. 189
 Bro. Everett Cabel Dalton Hillsville Lodge No. 193
 Bro. James Carlyle Bowman Hillsville Lodge No. 193
 Bro. Robert Gerald Roberts Reedy Spring Lodge No. 203
 Wor. James Frederick Roberts Reedy Spring Lodge No. 203
 Wor. Robert Wade Law Lee Lodge No. 209
 Bro. Robert Beatty Reynolds Midlothian Lodge No. 211
 Bro. Arthur Clinton Harrold Mount Vernon Lodge No. 219
 Bro. William Douglas Marrs Harman Lodge No. 222
 Bro. George William Crabtree Harman Lodge No. 222
 Bro. Henry Milton Leedy Harman Lodge No. 222
 Bro. Robert R. Osborne Stuart Lodge No. 224
 Bro. William Frank Pratt Lebanon Lodge No. 251
 Bro. Giles Beckley Carter Lebanon Lodge No. 251
 Bro. James Richard Barnett Cedar Bluff Lodge No. 260
 Wor. John Emmanuel Crockford Corinthian Lodge No. 266
 Bro. Wilbur Clifton Cox Corinthian Lodge No. 266
 Bro. John Dale Parkes Central Lodge No. 300
 Wor. Larry Dean Whitehead Monroe Lodge No. 301
 Wor. Marvin Lee Perry Occoquan Lodge No. 310
 Bro. James Arnold Buckner Occoquan Lodge No. 310
 Bro. William Enoch Yeager Hay Market Lodge No. 313
 Bro. Lawrence Edward Allen Dale City Lodge No. 319
 Bro. Max Alan Robinson Warwick Lodge No. 336
 Bro. James Edwin Pierce South Norfolk Lodge No. 339
 Bro. William Carlton Boyce South Norfolk Lodge No. 339
 Bro. Max Berger, Jr. Henry Knox Field-John Blair Lodge No. 349

50-60-70-Year Masonic Veterans

Between November 17, 2020 and February 16, 2021.

Seventy-Year Veterans

Bro. Bennie Leonard Laibstain
 Wor. Charles Bentley Johnson
 Wor. Walter Linwood Olphin, Jr.
 Bro. Edward Kenneth Arndt
 Wor. Lester Edward Powell
 Bro. Alvin Darrel Glans
 Bro. Stephen George Yeonas
 Bro. Ridgley Edward Davis
 Rt. Wor. Clayton Myers Robertson

Norfolk Lodge No. 1
 Richmond Lodge No. 10
 Metropolitan Lodge No. 11
 Alexandria-Washington Lodge No. 22
 Princess Anne Lodge No. 25
 Princess Anne Lodge No. 25
 Cherrydale-Columbia Lodge No. 42
 Elmer Timberman Lodge No. 54
 Portsmouth Lodge No. 100

Bro. Dale Harvey Wolfe
 Bro. Earl Joseph Haden, Jr.
 Wor. William Thomas Cox
 Bro. Norris Neil Porter
 Bro. Paul Bernard Blizzard
 Bro. Robert Jess Muncy
 Bro. Elwood Floyd Yates, Jr.
 Bro. Martin Duane Meyer
 Bro. Loring Ben Thompson
 Bro. Lue Raymond Haywood, Jr.

Norview Lodge No. 113
 Stonewall Lodge No. 200
 Springfield Lodge No. 217
 Ivanhoe Lodge No. 235
 Lebanon Lodge No. 251
 Intermont Lodge No. 269
 Powhatan Lodge No. 295
 William J. McMahon Lodge No. 303
 Hay Market Lodge No. 313
 South Norfolk Lodge No. 33

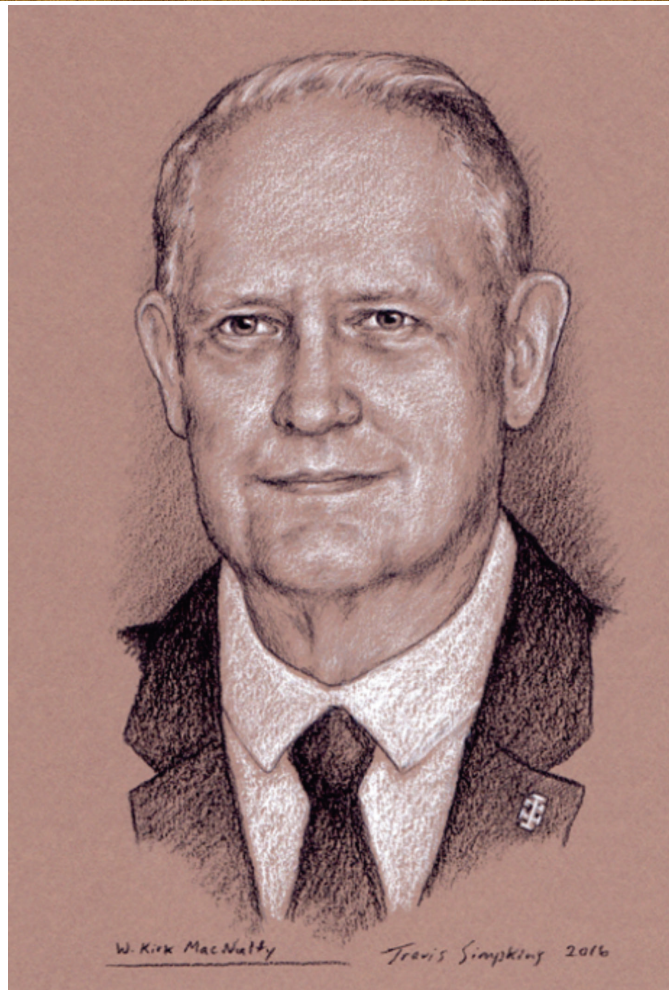
A Masonic Pioneer

W. Kirk MacNulty (1932-2020) was born in Long Beach, California. He studied at Stanford University and the University of Tennessee and had a career as an Officer in the United States Marine Corps and in corporate information technology.

His interest and involvement in Freemasonry spanned more than fifty-five years. He received the degrees of Masonry in 1961, at Carson Valley Lodge No. 33 of Gardnerville, Nevada. He later affiliated with Lodges in Hawaii, Tennessee, England, and Virginia. He was Worshipful Master of the Lodge of Living Stones No. 4957 in Leeds, England, in 1979, 1980, and 1991.

He is the Charter Master (1997) of the Lodge of the Nine Muses Lodge No. 1776, a Traditional Observance Lodge in the District of Columbia.

Worshipful Kirk MacNulty was the author of the seminal Masonic classic, *The Way of the Craftsman: A Search for the Spiritual Essence of Craft Freemasonry*, first published in 1988, and reissued as a Deluxe Edition (Plumbstone, 2017). He has also written *Free-*



W. Kirk MacNulty
(1932 - 2020)

masonry: A Journey Through Ritual and Symbol (Thames & Hudson, 1991), *Freemasonry: Symbols, Secrets, Sig-*

nificance (Thames & Hudson, 2006), and contemplating *Craft Freemasonry: Working the Way of the Craftsman* (Plumbstone, 2018). His work has also appeared in *Heredom: The Journal of the Scottish Rite Research Society and Ars Quatuor Coronatorum*.

His literary efforts have earned him outstanding recognition. In 2008, he was received as a member of London's prestigious Quatuor Coronati Lodge No. 2076, the world's premier Lodge of Research. In 2016, he was recognized as a Fellow of the Philalethes Society for his many contributions to the literature of Freemasonry.¹

Worshipful Kirk MacNulty laid down his Working Tools on November 8, 2020, at age 88, joining the Celestial Lodge Above. His writings and mentorship have been profoundly influential to the efflorescence of contemplative, philosophical Freemasonry enjoyed by Brethren across the United States and abroad.

¹Excerpted from W. Kirk MacNulty, *Contemplating Craft Freemasonry: Working the Way of the Craftsman* (Washington, D.C., Plumbstone Press, 2018), 88.

Masonry versus COVID-19

Right Worshipful James Friend Dickerson
Lodge Services Committee-Chair

As I write, freezing rain coats the trees outside my home office. Hopefully, trees are breaking bud and flowers blooming as you read this issue of our Masonic Herald. As the seasons continue through their cycle, so does Freemasonry in Virginia. COVID-19 (yep, I said that nasty word) continues to disrupt our cycles. COVID-19 has the potential for a more negative impact on our gentle Craft than did the Morgan Affair, if we let COVID-19 win. As the new chair of your Lodge Services Committee, I have heard from Masons sharing Masonic charity, brotherly love, and activities continuing in communities across the Commonwealth under our Governor's restrictions.

Your Lodge Services Committee (representatives from each Grand Lodge Region) continues to meet monthly by Zoom to work through COVID-19 challenges. Lodge Services has three focus areas to share with you and your Lodge: Respond to Lodge Challenges; Re-Institute a Speakers List; and Masonic Homecoming/Back to Lodge Events. Let us explore these three.

Lodge Challenges

All Lodges face challenges from time to time. In an effort to assist Lodges in resolving challenges and to build healthy Lodges, your Lodge Services Committee matches resources to Lodge needs. If your Lodge has a challenge, let us talk. phone (434) 466-4663 or email james@virginiahomesfarmsland.com. I will contact your Regional Lodge Services representative, so we can get to work on matching you with resources, so you can work through the challenge and build a healthier Lodge. We are not

going to solve the problem for you. The Lodge Services Committee will work with you as you develop a solution best suited to your Lodge.

Speakers List

As we move out of COVID-19 restrictions, providing great programs to draw Masons back to Lodge will be important. Worshipful Masters and other Lodge officers should be planning for this now. We searched for a database of Virginia Speakers, not finding one. Your Lodge Services Committee and Information Technology Committee joined forces to identify and create an updated speakers list. The initial list should be ready by publication of this article. Your District Deputy Grand Master and Lodge Secretary will have information on accessing the list.

Please help us identify great speakers by sending Right Worshipful Tom Woolfolk at tom@tomwoolfolk.com the speakers name, topics, contact information (phone and email), and district and districts in which he is willing to present.

As we prepare for full scale stated meetings to resume, secure great speakers/programs for your meeting, I have heard all of our Grand Line Officers are waiting by the phone for invitations to visit Lodges and present a recently developed dynamic program. Their contact information can be found on page 2 of this issue of your Virginia Masonic Herald. Give our Grand Line Officers a call and invite them to present a program at one of your first three stated meetings, after we resume. Once you have lined up your dynamic speakers make sure to publicize the speakers to

your Lodge and District Brothers.

Masonic Homecoming Events

What is planned to bring Brothers back to Lodge? Many have not attended a Masonic function since March of 2020. They have gotten out of the fine habit of attending Masonic events. Now is the time to plan at least one spectacular Masonic Homecoming Event (tiled or open). I would suggest one Tiled and one Open event.

Possible Tiled Event: Table Lodge; Burns Night (yep, we missed it in January, but let us do it in August.); complimentary steak dinner prior to St. John's night celebration in June; outdoor stated meeting with a cookout; complimentary catered meal prior to stated meeting celebrating our Craft.

Possible Open Event: Lodge/District picnic/cookout; Ladies Night out at a private room in a local restaurant; recognize Community Builders, who have helped your community through COVID-19; cookout for local First Responders.

Should you have questions, comments, need to contact your Regional Lodge Services representative, or a challenge that needs addressing, please do not hesitate in contacting me. I look forward to sitting in Lodge with you, once COVID-19 restrictions are lifted. Support your Officers both Supreme and Subordinate in the development and execution of their plans; be Freemasonry in your Community; share the Light; and do not let COVID-19 surpass the Morgan Affair with its impact on our Grand Lodge of Virginia.

Freemasonry is an institution calculated to benefit mankind.

Most Worshipful Andrew Jackson

Awards



Most Worshipful Douglas Vernon Jones presents the 60-Year Award and citation to Brother Seymour Kern. Brother Kern, a member of Covington Lodge No. 171, was recognized in 2018 with the Perfect Ashlar Award for teaching the catechisms to countless Brethren for over five decades.



Right Worshipful Wayne D. Golden, Sr., presenting Right Worshipful Robert G. McBride his 50-Veterans Award.

New Scottish Rite Website



A new and expansive website for the Ancient and Accepted Scottish Rite Orient of Virginia is located at (<https://www.vascottishrite.org>). The effort by Brother Steve Dowd, Valley of Newport News, resulted in a new site with over forty webpages about Scottish Rite Masonry in Virginia. The concept for the site is that it will be more than a static site of information, but that it will be a dynamic tool that all Virginia Masons can use to advance Masonry across the state.

The new site is divided into four categories: About Us, Education and Enlightenment, Orient Meetings, and RiteCare. The “About Us” category contains information about Scottish Rite overall, its leadership, mission and creed, the history of Scottish Rite in Virginia, and how to join. “Education and Enlightenment” provides information on Scottish Rite honours, regalia, degrees, matters of interest, resources, links to other Masonic sites and FAQs about Scottish Rite Masonry. The Orient Meeting category provides a single point for gaining information on Scottish Rite meetings across the state and with the Scottish Rite Supreme Council. The final category is RiteCare, a Scottish Rite philanthropic endeavor.



The Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States initiated a program to help children with speech and language disorders. The results obtained from this program led to the establishment of the RiteCare clinics to provide diagnostic evaluation and treatment of speech and language disorders, as well as learning disabilities. Virginia Scottish Rite Masons support five programs in the state. There is a year-round program, operated by the Scottish Rite Childhood Language Center in Richmond. There are also RiteCare programs at Old Dominion University in Norfolk, Radford University in Radford, James Madison University in Harrisonburg, and Longwood University in Farmville.

SAVE THE DATE
2021 Scottish Rite Conference
 September 23-25, 2021 at the
 Holiday Inn/Tanglewood in Roanoke

Guest Speaker
Illustrious Mark Tabbert
 Friday dinner and
 Saturday General Session

Allen E. Roberts Masonic Library and Museum

Marie M. Barnett
Grand Lodge Librarian

The Grand Lodge library and museum has been closed to visitors and researchers since March 2020, and remains closed in 2021, until the pandemic is under control.

The library research requests are wide ranging. There are also requests on a variety of Masonic topics, such as Lodge membership of 18th Century Virginia doctors studying in Scotland to search the archives for the Masonic records of members, who predate the computer database.

November was Grand Lodge of Virginia Month at the George Washington Masonic Memorial in Alexandria. The Grand Lodge of Virginia hosts a display about every two and a half years. The display used contributing items from the Masonic Home, Grand Lodge, and from the library and museum collections. The overall theme was kindness and caring in Virginia Freemasonry. Some of the items used showed the history of the Masonic Home and the one

hundred and thirtieth Anniversary of its founding in 1890 and the theme of Most Worshipful Vernon Douglas Jones' term "Loyalty and Kindness a Lasting Impression." Other materials included books, photographs, along with the replica of Mason's Hall, the oldest Masonic building in the U.S. constantly occupied since 1785. Many viewed the display before the Memorial closed due to COVID-19.

The Grand Lodge of Virginia joined the other thirty-five U.S. Grand Lodges participating in the George Washington Masonic Memorial digitization project of Grand Lodge and Appendant Body Proceedings. Most of the Virginia Grand Lodge Proceedings are digitized and available free on the Memorial website for researchers by a link to the George Washington Masonic Memorial Digital Archives under the Education tab. The Proceedings are valuable tools for researching Lodge histories, Virginia Masonic history, and Masonic membership.

The Richmond Scottish Rite sold their Temple and downsized. They offered to the Library at Grand Lodge the opportunity to choose books from the Scottish Rite library collection. Over thirty boxes of books, magazines, and booklets were selected, filling gaps in the Grand Lodge library collections

Lodges using the Temple had to relocate and downsize. Metropolitan Lodge No. 11 presented to the Grand Lodge Museum the Dove Collection acquired upon the consolidation of Dove Lodge No. 51 in 1996. Dr. George William (Bill) Thomas, a member of the Grand Lodge Library, Museum and Historical Foundation Board oversaw the acquisition of the collection. The gift consists of three bronze busts (John Dove, Grand Secretary, Dr. Joseph Eggleston, Grand Master and Grand Treasurer, and Hay Taliaferro Thornton) with pedestals and six oil portraits. Three of the portraits are undergoing restoration. This outstanding gift is one that will be treasured and appreciated.

Three-Generation DeMolay Men

Right Worshipful Thomas L. Varner, Jr.

There is a lot about the history of the Olphin Clan and DeMolay that certainly adds to the Olphin legacy in Virginia Masonry, and perhaps in the world surrounding DeMolay.

Walter Olphin, Sr., also known as Pappy, was a member of the Charter Class of the John Moncure Chapter on March 25, 1922. This Chapter was sponsored by the Richmond Valley of the Scottish Rite and was the first in Virginia. Pappy was later awarded the Legion of Honor for his service to DeMolay and to humanity in general.

In February 1946, Walter, Jr. was old

enough to join DeMolay and soon to be Grand Master, (1949) A. Douglas Smith Jr. restarted the John Moncure Chapter. Walter, Jr. became Master Councilor and was invested with the Chevalier Degree and received the Legion of Honor in 1954. Walter, Jr. is one of the few remaining DeMolay men who were an eyewitness to and participated in the formation of the Virginia State Association in 1947.

Walter, Jr.'s son, Walter L. Olphin, III (known as Butch), joined DeMolay in 1966, thereby making the Olphins the first three-generation DeMolay men

in Virginia, and probably in the United States and the World. Since DeMolay was founded in 1919, the Olphin family was there almost in the beginning, and grew up with DeMolay until the early 1970s. In 1969, Butch became an elected Officer in the State Association his father helped form, and also received the Chevalier and Legion of Honor Degrees.

The Olphin family is active in Masonry and with the Masonic Home, but they were also instrumental in building and growing DeMolay in the Commonwealth of Virginia in the 20th Century.

Four Generations of the Olphin Family

Right Worshipful Terry F. Hilton
Director of Development

Worshipful Walter Olphin, Jr. and his wife Yvonne moved to the Masonic Home in 2008. He was the third member of his family to do so, followed more recently by his daughter and son-in-law, Debbie and Right Worshipful Steve Sanford.

All of this started in 1963, when Clarence Olphin came to the Home as one of the first adults to move here during the transition from the Children's Home to a senior living facility. Clarence had become a Master Mason in 1905, at Metropolitan Lodge No. 11 and as they say, the rest is history.

Clarence, who was a great uncle to Worshipful Walter, even received his 60-year pin in 1965, while being cared for in what is now the York Rite building on the Masonic Home Campus. Worshipful Walter, Sr. was a frequent visitor then to his Brother, although he had been coming to the Home since he was Worshipful Master at Metropolitan Lodge No. 11 in 1939, and became quite familiar with the Masonic Home over the years.

The story of the Olphin family, often called the Olphin Clan by the Brethren of Metropolitan Lodge in Richmond, is a story of dedication to Masonry, and certainly care and concern for the Masonic Home. When Walter, Sr. was the Master at Metropolitan, he would bring eleven-year-old Walter, Jr. along on his Saturday afternoon visits to the Home. At that time, the kids who lived at the Home had to be sponsored by a Lodge. Worshipful Brother Walter came to pick up the children sponsored by his Lodge and take them to the movies for popcorn and ice cream afterwards. It was customary back then for the Lodges to help with expenses for the children, and to treat them when possible. Worshipful Brother Walter, Sr. continued his connection with the Home, until he was able to move here in 1983.



As Walter, Jr. grew older and went to High School at Glen Allen, he played football against the great football teams from the Home. Walter, Jr. joined the first DeMolay Chapter in Virginia to start up after the war in 1946. He quickly became Master Councilor. After he turned twenty-one, he became an advisor and eventually earned the Legion of Honor award for his service to the John Moncure Chapter.

Walter, Jr. married Yvonne in 1949 and joined the Lodge in 1951. In 1970, Walter Jr. became the Master at Metropolitan. When Walter went in line in 1967, the Lodge started having Christmas parties at the Home for the residents. The first gifts were one dollar bills with the names on each one and the officers of the Lodge gave them out, along with a handshake and a smile. Walter started teaching ritual work, and taught over twenty-five Masons the catechisms over the years.

Walter and Yvonne were regular visitors to the Home to visit his dad and quickly realized it would be home for them one day too. After retiring in 1992, they continued living at the river, but as time went on, they knew it was time to move. They chose to live in the adult home, so Yvonne would not have to cook, and Walter would not have to wash dishes. They moved in during 2008 and immediately became very active in all phases of resident life.

Yvonne took over the gift shop and made quilts to support it. She was famous for raising money during Family Day with gifts and goodies from the

gift shop. Walter became active in the management committees of the Home, serving as D-wing President and then Resident Council Vice President and President. He also served on the food committee and the resident insurance committee as his way of giving back for the wonderful life that he and Yvonne were enjoying at the Home.

Debbie Sanford knew all along that she would end up living at the Masonic Home. After marrying Steve and while living in Fredericksburg, she would drive down to visit her parents on a regular basis. The more she learned about the Home, she knew it was the right choice. Right Worshipful Brother Steve quickly became accustomed to the idea, having joined Masonry in Kodiak, Alaska, before moving to Virginia. Right Worshipful Steve served as Master of Fredericksburg Lodge No. 4 in 2005, followed by being District Deputy in 2009. They moved to the Village in 2018, and sometimes ride around in the golf cart. Supposedly, they are going to start a garden this summer for their favorite veggies.

All told, this is a wonderful family story. There have been eighteen members of the Olphin Clan who were members of Metropolitan Lodge No. 11. Five are Past Masters, two have been District Deputies, and, at one time for about three years, three generations of Past Masters were still living. Worshipful Brother Walter recently received his 70-Year Veterans Award. As expected, this was a proud moment for not only Walter, but the whole family. The Olphin family has contributed greatly to Virginia Masonry, Metropolitan Lodge No. 11, and the Virginia Masonic Home, and in return the family has enjoyed the love and fellowship of their friends and neighbors, who reside here with them.

COVID-19 Vaccination Process

Brother Robert A. Adkins, Senior Administrator
Masonic Home of Virginia

As I am sure you can imagine, the COVID-19 pandemic has created many challenges for the Masonic Home of Virginia. One of the most important aspects of my role is managing resident quality of life and well-being. Many of our residents have remained on campus for close to a year now, sacrificing their freedoms and family interaction to keep themselves and others safe from this deadly virus.

As we look for glimmers of hope that 2021 will be a year of positive change, I wanted to provide an overview of our process in managing the COVID-19 vaccine program. Early on in the vaccine distribution process, we learned that long-term care communities would be the first to receive the vaccine. With our CEO's leadership and our Infection Control Task Force, we started communication early and weekly to educate and share the importance of a fully immunized campus. Once we learned the vaccine would be offered through a federal partnership, we immediate-

ly went through the process to sign up our campus for the immunization and chose Walgreens to administer it. We were thrilled to have our residents, staff, board members, and select vendors/volunteers included in the vaccine clinics.

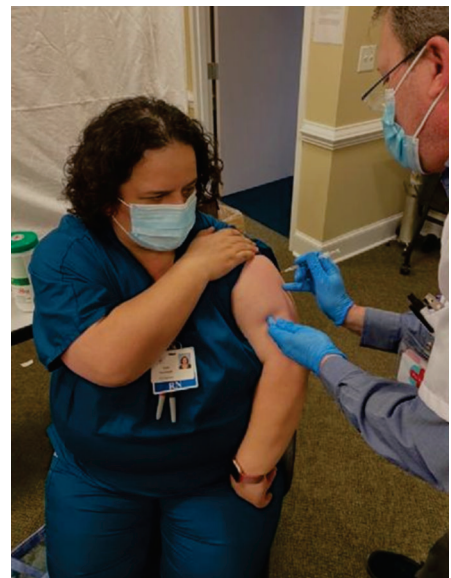
During our frequent communications with Walgreens, we offered to be one of the first communities to be vaccinated. We are fortunate to have a strong clinical and administrative team at the Masonic Home, who could assist in implementing and providing logistical support to the pharmacy. As a result, we were the second community in the metro Richmond area to be vaccinated and the first Continuing Care Retirement Community (CCRC) of our size. We created a plan that would allow us to administer the vaccine room to room for our residents, which they much appreciated. Our staff, vendors/volunteers were vaccinated in centralized locations that would limit crowding. We also partnered with one of our attending physicians to monitor the vaccine clinics for

adverse reactions. As a result of all the frequent communication and planning involved, we are thrilled to share that we successfully vaccinated three hundred sixty people.

As we have new resident admissions and new staff hires, we will partner with our pharmacy provider and the Virginia Department of Health to get them vaccinated as soon as possible.

I want to thank our staff's tireless work and for following strict infection control protocols from the beginning. And of course, our residents, who dealt with a year full of challenges with no visitations, limited time off-campus, fourteen-day quarantines, the list goes on. We know it has been challenging, but we knew these protocols were essential to help keep our campus as safe as possible.

Finally, we want to thank the greater Masonic community for your outpouring of support; it has meant so much to our residents and staff.



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
April		
4/1	Frances Gillie	Babcock Lodge No. 322
4/1	Nancy Martin	Glen Allen Lodge No. 131
4/4	John Carpenter	Meridian Lodge No. 284
4/4	Elizabeth Payne	Joppa Lodge No. 40
4/7	Frances Bailey	Westhampton Lodge No. 302
4/8	Thomas Kaufman	Churchland Lodge No. 276
4/12	Marcella Campbell	Clover Hill Lodge No. 253
4/16	Elizabeth Jones	Washington and Henry Lodge No. 344
4/17	Juliet Burton	Westhampton Lodge No. 302
4/22	Harold Jennings	Concord Lodge No. 307
4/26	Peggy Roberts	Westhampton Lodge No. 302
4/28	Helen Payne	Metropolitan Lodge No. 11
May		
5/1	Seymour Kern	Covington Lodge No. 171
5/1	Brenda Kerrick	Mt. Carmel Lodge No. 133
5/3	Alice Bond	King Solomon's Lodge No. 194
5/4	Ruth Blunt	Sandston Lodge No. 216
5/8	Lettie Muncy	Sandston Lodge No. 216
5/8	Raymond Taylor	Westhampton Lodge No. 302
5/10	John Martin	Oriental Lodge No. 20
5/11	Mildred Milby	West Point Lodge No. 238
5/12	Sue Grizzard	Westhampton Lodge No. 302
5/13	Robert Hall	Woodland Heights Lodge No. 345
5/16	Valerie Hall	Ashland Lodge No. 168
5/16	Shirley Smith	Nansemond Lodge No. 77
5/17	ZadaLea Kahn	Monitor Lodge No. 197
5/17	Daisy White	Piedmont Lodge No. 152
5/19	Evelyn Holliday	Norview Lodge No. 113
5/19	Anne Winder	Richmond Randolph Lodge No. 19
	Cleveland "C.G."	
5/22	Grizzard	Westhampton Lodge No. 302
5/22	Joseph Hogge	Warwick Lodge No. 336
5/22	David Jenkins	Babcock Lodge No. 322
5/25	Ann Spain	Southside Lodge No. 191
5/30	Gardner Rollings	Wakefield Lodge No. 198
June		
6/2	Shirley Armistead	Washington and Henry Lodge No. 344
6/3	Penelope Cowne	Manasseh Lodge No. 182
6/4	Mildred Ammons	Warwick Lodge No. 336
6/8	Novella McDonough	Kemper-Macon Ware Lodge No. 64
6/8	Mary "Molly" Perdue	Warwick Lodge No. 336
6/9	Albert Knapp	Richmond Lodge No. 10
6/21	Virginia Lancaster	Temple Lodge No. 9
6/23	Catherine Murray	Urbanna Lodge No. 83
6/23	Dolores Reinhold	Widow's Sons' Lodge No. 60
6/27	Anna Sherrod	Northside Lodge No. 292
6/28	Rebecca Lenhart	Chase City Lodge No. 119
6/30	Deborah Sanford	Fredericksburg Lodge No. 4

Resident Anniversaries

Date	Resident Name	Lodge Name
April		
4/18/1953	Theodore and Beatrice Holm	Chickahominy Lodge No. 286
May		
5/6/1978	Raymond and Chris Taylor	Westhampton Lodge No. 302
5/16/1961	Albert and Jean Knapp	Richmond Lodge No. 10
5/22/1998	David Jenkins and Evelyn Harding	Babcock Lodge No. 322
June		
6/2/1973	Steven and Deborah Sanford	Fredericksburg Lodge No. 4
6/8/1963	Richard and Linda Dudley	St. John's Lodge No. 36
6/20/1959	Charles and Althea Hinson	Elmer Timberman Lodge No. 54
6/22/1963	Cleveland and Sue Grizzard	Westhampton Lodge No. 302
6/30/1956	Blaine and Rebecca Lenhart	Chase City Lodge No. 119

New Residents

Date	Resident Name	Lodge Name
November		
	N/A	
December		
12/22/2020	Carroll Jones	Washington and Henry Lodge No. 344
12/22/2020	Elizabeth Jones	Washington and Henry Lodge No. 344
January - 2021		
	N/A	

Resident's Deaths

Date	Resident Name	Lodge Name
November		
11/14/2020	Charles Hinkle	Mount Vernon Lodge No. 219
11/20/2020	McClellan Burgess	Richmond Randolph Lodge No. 19
December		
	N/A	
January - 2021		
1/9/2021	Bessilee Clay	Manchester Lodge No. 14



Masonic Home of Virginia



Tree Lighting Ceremony.



Tree lighting at night.



Visit from Santa.



Anna Sherrod.



Performance by Davis and Bradley.



Jerri Morton.



Carol Vickers.



Penny Cowne making a necklace.



Fran Bailey and Ruffner Simmons.



Five generations of Ladies in Athens, Tennessee, celebrating the 100th anniversary on the ratification of Women's Suffrage.