



THE VIRGINIA MASONIC HERALD

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SUMMER 2021

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Orders of Architecture.

The Virginia Masonic Herald

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

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

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

<https://grandlodgeofvirginia.org/>

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Fall Issue	August 1
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The Grand Master's Message

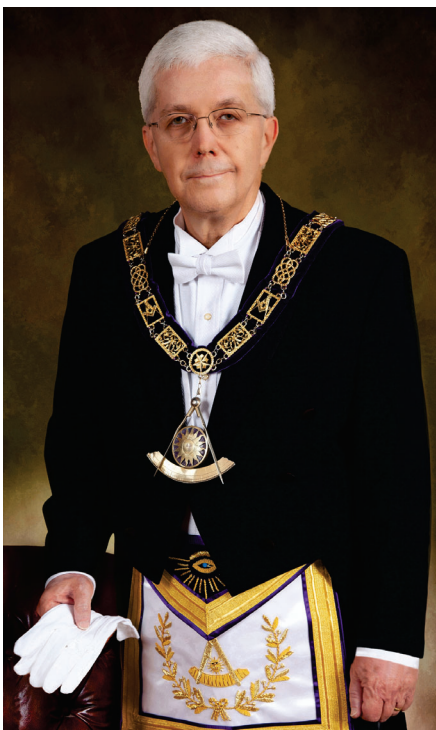
Preserving the Legacy of Our Masonic Forefathers

It has been a long and winding road. These words from The Message, Proverbs 16, Verse 1 offer a Divine perspective. [Mortals make elaborate plans, but God has the last word.](#) Freemasonry has, once again, stood the test of time.

What an exciting and long-awaited time for Virginia Freemasonry. Our Lodges are open again, and so many of the things we could not do for months now are getting back on course. Between the District One-Day Conferrals and the resumption of degree work at the Lodge level, we have in the neighborhood of seven hundred good and worthy men, who either have, or are about to be, raised to the Sublime Degree of Master Mason. Welcome new members. Of particular note, and I find this really special on the heels of a pandemic, we Consecrated, Dedicated and Constituted a new Lodge on Saturday, May 8, 2021, a big task for certain, even in the best of times. I want to recognize Worshipful David Anthony Bennett, the Charter Master, and all the Charter members of Spotsylvania Lodge No. 26, for their drive and determination during a challenging time.

On May 8, it did not stop with a new Lodge. The National Society Daughters of the American Revolution (DAR) unveiled a Bronze Marker in Richmond at Masons' Hall, the nation's oldest continuously used Masonic building. They also presented the DAR Excellence in Historic Preservation Award to Richmond Randolph Lodge No. 19 for two hundred thirty-four years of dedicated and continued stewardship as owners of Masons' Hall. Certainly not enough space to name everyone involved, but I do want to thank the good men and Masons, who have labored tirelessly to preserve this historic treasure.

I had the privilege of attending both ceremonies, and in my remarks at Richmond Randolph Lodge No. 19's stated communication, I pointed out that I of-



Grand Master

M.:W.: Douglas Vernon Jones

ten get asked, [“Is Freemasonry going to survive all of this”](#) (meaning fallout from the coronavirus pandemic)? The answer is simple, Virginia Freemasonry is alive and well, it never stopped! Sure, we are a little bruised and battered, and it will take some time to fully regain



our momentum, but as I have often said, [“This has been a detour, never been a road block.”](#)

Our founding Masonic forefathers no doubt had a vision for the Fraternity in 1778, but my guess would be they never really imagined all it would become, nor for that matter, all it would endure. While they probably did not give it much conscious thought, they knew what it meant to [plant trees under whose shade you do not expect to sit.](#) I do think they knew with conviction their efforts were worth the investment and that what they had in Freemasonry, at its very core, would stand the test of time. They knew, I suspect, that men then, just as now, needed what the Craft had to offer. No way I can say for sure, but I believe they would be pleased with the return on their investment. Just like today though, uncertainties, noise and chaos were all around in 1778, yet the Grand Lodge of Virginia was born.

Over these past few months, your enthusiasm for the Craft and all we represent has never wavered. Coming out of the pandemic, recovery and getting back on our feet has been a little different for every Lodge. Some have moved forward without missing a beat. Others are struggling and considering their options to include the difficult, but sometimes necessary, question of consolidation. Most though, are somewhere in between, simply trying to regain their equilibrium. The theme I see and hear more than anything else across the Commonwealth, [“is let us celebrate Virginia Freemasonry.”](#)

The founding of our Grand Lodge, chartering a new Lodge, and preserving the historic treasure found in Masons' Hall comes with hard work and commitment. Holding One-Day Conferral classes in the current environment has not been easy, but you have found a way to overcome the obstacles. Even when our Lodges were not able to meet in person, you have continued to serve

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The Grand Master's Message

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your communities and be there for the Brethren and their families, who need a helping hand.

Preserving the vision of our Masonic forefathers, I believe, will always circle back to the doorstep of the Blue Lodge. Everything we do, from the Shriner's and the Children's Hospitals, our Youth Organizations, Scottish Rite Childhood Language Centers, the Masonic Home of Virginia, and so many other worthy endeavors, they all exist because of Masons and what began at the doorstep of the Blue Lodge. The Blue Lodge is not where you learned to be a good man, because you already were when you passed through the West Gate, but it is where you joined a brotherhood of men cemented together by a belief in Deity and the power of Masonic teachings centered on morality and simply trying to do the right thing each and every day.

So, as we exit the detour and get back on the main road, what is next? Let us direct our focus to not just returning to Lodge, but also to building a Lodge that is healthy. Let us direct our focus in a renewed way to service and being present, known and understood in our communities. Let us direct our focus to keeping the vision of forefathers alive and to building a brand that is strong and sustainable, one that will weather any storm. Let us direct our focus to building a belief in the brand.

Think about the product we have in Freemasonry, who we are and what we offer, ultimately our brand, and let us examine three factors presented by The Dieringer Research Group, Inc. for strong brands from a retail or commercial point of view.

It exists to make a difference in people's lives, the lives of the customers who benefit from its products and services and the employees who work hard to deliver them... an authentic brand promise, engaged employees that bring the brand to life, and most important,

consistently meaningful customer experiences.

... promise that a brand will deliver a meaningful benefit, telling customers what to expect, and setting the tone for the feelings and emotions the brand hopes to elicit.

The process of embedding a brand promise across the organization is not a one-and-done proposition. Encouraging ongoing communication, education, and collaboration among employees at all levels is essential to foster a truly engaged workforce.

The research group points out that **A strong brand is one that can stand the test of time.** But it goes on to say, **No brand will survive long-term, if its customers' experiences fall short of expectations...** and **An organization can have a strong brand promise, but, if employees do not believe in it wholeheartedly and understand how to bring it to life, then it will only amount to a collection of words without any real power...**

In terms of our Lodges and Virginia Freemasonry in general, I find these points spot on in so many ways. Some things in particular stand out...

Promise and deliver a meaningful benefit—For new members in particular, but all members really, does the Lodge deliver as promised, or does it promise anything in the first place? Where might the Lodge “fall short of expectations?”

Engaged—What programs and activities are available to engage the membership? Have we challenged every member, particularly those who are new, with the question, what do you believe you can do to help your Lodge? Does the Lodge have activities that engage and promote the family? Is the Lodge a part of the fabric of the community?

Consistently meaningful experiences—Are there vibrant stated meetings? When a member attends a meeting, they make an investment of time, time away from family, occupation

and other things they find important. Was their time well spent and did they leave the meeting saying, I am looking forward to coming back next month? Is there a concerted effort to make all members and guests feel welcome?

Communication, Education, Collaboration—What is the Lodge doing to develop future leaders? Is there a positive, uplifting atmosphere surrounding education opportunities, and is there a healthy balance between ritual education and Masonic education? Does the Lodge have a tested and proven program for effective mentoring, as well as member activation and retention?

Words without any real power—Our beautiful ritual sets us apart from other civic and fraternal organizations, but we must guard against a collection of words without any real power. We need to help our members understand the power of those words and through a well-rounded and well-balance Masonic experience we need to bring the words to life.

Two hundred and forty-three years later, the investment of our forefathers remains and continues to yield dividends that are absolutely priceless. Our challenge is preserving their vision by building strong and sustainable Lodges. There will be other storms somewhere down the road, so it is up to us to prepare now. Our challenge is to continually, “is not one and done,” look for ways to bring “the brand to life,” to deliver on the promise and exceed expectations. Our challenge is to have a marketing plan and never be afraid to change direction when something is not working. Our challenge is to connect with every member in a real and personal way, to get them involved, so we can avoid the all too frequent swing of the screen door allowing members to get away. Through acts of service, our challenge is to be present, known and understood in our communities.

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The Grand Master's Message

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Even the old can seem brand new with a fresh coat of paint.

The authentic brand promise will always circle back to the doorstep of the Blue Lodge. Let us continue the legacy of our Masonic forefathers and plant trees under whose shade you do not expect to sit.

We have learned a great deal these last few months, and while it has not been any fun, we can be better and richer from the experience. There is an ancient Asian saying, *When the student is ready, the teacher appears...* Which gives rise to the question, what have we learned out of all of this?

Freemasonry exists to make a difference in people's lives. No pandemic

can take that away. Now is the time for healing and repair. Now is the time to boldly look forward and move on. Our finest hour just may stand before us.



Douglas Vernon Jones
Grand Master

Most Worshipful Douglas Vernon Jones Itinerary 2021

June

- 5 Grand Masters DeMolay Class, Luray
- 6 Official Visit, Masonic Districts 37 and 38
- 11 Official Visit, Masonic District 41
- 12 Official Visit, Masonic Districts 42 and 43
- 12 Kena Shrine, Potentate's Ball
SP&I Meeting
Temple Lodge No. 9
- 16 GLO and MAHOVA Board Meetings
- 17 Donovan Lodge No. 75
- 25 Grand Assembly, Rainbow for Girls
- 26 Official Visit, Masonic District 14
Official Visit, Masonic District 29

July

- 1 Ian M. Shipley, Jr. Memorial Golf Tournament
- 4-8 Imperial Shrine of North America, Houston, Texas
- 9 Official Visit, Masonic District 40
- 10 Official Visit, Masonic District 45
- 16 Official Visit, Masonic District 44
- 17 Official Visit, Masonic District 39
Acca Shrine, Potentate's Ball
- 20 SP and I Meeting
- 21 GLO and MAHOVA Board Meeting
- 22-24 Northeast Conference of Grand Masters, Virtual Program
- 23 Official Visit, Masonic Districts 5 and 6
- 25 DeMolay Annual Conclave, Newport News

August

- 4 100th Supreme Session, Intl. Order of Job's Daughters
- 6 Official Visit, Masonic Districts 48 and 50
- 7 Official Visit, Masonic Districts 47 and 49
- 13 Official Visit, Masonic District 21
- 13-14 Reid James Simmons School of Masonic Leadership
- 14 Official Visit, Masonic District 57
- 17 SP and I Meeting
- 18 GLO and MAHOVA Board Meetings
- 19 Bremond Lodge No. 241, Community Builders Awards
- 21 Official Visit, Masonic District 17
- 27 Stan Johnson Memorial Golf Tournament
Official Visit, Masonic District 20

August (continued)

- 28 Official Visit, Masonic Districts 22A and 22B
Four Courts, Royal Order of Jesters
- 29 Official Visit, Masonic District 19

September

- 3 Official Visit, Masonic Districts 31 and 33
- 4 Hiram Club
- 11 911 Event at Louisa Fire Department, Louisa
Official Visit, Masonic Districts 2 and 3
- 14 SP&I Meeting
- 15 GLO and MAHOVA Board Meetings
- 16 - 20 South Atlantic Shrine Association, Myrtle Beach
- 17 Official Visit, Masonic Districts 7 and 10
- 18 Wreath Laying Ceremony, Tomb of the Unknown Soldier
Arlington Cemetery
Official Visit, Masonic Districts 1A, 1B and Research
- 23 Official Visit, Masonic District 25
- 24-26 Scottish Rite Conference of Virginia, Roanoke
- 26 Official Visit, Masonic District 24

October

- 1 Scottish Rite Childhood Language Center Golf Tournament
Official Visit, Masonic District 12
- 2 Wreath Ceremony, Douglas MacArthur Memorial, Norfolk
Dedication of Princess Anne Lodge No. 25
Official Visit, Masonic District 35
- 7 Acacia Lodge No. 16, Presentation of 70-Year Veteran's Award
- 8 MAHOVA Board Meeting and Retreat
- 9 Masonic Home Family Day
- 18 Grand Lodge of Kentucky
- 19 SP and I Meeting
- 20 GLO Meeting
- 22 Official Visit, Masonic Districts 9 and 11
- 23 Official Visit, Masonic Districts 15A and 15B
- 26 Grand Lodge of Georgia

November

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

Pathological Palaver and The

Right Worshipful William A. Parks, Jr.

You would have to be living on Mars to avoid noticing the level of discourse in our beloved nation appears to have deteriorated. Too few communications seem to occur without a generous seasoning of insults, disrespect, backbiting, backstabbing, slander, and name calling. Much of this is accompanied by shameless displays of misinformation, ignorance, superstition, seasoned with profanity, and the occasional additional threat of bodily injury to keep things stirred up.

Those of you who have escaped any experience with such diatribes are blessed indeed. However, all too many of us, have been subjected to such misuse of the uniquely human power of speech and communication. Such events occur when we shop, when we pursue our occupations, and even when we attempt to engage in civilized conversation on the current issues of the day. Need we bring up television and the Internet?

So, what does this have to do with Freemasonry? How should we, as Brethren, respond to the demeaning speech that bombards us daily in emails, texts, on Facebook®, advertising, and even while we perform the simplest engagements of daily commerce?

We should rightly rejoice that the Craft does, indeed, address this area sensibly, wisely, and at no small length.

As always, when seeking the guidance of Freemasonry, we turn to the foundational document, the *Constitution of Masonry*, about which too many Brethren remain unfamiliar. If you have not read this document, be prepared to be impressed with its wisdom, strength, and beauty on this topic.

Section I, carries the title “Concerning God and Religion.”

It admonishes that a Mason will shun the gross errors of bigotry and superstition. Brethren, in general, should only be charged to adhere to the essentials of religion, in which all men agree,

leaving each Brother to his own private judgment as to particular modes and forms... Thus, Masonry becomes the center of union among the Brethren, and the happy means of conciliating and cementing into one body those who might otherwise have remained at a perpetual difference.

Section II, “Concerning Government and the Civil Magistrate,” counsels us to develop the quiet and meek temper of true Masons... Craftsmen are, therefore, the more strongly engaged to act agreeably in performing their art, in practicing peace and love, as far as possible with all men.

Section III, entitled “Concerning Private Qualities and Duties,” is loaded with good advice:

[A] Mason should know how to practice all the private virtues. He should avoid all manner of intemperance or excess... For, in a few words, “to walk humbly in the sight of God, to do justice, and love mercy,” are the truly indispensable characteristics of a real Free and Accepted Mason.

... 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, which give him firm command over himself...

And now we get to the meat of it:



It is further necessary, that all who would be true Masons should learn to abstain from malice and slander, evil-speaking, backbiting, unmannerly, scornful, provoking, reproachful and ungodly language.

Hand-in-hand with all of that, the *Book of Constitutions* provides us a remedy for coping with the inharmonious communications characteristic of the present era, advising us that:

Saint Ambrose places the precious gift of silence [yes, silence] among the principal foundations of virtue...: A tale-bearer, says [King Solomon], revealeth secrets; but he that is of faithful spirit concealeth them.

But the *Book of Constitutions* goes beyond these admonitions to provide additional pertinent guidance about our actions and responsibilities. In Section IV, “Concerning the Behavior of Masons in their Private Character,” and particularly in Subsection 5 Of Behavior behind a Brother's back,

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The Constitutions of Masonry

Continued from page 6.



as well as before his face, let us repeat that: Of Behavior behind a Brother's back, as well as before his face.

It states:

Free and Accepted Masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful Brethren with all malice and unjust resentment or talking disrespectfully of a Brother's person or performance. Nor must they suffer any others [to repeat: Nor must they suffer any others] to spread unjust reproaches or calumnies against a Brother behind his back, nor to injure him in his fortune, occupation or character, but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened.

As you can see, Freemasonry's founding document, its *Constitutions*, strictly enjoins us to exercise our judgment and watch our words by engaging our brains before our tongues.

This brings to mind a very short story

and an allegory.

In a rural courtroom, a woman facing the placement of her children in foster care repeatedly interrupted the witnesses, the attorneys, and even the judge. The judge prudently exercised restraint, each time telling the woman to be quiet and wait her turn to speak. Finally, patience wearing thin, the judge stood up, leaned over the bench and told the woman: *The reason you have to keep coming to court is that never in your life have you shut your mouth long enough to learn anything.*

We also may have heard that, upon our passing, our souls rise up to the Gates of Heaven where Saint Peter greets us with the *Book of Judgment*. Looking over the **Book**, Peter asks *How did you do?* Those who respond by blaming the troubles of their lives on their kids, their in-laws, their bosses, their neighbors, their spouses are soon interrupted by St. Peter, who says, *That is not what I asked you. The question is: How did you handle it?*

The *Constitution of Masonry* is but little changed since composed in 1717. This brief excursion through only a small part of Freemasonry's founding document should impress us with our Founders' prescience and ability to write for the future. It also should

demonstrate to each of us the importance of reading this document carefully and then taking its guidance to heart. Certainly, with respect to intemperate speech, our forebears appear to have experienced many of the kinds of verbal excess we are experiencing today, and they formulated ways for Masons to act and to deal with such excesses.

If we follow the guidance of our founders within our Lodges, we will achieve, in the words of William Shakespeare in *Henry V*, act IV, scene 3, that peace, concord and harmony among *we happy few, we Band of Brothers*. Imagine the peace, concord, and harmony we could spread among the people we interact with, if we discipline ourselves to exemplify those rules beyond the door of our Lodges. Thus, by our example, we can help to maintain the Craft, not only as the oldest, largest, and strongest Fraternity in history, but also as the most morally significant one as well.

If by our example we can improve the level of discourse in our communities, we may seldom become so angry and outraged that we might even agree with that pithy observation of our Brother Mark Twain, who said: *Under certain circumstances, profanity provides a relief denied even to prayer.*" So mote it be!



In speculating about symbols, especially Masonic symbols, we are naturally led to think of geometric figures. Mindful of the frequently asserted claim that modern Speculative Freemasonry is the inheritor of “the secret tradition” or learning of the ancient priesthoods, who thereby exercised the decisive power of knowledge over their rulers and kings, we assume that these symbols were created or discovered by the learned men of the priestly class.

While that is undoubtedly true of many of the more complex and theoretical figures developed by ancient geometers, a little more speculation should lead us to the realization that the most ancient, the most primitive geometrical symbols used by homo sapiens were discovered and developed by ordinary men for very practical reasons. Without knowing it, the earliest scientific investigators were the original Speculative Masons, who “curiously traced Nature to her innermost recesses” and thereby initiated the art of geometry, the one most revered by Freemasons.

Because they were the first discoverers of theoretical truths which had to be expressed in symbols (primitive language being completely inadequate, and the symbols being the practical techniques of their investigations), they acquired a special advantage by which they were able to achieve unusual status and power.

Primitive man had to climb from a rude state of brutish survival on an individual basis to a simple state of social organization (like a group of families or clan, which could specialize to some extent by developing the practical arts of agriculture, the hunt for meat, storing surpluses, etc.), before he could allow the weak or the elderly to survive. It was probably such individuals who first had leisure to investigate, to speculate, in the simplest possible form of that activity. But when their efforts gave them knowledge by which they were able to advise and direct the activities of the

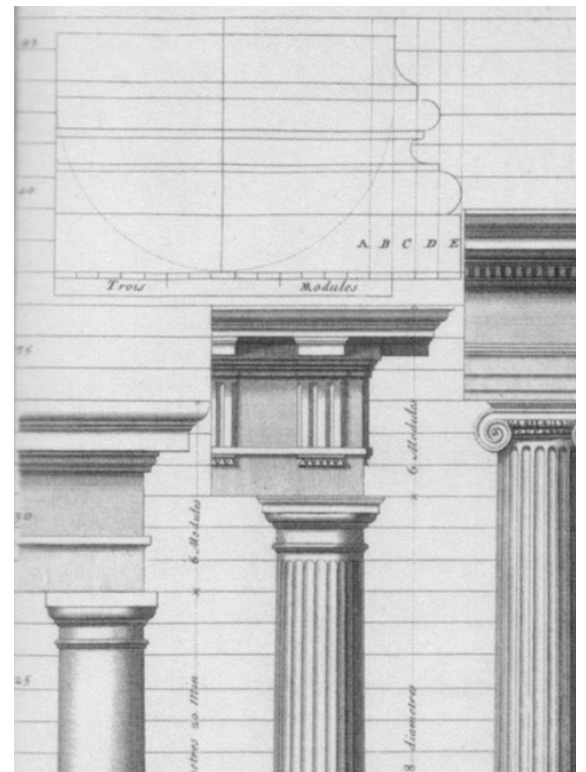
tribe, they realized its power and kept it secret to preserve their status and influence. It was passed on to disciples, who were sworn to secrecy. The “secret tradition” was originally a practical necessity, for self-preservation.

Such a development probably occurred many centuries ago, long before the ancient civilizations of which we have any historical records. Nor did it come about quickly, in three or four generations. It must have taken millennia of puzzled observation and the slow accumulation of simple facts to arrive at even the crudest kind of symbol which encompassed more than an observation of shape or direction.

The sun and the moon have always been the foremost luminaries of nature influencing the lives of men on this planet. Both are round or circular in shape. Even the most untutored savage probably recognized a crudely drawn circle in the sand as a pictograph of those heavenly bodies. But since the moon changed its shape regularly each month, it could be differentiated from the sun by representing it as a crescent, a shape in which it appeared much more frequently than it did as a circle.

The circle, therefore, became a universal symbol of the sun, because it was always round when it could be observed. And because it was obviously the one great heavenly body which brought life-giving light and warmth for the growing seasons, it became the first great object of wonder, cosmic fear, and adoration. In other words, it was man’s first god; and the symbol of the sun, the circle, became the first representation to denote the divinity that shapes our ends.

But when the organization of human societies, even in their simplest state, made possible the survival of some of the physically weaker and elderly members of such groups, a “leisure class” came into existence. This class had time to observe natural phenomena more closely, to investigate “the immutable laws of nature,” and to speculate.



Five orders of architecture: Tuscan, Doric

One of the earliest observed phenomena of the sun was probably its gradual change of position on the horizon at its rising and its setting. But not until this change of position was studied and noted with some useful knowledge from his observations.

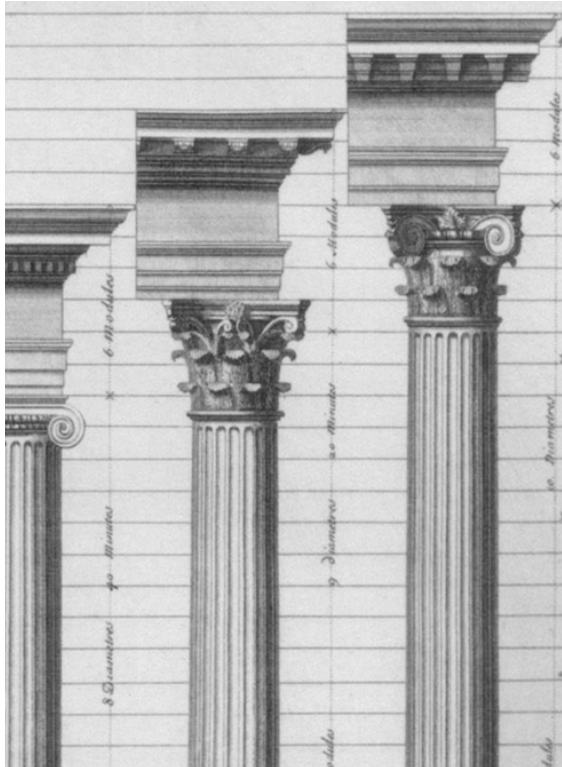
Among the oldest relics of man’s initial science, the observation of the sun, are crude markings on stone which depict the arc of a circle formed by points of the rising or setting of the sun between the summer and the winter solstices.

Such an ancient monument as that at Stonehenge, England, is a highly refined and sophisticated representation of such solar observations. It is comparatively modern.

It must have taken long periods of time to develop such a simple representation of the sun’s journey from season to season, try to imagine the superstitious awe and wonder of the primitive

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y of Geometry



Doric, Ionic, Corinthian, and Composite.

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sun-gazers when they began to realize that the circular sun was drawing a great circular arc on their earth's surface, that the great sun-god was recreating his shape right before them.

When they had amassed enough information to realize that the sun in his rising and setting always turned in the other direction at a definite time, repeated annually, they not only had knowledge which determined a beginning and end for certain seasons, they had "unlocked a secret of nature," which gave them power to advise and to regulate the lives of their neighbors and tribesmen! They had learned the hard way that "knowledge is power;" and to preserve that power, they made it a secret among those who had been chosen to search for light. The circle, therefore, became the first and oldest symbol containing "wise and serious truths" for the "initiated."

Probably one of their first achievements was to predict the summer and

winter solstices. Undoubtedly, they made those days significant and "sacred." They became a "priestly class." With their secret knowledge, they established the earliest religious festivals, which Masons still observe as Saints John Days.

If this speculation is reasonable, we conclude that the circle was the first geometric figure constructed by primitive man. It was not merely a drawing; it was literally a construction, resulting from arcs eastward and westward from a central point of observation, curved segments which resulted from joining the points which marked the sun's daily rising and setting from one solstice to the other.

If the central point of observation had been fixed by a pole or solid stone pillar, the shadow cast by the pillar from hour to hour gave the primitive observers a series of straight lines by which they could construct a whole circle of observation.

What made the circle so sacred and mystic a symbol was the fact that it was a construction, not a mere representation of a shape, as if the fiery lord of the sky had revealed himself to the children of men, and thereby unlocked other secrets for the initiated to discover and to guard.

The lines which connected the stone-marked points where the sun arose and set each day, as well as the lines of the shadows created by the central stele or pillar as "the sun passed over head each day," obviously created patterns of crossing lines which undoubtedly aroused the curiosity of those primitive "speculatives."

After generations of observers had been at work, there must have come a day when one of them recognized the symmetry of the crossing lines which created four right angles, the cross within the circle. Since that probably occurred when night and day were practically equal, the equilateral cross

also became a sacred figure, fraught with special meaning and symbolism. From that geometric construction, another "revelation from the All Highest," probably developed its use as a religious symbol, especially in festivals linked to the vernal equinox, when the dead seed was quickened into life again.

But the equilateral cross, one may surmise, was the second fundamental geometric figure constructed by the primitive observers of the sun; it resulted from their representations on the earth's surface of the lines drawn by the sun god himself, as he moved from east to west, or cast a shadow from the central point of their simple solar observatories.

As a figure, it probably first suggested the concept of space, especially as a direction. An equilateral cross drawn in a circle immediately suggests the directions in which natural phenomena take place, like the sun's passage across the sky, or the directions from which the four winds of heaven blow. As a simple but as yet undefined compass, it was a useful tool of knowledge, whose practical applications were veiled from the uninitiated, who were given mystical and supernatural explanations of the cross' meaning.

It was known all over the world, in the most primitive societies, from northern Europe to India, from China to the steaming jungle civilizations of Central America. Its frequent appearance in the religious symbolism of the Toltec and Aztec Indians of Mexico frightened the Roman priests who followed Cortez to the conquest of Tenochtitlan; and one of the principal reasons why they ordered the destruction of so many of the artifacts and records of those civilizations was their fear of a pagan cross.

The cross assumed a myriad of forms, many of them having a speculative or religious symbolism, from the so-called Latin cross, which is the cross on which

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The Antiquity of Geometry

Continued from page 9.

Jesus was crucified, to the swastika (a good luck amulet), to the Lorraine cross, with double or triple traverse, a symbol familiar to Masons of the Scottish Rite. One writer has identified three hundred and eighty-five different crosses, but the majority of them have little interest except for those engaged in the decorative arts and the science of heraldry.

Most writers on the subject agree that the equilateral cross, like the circle, the line, the crescent and the triangle, forms so simple and natural a geometrical figure that it must have been one of the earliest geometrical constructions which primitive man “stumbled upon.” It was a representation of the principal directions of space, the earth, the sky, the rays of light, the wind-rose, etc.

It naturally became a symbol of man with outstretched arms, of birds on the wing, of a double-headed hammer, of the bow and drill for making fire. But as a part of the esoteric knowledge of the most primitive scientists, the observers of the sun, it contained more meaning than a simple pictograph. It embodied concepts of radiation or space. As a symbol of the rays of the sun, it veiled knowledge of the use of these lines in solar observations and became a symbol of “the tree of life” on which depended the death and renewal of life resulting from the annual changes of the seasons.

However if primitive man, by simple geometric constructions, discovered the knowledge whereby he could predict the solstices (by the circle of stones of his solar observatories), sooner or later he must have run into the problem of measuring time, i.e., how to count by using units of time. The day was undoubtedly the first unit he used, the sun automatically measured it for him, and the sun was the object of his study and veneration. A day, moreover, was a

lapse of time which he could remember in his first attempts to classify and to store information for future use.

But it is extremely doubtful that he originally had either the language or the mental capacity to count quantities as large as the number of days between the summer and winter solstices. This was true even though he had arranged a stone for each day on the solar circle which he had laid out on the ground. He had learned by generations of observations that when the rising sun touched one end of the arc, it was the first day of summer, and that when it touched the other end, the sun would turn again and seek each day a more southerly point of arising, however that he had a language of numbers by which to express that extent of the passage of days, one may seriously question.

We know, however, that primitive man used numbers to indicate quantities. The records they have left on stone suggest an ability to use only the simplest, the rudimentary numbers suggested to them by the ten fingers on their hands and the ten toes on their feet.

Among their chiseled records on stone, the numbers found most commonly are five, represented by five strokes attached to a stem (the hand), and a rake-like figure consisting of a bar from which depend on seven short strokes, a representation of the number seven.

Whence came that particular number, which in subsequent civilizations and religions was especially revered? Was its very antiquity one reason for its universal importance? Why are there seven ages of man, and seven liberal arts?

Why are there seven gods of happiness in Japanese folklore? Why are there seven sages in the folklore of ancient Greece? Why did the Sioux Indians have seven council fires?

Why did the Romans boast of the seven hills on which their “eternal city” was built?

Why is the number seven so frequently used in the *Bible*, especially in the *Old Testament*?

And why does the week have seven days? The following speculation is offered with no proof whatsoever; it is sheer guesswork to suggest a possible reason why the number seven became so important in the intellectual and cultural development of mankind. It was a “Mystic” number because it was one of the earliest discoveries of the primitive scientists, the observers of the sun. It was a primordial unit to measure the passage of time which resulted from the earliest discoveries that “God is always geometrizing.”

If the year was a concept involving numbers of days too large for the mind of primitive man to handle, he probably turned to observations of the other great luminary in nature, the moon, to observe the passage of time.

We can only speculate. Could the ancient geometers have joined the four points of the cross within the circle to form a square and discovered that each side of the square was related to one arm of the cross (the radius of the circle) in the approximate ratio of seven to five? If so, they had made the first crude application of the Pythagorean formula, but at the same time discovered that the perimeter of the square measured twenty-eight units, the duration of the “lunar year” in days. The square having four equal parts of seven units, the phases of the moon divided the “lunar year” into four equal parts of seven days, or a week.

By speculating on the long and agonizing process by which primitive man developed his intellect and spiritual insights, imperfect as they still are, modern Masons may increase their respect for man and his potentialities.

So mote it be.

MSA Short Talk Bulletin

Origins of Memorial Day and a Masonic Connection

Despite the fact that President Lyndon B. Johnson, in 1966, declared the birthplace and birth date of Memorial Day to be Waterloo, New York, on May 5, 1866, there remains much mystery and variety of opinions concerning the actual first observance of what is now known as Memorial Day. It may come as a shock to some to learn the origins of the day may have actually been a primarily Southern and Confederate invention. There are recorded observances of some sort of days of remembrance in such places as Columbus, Mississippi; Macon, Georgia; and Richmond, Virginia, all taking place in 1866. The one in Columbus, Mississippi, was recorded as taking place on April 25, 1866, when women decorated the graves of Confederate, and later, Union soldiers.

Memorial Day was probably born from several events that took place in the North and South. Several Southern states still observe Memorial Days spe-



The interior of Arlington National Cemetery's Chapel, Old Guard paying their respects to a fellow Veteran.

cifically set aside to honor their Confederate dead.

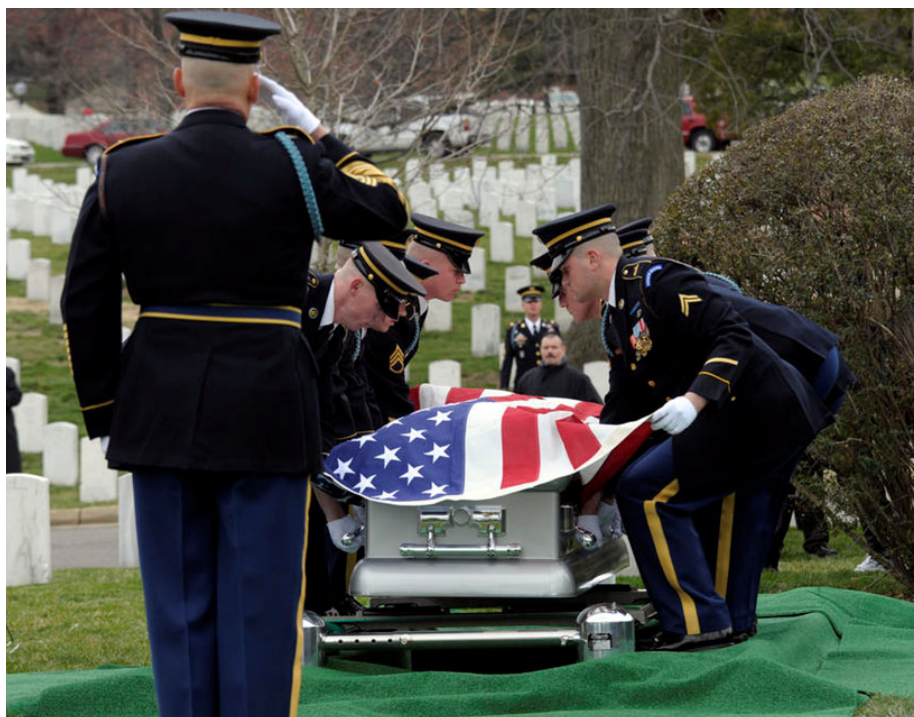
John A. Logan gets primary credit for institutionalizing Memorial Day.

Union Major General Logan, as national commander of the Grand Army of the Republic, proclaimed a day of remembrance for May 30, 1868. Logan was a Master Mason from Illinois, having been raised in Mitchell Lodge No. 85 in Pinckneyville, Illinois, well before the beginning of the War Between the States.

Regardless of the origins of this day, let us all pause, reflect, and honor the memories of those that have made the ultimate sacrifice.

References:

- Denslow, William R. with foreword by Truman, Harry S., *10,000 Famous Freemasons* from K to Z, Part Two, Reprinted from the Transactions of the Missouri Lodge of Research, pp. 99-100.
- SUVCW and Merchant, David, *Memorial Day History*.
- <http://www.usmemorialday.org/backgrnd.html> (Accessed May 31, 2010)
- United States Department of Veterans Affairs, *Memorial Day History*.



The Old Guard providing honors to their fellow Veterans, Arlington National Cemetery.

Area Masonic Ritual Schools - 2021

Name	Location	Date(s)	District(s)
C. S. Revell/B. D. Hudson	Poquoson	Sept. 20-22	14
L. N. Cridlin	Jonesville	Sept. 14-15-17	49, 50
Edward Page Henry	Petersburg	Sept. 27-29	16, 29
Starks/Baumgardner	Bland	Oct. 11-13	41, 42
James Noah Hillman	Gate City	Oct. 14, 15, 17	48, 49, 50
Lon Norman Dooley	Lebanon	Oct. 5-7	44, 47
Gilbert/Hubble	Marion	Oct. 26-28	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 26-28	31, 33
O. B. Omohundro	Gordonsville	Oct. 23	7, 10

* = To Be Determined ^^ = Tentative Dates and Location
 ** = Name Change ^^^ = Not Available
 *** = New School

Freemasonry's Unlearned Lesson

In 1855, Reverend George Oliver wrote *The Historical Landmarks and Other Evidences of Freemasonry Explained*. Read his words:

There can be no rational doubt, but the moral influence of Masonry would be much more powerful and efficient, its funds would be increased, and its charities better supported, if the sources of intelligence amongst the Fraternity were augmented, and a higher grade of science substituted for the meager outline which at present prevails in our Lodges. The Lodge lectures, in their most ample and extended form, how pleasing and instructive so ever they may be, are inconclusive. They are merely elementary, and do not amplify and completely illustrate. In addition as they are usually delivered in nine-tenths of our Lodges, they are monotonous, for this reason, it is that literary and scientific men, who have been tempted to join our ranks in the

hope of opening a new source of intellectual enjoyment, and of receiving an accession of novel ideas for their reflection and delight, so frequently retire, if not with disgust, at least with mixed feelings of sorrow and regret, at the unprofitable sacrifice of so much valuable time which might have been applied to a better purpose.

It is in vain to deny that such defections from our ranks are of frequent occurrence. But, if the authorized lectures of Masonry were amplified and illustrated by [a mentor] such instances would not only very rarely occur, but our Lodges would become the resort of all the talent and intelligence in the country. And if strictures on the science and philosophy of the Order were placed within every Brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine, which, in so many instances, characterizes our private meetings. The Brethren would become excited by

the inquiry, and a rich series of new beauties and excellencies would be their reward.

The greater facilities are afforded for inquiry, the more likely is the science to maintain its proper dignity of character; while if it be encircled with the shades of obscurity, it may, like the mole, blunder on in darkness, and never show its Light before men, that they might see its good works, to the Glory of Him in whose name it is founded, and whose splendor illuminates its deepest and most sublime mysteries.

As Brother Oliver noted in 1855, so it is today. The lectures of our Fraternity are beautiful, they contain a wealth of information, but they must be supplemented by further education and exploration. If we provide such interesting education, both within and without the doors of our Lodges, the Fraternity will grow and thrive. May we all commit ourselves to that future?

Mason At Sight

Most Worshipful Carl H. Claudy

Ask the average Craftsman what “making at sight” means, and he will probably tell you that it is the power of a Grand Master to back a profane into a corner, say, *dispensing with all further ceremony I now pronounce you a Master Mason*, and then assign him as a member to some Lodge. Nothing could be further from the truth . . .

The process is for him (Grand Master) to assemble at least a statutory number of Brethren, form them into an Emergent Lodge for the existence of which he gives a dispensation, then give a second dispensation to that Emer-

gent Lodge to omit the statutory time between petition and initiation, and finally, a third dispensation to omit the statutory time between degrees.

This having been done, the candidate is initiated, passed and raised, all in one evening.

He becomes an unaffiliated Mason, and must apply to a Lodge, and pass a ballot for affiliation, just as any other unaffiliated Brother, who desires to be a member of a Lodge. The phrase “making a Mason at sight” is a misnomer. A man is made a Mason when he receives his first degree. But “making a Mason at

sight” invariably means “making a Master Mason at sight”... England does not recognize the right of any Grand Master to make a Mason at sight. However, in the minutes of Witham Lodge (English Constitution), June 13, 1796, appears the following: *for diverse causes hereunto moving, we do by these presents dispense with the usual previous notice of Initiating, and we do permit the Reverend William Gray of the Cathedral Church of Lincoln to be initiated into these mysteries at this Lodge.*

Aaron's Beard and The First Degree

Right Worshipful Edward Halpaus

The other day I heard the old Tiler talking to one of our newer members, and it went something like this:

You know I love talking to you and asking questions, you always try to answer and or look up what you don't know.

Well, that's nice to know, what is on your mind now?

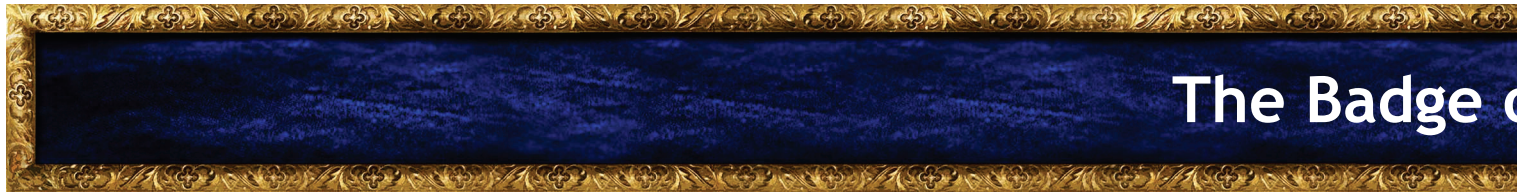
Well, in the first degree we hear of Aaron, and how the dew ran down his beard, and unto his garments. Now how does that pertain to the degree?

Now I really do not know, however when I started to look into that a long time ago, I found that Aaron was a younger brother of Moses and was

put in charge of the Israelites when Moses went up to receive the tablet holding the Ten Commandments from the mountain. When Moses came down from the mountain, he found the Israelites had built a golden calf they could worship and give gifts to. As you know, Moses became upset and broke the tablet he had been given. Aaron was in charge when Moses was gone and had given his consent to build this statue. When Moses came back down with the new Commandments, the people were very contrite and ashamed. Because Aaron was second in command and he had caused this calf to be built, he was not

fit to lead until he had God's forgiveness, and it had to be visible to all the Israelites. That is why Mount Hermon was thought to be pure and the dew was holy, hence “the dew of Mount Hermon fell on Aaron and soaked his beard and even fell onto his priestly garments.” I think that is to show that as we take our first steps into Masonry, we must be shown that forgiveness is ours for the asking. And to me, a Mason when he errs must ask to be forgiven by our Grand Builder of all. I hope this will help you, but remember it is how you understand this story from the *Bible*.”

What happened to our enthusiasm for Masonry on the day we were initiated into the Craft?



Brother John Rodgers Magill

To him who in the love of Nature holds communion with her visible forms, sang William Cullen Bryant in *Thanatopsis*, she speaks a various language. Paraphrasing, we might say: To him who in the love of Masonry holds communion with her mystic lore she speaks a various language.

The language of Masonry is symbolism. It at once preserves her mysteries inviolate from the profane and indelibly stamps them upon the minds and hearts of those members of the Craft who are earnestly seeking light. The very word badge is full of mystic meaning. The dictionary says that a badge is a mark, sign, token or symbol to denote the occupation, allegiance, association or achievements of the person by whom it is worn.

The uninitiated will doubtless reply that it is the square and compasses. As illustrative of the extent to which these instruments are known as symbols of Masonry, it will be recalled that in 1873 the Commissioner of Patents denied the application of a flour manufacturer for permission to use them as a trademark. He gave as his reason the fact that there can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing. Whether comprehended or not, is not material to the issue. We know that this device is appropriately so worn and employed by members of this great Fraternity, for it is the proper Masonic emblem of their profession.

But we know that the badge of a Mason is not some device wrought in precious metals, set perhaps with costly jewels. To us the simple Lamb Skin, or White Leather Apron, the emblem of innocence, is the distinguished Badge of a Mason.

The apron is the oldest article of Masonic apparel of which we have any record. We are told that our first par-

ents made for themselves aprons of fig leaves when they were in the Garden of Eden. Some of us believe in the story literally, while in this day of modernism some may perhaps regard it as merely a beautiful allegory. However, we may accept it, we should not fail to grasp one great truth that it teaches, that the obligation to work accompanies the wearing of the apron.

Aside from the Scriptural story of the Garden of Eden, there is evidence without number as to the antiquity of the apron. Archaeologists delve back into the remote periods of time before the written history of man began and bring to light from far beneath the soil crude carvings and engravings showing man clad in aprons of various materials and patterns. Later, when records begin to assume a more systematic form, we find history replete with references to the apron. From this information, we learn that this humble garment of the working man has been used as a mystic symbol or vesture by practically all the peoples of the earth from the earliest times. It appears in various forms - sometimes very similar to its lowly prototype, in some cases transformed into a girdle, and again we find it elaborated into a robe.

A girdle formed a part of the investiture of the Israelitish priesthood. The Jewish sect of the Essenes clothed its novices with white robes. In Persia, the candidate for admission into the Mysteries of Mithras was invested with a white apron. A girdle, called the Sacred Zenner, was substituted for the apron in the initiations practiced in Hindustan. In certain rites of initiation practiced by the Japanese, the candidate is invested with a white apron. In the Scandinavian Rites, a white shield was used instead of an apron, prompted, it has been suggested, by the martial spirit of the people, but it was accompanied by a charge similar to that of the Masonic apron.

Throughout the ages, the apron has been an honorary badge of distinction, and by its variations the wearer's degree of preferment has been made known to the world. In the Jewish priesthood, the superior orders wore elaborately decorated and richly ornamented girdles, while the inferior priests wore plain white. The Indian, Jewish, Egyptian, Persian, and Ethiopian aprons are said to have been equally superb, though each was dissimilar in design from the others.

While in primitive times the apron was used as an ecclesiastical rather than a civil decoration, yet it sometimes served as a national emblem. The royal standard of Persia, for instance, was originally an apron. However, the more common use of the apron was in connection with the worship of a supreme being. It has having been used in this manner by practically every people of the ancient world.

The Masonic apron as we have it today, was handed down to us from the builders of the Pyramids of Egypt, to whom we are indebted for much of our symbolism. It is not mere empty verbiage when we are told that geometry, the first and noblest of the sciences, is the basis on which the superstructure of Masonry is erected. Through this science we are enabled to interpret the symbolism of the ancients and to discern that the mysteries upon which this great superstructure was erected were hoary with age when Hiram Abiff began his apprenticeship. By its aid, we find that the knowledge of these mysteries existed not only in the old world, but on the American continents as well. The museums of this country are full of geometrical evidence connecting the aborigines of the American continents with the ancient old-world worshipers of Jehovah, the Great Architect. Many of the American cliff-dweller pictures

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e of A Mason

Continued from page 14.

in the collection of the Smithsonian Institute are of a Masonic nature. Much of a Masonic significance is to be found in the Peruvian collection of the American Museum of Natural History in New York City.

For instance, in the design of the ancient ceremonial cloaks, or ponchos, of the Peruvians, we find the Pythagorean Triangle, the basis of the forty-seventh problem of Euclid. This was the sacred triangle of the Egyptians, the symbol of their Sun-God, who was known as the Eye of Heaven. This figure is the original of the Egyptian amulet, the Eye of Horus, known to us Masons as the All-Seeing Eye whom the sun, moon, and stars obey. Two of these triangles, placed back-to-back, form the flap of our Masonic apron.

Perhaps the greatest surprise that comes to us as we investigate these prehistoric peoples of our own hemisphere, lies in the fact that the stone statues of the Sun-God of the ancient American Mayas, found on the sites of the ruined cities of Yucatan, always show that deity clothed in an apron very similar to that used by this great Fraternity.

Two things are necessary to the preservation of the symbolic character of the badge of a Mason, its color and its material. A Mason's apron should be white, pure and spotless, which color has always been a symbol of purity to all peoples.

It must be white lamb skin. The lamb has always been recognized as an emblem of innocence. We are told in the first degree that by the lamb skin the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe forever presides.

The apron is the Alpha and the Omega, the beginning and the end, of a Mason's connection with the terrestrial

Lodge. It is presented to him upon his entrance into the Fraternity and deposited in his grave when he takes his demit to the Celestial Lodge above.

This emblem of innocence and purity is the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle; and, when worthily worn, more honorable than the Star and Garter, or any other order that could be conferred upon you at this or any future period.

The Operative Mason wears his apron to protect his clothing from soil or damage incident to his calling; but we, as Speculative Masons, are taught to wear it for a more noble and glorious purpose. Its pure and spotless surface may be to us an ever-present reminder of a purity of life and conduct, a never ending argument for nobler deeds, for higher thoughts, for greater achievements.

The lamb skin is an emblem of innocence and the badge of a Mason. When we received it we were charged to wear it with pleasure to ourselves and honor to the Fraternity. What a precious privilege; what a great responsibility. Yet the two are inseparable, for we can wear the apron with pleasure to ourselves only when we wear it with honor to the Fraternity. And the pleasure of wearing the apron lies not in idle display, but in wearing it as an emblem of the pure and spotless heart which should be the goal of every Mason. We must bear ever in mind that we have in our keeping the honor and reputation of this great Fraternity. We make our profession openly, and the world is watching us. Let us then preserve this badge unspotted and unsullied, thus wearing it with honor to the Fraternity.

Wear worthily this thy Masonic badge, while still thy body toils to build thy soul a mansion bright, beyond the gates of death. No edifice that crumbles back to clay, but a glorious house eternal in the skies.

To every true member of the Craft, the apron should be a constant reminder

of his duty and privilege to worship according to the dictates of his conscience that God in whom he professed belief before he was admitted to this Order. Of a truth, Masonry is religious, but it does not seek to displace religion. On the contrary, it admonishes its members to pay their devotions to their Creator. The flesh is weak, and temptations are many. Without belief in prayer and faith in God, no Mason could hope to live a life even approximating that typified by his Badge.

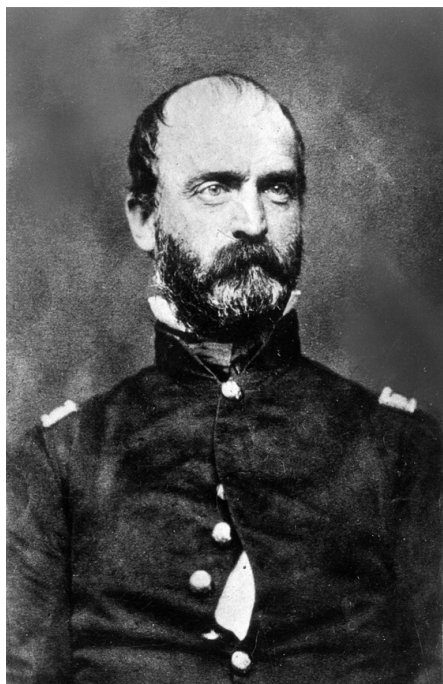
But the apron is something more than an emblem of innocence and purity. It has yet another meaning, one more obvious, yet often lost sight of. We have seen that it was worn by the Operative Mason while engaged in his occupation. The apron is, therefore, a symbol of service. When we donned the Masonic apron, we thereby assumed an obligation to work. Then we became Master Masons that we might receive Master's wages, not the wages of a beginner or apprentice; and to receive the wages of a Master, we must do the work of a Master. Otherwise, we shall receive little when we appear before the Senior Warden in the Grand Lodge above and ask for our wages, if any be due.

We very appropriately wear the apron when we attend the funeral of a Brother, for we are thus reminded that there shall come a time when our own weary feet shall come to the end of their toilsome journey, and from our grasp shalt drop the working tools of life. On these sad occasions, we look upon the snow white surface of the Lamb Skin and feel renewed within us the hope that when our spiritual bodies shall stand naked and alone before the Great White Throne, it shall be our portion to hear from Him who sitteth as the Judge Supreme, the welcome words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The Master Mason

Brother Lewis Armistead's

Brother Eric Edward L. Wittig



Brother Lewis Armistead

In 1993, the Most Worshipful Grand Lodge of Pennsylvania dedicated a Masonic Memorial at the Gettysburg National Battlefield Park. Thousands of American Freemasons gathered that day as Brothers, on the same ground where, one hundred and thirty years before, American Freemasons stood as enemies. Sculpted on the memorial are two Brethren; one being Brother and Brigadier General Lewis Armistead of the Confederate States and the other Captain Henry Bingham of the United States.

This moving scene has been cast in bronze, but it has no meaning without the story behind it. Before moving into Gettysburg, let us take a look at what events led these two Brothers together on the field of battle as military enemies, but Masonic Brothers.

Brother Armistead was born in New Bern, North Carolina in 1817 into a prominent military family. Brother Lewis Armistead was accepted into and resigned twice from the United States Military Academy at West Point; first

for academics, then a second time for cracking a dinner plate over Cadet Jubal Early's head in the mess hall.

Armistead did eventually earn a commission in the U.S. Army through family connections. He was made a Master Mason in Alexandria-Washington Lodge No. 22 and was also a Charter Member of Union Lodge No. 7 in Fort Riley, Kansas. Armistead's Masonic Life had anchored him to Virginia; however, his military life provided an opportunity to spread the seeds of brotherly love and affection while on deployment.

He wanted to set the example as a leader for his men to follow. In 1858, his unit was needed in California. This called for a one thousand and seventeen mile forced march in under sixty days, where he insisted on being point man for the duration of the march. He felt that a soldier, or officer, or Master Mason was on duty 24/7.

Brother Armistead's private life was riddled with setbacks, while his military life balanced that with success. Following his return from Mexico, his infant daughter, later his wife, contracted cholera. Both died within seven months. A month later, Armistead's Virginia estate burned to the ground. He was granted a furlough to make living arrangements for his only son. While home, he rewed and took his son and second wife with him to his new duty station in Nebraska. Two years after their relocation, Brother Armistead buried his new wife and son.

Armistead had lost almost everything dear to him. No living children. No sweetheart. No possessions. But he did have the Craft as a source of strength and support. Many have said that he was extremely depressed during this time and at the end of his rope. What do you do when you are at the end of your rope? What else is there to do? You tie a knot and hold on. This is exactly what



Brother Winfield Scott Hancock

Armistead did. His only recorded friend was a Mason, Winfield Scott Hancock. Historians cannot really agree on where or how these two men met. What we do know is that these two Masonic Brothers shared a friendship that would eternally be cast in bronze.

Armistead and Hancock were stationed together in California when the Secession Crisis hit. Armistead, like most Southern men in the Federal Army, waited to see what his native state Virginia would do. In April of 1861, Virginia voted to leave the Union. Armistead resigned his commission from the Federal Army one month later. Before he left, he said goodbye to Hancock with tears in his eyes and a foreshadowing wish, *I hope God may strike me dead, if I am ever induced to leave my native soil.* The two Masonic Brothers never again saw each other.

Brother Armistead was commissioned a major in the Confederate Army and commanded his own brigade. This

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Brother's Military and Masonic Life

Continued from page 16.

entire brigade of Virginia born, boasted about its roots and lineage.

Armistead led these men in combat during the Peninsula Campaign of 1862, as well as at the battle of Fredericksburg in the latter months of that same year. He led them in combat at Malvern Hill exactly one year before Gettysburg, where he was wounded. His brigade was pinned down in the field in front of the most murderous artillery fire of the entire war. He ordered his men to lie down, while he remained on his feet supervising and caring for their well-being.

In early July of 1863, Armistead's brigade marched with Longstreet's II Corps in the Army of Northern Virginia to invade Pennsylvania. Brother Armistead's brigade was held in reserve until July 3. Orders trickled down the chain of command that they would be charging the center of the Federal line. The center of the line was commanded by Hancock, our Masonic Brother and Armistead's friend. He knew that he would have to potentially kill his best friend in the name of the Confederate States. Nonetheless, he did his duty and prepared his men.

When orders came down to march, Armistead took his place at the front and center of his men, turned to them with some brief words of inspiration and asked, *who will follow me?* then charged nearly one mile with his hat on the tip of his sword. The assault on the center of the Federal Line pushed the defenders back, and Armistead personally captured a Federal artillery piece and fired two rounds on the enemy. Moments after the second shot, Brother Armistead was mortally wounded and then gave the grand hailing sign and shouted "-----" before dropping to his knees waiting to be killed, or worse captured.

Federal Captain Henry Bingham recognized the Fraternal cry and rushed into enemy fire to aid his distressed Brother. He risked his own life for a stranger; a man who was trying to kill him, an enemy, but still a Masonic Brother. Brother Bingham cradled Armistead in his arms, gave him a sip from his canteen and asked what he could do for him. Armistead inquired about Hancock and wanted to see his friend; he was then informed that General Hancock had also been shot. Armistead realized that he would not survive to see another battle and gave Bingham his pocket watch and *Bible*, then asked that these and other personal effects be sent to Hancock if he should live. Two Brothers, who had never previously met, united in the circumstances of war. All around this scene was hell, death, destruction, and suffering. But in this spot, there existed friendship and brotherly love.

Brother Armistead died two days later in a field hospital. Hancock lived on to be an old man. Hancock was a Medal of Honor recipient, served in

Congress, and was postmaster of Philadelphia for some time. He kept Brother Armistead's personal effects given to him by Captain Bingham on the field but was also sent his field desk. In it were mostly copies of orders and daguerreotypes of departed loved ones, but among them was his Lodge *Bible* with a slip of paper in it, "Trust in God and Fear Nothing!"

So now we have the story behind the scenes, but what can we take away from it? The Masonic compassion executed by Bingham is worth further mention. Armistead's Masonic duty led him to plant the seeds as a Charter member of a Lodge in Fort Riley, Kansas. Captain Bingham's Masonic duty led him to risk his own life to save that of a military enemy, a Masonic Brother. He ran into no-man's land, where he could have been shot from either friendly or enemy fire, or even perceived as a traitor or spy. This selfless act of heroism was his Masonic duty. It is each of our duties to aid and relieve a distressed worthy Brother even if it means giving up our own lives in the attempt.



Brother Bingham aiding Brother Armistead during the battle of Gettysburg July, 1864.

How Will You Respond?

James Friend Dickerson

Chairman Lodge Services Committee

Greetings from your Lodge Services Committee. You might ask, "What does Lodge Services do for the members of our Grand Lodge of Virginia?" Your Grand Lodge Services Committee builds healthy Lodges. We serve as a conduit between Lodges with challenges and the resources of our Grand Lodge. When a Lodge has a challenge, we help identify and focus in on the challenge then pair the Lodge with resources to address the challenge. We support the Worshipful Master in ruling and governing his Lodge and developing a Lodge specific response/solution to the challenge. If your Lodge could use some assistance, let us talk.

On to the exciting opportunities presenting during these times of COVID. This week, I attended a stated meeting of my Mother Lodge. It was great to be back with my Brothers after a long absence, and we had a heap of business to catch up on. Since we were unable to have a meal, greet each other with a hug or slap on the back, and experience much of the physical contact of Lodge, the evening seemed awkward. I

am looking forward to getting back to fewer restrictions on Lodge when our Governor allows. How about you?

As we move forward into less restricted meetings, how will you respond? Will you attend stated meetings and Degree Work? Or will you stay home missing out on the fellowship and friendship available through participation? I am starved for the fellowship and look forward to attending Lodge and Masonic events. Let us get out and celebrate Virginia Freemasonry.

How will you respond and Celebrate Virginia Freemasonry? Will your Lodge host an open event (picnic, fish fry, lady's night at a local restaurant or dinner theatre, etc.) where Grand Lodge Community Builders Awards are presented? As we celebrate Virginia Freemasonry, we have a prime opportunity to recognize our local COVID Community Heroes with our Community Builders Award and perhaps get some local press. Perhaps your Lodge will hold a Table Lodge, Outdoor Lodge or Degree, have a catered feast prior to Lodge, etc. Heck a Lodge can hold a public and a

Tiled event to celebrate Virginia Freemasonry. Personalizing celebrating Virginia Freemasonry opportunities to fit a Lodge's unique flair/personality remain unlimited. How will you, as a Lodge and as a Freemason, respond and celebrate Virginia Freemasonry?

If your Lodge has a challenge needing resources to address, or you have questions on celebrating Virginia Freemasonry events, please do not hesitate in contacting me (Jim Dickerson, 316 Meghans Lane, Gordonsville, Virginia 22942-6869; 434-466-4663, james@VirginiaHomesFarmsLand.com). Your Lodge Services Committee remains available to help, aid and assist. Either I or one of the Lodge Services Committee members will respond to you. How will you respond to Celebrating Virginia Freemasonry? Please email or call letting me know you Celebrated Virginia Freemasonry. Do not let COVID win, get out and celebrate Virginia Freemasonry. Your individual response and celebration remain important to Virginia Freemasonry.

How will you respond?



Grand Lodge Office Staff



L-R: **Front row:** Diane Wright (twenty-five years); **Second Row:** Alan W. Adkins, Grand Secretary, Cindy Crew (fifteen years), Marie Barnett (forty-one years), Kim Martin (thirty-seven years), Douglas V. Jones, Grand Master; **Back row:** Sherry Talley (thirty-eight years), Terry Woo (seven years).

The Grand Master and the Grand Secretary recognized the Grand Lodge office staff with a luncheon and service awards. The office staff, which is comprised of two full-time and four part-time employees, represents one hundred sixty-three years of dedicated service to the Lodges and Masons in the Commonwealth of Virginia.

Job's Daughters Called To Love And Serve

Alicia Szramoski, Grand Guardian

Inside a Richmond, Virginia warehouse, the ringing of a gong was followed by a cheer. It was a sound that signified another thousand meals had been packed and were ready to be shipped across the globe.

Throughout the day, more than eighteen thousand five hundred meals were packaged by Virginia Job's Daughters at Rise Against Hunger. This event coincided with the annual leadership weekend for the Job's Daughters. The Job's Daughter members participated in virtual leadership sessions on Friday and Sunday focusing on positive communication, conversations, building community, self-care, and servant leadership in preparation for the meal packing event.

Twenty-five meal packers participat-

ed in each of the shifts. Each volunteer was assigned a table. Appropriate hygiene and sanitation measures are always implemented at any meal packing event, but additional steps were taken to ensure the safety of the participants.

The additional safety precautions did not dampen the enthusiasm of the Job's Daughters. The feel-good music and momentous ringing of the gong kept spirits high. "This was a fantastic time, being together in person for the first time in over a year. Packing meals was a fun way to actively participate in servant leadership, which we learned about the previous night," says Mary Robinson, Miss Job's Daughter of Virginia.

All Job's Daughters wore smiles underneath their masks as they scooped

ingredients, weighed and sealed bags, and packed the finished meals into boxes. They worked together to fill bags with rice, soy, dehydrated vegetables, essential vitamins and minerals.

Rise Against Hunger is an international relief agency dedicated to ending hunger. The organization distributes these pre-packaged meals to help people all over the world in the fight against hunger. The food packaged is destined to arrive in countries like Haiti, Mozambique, and Uganda.

Membership in Job's Daughters is open to girls ages 10-19 years old along with a Jobie-to-Bee program for girls ages 8-9 years old. For more information about Job's Daughters, or to start a Job's Daughter group in your area, please send an email to gg@jdiva.org.



Most Worshipful Donald M. Robey



EDITORS NOTE: It has come to our attention that the book, *List of Lodges, Masonic*, by Pantagraph is no longer issued and has been replaced this year by *The Acacia Book* by Amity. Amity is the only app that brings a truly global experience to the world's oldest fraternity. Today's Freemasons expect a connected Craft, and Amity delivers with over 300 Grand Lodges and over 40,000 Lodges at your fingertips.

Finally, the power of modern technology is available to Freemasons. Use Amity to find Lodges anywhere in the world; check your membership status in real time; log your attendance at Lodge; and more.

The latest version of the Amity app includes:

Find Lodges... anywhere

Search by name, by location, or just around wherever you happen to be. When you find a Lodge, you can:

- See when it meets and check your recognition status
- View the Lodge's website and so-

cial media accounts

- Get directions using your favorite mapping tool
- See photos and other information
- Send the Lodge a message
- Amity - Apps on Google Play

I am sure that many of you are familiar with the book *List of Lodges, Masonic* published each year by the Pantagraph Printing Company (replaced this year by *The Acacia Book* by Amity), which contains the names of most of the regular Grand Lodges in the world today. Under each Grand Lodge heading is a list of the subordinate Lodges working under a Charter of that Grand Lodge. You, no doubt, have seen the Tiler look up, in this book, the Lodge of an unknown visitor to see if his Lodge is listed as a regular Lodge.

Have you ever wondered why, in a Fraternity such as ours, that this procedure is even necessary? Most Masons have a vague idea that not all Lodges that claim to be Masonic are, and the members of some of these Lodges are described as irregular, unrecognized, or clandestine, or by some other negative designation. A Mason who travels outside the United States and decides to visit a Masonic Lodge, soon learns that some Lodges are improper for him to visit.

Questions naturally come to mind as one asks himself *why should such a situation exist? - how did this come about? - how is this matter of regularity determined?* An easy way to explain regularity is to draw an analogy with the relationship of nations toward one another. A nation may exist, as a matter of fact, but if diplomatic relations have not been established with another nation, there can be no official correspondence or regular dealing between them or their citizens.

Generally speaking, this matter of regularity exists because each Grand

Lodge is independent and has no direct legal relationship with any other Grand Lodge except to the extent that it desires to engage in such a relationship. The regularity of a Grand Lodge is established when steps are taken, which result in what is described as "granting recognition to another Grand Lodge." Each Grand Lodge individually decides which Grand Lodge it will recognize. This is usually done by the application of generally accepted standards established over the years.

There is always the possibility that if these standards are applied with too much laxity, or if a Grand Lodge is recognized, which clearly is not entitled to be recognized, that other Grand Lodges may withdraw their recognition of the offending Grand Lodge. This will be done to prevent the members of the constituent Grand Lodge running the risk of engaging in Masonic association with irregular Grand Lodges.

Since no regular Grand Lodge wants to lose its status with other regular Grand Lodges and thereby place its members in an embarrassing position, this standard acts as a strong incentive to be careful in extending recognition to those Grand Lodges that are not entitled to such recognition.

The procedural steps taken by a Grand Lodge to be recognized is of practical importance because this action establishes their regularity as well as their own constituent Lodges. Usually the Grand Lodge that desires to be classified as being regular will take the first step and ask to be recognized. When this has been done, it will supply certain basic information about itself. An investigation usually follows, and sometimes specific questions are asked to determine whether the Grand Lodge meets the established norms.

The matter of determining wheth-

Continued on page21.

n Procedures

Continued from page 20.

er a Grand Lodge shall be recognized, thereby establishing its regularity, did not emerge all at once, but was a gradual development over many years. Early in our history, before the establishment of Grand Lodges and the development of our present system of creating new Lodges by securing a charter from a Grand Lodge, there existed Lodges that are now described as “time immemorial Lodges.” These Lodges were started informally and, after working for a number of years, were considered regular as a matter of custom. But once the system of securing Charters was established, these “time immemorial Lodges” took steps to secure Charters from a Grand Lodge and thus formally establishing their regularity.

In the United States, over a period of years, a doctrine of exclusive jurisdiction was developed, beginning around the time of the War for Independence and the formation of the Grand Lodges in each of the new states. Under this doctrine only one Grand Lodge may legitimately exist in a geographical area. This rule has worked well in the United States over the years and has made for stability and order within the craft.

With the passage of time, certain basic tests have been developed to determine what Grand Lodges are legitimate and entitled to recognition and, thereby, to be classified as regular and legitimate.

Three basic tests are usually considered:

1. The legitimacy of origin, meaning that the Grand Lodge has been formed by at least three regular Grand Lodges and has been working for a number of years demonstrating its adherence to the high standards of the craft.
2. That it is an independent and self-governing organization having



authority over an established governmental territory, or shares that territory with another Grand Lodge by mutual consent.

3. That the organization subscribes to the Masonic landmarks, usages, and established rituals of the Craft.

In 1951, a Commission of Information for Recognition was appointed by the Grand Master's Conference. In 1956, there was published under the auspices of this commission, a book entitled, *Grand Lodge Recognition* from which much of the information used in this article was obtained. The purpose of this commission is to serve as a guide to determine which Grand Lodges are acceptable to be recognized, to serve as a clearinghouse for information, and to establish some uniformity in the tests to be used to determine regularity and legitimacy.

Recognition may come in a variety

of ways. It might be informal by an exchange of letters. But in the case of a newly formed Grand Lodge, it is usually on a formal basis by applying for recognition and giving the needed information to have a determination made. This may be followed by extensive correspondence or an investigation.

We have now seen the re-formation of the Grand Lodges of Hungary, Yugoslavia, Czechoslovakia, Croatia, Romania, Russia, Poland, and Portugal. Many North American Grand Lodges have recognized these Grand Lodges, and I am sure many more will.

The Masonic Service Association of North America (MSA) issues a chart each year which displays the various Grand Lodges in existence throughout the world and which of them recognize specific other Grand Lodges. In 1990, MSA requested the A. Douglas Smith Lodge of Research No. 1949 in Virginia to assist them in researching the information necessary to publish the chart. I have been privileged to be the Chairman of the Committee that prepares the charts since it was formed. Each year surveys are sent by MSA to all of the Grand Secretaries in the United States to obtain the latest information on who they recognize. A similar chart is also prepared to indicate the Grand Lodges recognized by the Canadian Grand Lodges.

Mentioned earlier was the *List of Lodges* book (replaced this year by *The Acacia Book* by Amity). Not all, but most, Lodges subscribe to this valuable book each year. If your Lodge is in an area of the state where you are prone to have visitors from other Grand Lodges, it is absolutely necessary that you have a current copy of this publication in the Lodge.

One word of caution about using this book. There is one rule to be followed when looking up a Grand Lodge

Continued on page 22.

Recognition Procedures

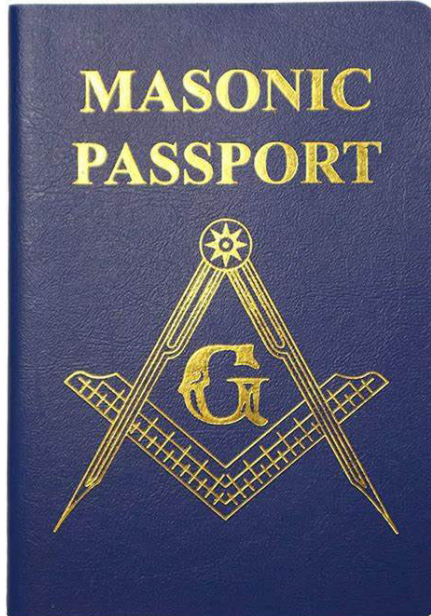
Continued from page 21.

to determine if it is recognized by your Grand Lodge. Unless its Grand Lodge specifically states, in its “notes”, that a particular Grand Lodge listed is “not recognized,” it is to be automatically assumed that it “is recognized” by that Grand Lodge.

If a Lodge does not have a current copy of this book, and you have a visitor from another Grand Lodge, you either have to assume he is from a regular Lodge in that jurisdiction, or refuse him to attend the Lodge. But, even if you have the latest edition of this book, and you have a visitor from a Grand Lodge not listed in the book, he may still be eligible to attend your Lodge. Many Grand Lodges recognize some foreign Grand Lodges that are not listed in the List of Lodges book. There seems to be no answer as to what procedure is to be followed if a visitor from an “unlisted” Grand Lodge tries to visit a Lodge.

A simple step by step procedure should be followed by your Tiler when an unknown visitor appears at your Lodge and requests admittance.

1. The Tiler should ask to see the visitor’s dues card to determine that he has paid his dues to date and to find out the Grand Jurisdiction and full name and number of the Lodge the visitor claims to be from.
2. The Tiler should then look up the Grand Lodge and the Lodge the visitor claims to be from in the List of Lodges Book to determine if his Grand Lodge is recognized by the their Grand Lodge and that his Lodge is listed under that Grand Lodge as a working Lodge.
3. Once the Tiler is satisfied that the visitor’s Lodge is holden under a Grand Lodge recognized by his Grand Lodge, he needs to have a



committee of at least two members of the Lodge examine the visitor to satisfy themselves that he is a member of the Masonic fraternity.

4. The Committee will need a Holy Bible or other book of faith to allow the visitor to swear upon and give the Tiler’s Oath as prescribed by their particular Grand Lodge. This oath usually consists of a simple statement that he is not suspended or expelled and knows of no reason why he should be.
5. Once the visitor has done this, he should then be asked to step off as a Master Mason, and give the proper signs of a Master Mason.
6. The next step in examining a visitor should be to ask him if he know the password of a Master Mason, and when this has been received, he

should be told if this word will be taken up by the Deacons or not, when the Lodge is opened.


7. The final and very important step by the Committee is to ask the visitor if he knows the Secret Word of a Master Mason and in what form it may be communicated. His response should be that he knows the word and that it can only be communicated in a special manner. One of the Committee members should then place himself in the proper form with visitor and receive the Secret Word from him.
8. The Committee should then report to the Tiler that the visitor has been examined and found to be worthy of admittance to the Lodge.

I know this sounds very complicated, and it is if the proper information is not made available to the Tiler to identify a visitor as being from a regular Lodge recognized by his Grand Lodge. The last thing we want to do is deny a visitor the right to attend a meeting of one of our Lodges, if he is entitled to do so. This is one of the most famous “rights” of a Master Mason, the right to visit any Lodge in the world with whom his Grand Lodge has Fraternal relations.



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Challenging and Successful Rainbow Year

Vanessa Hamrick
Grand Worthy Advisor in Virginia

What do you do if you are a Rainbow Girl and life deals you a hand of disappointment? You play your wild card and turn the challenge into an opportunity.

For Virginia Rainbow, the pandemic allowed us to reach more girls than ever before. Our youth are looking for an outlet, which we provide through technology and creativity. As a whole, the members and advisors have each worked together to pull off many events virtually this year. We have started pen pal programs, instituted spirit weeks, and done everything from exciting game nights, paint nights, and baking events to beautiful installations all through the Internet. Over the past year, we have had the opportunity to not only meet and attend events with girls from across the country, but also across the

world. We even received a 3AM greeting from our sisters in the Philippines and attended holiday game nights with members from Brazil. Even within Virginia, I-95 traffic is no longer a barrier to attending each other's meetings and bingo nights.

Rainbow's commitment to our communities remains strong. Our assemblies found new ways to conduct charity fund-raisers including flocking lawns with the Star Wars Empire, Virtual 5-Ks, and raising over eight hundred dollars for the Scottish Rite Language Centers by selling sock-o-grams. We also climbed our way to the top in support of our scholarship fund. Where we could gather outside safely, we were of service through park and adopt-a-spot cleanups.

During this emotional year, it has

been a blessing to communicate and engage with my Rainbow sisters in ways we could never have imagined. We have started 2021 with positive membership growth, proving that our commitment to maintaining our momentum is working.

As much as I am so excited to be together again, I am grateful for the strength, flexibility, and optimism Virginia Rainbow has shown this year. The resilience our members demonstrated proves Rainbow is meeting its goal of getting girls ready for life.

Assembly fund raiser with Star Wars-themed yards, one of many spirit week activities, a virtual 5k dog walk, the best of a hybrid in person on-line installation, Miss Jobs Daughter and Grand Worthy Advisor of the year hosting an on-line activity, and Rainbow Girls cleaning up a local park.



50-60-70-Year Masonic Veterans

Between February 16, 2021 and May 17, 2021

Fifty-Year Veterans

Bro. Mark Raymond Lauer, Jr.
 Bro. David Merle Shingleton
 Wor. Howard Bennett Dotson
 Bro. John Alexander Clanton, Sr.
 Bro. John Edward Dodson
 Bro. Robert Houston Davidson
 Bro. Larry John Breukelman
 Bro. Herbert Leo Griffith
 Bro. John Charles Rasmus
 Bro. Stover Wilbur Carter
 Bro. Ronnie Alton Pack
 Bro. Edward Whitehurst Robinson, Jr.
 Wor. John Alan Jamieson, Jr.
 Bro. Robert Joe Hall
 Bro. Harlan Lamar Hefner, Jr.
 Bro. Rudy Lee Sparks
 Bro. Alfred Frederick Seaman, Jr.
 Bro. Fran Evans Turner
 Bro. Arthur Warren Peirce, III
 Bro. Richard Allen Gore
 Bro. Jack Edwin Helmick
 Wor. Lewis Earl Parker
 Wor. Morris Wayne Mitchell
 Bro. Hersheal Douglas Mitchell
 Bro. Edward Hampton Dodd
 Wor. Malcolm Pettit Parrish
 Wor. Harold Richard Neiswander
 Wor. Robert Eugene Bauserman
 Bro. Roger Edward Ladd
 Bro. Richard B. Disharoon
 Rt. Wor. Robert Kelley Lewis, Sr.
 Rt. Wor. William Edward Mason
 Rt. Wor. Lawrence Hyden Stevens, Jr.
 Wor. Wade Hamilton Fitzgerald
 Bro. Gordon Robert West, Jr.
 Wor. Emory Norwood Ragan
 Bro. William Halsey Snell, Jr.
 Bro. Eric Yallowly Jones
 Wor. William James Mann
 Rt. Wor. Mack Thomas Ruffin, III
 Wor. John Linwood Butler, Jr.
 Bro. Ronald David Whitmer
 Wor. Edward William Ahlers
 Bro. Douglas Charles Oswald
 Bro. Don Gilbert Johnston
 Bro. Verlan M. Hunter
 Bro. Algie Randolph Campbell
 Bro. Steve Taylor Miller
 Bro. Benny Ray Wampler
 Bro. Gary Fisher Harrison, Sr.
 Bro. Walter Lewis Fenska, Jr.
 Bro. David Bruce White
 Bro. William Gerald Specks
 Bro. Hunter Malcolm Herndon
 Wor. Gilbert Emmett Duncan, Jr.
 Bro. Robert Ellis Wilmouth
 Bro. Gordon Dean Wood
 Bro. Joseph W. Godwin, Jr.
 Bro. Garland Wayne Morton
 Bro. Coleman Raymond Flowers, Jr.
 Wor. Billy Ray Evans
 Bro. Phil Gross
 Wor. Jack Linton Griffin

Botetourt Lodge No. 7
 Temple Lodge No. 9
 Manchester Lodge No. 14
 Manchester Lodge No. 14
 Manchester Lodge No. 14
 Manchester Lodge No. 14
 Petersburg Lodge No. 15
 Sandy Valley Lodge No. 17
 Alexandria-Washington Lodge No. 22
 Taylor Lodge No. 23
 Taylor Lodge No. 23
 Elizabeth Lodge No. 34
 Farmville Lodge No. 41
 Preston Lodge No. 47
 Elmer Timberman Lodge No. 54
 Pound Lodge No. 59
 Widow's Sons' Lodge No. 60
 Clintwood Lodge No. 66
 Nansemond Lodge No. 77
 Arlington Centennial-Glebe Lodge No. 81
 Arlington Centennial-Glebe Lodge No. 81
 Courtland Lodge No. 85
 Courtland Lodge No. 85
 Courtland Lodge No. 85
 Fleetwood Harmony Lodge No. 92
 Fleetwood Harmony Lodge No. 92
 Chester Lodge No. 94
 Spurmont Lodge No. 98
 Portsmouth Lodge No. 100
 Capeville Lodge No. 107
 Capeville Lodge No. 107
 Capeville Lodge No. 107
 Capeville Lodge No. 107
 Norview Lodge No. 113
 Norview Lodge No. 113
 Norview Lodge No. 113
 Prince George Lodge No. 115
 Chase City Lodge No. 119
 Glen Allen Lodge No. 131
 Glen Allen Lodge No. 131
 Hunter Lodge No. 135
 Unity Lodge No. 146
 Unity Lodge No. 146
 Shelby Lodge No. 162
 Martin's Station Lodge No. 188
 Lakeland Lodge No. 190
 Kempsville Lodge No. 196
 Big Stone Gap Lodge No. 208
 Westmoreland Lodge No. 212
 Bayside Lodge No. 218
 Bayside Lodge No. 218
 Clover Hill Lodge No. 253
 Clover Hill Lodge No. 253
 Great Bridge Lodge No. 257
 Edward N. Eubank Lodge No. 262
 Cochran Lodge No. 271
 Churchland Lodge No. 276
 Meridian Lodge No. 284
 Westhampton Lodge No. 302
 Army and Navy Lodge No. 306
 Sharon Lodge No. 327
 Sharon Lodge No. 327

Bro. James Robert Hall
 Wor. Carlos Alberto Landazuri
 Bro. Arthur Howell Franklin
 Bro. Richard Val McKinzie
 Bro. Lorran Edward Angle
 Wor. Lawrence Allen Wilkins
 Bro. Edward Clark Spencer
 Bro. Orvil W. Reedy
 Bro. Randolph Adams Jones
 Rt. Wor. Douglas Monroe Woodley
 Bro. Robert Henry Knight
 Bro. John Richard Rose
 Bro. Richard Allan Wesner
 Most Wor. Kenneth S. Wyvill, Jr.
 Wor. Richard Wayne Burkman

Sharon Lodge No. 327
 Sharon Lodge No. 327
 Evington-Newman Lodge No. 333
 Warwick Lodge No. 336
 Warwick Lodge No. 336
 Warwick Lodge No. 336
 South Norfolk Lodge No. 339
 Catawba Lodge No. 342
 Washington and Henry Lodge No. 344
 Henry Knox Field-John Blair Lodge No. 349
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865

Sixty-Year Veterans

Bro. Leonard Harold Brooke
 Wor. Carter Muse Borden
 Bro. Arthur Dewitt Baker, Jr.
 Rt. Wor. William Alvin Robertson, Sr.
 Bro. Harold Eugene Peters
 Bro. Paul Hamilton Wood
 Bro. William Benton Downer
 Bro. William Rowland Jones, Jr.
 Bro. William Kirk Lang
 Bro. Fred Israel
 Bro. Charles Bruce Brickell
 Bro. Herbert Edward Taylor
 Bro. Frederick Richard Bryant
 Bro. Silas Edgar Cooper
 Rt. Wor. Carl Holland Wells
 Rt. Wor. Walter Junior Kessler
 Wor. Sidney Millard Jones
 Wor. Eber Clifton Downes, Jr.
 Bro. Thomas Hume Dixon, Jr.
 Bro. Edison Bagley Granger, Jr.
 Wor. James Calvin Wright
 Bro. Bobby Lee Johnson
 Wor. James Allen Hepner
 Rt. Wor. Ralph Walter Gibbs
 Wor. Albert Christiansen, Jr.
 Bro. John Garland Puryear
 Bro. Eschol Vernon Wiggins, Jr.
 Bro. Robert James Elkin
 Wor. Sidney Ivan Stark
 Bro. David Lee Brown
 Rt. Wor. Samuel Robert Crothers, Jr.
 Bro. Charlie Eugene Richter
 Bro. Ryland Franklin Clark, III
 Bro. James Lawrence Pitt
 Bro. Homer Hamilton Zartman
 Bro. Harold Franklin Gladding, Jr.
 Wor. Benjamin Robert Partin
 Bro. Stuart Jackson Nichols
 Bro. Daniel Minter Saunders
 Bro. Duane Houghton Brown
 Bro. Joseph Brooks
 Bro. Fred Michael Monner
 Bro. Thomas Luther Fletcher, Jr.
 Bro. Larry McCleary Miller
 Bro. Richard Lee Staley
 Bro. Byron W. Schull
 Bro. Perry William Foltz
 Bro. Robert Nelson Stutz
 Bro. Roy Stuart Smith, Jr.

Norfolk Lodge No. 1
 Botetourt Lodge No. 7
 Princess Anne Lodge No. 25
 Marshall Lodge No. 39
 Marshall Lodge No. 39
 Widow's Sons' Lodge No. 60
 Widow's Sons' Lodge No. 60
 Clinton Lodge No. 73
 Arlington Centennial-Glebe Lodge No. 81
 Arlington Centennial-Glebe Lodge No. 81
 Courtland Lodge No. 85
 Courtland Lodge No. 85
 Fleetwood Harmony Lodge No. 92
 Liberty Lodge No. 95
 Liberty Lodge No. 95
 Portsmouth Lodge No. 100
 Arlington Lodge No. 102
 Capeville Lodge No. 107
 Capeville Lodge No. 107
 Norview Lodge No. 113
 Chase City Lodge No. 119
 Roman Eagle Lodge No. 122
 Cassia Lodge No. 142
 St. Johns Lodge No. 144
 Ashland Lodge No. 168
 Ashland Lodge No. 168
 Lake Drummond Lodge No. 178
 Midlothian Lodge No. 211
 Mount Vernon Lodge No. 219
 Lebanon Lodge No. 251
 Clover Hill Lodge No. 253
 Clover Hill Lodge No. 253
 Chickahominy Lodge No. 286
 Boykins Lodge No. 287
 Powhatan Lodge No. 295
 Central Lodge No. 300
 Army and Navy Lodge No. 306
 Sharon Lodge No. 327
 Sharon Lodge No. 327
 Henry Knox Field-John Blair Lodge No. 349
 John A. Lejeune Lodge No. 350
 Edward H. Cann Daylight Lodge No. 1752
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865
 Civil War Research Lodge No. 1865

Masonic Veterans

Masonic Awards

Sixty-Year Veterans (continued)

Bro. Hugh Corbett Wyatt	Botetourt Lodge No. 7
Bro. Samuel W. Phillips	Richmond Lodge No. 10
Bro. Robert W. McConnell	Fincastle Lodge No. 33
Bro. George Wilson Day	Arlington Centennial-Glebe Lodge No. 81
Wor. Russell Lee Evans, Jr.	Fleetwood Harmony Lodge No. 92
Bro. Dorothy Lee Robbins	Capeville Lodge No. 107

Seventy-Year Veterans

Bro. Otis Leonard Harrison	Franklin Lodge No. 151
Bro. Emil John Klingenfus	Manasseh Lodge No. 182
Bro. Paul Sylvester Shanholtz	Westmoreland Lodge No. 212
Bro. Charles Lyle Seals	Forest Lodge No. 245
Bro. Richard Lee Andrews	Anderson Lodge No. 258
Bro. Harry Allen Ohrt	Civil War Research Lodge No. 1865
Bro. William Edward Dorival	Civil War Research Lodge No. 1865
Bro. Thomas Perry Coward	Civil War Research Lodge No. 1865



L-R: Wor. Ed Jones, Bro. Rick Graham, Rt. Wor. Fred Soutter, Bro. Roger Mitchell, Wor. Doug Lingenfelter, Rt. Wor. Dave Carter, and Bro. Wayne Carwile.



Brother Jimmy L. Cook receives his 50-Year Veteran's Award at Rich Valley Lodge No. 172.



Rt. Wor. Ralph Gibbs receiving his 60-Year Veteran's Award and pin from Wor. Hilary Dale Mason.

Brother Roger Mitchell receiving his 60-Year Veteran's Award from Fairfax Lodge No.43.



Right Worshipful Bill Crews presented Brother Barry Dunkley, Worshipful Kenneth Hardy, and Worshipful Kenneth Crews their 50-Year Veterans Awards.



L-R: Bro. Jermaine Moore and Wor. Phillip Wright, and Wor. Jay Wyckoff.

Norfolk Lodge No. 1 learned that one of our local Prince Hall Lodges, Norfolk New Light Lodge No. 196, was collecting supplies to donate to a local organization that supports homeless military veterans, and the Brethren offered to help support that effort. Clothing and supplies were collected and given to the Prince Hall Brethren to support this worthwhile cause. An example of working together in harmony to achieve a mutual Masonic goal.



Lee Lodge No. 209 Worshipful Robert W. Law received his 60-Year Veteran's Award. The presentation was made by Most Worshipful William T. Ellison, Jr. (2012). Most Worshipful Gary W. Taylor (2018) was also present. Worshipful Brother Law was made a Master Mason in Charleston Lodge No. 153 in Charleston, West Virginia on February 23, 1961. He served as Worshipful Master of Augusta Lodge No. 111 in 1996. He affiliated with Lee Lodge No. 209 on October 10, 2002.



At Botetourt Lodge No. 7, Most Worshipful G. Bernard Dunham (2007) presented Worshipful Carter M. Borden with his 60-Year Veterans' pin and certificate. Friends and family of Worshipful Borden attended the presentation.

Four Responsibilities and 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 or confirmation, Jewish bar or bat 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 at once privileges and responsibilities.

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 alluding 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 was 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 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 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 no man should begin an important undertaking without a blessing from 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.

Also, remember the prayer itself has a message of the rewards of unity. 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 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 ceremony, the initiate is 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.

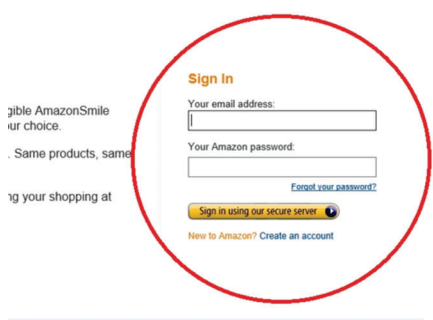
A man must start with a belief in Deity in order to be made a Mason. With that as a foundation, fellowship with like-minded men, in a spirit of friendly social interaction, where the rule is to best work and best agree, can be instrumental in personal growth and a deeper commitment in service to God and to mankind. Trust in Deity is the key element in Masonry, one in which we must all display unity. Without 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.

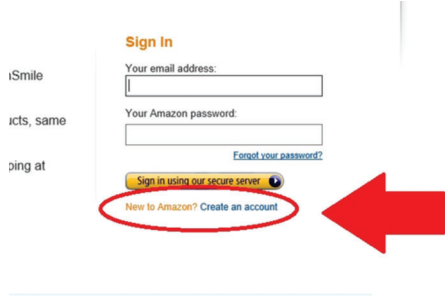
Smile on the Masonic Home Of Virginia



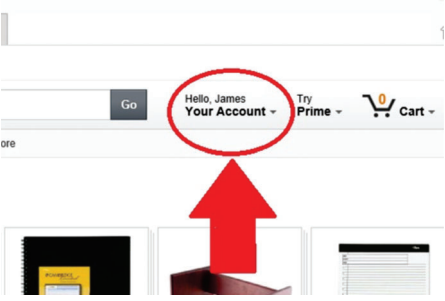
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



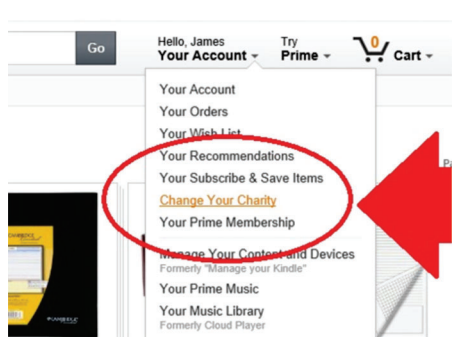
2-If you already have an Amazon login, log in here.



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



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



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



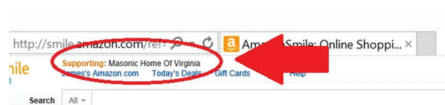
6-Type in the blank, Masonic Home of Virginia, as illustrated.



7-Click the "Search" button.



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



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

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

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



Life Experiences at the Masonic Home

Right Worshipful Terry F. Hilton, Director of Development

Over the years, many residents have moved into the Masonic Home by starting their journey in the Village. These independent living units are very similar to living in the suburbs where you can come and go as you please. Others may choose to begin retirement life in one of a variety of apartments and suites in the adult home. Whatever the choice, the Masonic Home provides a wonderful environment for retirees who are ready for a lot less work around the house, while allowing the freedom to be as active as you want in the community.

One such resident is Right Worshipful Robert Hall, who was one of the very first Masons to move in the newly built cottages in February 1995. Right Worshipful Bob and his wife Gloria were fortunate to get one of the first seven homes, and in fact, were the first ones to sign up before construction began. Bob had been a Masonic Home Ambassador for many years and visited the Home regularly and knew it would be the perfect place for them to move. When someone offered to buy Right Worshipful Brother Bob's home in Chesterfield County, he knew the time was right. Right Worshipful Brother Bob and Gloria saw many improvements starting with a new dining room in the adult home complex, and when some new apartments were added in the B-Wing in 2009, once again Right Worshipful Brother Bob and Gloria were one of the first to take advantage and move into the adult complex. This transition is similar to many others who move around the Masonic Home as their needs change. This is a tremendous advantage for Masons as the fellowship and friendships formed over the years continue, just from a different location

on the ninety-four-acre Campus. Right Worshipful Brother Bob is currently the oldest man on campus and holds the record as the longest-term resident! He is a member of Black Heath Daylight Lodge No. 1982.

Juanita Ragsdale is another example of a long-term resident, having lived here for twenty-four years in the same cottage. She remembers when meals were served in the reading room, as it is called now, before the new dining room was built. One of her earliest friends was Mrs. Yeatts, who lived across the street. As they settled in, life was simply comfortable having a home here. Mrs. Ragsdale has been able to maintain her flowers while watching the finches and other birds that frequent her back patio daily. When she and her husband moved here in 1997, they may never have expected to stay in the same cottage all this time, but things have worked out. As Mrs. Ragsdale likes to say, *I have had a good life* here at the Masonic Home.

As we continue our focus on long term residents of the Masonic Home Village, let me introduce you to Mrs. Judy Burton. Mrs. Burton moved here around Thanksgiving in 2000 with her husband and continues to live in the cottage, which means so much to her. Judy just celebrated her 95th birthday. Friends placed one hundred balloons in her yard as the backdrop for a couple of very special birthday parties that are a great example of the love and friendship that develops among residents of the Masonic Home. Mrs. Burton still puts out a garden each year because she loves to cook with fresh vegetables. She was a Registered Nurse and still believes in exercise to keep healthy and attends Yoga class weekly with other

residents. In 2017, she was the Queen of Masonic Home residents. She was involved with the Resident Council for over ten years, including being Chairman of that group. Activity seems to be the mantra for Mrs. Burton, and she loves being with the "good people," who make up the residents of the Masonic Home.

The Masonic Home also provides a great place for Masons and their wives, who are ready for someone else to do the daily chores of maintaining a home, cooking, and cleaning. The adult home allows new residents a nice comfortable place to move, where the dining room is just down the hall and no cooking is required. As Mrs. Mildred Ammons calls it, *it is the place where all the action is*. Mrs. Ammons moved here with her husband in 2001, while her mother and two sisters were all living here at the same time. This was a unique opportunity for the family to be together once again. Mrs. Ammons has been active as the Chairman of the Welcoming Committee for more years than she can remember and loves every minute of that position. She loves the socialization of the Home and says that she is, "exactly where I need to be." Optimism rules the day for her as she is very religious and thanks God for every day at the Masonic Home.

Each of these residents represent a big part of the type of life experiences everyone enjoys at the Masonic Home. You too can find your place here at the Masonic Home. Just remember, the sooner you move in, the sooner you can start enjoying some of the same things these folks have shared with you today. Whatever choice that you make to fit your lifestyle, you will come to know that life is really good at the Masonic Home.

Masonic Home of Virginia Honorariums and Memorials

Many Lodges and individuals contribute a gift to the Masonic Home to either honor a living person or a Lodge out of respect and appreciation or to generate a legacy of care in honor of one who has passed to the Celestial Lodge above. As these tax-deductible gifts are received by the Home, acknowledgments of the gift, but not the dollar total, are sent to the person honored or to the family of the person memorialized. In grateful recognition of these touching gifts and to recognize those persons so honored, we call attention to the following combined list of memorial and honorarium gifts that were made to the Masonic Home during the period February 1 through April 30, 2021. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Herbert S. Adams	Buckingham Lodge No. 242	Walter O. Harrison	Robert Harrison
Caro O. Atkins	Carl O. Atkins, Jr.		Mark Hammer
Richard C. Bartelt	Civil War Research Lodge No. 1865		Alan W. Adkins
Joyce C. Beninghove	William E. Jenkins		George H. Chapin
Yvonne Bohannon	Gregory B. Johnson		Dolores Testerman
	Terry F. Hilton		Fairfax County Fire and Rescue Association
	John G. Pouch		Douglas Leigh
Mary R. Bollinger	Virginia Phipps		Eric Villman
Gessner A. Brown	Thomas Brown		Janice Boyd
	Thomas Brown	Donald E. Hilbert	Gregory P. Sokolewicz
Shelton L. Brunson	Cabell Lodge No. 328	Kenneth W. Hilliard	Varina Lodge No. 272
Sidney H. Burcham	Sidney T. Burcham	Terry F. Hilton	James E. Trent
Fred L. Bussey	Snow Creek Lodge No. 90	Charles C. Hinkle	Rhoda Charest
William R. Byers	Terry F. Hilton		Lloyd T. Hall
John L. Caddy	Bayside Lodge No. 218	William E. Hoggard	Wayne S. Flora
Bobby Cameron	Widow's Sons' Lodge No. 60		James B. Cheatham
Felixberto Z. Caramat	George H. Chapin	Thomas M. Holder	Nancy M. Holder
Emily Carver	Donald A. Carver	Welland T. Shoop	David T. Shoop
Joris B. Catron	Joseph C. Waymack	Rodney Magee	Robert E. Simpson
	Harless T. Dobbins	Ashby W. May	Lynchburg Valley Scottish Rite
	Miles Lodge No. 165	Thomas F. May	Thomas L. Mitchell
	William C. Moses		Civil War Research Lodge No. 1865
	Dupont Lodge No. 289	Kenneth W. McLendon	Nansemond Lodge No. 77
Jack I. Cherin	Atlantic Lodge No. 2	Clara H. Meadows	Nancy M. Holder
Walter W. Chytilo	Cynthia Cowdry	Irving G. Meadows	Nancy M. Holder
Bernard L. Colgin	Montrose Chapter No. 176, OES		Nancy M. Holder
Mary Colgin	Montrose Chapter No. 176, OES	James M. Miller	Chickahominy Lodge No. 286
Richard D. Cook	Widow's Sons' Lodge No. 60	Robert E. Milligan	Atlantic Lodge No. 2
James E. Craig	Mike Griffin	James P. O'Brian, III	Purdie Lodge No. 170
Jean H. Darden	Franklin Lodge No. 151	Charles N. Ogden	James B. Cheatham
Ethel Dent	Elenora Wilkinson		Wayne S. Flora
	Mary Bernier	Norman Olitsky	Western Branch Lodge No. 189
	Joan Craze	William D. Osborne	Lynnhaven Lodge No. 220
	Jean Sutton	Margaret Parker	James D. Cole
	Larry R. Jarvis	Helen L. Payne	Betty K. Long
	Earl A. Sale		Mildred Milby
	Ronald L. Jackson	George B. Pendleton	Wayne S. Flora
	Jean Styer	William B. Ramsey	James B. Cheatham
	Margaret Yahemiak	Jesse R. Rawls	Anita Boucher
William T. Ellison	Donna Lester	Dolores Ridings	Terry F. Hilton
William H. Ford	Nansemond Lodge No. 77	William H. Roper	Independent Orange Lodge No. 138
Thomas C. Foster	Western Branch Lodge No. 189	William O. Russell	Bayside Lodge No. 218
Phillip R. Fulcher	Atlantic Lodge No. 2	James M. Scearce	York Rite College No. 94
Theodosis D. Galanides	Atlantic Lodge No. 2	Stuart A. Shipley	John W. Shipley
Ashley L. Garrett	Nancy M. Holder	Martin K. Smith	Babcock Lodge No. 322
	Nancy M. Holder		Franklin Lodge No. 151
Edwin H. Glazener	Richard A. Easley	Robert K. Smith	Daniel H. Surface
	Bernard D. Baker		Haley Rabon
Arthur B. Gregory	Mack T. Ruffin	Jeffrey B. Spence	Helen Hodges
	David W. Barnes	William B. Taylor	Virginia May Lodge No. 38
	Terry F. Hilton	Myrna Thomas	Betty H. Klotz
	Marshall H. Messimer	Randolph G. Thompson	Independent Orange Lodge No. 138
Kenneth A. Gregory	Lynnhaven Lodge No. 220	Gorie A. Waugh	Independent Orange Lodge No. 138
Clifford C. Grotz	Civil War Research Lodge No. 1865	David H. Wheat	Midlothian Lodge No. 211
		Clarence E. Whitley	Terry F. Hilton
		Jimmy C. Willis	James D. Cole
		Wirt N. Willis	Viki Armentrout
			Hilda Shumaker
			Connie Taylor
		Milton C. Woodlief	Midlothian Lodge No. 211
		James H. Yandle	Western Branch Lodge No. 189



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
July		
7/1	Margaret Hardin	Richmond Randolph Lodge No. 19
7/1	Marian Wright	Richmond Lodge No. 10
7/2	Linda Dudley	St. John's Lodge No. 36
7/4	William Reinhold	Widow's Sons' Lodge No. 60
7/6	Sharon Floyd	Westhampton Lodge No. 302
7/7	Wanda Lucey	Ruth Lodge No. 89
7/10	Mary Duncan	Fork Union Lodge No. 127
7/11	Rebecca Bollinger	Eureka Lodge No. 195
7/19	Sandra Young	Sandston Lodge No. 216
7/24	Eleanor Curtis	Northside Lodge No. 292
7/24	Priscilla Sensabaugh	Glen Allen Lodge No. 131
7/26	Wilma Thompson	Ocean View Lodge No. 335
7/29	Nancy Harver	Westhampton Lodge No. 302
7/30	John Deputy	Oriental Lodge No. 20
7/31	Helen Lape	Cloverhill Lodge No. 253
August		
8/6	Walter Olphin	Metropolitan Lodge No. 11
8/7	Fay Bowen	Washington and Henry Lodge No. 344
8/7	Evelyn Harding	Babcock Lodge No. 322
8/9	Jean Knapp	Richmond Lodge No. 10
8/10	Dolores Headley	Manchester Lodge No. 14
8/11	Darlene Wilson	Mann Page Lodge No. 157
8/14	Dorothy Barrey	Treadwell Lodge No. 213
8/16	Oza Bell	Arlington Lodge No. 102
8/16	Jean Colby	Victoria Lodge No. 304
8/17	Frank Perdue	Warwick Lodge No. 336
8/19	Steve Bollinger	Eureka Lodge No. 195
8/20	Marjorie Winter	Sandston Lodge No. 216
8/23	Clarence Lewis	Glen Allen Lodge No. 131
8/26	Margaret Barton	Wytheville Fraternal Lodge No. 82
8/27	Russell Talley, Sr.	Babcock Lodge No. 322
September		
9/8	Patricia Heald	Cabell Lodge No. 328
9/16	Juanita Ragsdale	Thomas N. Davis Lodge No. 351
9/17	Maurice Beachum	St. Tammany Lodge No. 5
9/17	Paul Canter	Sandston Lodge No. 216
9/21	Phyllis Rowe	Westmoreland Lodge No. 212
9/22	Omer LaRochelle	Bedford Lodge No. 244
9/23	Jerrell Morton	Burke Lodge No. 147
9/25	Agnes Cash	Babcock Lodge No. 322
9/26	Sandra Butler	Manchester Lodge No. 14
9/26	Helen Duke	Metropolitan Lodge No. 11
9/28	Helen Melton	Washington and Henry Lodge No. 344
9/30	Kenneth Shook	Metropolitan Lodge No. 11
9/30	Conwelsey Simmons	Henry Knox Field Lodge No. 349

Resident Anniversaries

Date	Resident Name	Lodge Name
July		
7/14/1984	Steve and Rebecca Bollinger	Eureka Lodge No. 195
7/28/1978	Lloyd and Valerie Hall	Ashland Lodge No. 168
August		
8/10/1957	Ed and Fay Bowen	Washington and Henry Lodge No. 344
8/15/1964	Woody and Peg Davis	Urbanna Lodge No. 83
8/17/1963	John and Joyce Deputy	Oriental Lodge No. 20
8/17/1963	Julius and Sarah Rosen	Buckingham Lodge No. 242
8/27/1960	Gordon and Susan Sprigg	Westhampton Lodge No. 302
September		
9/1/1957	Carroll and Elizabeth Jones	Washington and Henry Lodge No. 344
9/26/1959	Frank and Molly Perdue	Warwick Lodge No. 336

New Residents

Date	Resident Name	Lodge Name
February		
2/22/2021	Sue Willis	Mineral Lodge No. 311
March		
N/A		
April		
4/28/2021	Kenneth Shook	Metropolitan Lodge No. 11
4/28/2021	Judith Shook	Metropolitan Lodge No. 11

Resident's Deaths

Date	Resident Name	Lodge Name
February		
2/6/2021	Robert Boggs	Manchester Lodge No. 14
2/12/2021	Joris Catron	Dupont Lodge No. 289
2/22/2021	Elizabeth Goodman	Metropolitan Lodge No. 11
2/25/2021	Arthur Gregory	Glen Allen Lodge No. 131
March		
3/9/2021	Dolores Ridings	Transportation Lodge No. 337
April		
4/19/2021	Helen Payne	Metropolitan Lodge No. 11



Masonic Home of Virginia



Balloon Volleyball.



Betsy Payne's 100th Birthday.



Bingo!



Candlelight Dinner Anne Dechent and Jerri Morton.



Candlelight Dinner Richard Andrews, Lettie Muncy, and Phyllis Rowe.



Candlelight Dinner Shirley and David Armistead.



Care Center Saint Patricks Day luncheon.



Pet Therapy visits Helen Lape and Jean Taylor.



Library yoga.

