



THE VIRGINIA MASONIC HERALD

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SPRING 2022

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The Virginia Masonic Herald

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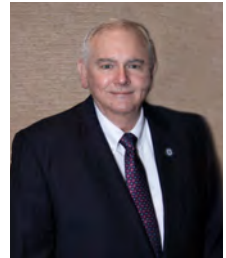
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Mission and Vision Statement of The Grand Lodge, A.F. and A.M., of Virginia

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

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

<https://grandlodgeofvirginia.org/>

Masonic Herald Deadlines

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

The Grand Master's Message

My Brethren:

Susan and I wish to thank you for your outstanding kindness, brotherly love, and friendship extended to me over the past several months as your Grand Master! This is an experience I never thought would happen in my lifetime, never the less, I am enjoying it to the fullest.

As I write this, we are making our way around the Commonwealth conducting Division Leadership Conferences. It has been, and continues to be a real learning experience for me, and I hope for you as well. I appreciate your participation and investment of time. It truly says a lot about your commitment to our Gentle Craft.

If there is a topic you wish discussed at the Divisional Leadership Conference next year, please convey your suggestions to our Deputy Grand Master, Right Worshipful Donald Ellis Strehle or the Grand Provost, Right Worshipful Jonathan Alexander Giles.

By the time you will be reading this, we will be embarking on our District Visits. We hope to meet and greet each and every one of you, along with your Ladies, families, and those members of our Youth Organizations that can join us. Brethren, there exists no better opportunity to renew old acquaintances and make new ones, all while celebrating what the Masonic family is really all about.

As you are aware, with the most recent Grand Annual Communication, we have a new Grand Secretary, Most Worshipful Douglas Vernon Jones, who is also our immediate Past Grand Master. This is a result of the retirement of Most Worshipful Alan Wayne Adkins, who served for twenty-four years in that role. When you see Most Worshipful Alan, please congratulate him on a job well done and thank him for his service!



Grand Master
M.:W.: James W. Golladay, Jr.

Most Worshipful Brother Jones is settling in quite nicely and is “learning the ropes.” With all new jobs come opportunities, and every once in a while, concerns, please send him a little patience as he learns his new job. Also, please have a passel of patience with your Grand Master, as he also is learning. They say that about the time a Grand Master learns how and what to do, it is time for him to turn over the reins to a new Grand Master!



Brethren, your Grand Lodge office has been busy, from the everyday answering of emails and phone calls to the myriad of things that come up every day.

Since January 2021, we have had several Lodge consolidations. Virgilina Lodge No. 248 consolidated with Twin Rivers Lodge No. 338; Webber High Twelve Lodge No. 282 with Pleasants Lodge No. 63; Doric Lodge No. 44 with Berkley Lodge No. 167; Pythagoras Lodge No. 239 with Snowville Lodge No. 159; Fraternal Lodge No. 53 with Westhampton Lodge No. 302; Scottsville Lodge No. 45 with Taylor Lodge No. 117; and, Elbert Munsey Lodge No. 298 with Bland Lodge No. 206.

I personally had the opportunity of performing the Installation of Officers for several of our Lodges. What a great opportunity! I wish to thank those Lodges, for allowing me to act in that capacity.

I hope to see and visit with each and every one of you during the upcoming district visits. This is what makes Freemasonry enjoyable and interesting. Being able to mix with you and visit, even though it may be for only a few minutes, is very worthwhile and I hope it will as enjoyable to you, as I know it is to me.

As we go through the remainder of this Masonic year, please keep in mind these four words: THINK, LOVE, ACT, and TRUST.

It is from Henry Van Dyke and the full story is: **Four things a man must learn to do, if he would make his record true:**

To THINK without confusion clearly
To LOVE one's fellow-man sincerely
To ACT from honest motives purely
To TRUST in God and Heaven securely.

Continued on page 4.

The Grand Master's Message

Continued from page 3.

Hard to do, isn't it? However I would suggest that if we do these four things in our daily life, with whomever we may come into contact, our world would be a little better and, it just might make someone else's day a little better.

What better way to live out these things than by supporting our Youth Organizations: DeMolay, Job's Daughters, and Rainbow for Girls. As I have said in several of my recent talks, one of these days, they will be sitting where we are. It is my hope we have trained them as well as we were. Of course, when I was growing up in the late 1940s and 1950s, we did not dare do something out of line, because we knew what would happen (get a whipping at school and get

one at home)! I guess that is what you call a two for one incident. However, it did not hurt us, except for our pride. We were better individuals for it, and it created a learning experience.

I encourage you to support our Boy and Girl Scouts too. These organizations also provide quality leadership skills and life lessons that will be carried on throughout their lives.

Finally, support the many activities of your Lodge from blood drives and food drives to Lodge open houses and fund-raising programs, be there and make a difference. Become a "Force for Good" in your community! By doing so, we can readily inform others of that for which we stand and how we go about our everyday activities, at work and at home.

Please remember that Freemasonry is a Family Affair. Involve the family in your Lodge's activities. Picnic season and outdoor activities are beginning. Stay safe and enjoy God's blessings that surround you every day. Say a kind word or hold the door for someone. Do a kind act every day. It will make your life richer and better, but what it tells the recipient could be immeasurable.

Brethren, thank you for your time and consideration.

Sincerely and fraternally,

James W. Golladay, Jr.
James W. "Jim" Golladay, Jr.
Grand Master



Lion of the Tribe of Judah

Symbol of the Messiah, which can have different names for Brethren of different religions. The Lion of the Tribe of Judah is considered as signifying a coming redeemer, who would spring from the tribe, or meaning the King of Israel who built the Temple, or symbolizing the Christ.

Pocket Encyclopedia of Masonic Symbols
The Masonic Service Association, 2011

Most Worshipful James Winfield Golladay, Jr. Itinerary 2021-2022

April 1, 2022	Grand Master's Official Visit District 14	
April 8, 2022	Grand Master's Official Visit District 31	
April 9, 2022	Grand Master's Official Visit District 4	
April 22, 2022	Grand Master's Official Visit District 33	
April 29, 2022	Grand Master's Official Visit District 12	
April 30, 2022	Grand Master's Official Visit Research District at A. Douglas Smith Jr. Research Lodge no. 1949	
May 20, 2022	Grand Master's Official Visit District 35	
May 27, 2022	Grand Master's Official Visit District 57	
May 28, 2022	Grand Master's Official Visit District 5	
June 3, 2022	Grand Master's Official Visit District 10	
June 10, 2022	Grand Master's Official Visit District 2	
June 11, 2022	Grand Master's Official Visit District 15A and 15B	
June 17, 2022	Grand Master's Official Visit District 21	
June 18, 2022	Grand Master's Official Visit District 22A and 22B	
July 1, 2022	Grand Master's Official Visit District 27	
July 2, 2022	Grand Master's Official Visit District 17	
July 8, 2022	Grand Master's Official Visit District 37	
July 9, 2022	Grand Master's Official Visit District 16	
July 29, 2022	Grand Master's Official Visit District 44	
July 30, 2022	Grand Master's Official Visit District 24	
August 5, 2022	Grand Master's Official Visit District 38	
August 6, 2022	Grand Master's Official Visit District 50	
August 19, 2022	Grand Master's Official Visit District 48	
August 20, 2022	Grand Master's Official Visit District 39	
August 26, 2022	Grand Master's Official Visit District 45	NEW SCHEDULE
August 27, 2022	Grand Master's Official Visit District 43	NEW SCHEDULE
September 2, 2022	Grand Master's Official Visit District 49 and 47	CHANGED TO JOINT OV with District 47
September 3, 2022	Grand Master's Official Visit District 41	
September 9, 2022	Grand Master's Official Visit District 40	
September 17, 2022	Grand Master's Official Visit District 42	
September 30, 2022	Grand Master's Official Visit District 25	
October 8, 2022	Grand Master's Official Visit District 6	
October 14, 2022	Grand Master's Official Visit District 56	
October 15, 2022	Grand Master's Official Visit District 19	
October 21, 2022	Grand Master's Official Visit District 29	
October 22, 2022	Grand Master's Official Visit District 1A and 1B	
October 28, 2022	Grand Master's Official Visit District 20	
October 29, 2022	Grand Master's Official Visit District 3	



John A. Lejeune Lodge No. 350's Ashlar.

Reflections on Purpose

Right Worshipful Gerald L. Frey

Hubris is a failing many of us suffer from, quite often without intending to do so. Much is made of one's legacy today. It is not a new or even original concept. It overlooks much that is the true definition of legacy, that which is done routinely and without regard to self-gratification. A few examples may help to make the point: attending worship service to strengthen faith, providing for family through work, learning as a lifelong effort, paying deference from respect, etc. Yet there are those that think that a one-time effort will define their legacy, more the few items listed above.

Every year the officers of Lodges are urged, cajoled, and even flatly told to plan for "their year." As a matter of fact, it is not their personal "year," but it is their year to build upon those that have gone before, strengthen the membership, and add to the future of the Lodge. One of my mentors stated unequivocally that, "if you have not begun implementing "your year" as Junior or Senior Deacon, someone else has." While each of the three legs of a good officer corps is teachable, it is equally true that some are more teachable than others. Most of the instructions are in our Masonic ritual. Today, the meaning of the ritual is sometimes overlooked. One of the items left out of the ritual are explanations of the purpose or use of a particular word or phrase. Should this be the case, ritual loses its greatest strength, the ability to find a useful purpose in our lives in and out of Lodge.

As just stated, most of the instructions are in our Masonic ritual. Learn the ritual. Not going in line? Learn

the ritual for its meaning, meanings. Masonry may not have secrets in the conspiratorial sense, but for those that do not understand the meanings of the Masonic ritual its benefits are lost on them. "Ritual is necessary for us to know anything." – Ken Kesey. Which begs the questions, "Why the repetition meeting after meeting, the same opening and closing?" "Repetition of the same thought or physical action develops into a habit which, repeated frequently enough, becomes an automatic reflex." – Norman Vincent Peale.

Opening charge Constitutions of Freemasonry, laws of the Grand Lodge and By-laws: Most Worshipful Laurence Dermott writes the Ancient Grand Lodge Book of Constitutions, Ahiman Rezon in 1723. Thirty-seven years later, it is adopted by the Grand Lodge of Virginia. We should not be too smug in our thinking that we are superior, more worldly, intelligent, or living in an age of marvels when comes to this book. It remains one of the leading documents of this Grand Jurisdiction, having survived for over two hundred years. Even now, when we purchase a copy of the Grand Lodge of Virginia's *Methodical Digest*, the 'old' Book of Constitutions fills the first twenty-eight pages, with twenty-seven sections, divided into six chapters. Its position can be considered in another manner, it is not used as part of footnotes, appendices, indexes, or endnotes. It has earned the premier position of first, if you will, primacy within Masonic law for the Commonwealth of Virginia. It is listed first, it is referred to when all mod-



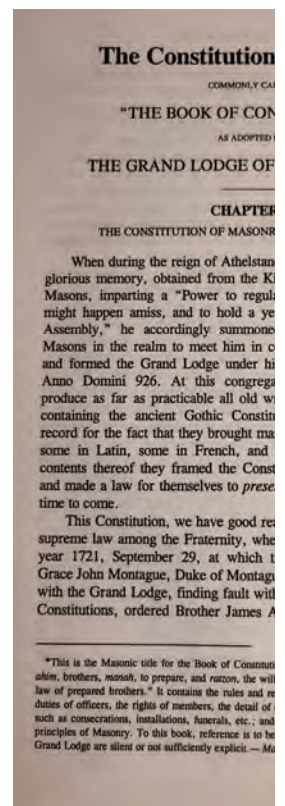
Anderson's Book of Co

ern issues or efforts are questioned as the final instruction, it is first among our Virginia Masonic works.

"To this book, reference is to be made in all cases where the by-laws of the Grand Lodge are silent or not sufficiently explicit."

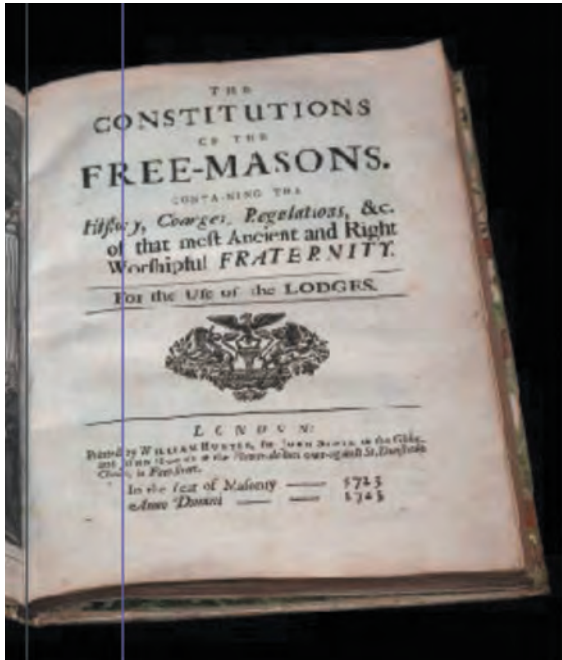
No matter how you do the math or the history of this document, it has stood the test of time for our Grand Jurisdiction and the Craft at large.

However, from



The Constitution 1791

Propose and the Past



documents, past, or present, in any field of endeavor.

The *Book of Constitutions* establishes as a foundational principle of Freemasonry an essential belief in God and a rejection of bigotry. It is quite explicit in stating that those desiring to be initiated into the mysteries, and instructed in the art of Ancient Masonry, must believe firmly in the Eternal God, and pay that worship, which is due to Him as the great Architect and Governor of the Universe. In that regard, it states, “a Mason is obliged to observe the moral law and cannot tread in the irreligious paths of the unhappy libertine, or stupid atheist; nor, in any case, act against the great inward light of his own conscience.”

Yet, the incorporation of Laurence Dermott’s *Book of Constitutions* was a singular point, a milestone, for Virginia Masonry that stands today. Most Worshipful Thomas Matthews for more than two years worked to provide a durable framework upon which Virginia Masons could unify and create a heritage worthy of future Masons, not a temporary, or dated document, especially not popular, but certainly not empty.

Thoughts outlive men, without exception.

We should not, as Masons look to change the landmarks of the Craft. Virginia Masonry has however changed the law to make the Masonic premise more emphatic. An example is the Prince Hall Compact. Masonry universally states, “it is the internal and not the external” that matters.

This compact was implemented to codify this Masonic tenet. At some future date, perhaps it will be a footnote, it no longer being requiring as an article of codification, with the tenet being self-evident.

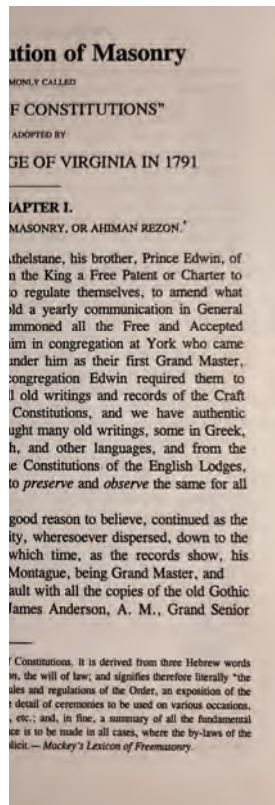
Masonry has an amazing structure. Giving time and implementing those items in its Constitutions, laws, and by-laws, it is designed to correct almost every deficiency. When Masons attempt to hurry the process, or make it infallible, it often resembles trying to push a ten foot rope, frustrating and ineffectual. Morality cannot be legislated, laws are not for the law abiding, and instant fixes do not last.

Trust to the tried and true

References:

- *The Complete Idiot’s Guide to Freemasonry*, S. Brent Morris, Alpha, 2006.
- *The History of Freemasonry in Virginia*, Stewart and Rutyna.
- *Proceedings 1778-1822*, 3, Grand Lodge of Virginia.
- *Encyclopedia of Freemasonry*, Albert G. Mackey, Macoy Publishing and Masonic Supply, Co., Inc., 1950.
- *Presentation Volume*, Grand Lodge of Virginia.
- *The Book of Constitutions*, Most Worshipful Edmund Cohen (2008), Grand Lodge of Virginia, Committee on Masonic Education.

Book of Constitutions, 1723.



Book of Constitutions of Masonry | 1791

From a historical, philosophical, and moral perspective, perhaps the most interesting part of the *Book of Constitutions* is its explanation of the great principles of our Fraternity, as well as the sections, which deal with the conduct of individual Masons, both in and outside the Lodge.

Its strength is its straightforward text; its worth has been tested in an ever-changing world, and it is a work of art not rivaled by many

The Enlightenment and

Right Worshipful Joel Bundy

I Samuel 13:14 ...the Lord hath sought him a man after his own heart...

It takes an extraordinary amount of confidence in one's own beliefs to burn another human being at the stake because of them, Michel de Montaigne.

Dr. James Anderson was a Presbyterian minister in Piccadilly after the turn of the 18th century. We do know that he was a Master of a Lodge in 1722, and according to Anderson himself, the year earlier, the Grand Master, the Duke of Montagu asked fourteen men to write the *Constitutions*. It is more likely that Anderson undertook the writing of his own accord. There are charges and resolutions, and these are based on the old charges, mainly what we call the "Gothic Constitutions." The 1723 edition was printed by Brother Benjamin Franklin and was the first printed Masonic work in America. There is much to say about Anderson's *Constitutions*, and that could be a complete lecture in and of itself. For tonight, we will focus on two of the charges from 1723 that were to be read aloud with the making of all new brothers.

I. Concerning God and Religion.

A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.



Pierre Bayle

II. Of the Civil Magistrates Supreme and Subordinate.

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots an Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Time of Peace. So that if a Brother should be a Rebel against the State he is not to be countenanced in his Rebellion, however he may be pitied as any unhappy Man; and, if convicted of no other Crime though the Loyal Brotherhood must and ought to disown hi Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being, they cannot expel him from the Lodge, and his Relation to it remains indefeasible.

And what of this, even the "behavior after the Lodge is over and the Brethren not gone."

You may enjoy yourself with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an easy and free Conversation, for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Universal Religion above mention'd, we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politics, as what never yet conduct'd to the Welfare of the Lodge, nor ever will.

Where did this type of tolerance come from? Why did Dr. Anderson write this in his constitutions? Keep in mind the back and forth of the English religious landscape over the hundred years prior. England was Catholic until Henry VIII formed the Church of England, which was strengthened by King Edward VI, reversed back to Catholicism by Queen Mary, then again to Protestantism by Queen Elizabeth, with much blood being lost on both sides through martyrdom, including Mary. By the time King James II came to power in 1685, as he was Catholic, there was great concern that he would turn England back into a Papist state. When his son was born, this appeared all but certain, and he was overthrown during the Glorious Revolution of 1688 with the invasion of William of Orange and his Dutch fleet. One year later in 1689, the infamous Bill of Rights was introduced, giving men increasing liberties,

Continued on page 9.

nd Religious Tolerance

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much aligned with the thinking of John Locke. Locke wrote about religious toleration, being influenced by the events on the European continent with the one hundred and fifty years of the European Wars of Religion following the Protestant Reformation. According to Locke, however, this toleration was to extend not to Catholics or atheists, but only to Protestants. It was his feeling this group should be allowed to practice their religion in their own way. His was an attempt to find a solution to religious wars. Even so, ongoing animosity continued in Europe, particularly in France, largely from the Catholic Church towards Protestant minorities, specifically the French Huguenots.

Pierre Bayle was one such Huguenot, who spent much of his life fleeing from the persecution of King Louis XIV. Bayle was born into a French Calvinist family in 1647. After going off to university at a Jesuit college in Toulouse, he converted to Catholicism, but after seventeen months, reaffirmed his Calvinist faith. Following this, he was branded a heretic, because he had known the truth of the Church, but then rejected it. He was the chair of philosophy at the University of Sedan, but the university was suppressed by King Louis XIV and Bayle and many of his community fled to Rotterdam, Holland. His brother, however, was captured and died in the prisons of the King. During this time of life, Bayle formulated his views on tolerance, despite his personal suffering, or perhaps because of it. He felt that to coerce another person's conscience to change their religious views was a prideful display of arrogance that was the antipathy of true Christian love and humility, harkoning back to similar views of the Catholic apologist Michel de Montaigne. For Bayle, religious toleration extended beyond the Christian, to all other religious beliefs as well. It was, according to Marlies Galenkamp,

toleration to the max.

While in Rotterdam, Bayle wrote his masterpiece the *Dictionnaire historique and Critique* in 1697, only a couple of decades before Anderson's *Constitutions*. We now know that this was the most widely held book in French private libraries during the following century, and this and other works were best sellers during the 17th century. His philosophy was that of skepticism and tolerance, and he was a leading thinker of the Calvinist community. To those who knew him, he was a deeply pious man, and he taught in Protestant seminaries until his death in 1706. He felt there were limits to human reason, and we were incapable of understanding true knowledge. As such, he was critical of Descartes who felt one could know truth if starting from clear and distinct ideas. Recall Plato and his *Allegory of the Cave*, where one could also find Truth, but only with the light from the supreme good. Bayle thought that men needed to depend on faith, because human reason had to be humbled, a concept known as fideism. Bayle argued in erudite fashion that human reason was non-rational, and if examined carefully, led to a rejection of Christian belief. To him, human reason and faith were incompatible.

How did he posit that said human reason was insufficient, and that man instead required a dependency on faith? These ideas he ironed out in his *Historical and Critical Dictionary*, and is illustrated best in how he described King David. Those of the Judea-Christian faith know well the story of David. He slew Goliath and was anointed King of Israel. He was beloved by God, his name even meaning beloved. From the passage in Samuel previously quoted, when considering David, the Lord hath sought him a man after his own heart.

But despite this, Bayle pointed out in his writings that David was a sinner, an adulterer, a liar, polygamist, thief, and

murderer. When reviewing the story of Hushai, one of David's best friends, he writes, "An honest man would rather lose a crown than be the cause of his friend's damnation." To Bayle, how God could find King David as "beloved" speaks to the mystery of salvation, and that to human reason it is unknowable. For a Calvinist who believes in the election of the saints as espoused in their dogma of predestination, who could know why God would save one man and damn another? How could one man who is pious not receive sanctification, while another, even a murderer, be elected by God? Human reason fails to comprehend.

Even within the Calvinist community, some thought his ideas dangerous, and it should be stated that one generation later, his ideas were appropriated by those in the French enlightenment. His thoughts of deep religious piety became ideas of the freethinker, the rationalist, and he was even called the friend of atheism and the enemy of Christianity. This because of his polemical arguments over David, and subsequent ones regarding religion and virtue. In these he argued that your religion did not make you virtuous, and that virtue could stand independent of one's faith, or even of any faith at all. His philosophy was to disentangle religion from morality.

Many French Calvinists felt that there would be an outward mark manifested by certain types of behavior on God's elected, but here Bayle disagreed. Even sinners could be saved by God, and virtuous people damned. To him, salvation was a mystery that could not be understood by man. According to Dr. Alan Kors, professor at the University of Pennsylvania, Bayle set out to show that by "natural light" David was a sinner, but only through revelation in scripture do we know that he was beloved by God. How could man reason

Continued on page 10.

The Enlightenment and Religious Tolerance

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this incompatibility? Bayle would posit- only through faith.

This was not the only area of great disagreement between Bayle and those of the reformed church. Due to the persecution of the French monarchy, many felt that it was appropriate to work to oppose and overthrow the King himself. Recall the concept of the divine right of Kings. This idea grew out of the Old Testament when David refused to raise a hand against King Saul because at that time Saul was the anointed of God. With King James I, he himself stated the following in a 1610 speech to parliament:

The state of monarchy is the supreme thing upon earth, for kings are not only God's lieutenants upon earth and sit upon God's throne, but even by God himself they are called gods. There be three principal [comparisons] that illustrate the state of monarchy: one taken out of the word of God, and the two other out of the grounds of policy and philosophy. In the Scriptures, kings are called gods, and so their power after a certain relation compared to the Divine power. Kings are also compared to fathers of families; for a king is truly pater patriae [parent of the country], the politic father of his people. And lastly, kings are compared to the head of this microcosm of the body of man.

King Louis XIV promoted the theory of the divine right of Kings as well. For the French Huguenots who had been persecuted and driven from their homes, they felt that the monarchy deserved to be overthrown, this being espoused by one of their leaders, Pierre Jurieu. After all, was not King Louis a murderer, a thief, an adulterer? Didn't he lose his rights as King by rejecting God's laws? But then think back to King David, was not he also a murderer, thief and adulterer, yet God said he was a man after His own heart? Again, Bayle felt that

human reason was too weak to understand, and that we have to depend on humility, tolerance, faith and the lights of our own conscience.

In summary, Pierre Bayle felt that religious tolerance should be shown to all. His arguments were that faith and reason were incompatible with each other. Secondly, that everyone should have freedom of conscience, even if they are mistaken in those beliefs. He felt that one could eventually find the right path, much as he had done, converting again to his Calvinist beliefs. Thirdly, one's behavior, not one's beliefs, should be regulated by law. One expert on Bayle, Goodman Tannenbaum, wrote that, Whether they be papists in Protestant states or Protestants in Catholic states, to keep people chained up like animals or to deprive them of rights of citizenship...is wrong. Bayle would protect minorities from the efforts to block their free exercise of religious rites." When it comes to the state, Bayle differed from Locke's views on tolerance. Although they both felt there should be a separation of state from church, Locke felt there should be strict separation between the two, with the church and state having equal footing, whereas Bayle felt that the religions should be controlled by the state, even though the King was no longer divine, but only a secular authority.

How should such tolerance be applied? In English Freemasonry, following the Glorious Revolution only a few decades earlier, seeing the persecution of so many across the channel on the continent, there was little inclination for subsequent uprisings or further religious persecution. Religious quarrels were avoided. Ideas from the enlightenment such as sociability, religious tolerance and knowledge were embraced, but radical ideas were shunned, such as the overthrow of the government. This was the more moderate enlightenment,

not the radical views that led to the violent and turbulent French Revolution later in the century. These were the ideas that made theological disputes less attractive, with the benefits of religious thought outweighing the issues of the dogma itself. Men came together guided by principles of brotherly love, relief and truth. On the principle of brotherly love, Freemasonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance, such as might occur due to different religious beliefs. We find ourselves unified into one sacred band or society of friends and Brothers. Whether Christian or Jew, Hindu or Buddhist, Muslim or Druze, we can all be good men, we can call each other Brother.

I'll leave you with a quote from Paulo Coelho, who sums this up with the following simple phrase-

"In order to have faith in his own path, he does not need to prove that someone else's path is wrong."

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The Truth About Presidents Day

In 1879, the United States made Worshipful Brother Washington's February 22nd Birthday a federal holiday. Today, the third Monday in February is frequently referred to as "Presidents Day." So, which is it? We will get to the bottom of what's official and what is not.

George Washington was a humble man who did not enjoy flashy celebrations. During his lifetime, Washington paid little attention to his own birthday, and often celebrated it by responding to letters or attending to matters at Mount Vernon.

However, national celebration of his birthday began while he was alive and continued after his death. While his birthday is still recognized to this day, the parameters around it changed in the late 20th century, when it unofficially became known as "Presidents Day."

The road to what the majority of the public in the United States now recognizes as Presidents Day is a long and confusing one. After Washington died in 1799, his birthday was informally celebrated across the country. It was not until January 31, 1879, that it became a federally recognized holiday.

Washington's birthday is also recognized in another unique fashion. Starting in 1896, it has become a tradition to read Washington's Farewell Address on February 22 (the actual day of his birth) in the U.S. Senate by a current member. This tradition reminds us of a man whose patriotic spirit still inspires us to this day, particularly federal workers who uphold what he helped create.

Moving to a Monday

Until 1968, Washington's Birthday had always been celebrated on February 22. It was tradition and a powerful reminder of the man who helped create what we have today in the United States. On June 28, 1968, Congress passed the "Uniform Monday Holiday Act." This law was to provide uniform annual observances of certain legal public holi-



days on Mondays. The act was also created to provide federal employees with more three-day weekends. Under this new law, Washington's birthday would be celebrated on the third Monday of February, partially losing the value and identity of the importance of his birthday. Washington's birthday has not been celebrated on the actual day of his birth since the law took effect in 1971.

The Presidents Day Misnomer

Today the nation typically combines Washington's Birthday with Presidents Day, celebrating both days on the third Monday in February. However, Presidents Day is not the official name of the holiday.

While the name "Presidents Day" was proposed for this Monday holiday in 1951, the U.S. government never officially changed the name. In the 1980s, thanks to advertising campaigns for holiday sales, the term became popularized and largely accepted.

The idea behind the name was to create a holiday that did not recognize a specific president, but rather celebrated the office of the presidency. This joint recognition would also celebrate President Lincoln's February 12 birthday within the same period, but arguably, George Washington, the father of our country, deserves his own day.

George Washington Day

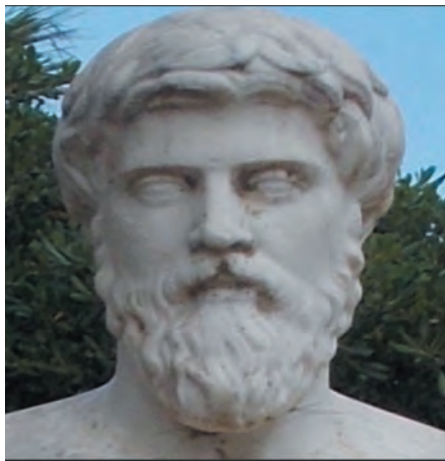
While it may seem like the entire nation observes "Presidents Day," Virginia, Illinois, Iowa, and New York specifically recognize the third Monday in February as "Washington's Birthday" or "George Washington Day." Some states, such as Virginia, celebrate Washington's birthday the entire month of February. In the city of Laredo, Texas, an annual Washington Birthday Celebration that began in 1898 lasts the entire month.

Courtesy of Mount Vernon Ladies' Association

Reflections on Pur

Brother Collin Conkwright

That we may be lights in the darkness when the darkness comprehends us not. This is our opportunity as Masons. Although moral light is alone enough to embody and do good by it, the thrill of another kind of light provokes my will like an hourglass promotes the reflection of old age. Just as the Lodge requires all of its stations to open and close in harmony, so must we use our five senses, engage the seven liberal arts and sciences to open our minds to all that light we profess to desire, and close our hearts to that darkness, which like our inferior passions, we should strive to subdue.



Pythagoras father of philosophy.

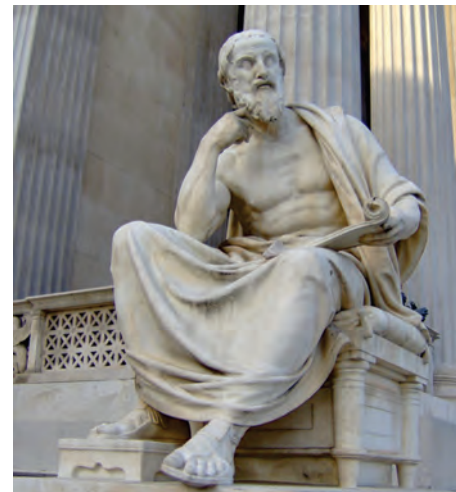
Let us first reflect on the title of our divine being, the Great Architect. Our tradition implies that the house not made with hands, preexistent in the immaterial realm, is also of a design which may be reflected on the earth, and within ourselves. The Architect's plans are already drawn and need now only the properly shaped stones to complete it. In this way, the Terrestrial realm contains the Celestial, which reminds us of the founder of Philosophy, our ancient Brother, Pythagoras. It was the Pythagorean school that taught the doctrine of the Microcosm and the Macrocosm,

or the large cosmos' smaller reflection in Man. The Pythagoreans left behind such a legacy of mathematics that we are told the words, *Let no one ignorant of Geometry enter*,¹ rested above the entrance into Plato's Academy. Geometry means "earth-measuring." Can we not by study of the constructed world and its relations to the cosmos, come out with the scheme of our Architect? Our ancestors were already attacking this question with every trick in their arsenal.

Take Pythagoras and Plato, who were both initiated into the Mystery Schools, or the mystical fraternities of the ancient world. And to where did they travel to pursue their knowledge? To Egypt, a most probable influence on their own mythologies, where, as Greek historians tell us, lived the most religiously oriented people in the world.² Witness Egypt's Geometric testaments to the fact, erected as three vast pyramids, mirroring on the earth a variety of patterns in the cosmos. The pyramids of Giza align to the cardinal directions with an accuracy of one-fifteenth of a degree and inspire countless more mysteries, which I have not the space to tell. It is no secret that Egypt contains much Celestial and Terrestrial correlation. For their God of Wisdom, Thoth, was himself the inventor of the alphabet, mathematics, astronomy, geometry, and like the Greek god Hermes, was the messenger of the gods, bridging the divine and mundane worlds.³ Not by coincidence then did the Greeks translate the Egyptian name of Thoth into Hermes on the Rosetta Stone. Which brings us full circle to the alchemical Emerald Tablet written by this persona of Hermes, where we find the phrase, *That which is above is like to that which is below*.⁴

Not too far from Ancient Egypt were the stone ziggurats of Mesopotamia, built by the Akkadians, Babylonians,

and Sumerians, for religious and astronomical purposes. For the ziggurat in Babylon was known as the Etemenanki, which means, *Temple of the foundation of the heaven and earth*. Where else do we find connective links between the Celestial and Terrestrial wrought in stone? None other than in the Masonically influenced Capitol of the United States.⁵ Thus, we can see that even before the cathedrals of Europe, megalithic stonework has concealed the secrets of nature.



Herodotus father of philosophy.

Let us not forget those Mystery Schools who lived in tandem with them; discrete priesthoods who safeguarded divine wisdom from the profane, and through dramatizations of mythology, raised their candidates and bound them to secrecy. The most well recognized Mysteries in Greece were the Eleusinian, Orphic and Dionysian. There were also the Kabeiri mysteries of Samothrace, and that of Isis and Osiris in Egypt, among many others. For Christ doubt-

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have always been
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Manly P

Continued on page 13.

Purpose and the Past

Continued from page 12.

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myself.

Manly P. Hall

lessly understood their teachings when he said, “no one can see the kingdom of God unless they are born again.”⁶ And, To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that seeing they may not see, and hearing they may not understand.⁷

Now I take you to perhaps the first time these Mysteries were mentioned in writing. Herodotus, the Greek Father of History living in fifth century BCE, while visiting Egypt, tells us, there is a burial-place of him I account it not pious to name ... and in the sacred enclosure stand great obelisks, of stone, and near them is a lake adorned with an edging of stone and fairly made in a circle... On this lake they perform by night the show of his sufferings, and this the Egyptians call Mysteries. I know more fully in detail how they take place, but let my lips be sealed.⁸ And Diodorus Siculus, another Greek Historian alludes to this secrecy among the Samothracean rituals, saying, it is not lawful, however, for any but the initiated to hear about the mysteries.⁹ And the Roman Statesman, Cicero said, For it appears to me that ... nothing is better than those mysteries. For by means of them we have been transformed from a rough and savage way of life to the state of humanity and have been civilized.¹⁰ In the words of Plotinus, a famous Neoplatonic philosopher of the 3rd Century, Therefore we must ascend again towards the Good, the desired of every Soul... To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent: so, to those that approach the Holy celebrations of the Mysteries,

there are appointed purifications and the laying aside of garments worn before.¹¹

All around the world men, were being born again by the Mysteries and bound to oaths of secrecy. Numerous testimonies indicate that our traditions are not merely four to five centuries old, but in the spirit, as old as the pyramids themselves. However much the formal catechisms and procedural words of our rites are important, I always wonder about the potential of having more Brethren informed on the means of spiritual liberation used by our ancient kindred. Manly P. Hall, a most important scholar on antiquity in the 20th century, and a Freemason later in his life stated, *The secrets of the Mysteries have always been kept safe from the profane because the average individual applies the principles of ancient philosophy to everything except himself.*¹²

I close this roundabout web of references now with my final suggestion: Religion has failed in the Western World. At large we have fallen from a spirituality based on behavior and experience and have come to know Religion from mostly a speculative or scripturally interpretive approach. Average conversations about one's religious study or existential beliefs have around them a miasma of sensitivity. I am grateful then that history has given us a platform where such sensitivities can be cast aside, where a more universal light might be known, without emphasizing minute religious differences, because after all, there has always been but one object to religious philosophy. What good is a philosophy, if you have not the upright men to bear it?

We have each of us like Adam, been cast from the heavenly garden and found ourselves naked to the sufferings of the sensory world, now, we as Free and Accepted Masons have close at hand, the bearing, and indeed the burden of knowledge needed to entice this garden to grow about the earth. I pray

that, once we come to that undiscovered country from who's bourne no traveler returns, we will look back, knowing we made the most of our working tools, so that before taking our final journey we might lay our stones at the foot of the Temple, and leave the Great Work yet another brick to see it through.

Editors Note: *The following talk was given by Brother Conkwright to the Brothers of the Lodge, the evening of October 7, 2021, on the occasion of his being Raised to the Sublime Degree of Master Mason.*

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Balloting Bane or Blessing?

Right Worshipful Gerald L. Frey

Within the history of voting, a new device, Masonry has played a pivotal role. Monarchs did not need a ballot, certainly not a secret ballot. In *Builders of Empire: Freemasons and British Imperialism, 1717-1927*, Jessica Harland-Jacobs describes case after case where Masonic customs, such as balloting, created a cultural change wherever the square and compasses stood.

Rights and privileges are often forgotten until they are abused, suspended, or removed. At the point of removal, they are often ignored, misunderstood, or altogether forgotten. History is replete with examples of this type of failure to mind the “west gate,” lacking action. As important as guarding the privileges of the Craft watching for their abuse within the Fraternity is no less paramount.

Articles on Masonic balloting are routinely trotted out as questions come before the Lodges. This is one of those articles.

Sec. 2.94. How Petition to Be Signed and What It Must State: How Recommended. – His petition must be signed by himself, stating his name in full, place and date of birth, name of father and mother's maiden name, residence, occupation, employer and place of employment (all of which details, including the names of those recommending him, shall be preserved as part of the Lodge's minutes), social security number, telephone numbers, address, and length of residence and employment for the ten years last past, marital status, names and degree of kinship of all dependents, physical defects or deformities, whether or not ever charged in a court of law with a criminal offense, and whether he has made previous application to any Lodge, setting out the facts as to such application; and it must be accompanied with the recom-

mendation of at least two members of the Lodge or other well known Master Masons, who shall certify thereon that the petitioner has resided for the one year last past, or has Masonic residence in the jurisdiction of the Grand Lodge of Virginia, and that they have read the answers contained in the petition and believe them to be true, and that they believe the petitioner is morally and physically qualified, of good character and reputation and under the tongue of good repute.

Reading further in the *Methodical Digest*, including decisions and edicts, the focus is solely upon an individual's character. Equally telling is what it does not mention; family, connections, influence, title, wealth, lack of wealth, size, color, clothes, car, house, etc. Perhaps an argument can be made for more education on qualifying to receive a petition, petitions vouchers, and the subsequent balloting upon candidates. If this argument is made along these lines it must begin with our obligations and where we took them, continue with the petition, the vouchers and the examination committee. Finally, there is a process of which falls to investigation committee report being read by the Worshipful Master or Secretary (favorable or unfavorable), a background report now required by Grand Lodge (favorable or unfavorable), and then the signers and vouchers speaking only upon their time knowing the candidate, his integrity and character, along with an affirmation of his membership to the Lodge. Each of these steps has taken months previous to balloting.

Masonry is not elite or privileged, it should however, be selective in investigating its prospective candidates, being prepared to not select them, place minor caveats to showcase their commitment to the Craft, and the support of their family. Since the Masonry does not have

a “due date” it would seem that a brief period to get to know the candidate and the candidate to get to know the Lodge and its membership is part and parcel of attracting good men. Membership is far from numbers and is much more about quality and commitment. In the rush for numbers, we can overlook quality.

Our early Brethren held that to vouch for a man was to stand for him. This did not mean simply to physically stand beside the candidate and recount his virtues, rather to stand for him should he fall in arrears of his dues, fines, meals fees, etc. Doubtless financial vouching was a serious consideration for vouchers in the past, perhaps this is why it has been discontinued, yet commitment is commitment.

Vouching for a candidate reflects upon those signatories even today, though with fewer financial levees. Is it so different for us to consider the character of the voucher as the person being vouched for? For the most part, taking a Master Mason at his word is a sound decision. What is all the fuss of guarding the “west gate,” vouchers, and character have to do with Freemasonry? Everything.

For once a less than admirable Mason is raised and proves himself to have less character than the Craft requires, we are loath to remove him. Thankfully there are few of these Masons, however they do find ways of mudding the waters, indeed pushing their Brethren away or even out of the Lodge and the Craft.

Gratefully, Masonry does not have, is not supposed to have, factions. Therefore casting an impartial ballot has considerable weight, more so if without undo influence. We listen to the vouchers, the discussion of the candidate's character, and make our decision with a ball or a cube. While it is weighty, it is both a blessing and bane, for it is how we grow our Craft.

Access Ramps for Brothers In Need

In November 2021, the Brethren of Princess Anne Lodge No. 25 received a request from the family of Lodge member, Right Worshipful Jim Colby, to help build a wheelchair entrance ramp to his home after a fall in his workshop.



The Brethren were quick to respond with money and offers to help construct a ramp. Five Brothers, with truck and trailer ready, began gathering the required materials at the local Home Depot, which upon learning what the



Masons were doing for their disabled Brother, donated two hundred dollars in store credit for material. The following morning, seven Brethren and Jim's



daughter, Kari Jones, started construction. After a beehive of activity, the ramp was completed in just under six hours. There was this bonus of having Jim home at the time of construction, propped up in his living room all day



watching his ramp being built. Another request was received from Most Worshipful Wayne Sawyer Flora (2014) for a handicapped ramp for his wife, Mary Ann, after her recent hospitalization and ongoing rehabilitation. The Princess Anne Lodge construction crew was once again quick to respond, twenty-nine-foot ramp in eight hours and receiving a special bonus, Most Worshipful Brother Flora's award-winning beef stew and BBQ for lunch.

Gavel



This Gavel was presented to Brother and Commander (later Admiral) Richard Byrd by Renown Lodge No. 218, Wellington, New Zealand, on his expedition to the Antarctic in 1928 and was flown over the South Pole by him and re-presented back to the Lodge. It was retaken to the South Pole in 1973, so a very traveled gavel not frozen in time.

Masonic Family Day! Oct. 1st 2022
 Join us on the First Saturday in October!!

Right Worshipful William A. Parks, Jr.

Visit to a Texas Lodge

This writer recently witnessed two charges presented to a newly raised Master Mason at a Lodge in Texas. The Brethren in attendance received those charges with enthusiasm seldom seen in Lodge. The presenters recited and performed both charges from memory, which impressed the new Master Mason with their commitment to the importance of the charges' messages.

First, some background regarding the evolution of an old poem called "The Mason's Vow."

Charges given after the Master Mason's charge have circulated among Masonic jurisdictions since the mid-nineteenth century. Of interest is the manner in which they have evolved. Their language has become less stilted, and the address has changed from a third-party address to the newly raised Master Mason to direct engagement in the second person as we will demonstrate. Each charge consists of several stanzas, with each ending with a chorus.

The origins probably came from two poems written by Dr. Rob Morris, Past Grand Master of Kentucky, in 1875 and 1884. The original chorus of "The Mason's Vow" went like this:

On yonder book that oath I took
And break it I will never,
But swear by this, and this, and this,
For ever and for ever.

Morris's first stanza from "The Mason's Pledge" reads:

Brother hearken, while I tell you,
What we Mason's pledged to do,
When, prepared at yonder altar,
We assumed the Mason's vow!
Foot and knee, breast, hand, and
cheek

Hearken while I make them speak!

As time passed, this Charge assumed names such as the "Candlelight Charge," and the "Walking Charge."

In the 1940's Most Worshipful Benjamin L. Hadley, Grand Master of

Maine, received credit for this Charge. However, it appears as the "Oklahoma Charge" in Oklahoma's 1890's cipher ritual.¹

The current version of the Oklahoma Charge appears below. Ciphers appear at the end of each chorus that indicate the gestures used by the Brother giving the Charge. Of course, there are three gestures for each "this" in the chorus. The commas suggest pause or breaks in the recitation of the poem. The newly raised Master Mason stands at the West side of the altar, facing East. The orator stands diagonally at the Northeast corner of the altar, so the recipient of the charge can see the orator's gestures in full. Obviously, the language is more contemporary. Here's the "Oklahoma Charge:"

That Old Book

In Mason's Lodge, with darkened
eyes, and cable tow about me,
I swore to hail all mysteries, that Ma-
sons keep, that Mason's prize,
All Brother's, secrets whispered low,
all words they speak, all things
they show

In mystic manner taught me

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (EA)
I swore to answer, and obey, all sum-
mons sent me duly,
By Brothers hand, or Lodge array
I swore that I would never stray
From the ancient laws and rules that
bound

Freemasons, in those days renowned
But would observe them truly

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (FC)

I swore to deal with honesty, with
each true heart about me,

That honor bright, would ever be,
Unbroken bond, 'tween you and me,
No wrong, or guilt, or cruel fraud
Will ever loose the noble cord,
By which my vows have bound me

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (MM)
I swore to help with generous care,
all those in sorrow stricken
The Brother on the darkened square,
the mourner with disheveled hair,
The orphan doomed, alas to stray
On a cold and wintry day,
While tears gush fourth unbidden,

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (GHSoD)
I swore to guard the portals close, of
the Masonic Temple
And purge the quarries of their dross
And build the mystic walls of those
Of bodies perfect, honest hearts
And minds mature with moral arts,
By precept and example

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (DGs)
I swore the chastity to shield, of
women true and tender
Of Mason's widow, wife, and child
Mother, sister, undefiled
Each pure and innocent, whose love,
Makes the Mason's home, like that
above
I am, their sworn defender

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (Ss)
My Brother, these are your vows, be

Continued on page 17.

Old Book

Continued from page 16.

they your cares, and may such aid
be given

In answers to your every prayer
That you may always, do and dare,
All God's gracious laws enjoy,
Till evenings shadows at last decline,
you may be found in heaven.

CHORUS

On that Old Book, that Oath I took
And break it, I will never
But I'll stand by this, and this, and
this, forever and forever (HBS, and
C)²

This writer had the privilege of witnessing this charge on the visit to Texas.³ Prior to that charge, another Brother recited, the Tennessee Bible presentation which appears below. That charge was performed prior to the "Oklahoma Charge."

Upon the conclusion of both charges, the Brethren present burst into sustained applause and the newly raised Master Mason exclaimed "Wow!"

1. "The Ever-Changing Charge Stays True," *The Scottish Rite Journal*, July/August 2016, p. 22.
2. Email from Brother Victor Rule, St. John's Lodge No. 51, McKinney Texas, May 4, 2021.
3. Where he attended a disappointing loss to the Texas Rangers by the Boston Red Sox.

Tennessee Bible Presentation

My Brother, you are now a Master Mason. You have served your apprenticeship as a bearer of Brethren and as a hewer of stone in the mountains and in the quarries and have come at last to the exalted position of an overseer of the work, a Mason entitled to travel in foreign countries, work and receive master's wages. We have given you your tools to work with and have taught you their Masonic uses. We have shown you how to properly divide your time by the Twenty Four Inch Gauge in order that you might have eight hours in which to work, eight in which to rest, and eight

more in which to serve your fellowman and worship your Creator.

We gave you the Common Gavel, to rid your mind and conscience of the vices and superfluities of life so that when the appointed time arrives you may find your proper place in that spiritual temple, that house not made with hands, eternal in Heaven. We taught you to walk uprightly by the Plumb, to square your actions by the Square of virtue, and to meet and work upon the Level. Finally, we gave you the Trowel, with which to spread the cement of brotherly love, and affection, that cement which binds us into the greatest Fraternity the world has ever known, a brotherhood which extends into every far flung corner of the earth.

But my Brother, there is one thing we have not yet given you, something every workman must have in order to do a good job, a thorough job, we have not yet given you a set of plans to work by, or, in our own Masonic language, your Trestle Board. Here is your book of plans, the most complete set of plans ever given to man. Here you will find a plan to guide you, to comfort you, to sustain you in any contingency, in joy or sorrow, in riches or in poverty, in fair weather or in foul.

The answer to every question, to every need can be found between the covers of this great Book. How well you choose to use it, my Brother;

it is not for me to say.

That is something you must work out for yourself. You may find the answer in the words of the Prophets, in the Ten Commandments as laid down by Moses, and other records of Mosaic Law found in the book of Exodus, in the inspiration of the Psalms as written by David and those other men who came after him, in the wisdom of the Proverbs of King Solomon; or you may find it by example, the example of that perfect and most successful life lived some two thousand seventeen years ago by a humble carpenter.

But let me tell you this, my Brother, and I say it with all sincerity, that whenever you turn to this Great Book to find your plan, it will never fail you. So we give you this Set of Plans, your Trestle Board, the *Holy Bible*, with our best wishes and our blessing. It is yours to serve to guide you in your social, your business, and your domestic life. And now properly equipped with your tools and Trestle Board, go forth and do your work as a man and a Mason.



Have You Replaced Yourself?

Right Worshipful James F. Dickerson
Chairman Lodge Services Committee

As I write, I have dug out of snow and ice four times this month and lost electric service for six and a half days. Fortunately, we have a whole-house generator and a supply of groceries. Yes, I was a Boy Scout and try to “Be Prepared.” Neighbors without power gathered at our home to fill water jugs, enjoy hot coffee, a long shower, and a warm meal. In the country, we band together to help, aid, and assist one another (sound familiar?) It does not hurt that four of our neighbors are Brothers from three different Lodges. A high school aged neighbor shoveled out several homes, at no charge. One day, I hope to sit in Lodge with this young man as a Brother (his father and I share a Mother Lodge). I do not know about you, but I am looking forward to spring.

Speaking of looking forward, how is your Lodge doing in 2022? Are you all meeting and voting on candidates? Raising Master Masons? Getting involved in your communities? A couple weekends ago, I was fortunate to travel to Fairfax Lodge No. 43, and join Brethren from several Lodges in Raising a Master Mason (yes, the degree had been postponed due to one of our storms). I am hearing about a lot of degree work from the Eastern Shore to Southwest Virginia. Let’s keep initiating, passing, and raising good men into our Fraternity.

Do you remember the night you were Raised a Master Mason? Do you remember the Brothers who signed your petition? Great memories are they not! With COVID delaying degree work, prohibiting many community events, and the scythe of time continuing to claim some of our members, many of our membership rolls continue to dwindle. What will you do to stem this decline?



R-L: Wor. Wayne Lewis welcomes newest Master Masons to Central Lodge No. 300: Brothers Jeremy Shifflett, Ryan Ross, and Richard Collins.

Do you know a good man who would make a great Master Mason? Perhaps a high school friend, neighbor, co-worker, worship partner, or softball team member? Have you invited this good man to a Bring-a-Friend event or shared your love of Freemasonry? We cannot ask men to join our Craft, but we can expose good men to our Lodges and Brothers. Right Worshipful Robert (Bob) E. Simpson, one of my Masonic mentors, encouraged us to ask good men, “Why are you not a Mason?” as a way to start the conversation. Sadly, many good men still believe they have to be asked to join a Masonic Lodge and not the other way around.

Since it takes two Masons to sign a petition, you need to sign at least two petitions to replace yourself. Have you replaced yourself? If you have not yet replaced yourself, will you replace yourself? We need to replace ourselves as Master Masons so our Lodges will continue into the future. COVID has forced some of our Lodges to go dark and others to merge, while other Lodges have adapted, growing stronger. Which direction will your Lodge take?

Many reports and modeling programs exist evaluating Lodge health and sustainability. I am a simple country boy, and try to keep things simple.

When evaluating a Lodge or presenting a Lodge program, I use the 5/100 ratio. If a Lodge is not raising five Master Masons a year for every one hundred members, the Lodge is very likely in decline. An example: If XYZ Lodge No. 999 has one hundred and forty-seven members on its roll, XYZ Lodge needs to raise ten Master Masons a year to stay viable. (Yes, I round up, to keep things simple.) How does your Lodge stack up using the 5/100 ratio?

Do I think every man should be a Master Mason, No. Do I think we must strictly guard our West Gate, Yes. Do I think there are good men in our communities that would make good Brothers, yes.

My question to you is: Have you replaced yourself? If not, what will you do to replace yourself and keep your Lodge viable? Perhaps you have a son or grandson or son-in-law and want to see him become a Master Mason when the time is right. What are you doing to keep your Lodge viable till that time so there is a Lodge for him to join?

Our Lodges need your participation and assistance. Your Grand Lodge of Virginia needs you. There is plenty of work to go around. If you have questions or comments, please do not hesitate in contacting me (Jim Dickerson, 316 Meghans Lane, Gordonsville, Virginia 22942-6869; 434-466-4663; james@VirginiaHomesFarmsLand.com). If your Lodge needs assistance with Bring-a-Friend or other issues, your Lodge Services Committee remains ready to assist. Lodge Service assists Lodges to become the best they can be. What will you do in 2022 to improve your Lodge?

Have you replaced yourself?

Area Masonic Ritual Schools - 2022

Name	Location	Date(s)	District(s)
Fred D. Bowman	Front Royal	Apr. 3	3, 5, 6
Willard D. Monk/45th District	Tazewell	Apr. 6-8	45
William Hiram Wood	Alexandria	Apr. 10, May 15	1A, 1B
C. Frank Hicks/36th District	Chesapeake	Apr. 10	36, 56
James Henry Parkerson, Jr.	Kempsville	Apr. 12	36, 56
** Kennedy/Simpson	Waynesboro	Apr. 16-17	19
C. A. Whitted	Scottsville	Apr. 19-20	17
Showalter/40th District	Blacksburg	Apr. 21-23	40, 41, 42
Johnson/Rowell/Dungan	Kinsale	May 9	8, 9, 11
Stewart Arthur Deem	Norfolk	May 15	35
Dr. Walter A. Porter	Galax	May 18-20	43
Harry C. Wallace	Wise	May 25-27	48, 49, 50
Elmo J. "Bo" Norfleet	Portsmouth	June 22-24	33
James Revere Bowyer, Sr.	Bedford	June 22-25	22A, 22B, 24, 25
Robert Lewis Gibbs	Richmond	Follows Master and Wardens	15A, 15B
Lewis Q. Moore	Abingdon	Aug. 27-29	44, 47
E. Tyree Mountcastle	Williamsburg	Sept. 6-8	57
L. N. Cridlin	Jonesville	Sept. 14-15-17	49, 50
C. S. Revell/B. D. Hudson	Poquoson	Sept. 20-22	14
Edward Page Henry	Petersburg	Sept. 27-29	16, 29
Lon Norman Dooley	Lebanon	Oct. 5-7	44, 47
Starks/Baumgardner	Bland	Oct. 11-13	41, 42
James Noah Hillman	Gate City	Oct. 14, 15, 17	48, 49, 50
O. B. Omohundro	Gordonsville	Oct. 23	7, 10
Charles T. "Bucky" Gilbert	Marion	Oct. 25-27	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 26-28	31, 33
* Reid James Simmons Academy	Roanoke	Aug. 13, 14	Statewide

* = To Be Determined

** = Name Change

*** = New School

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



Right Worshipful William A. Parks, Jr.

A cave exists near Charlestown, West Virginia. Inside that cave, carved into a rock wall, appears the name and year “G Washington 1748.” Could that be the genuine signature of our esteemed Brother George Washington?

Brought to Light examines the uncertain authenticity of that carving as the genuine signature of Brother and Founding Father, George Washington. Doctor Jason Williams, a profane¹ and board-certified psychiatrist, explores that issue in exhaustive, unrelenting, fascinating, and practically hypnotic detail.

Firstly, the book includes details of the lives of eight Lewises, twelve Lees, thirteen Fairfaxes, fourteen Lanes, and nineteen Washingtons, making it a Virginia genealogist’s dream.

As for the Craft, the author opines: *It’s a travesty that Freemasonry, in its core beliefs and practices, while instilled in the Founding Era of the United States, today largely goes under-recognized... How many Americans are aware that the underlying principles of their nation were substantially generated and laid down by members of “the Craft?”*

In making his case, Williams provides minute details and maps about Washington’s becoming a surveyor at the age of sixteen, his surveys of the area around Charlestown, West Virginia and the names and acreages of the early Virginia settlers’ estates.

Freemasonry pervades the entire work, but most especially in a chapter titled “The Craft.” Of interest, in Washington’s 1783 Circular to the States, written as he prepared to exit the Presidency, he cautioned:

The foundation of our empire was not, laid in the gloomy age of ignorance and superstition, but at an epoch when the rights of mankind were better understood and more clearly defined, than at any former period, the researches of the human mind, after social happiness,

have been carried to a great extent, the treasures of knowledge, acquired by the labors of philosophers, sages and legislatures, through a long succession of years, are laid open for our use, and their collective wisdom may be happily applied in the establishment of our forms of government; the free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment...have had a meliorating influence on mankind and increased the blessings of society. At this auspicious period, the United States came into existence as a nation, and, if their citizens should not be completely free and happy, the fault will be entirely their own. (Emphasis added).

This statement serves well as yet another example of Washington’s skill with words that bewilders anyone familiar with historians who cannot stifle their own criticisms of him as uneducated, inarticulate, and awkward of expression. This passage on its own, with its complex syntax, stands as an excellent and timely catalogue of “Enlightenment values.”

Williams also provides detailed chapters about Freemasonry itself, review of Revolutionary War history, and tracings of the legal title to the cave itself.

Remarkably, Washington, often portrayed as socially inept and remote, is revealed as a committed husband and father, a generous friend, and tireless net worker, who maintained lifelong connections with his Masonic Brethren, his companions in arms at Craddock’s Retreat, and his officers and men of the Revolution. All of this prepared him to become the first President of his nation.

The cave itself, which first appears in the land records in a January 12, 1773, unrecorded deed of one and one eighths acres to nine men, from Samuel Davis and wife, a seemingly simple limestone cavern with no apparent intrinsic value, becomes a central rallying point of the

Revolution.

Brought to Light follows the lives of those nine men, describes the Masonic rituals conducted in that cave, and names dozens of Brethren who visited there.

Williams regales the reader with the story of the “Beeline March.” This included volunteer troops from Pennsylvania and Virginia who covered an unbelievable six hundred miles in just twenty-five days to bolster Washington’s rag-tag army in Boston.

Here the reader will find the little remembered Robert Rutherford, a cherished friend of George Washington for over fifty years. Rutherford, along with the vastly more remembered George Mason, James Madison, Patrick Henry and Edmund Randolph, served on the committee that drafted the Virginia Declaration of Rights in May of 1776. *What made the [it] so unique and, well, revolutionary for its time was its focus on protecting the rights of the individual, especially the ordinary person, as opposed to delineating the rights and duties of those in power. This concept was trailblazing in its time, and yeoman farmer Robert Rutherford was a primary (albeit it unappreciated today) intellectual force behind the Constitutional Bill of Rights of 1789.*

And, by the way, Rutherford was a noted singer, an eloquent writer, and quite possibly a Scottish Rite Mason.

For quite some time, the Nourse family, who lived close to the cave, hosted numerous Brethren, including veterans of Braddock’s defeat. General Horatio Gates, despite his participation in the Conway Cabal to replace Washington as General of the Continental army, was a frequent visitor to the cave.

Also included is a lengthy chapter about the “Lafayette Apron” presented to Washington by his “second Son,” the Marquis de Lafayette. For a time,

Continued on page 21.

t to Light

Continued from page 20.

the Brethren of Alexandria-Washington Lodge No. 22 (formerly Alexandria No. 39) believed that a similar apron in its possession was that apron. That complicated mystery Dr. Williams also unravels.

Slavery hangs over the lives of Washington and many of his relatives, Masonic Brethren, and associates. Nevertheless, Richard Henry Lee, who also receives a generous biography here, while in the legislature with Washington, advised his fellow burgesses “to lay so heavy a duty on the importation of slaves as to put an end to that iniquitous and disgraceful traffic within the colony of Virginia. Blacks, Lee asserted, were “equally entitled to liberty and freedom by the great law of nature.”

Here also the reader finds the convoluted life of Willoughby Washington, the “forgotten Godson” of George Washington, whose family owned and occupied the farm known as the “Cave Farm” adjoining the cave for two generations.

A telling example of Dr. Williams’ fastidious genealogical and Masonic inclusiveness relates that: James McClurg was a Freemason and served as Senior Warden at the Williamsburg Lodge. That Lodge had many famous members in the latter part of the eighteenth century. Familiar names include Peyton Randolph (namesake of Research Lodge No. 1774), Edmund Randolph, James Madison and James Monroe. A less-celebrated Williamsburg Freemason... was Fernando Fairfax’s brother-in-law, John Blair, Jr. Recall, Blair served as First Grand Master of the Grand Lodge of Virginia in 1777 as a substitute for George Washington. Fernando’s father-in-law, meanwhile, was Wilson-Miles Cary, Sally (Cary) Fairfax’s brother.

Moving right along, the reader meets Charles James Faulkner, intimately involved with George Washington’s network of Freemasons in the lower

Shenandoah Valley, who gave a Masonic oration at the 1843 celebration of St. John’s day in Berryville, close by Charlestown.

In that oration, Faulkner referred to the fact that [General Washington was a member of the Order, had held Lodges, of which he was a master, in a cave in the neighboring county of Jefferson, 70 years ago, and had continued as a member until his death.](#)

The following year, at Charlestown, the St. John’s Day procession proceeded to the [Cave on the land of William Clark, though recently ascertained to belong in fee to the fraternity by a deed of bargain and sale from a Mr. Davis and wife in the year 1773.](#)

Following further discussion of the Lafayette Apron, Doctor Williams really gets into studying the cave itself. [The George Washington Masonic Cave contains a vast array of “art” distributed throughout its tunnels and chambers. Visitors to the cave have used a variety of media to mark their presence, including pencils, permanent markers, paintbrushes, spray-paint cans, and various sharp instruments. Most of the markings date from the eighteenth century. Masonic symbols, Lodge and visitors’ names predominate.](#)

However, due to the age of the marks and the use of candles and fires to light and heat the cavern, the etchings and writings have become blurred and obscured.

Williams intently focuses on the etched “G Washington 1748.” He examines known examples of Washington’s handwriting and printing which he compares photographically with the signature deep within the cave. This study includes particular mention of the Caslon style of printing, and Washington’s characteristic use of the Serif, a small line or stroke regularly attached to the end of a larger stroke. Typography without that attachment is sans serif.²

That analysis inevitably includes mention of George Washington’s folding pocketknife, with the mother of pearl handle. In his youth, Washington had already packed his bags to pursue a career at sea. His mother Mary begged him to stick to mathematics and land surveying. When Washington yielded to her wishes, she gave him the knife as a token of her gratitude.³ Naturally, Williams speculates whether Washington carved his signature on the cave wall with that knife.

Overall, Dr. Williams presents his case carefully, cautiously, and duly labels speculation as such. Ultimately, he pleads as an amateur historian for further research, restoration, protection, and wider recognition of the cave. His painstaking, deeply patriotic review of Washington’s life, relationships and character emerges as necessary to understand the bold, ambitious sixteen-year-old apprentice surveyor who very likely carved his name and date deep within the walls of an obscure cavern located in Colonial Virginia.

In conclusion, Jason Williams, a profane, again quotes from the *Circular Letter to the States: It should be the highest ambition of every American to extend his views beyond himself, and to bear in mind that his conduct will not only affect himself, his country, and his immediate posterity; but that its influence may be co-extensive with the world, and stamp political happiness or misery on ages yet unborn.*

Jason Williams, MD, psychiatrist, and profane, in *Brought to Light*, indulging at times in the minutest of details, reminds the reader, not only of Washington’s continuing and essential importance to his country, but also of Freemasonry’s importance to Washington.

1. That means he’s not a Mason. 11/28/2021 email from the author to this reviewer.

2. Examples in Wikipedia.org indexed as “serif.”

3. Replicas of the knife are available on-line at www.alexandria-washington-lodge-af-am-gift-shop.square.site.

50-60-70-Year Masonic Veterans

Between November 30, 2021 and February 15, 2022

Fifty-Year Veterans

Rt. Wor. James Edward Colby
 Bro. John Hudson Crandell
 Wor. Charles Michael Glass
 Bro. Warren William McCray
 Bro. William Henry Madrey
 Bro. Woodrow Tackett
 Bro. Kurt Manfred Gloeckner
 Bro. Roy Macarthur Carpenter
 Wor. John Robert Wigglesworth, Jr.
 Rt. Wor. Amos Pope Grizzard, Jr.
 Bro. Larry James Dawson
 Wor. William Frederick Deitz, III
 Wor. Richard Arthur Cumbie, Sr.
 Bro. John Wesley Ritehey
 Bro. Nicholas Leon Pierce
 Bro. Kenneth David Caffee
 Bro. James Robert Shirley, Jr.
 Wor. Warren Daniel Collins, Jr.
 Bro. Garland Lee Cooper, Jr.
 Bro. Robert William Sagers
 Bro. Michael Fred Cooper
 Wor. Dewey Page Fallen
 Rt. Wor. Herman Lester Roach
 Bro. Richard Gwynn Pierce
 Rt. Wor. Bertram Wilson Kite, Jr.
 Bro. Unis Carrol Rinaca
 Bro. Terry Lynn Leake
 Wor. Earl Carlyle Currin, Jr.
 Bro. Barney Ralph Strong
 Wor. Thomas Helms Perdue
 Wor. Aubrey Marion Wiley, Jr.
 Bro. Michael Rene Pelletier
 Bro. Coy Eugene Brooks
 Bro. James Edward Madden
 Bro. Roger Dale Stroop
 Bro. Ray Stephen Brown
 Bro. Wilbur Lee Collins
 Wor. Roy Edward Gullede
 Bro. Joe Eustace Haislip
 Bro. Edward John Fisher
 Bro. James Jaquelin Crosswell
 Wor. Joseph Thomas Olszewski
 Bro. Willis Glenn Rimmer, Jr.
 Wor. Wade Palmer Scott, Jr.
 Bro. Raymond Edward Wilson, Sr.
 Rt. Wor. George Barnes Linvill
 Bro. Eugene Blair Brinegar
 Wor. Robert Carroll Reel
 Wor. Bobby Lewis Champion
 Bro. Walter Benjamin Keister
 Bro. Ronald David Sims
 Bro. George William Ailsworth
 Wor. Herbert Andrew McClain
 Bro. Jerry B. Brown
 Rt. Wor. Jack Eugene Mortimer
 Bro. Robert Joseph Broadwell
 Bro. Larry Dennis Harpster
 Bro. Robert Melvin Henderson, Jr.
 Bro. Dexter Parker Morgan
 Princess Anne Lodge No. 25
 Princess Anne Lodge No. 25
 Marshall Lodge No. 39
 Abingdon Lodge No. 48
 Seaboard Lodge No. 56
 Pound Lodge No. 59
 Widow's Sons' Lodge No. 60
 Old Town Lodge No. 68
 Arlington Centennial-Glebe Lodge No. 81
 Courtland Lodge No. 85
 Lancaster Union Lodge No. 88
 Lancaster Union Lodge No. 88
 Amelia Lodge No. 101
 Amelia Lodge No. 101
 Amelia Lodge No. 101
 Norview Lodge No. 113
 Norview Lodge No. 113
 Norview Lodge No. 113
 Freedom Lodge No. 118
 Freedom Lodge No. 118
 Freedom Lodge No. 118
 Chase City Lodge No. 119
 Roman Eagle Lodge No. 122
 Ashlar Lodge No. 125
 Ashlar Lodge No. 125
 Ashlar Lodge No. 125
 Lafayette Lodge No. 137
 St. Johns Lodge No. 144
 Fidelity Lodge No. 173
 Chamblissburg Lodge No. 179
 Hill City Lodge No. 183
 Hill City Lodge No. 183
 Martin's Station Lodge No. 188
 Lakeland Lodge No. 190
 Eureka Lodge No. 195
 Vinton Lodge No. 204
 Sandston Lodge No. 216
 Springfield Lodge No. 217
 Bayside Lodge No. 218
 Mount Vernon Lodge No. 219
 Mt. Airy Lodge No. 226
 Glasgow Lodge No. 233
 Pythagoras Lodge No. 239
 Bremond Lodge No. 241
 Bremond Lodge No. 241
 Accomack Lodge No. 243
 Accomack Lodge No. 243
 Indian River Lodge No. 252
 Indian River Lodge No. 252
 Henry Clay Lodge No. 280
 Dupont Lodge No. 289
 William J. McMahon Lodge No. 303
 Occoquan Lodge No. 310
 Dryden Lodge No. 326
 Warsaw-Bauman Lodge No. 332
 Castle Rock Lodge No. 334
 Ocean View Lodge No. 335
 Ocean View Lodge No. 335
 Warwick Lodge No. 336

Sixty-Year Veterans

Bro. Roy Thomas Gregory
 Bro. Charles E. Ross
 Wor. Howard Zeb Shortt
 Bro. Richard Harvey Jones
 Bro. Lee Benjamin Sheaffer
 Bro. Seaton Woodley Asbell
 Bro. Curtis Lee Nelson, Sr.
 Bro. Larry Wade Gibbs
 Bro. Mac Herron Morris
 Bro. Alexander Whitfield Compton, Jr.
 Bro. William Boyd Kern
 Wor. Thomas Neal Morris
 Bro. William Thomas Anderson
 Wor. Paul Edward Judd
 Bro. Oliver David Thompson
 Bro. William Moore Talley
 Bro. Thomas Edward Taylor, Sr.
 Bro. Oma Lee Spencer
 Bro. Horace Dexter Creasy
 Bro. Truman Dorland Baxter, Jr.
 Bro. Wayne Long Whitmore
 Wor. Griffin Ward Gilkerson
 Bro. Howard Edwin Richardson
 Bro. John Richard McCloud
 Bro. Douglas Gene McCloud
 Bro. Floyd Henly Hayden
 Bro. William Stuart Harris
 Bro. Burt Allan Sharf
 Bro. Paul Edward Fowler
 Bro. John William Lucord, III
 Bro. James Bernard Toner
 Wor. Morris Aaron Bennett
 Bro. Robert Noel Woodward
 Bro. Kendall Lee Parker
 Wor. Robert Logan Phillips
 Bro. Ignacio Torres Cruz
 Bro. Thomas Edward Hauck
 Atlantic Lodge No. 2
 York Lodge No. 12
 York Lodge No. 12
 York Lodge No. 12
 Taylor Lodge No. 23
 Doric Lodge No. 44
 Seaboard Lodge No. 56
 Seaboard Lodge No. 56
 Arlington Centennial-Glebe Lodge No. 81
 Chester Lodge No. 94
 Norview Lodge No. 113
 Roman Eagle Lodge No. 122
 Ashlar Lodge No. 125
 Ashlar Lodge No. 125
 Ashlar Lodge No. 125
 Glen Allen Lodge No. 131
 Melrose Lodge No. 139
 Melrose Lodge No. 139
 Melrose Lodge No. 139
 Owens Lodge No. 164
 Eureka Lodge No. 195
 Eureka Lodge No. 195
 Springfield Lodge No. 217
 Lynnhaven Lodge No. 220
 Lynnhaven Lodge No. 220
 West Point Lodge No. 238
 Bremond Lodge No. 241
 Bremond Lodge No. 241
 Henry Clay Lodge No. 280
 Meridian Lodge No. 284
 Dupont Lodge No. 289
 Central Lodge No. 300
 Westhampton Lodge No. 302
 William J. McMahon Lodge No. 303
 Occoquan Lodge No. 310
 Warwick Lodge No. 336
 Washington and Henry Lodge No. 344

Seventy-Year Veterans

Bro. Frank Jay Shaffer
 Bro. William Harry Mosley
 Bro. Clifford Bernstein
 Bro. Fred S. Hurt
 Bro. Willie Robert Callis
 Bro. Jack Pankey Jeffries
 Bro. William Lee Osborne
 Bro. Claremont Leland Pederson
 Bro. Franklin Lorraine Dale
 Bro. Charles Rhea Houchins, Jr.
 Bro. Frank Edward Spencer, Jr.
 Williamsburg Lodge No. 6
 Metropolitan Lodge No. 11
 Metropolitan Lodge No. 11
 York Lodge No. 12
 Oriental Lodge No. 20
 Rockingham Union Lodge No. 27
 Abingdon Lodge No. 48
 Elmer Timberman Lodge No. 54
 Pound Lodge No. 59
 Nottoway Lodge No. 147
 King Solomon's Lodge No. 194



Virginia Masonic Herald

The Grand Lodge of Virginia permits commercial advertisement(s) in the *Masonic Herald*. This advertising helps offset the costs of publishing and distributing the *Virginia Masonic Herald*. All advertisements are approved prior to publishing, by the Grand Master or by approved guidance from the Grand Master.

The advertisement rates are:

Full Page	\$750
1/2 Page	\$500
1/3 Page	\$350
1/4 Page	\$250

If a person or organization runs an ad in four (4) consecutive issues then a discount is given, the cost will be three (3) times the amount for the ad plus half of another same size ad, e.g., 1/2 page ad for four issues would be \$500 + \$500 + \$500 + \$250 = \$1,750 versus \$2,000.

All advertisements must be acceptable and within good taste to all Masons and portray good wholesome Masonic values. Any advertisement material must be in camera ready form. It must be submitted on or before the publication's deadline. Digital submissions must be 300 dpi, PDF, and 10% larger than the space to be filled. All advertisement bills must be paid to the Grand Lodge office prior to the ads being placed into an issue. No advertisements will be placed in the Herald after the submission deadline has passed. Advertisements for alcohol, nicotine, drug related, or sexual items, etc., will not be considered for publication. Un-Masonic advertisements will be rejected.

Masonic Herald Deadlines

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

A *Mini-Publications Guide* is available with additional information for advertising in the *Virginia Masonic Herald* on the Grand Lodge of Virginia's website: <https://drive.google.com/file/d/0B4PtzaELp8fvNWxUYUdOV3k0T0U/edit>

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Masonic Awards and Recognition



In January, a historical day at Dupont Lodge No. 289, Worshipful Edward “Tad” P. Henry, IV, was installed. The significance is that Worshipful Brother Henry is now the fourth generation of Henrys to be Worshipful Master of Dupont Lodge.

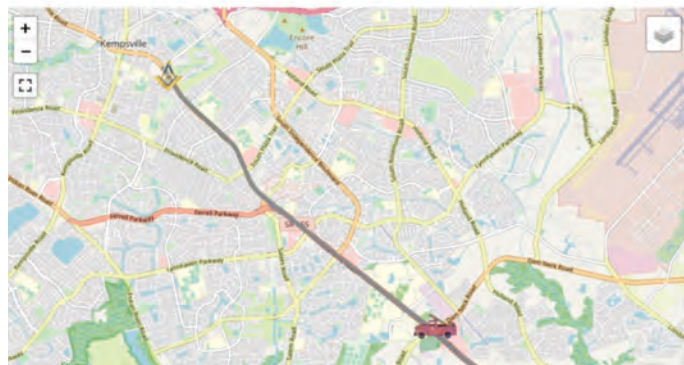
The most senior of the Henrys was Right Worshipful Edward (Cap’n Ed) P. Henry, Sr., who was born October 13, 1897, in Kelly, NC. He was raised December 12, 1921, at Atkinson Lodge No. 612, Atkinson, North Carolina, and affiliated with Dupont Lodge No. 289, in Hopewell 1926. He was Worshipful Master of Dupont Lodge No. 289 in 1937, District Deputy Grand Master of Masonic District 29 in 1956, and was a member of the Grand Lodge Committee on Work.

Worshipful Edward “Eddy” P. Henry, Jr., was born on June 19, 1926, in Hopewell and was Worshipful Master of Dupont Lodge No. 289 in 1991.

Worshipful Edward “Eddy” P. Henry, III, was born on November 3, 1955 in Hopewell and was Worshipful Master of Dupont Lodge No. 289 in 1992.

Worshipful Edward “Tad” Page Henry, IV, was born on December 18, 1986, in Hopewell and is currently serving as Worshipful Master of Dupont Lodge No. 289.

Dupont Lodge No. 289 is truly taking our Grand Master’s theme: *Freemasonry, A Family Affair* to heart.



Number of trips:	2
Distance traveled:	13 miles
Currently parked at	Kempsville since 12/14/2021
Travel History	
Kempsville	11/09/2021
Princess Anne	12/1/2021
Kempsville	12/14/2021

Beginning this year, District 56 retired its traveling gavel and replaced it with something a little different, but fun. A toy truck containing an old gavel and mounted on a plaque now travels from Lodge to Lodge within the district. The truck has a few discreet Masonic emblems with even a “To Be One, Ask One” bumper sticker on the back end.

The rules for the traveling gavel make it easy for it to be “driven” around the district to put some miles on its odometer. A Worshipful Master and two other members of their Lodge may either “take it” or “go get it” at any called or stated communication of another Lodge within the district. The gavel made its first trip shortly after the 2021 Grand Annual Communication and

is now regularly roaming around the district. There is an on-line map showing where the truck is currently parked and even shows the movement of the truck from Lodge to Lodge and an odometer logging the mileage as it goes. (<https://kempsvillelodge.org/traveling-gavel/>)

This new traveling gavel has been well received within the district, with Worshipful Masters and Brethren looking forward to seeing it move around and wondering where it will show up next.



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Masonic Awards and Recognition



Brother Philip Cash received his 60-Year Veteran's Award at the Masonic Home of Virginia.



Worshipful Gerald A. Gibson, right/front, was presented with his 50-Year Masonic Veteran's Award at Roman Eagle Lodge No. 122. He is pictured with Worshipful Ralph South, and Ricky L. Dix, top left.



Worshipful Edner Rull of Victory Daylight Lodge No. 1778, under the jurisdiction of the Grand Lodge of Virginia and Worshipful Charles Apun of Gramercy Lodge No. 537, under the jurisdiction of the Grand Lodge of New York, signed the Twinning Agreement to generally promote between the two Masonic Lodges the principal tenets of Freemasonry, which are Brotherly Love, Relief and Truth.




Brother Elmer Kirk Dunn received his 60-Year Veteran's Award at his home in Richmond. The presentation was done by Right Worshipful Terry Hilton from the Masonic Home and Worshipful Jimmy Creech on behalf of the Brethren of Kemper-Macon Ware Lodge No. 64.



Danville area Eagle Scouts were honored in a ceremony sponsored by the Masonic District 38, at the Danville Masonic Center.


The Eagle Scouts were presented with certificates and a letter signed by Grand Master Douglas V. Jones (2020-2021). The aim of these certificates is to provide Grand Lodge recognition for the accomplishments of our youth involved in Boy Scouts.

Freemasons have long been a strong supporter of the Boy Scouts of America by supporting the development of Scouting units, serving as volunteers, and assisting their Masonic Lodges in forming and sponsoring Boy Scout units. The relationship between individual Masons and Scouting, which has existed since the founding of Boy Scouts of America, has resulted in great benefits for both Freemasonry and Scouting.



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Schedule a Visit (includes a complimentary lunch) or Ask a Question

804.222.1694 ext. 77295 or sberryhill@mahova.com

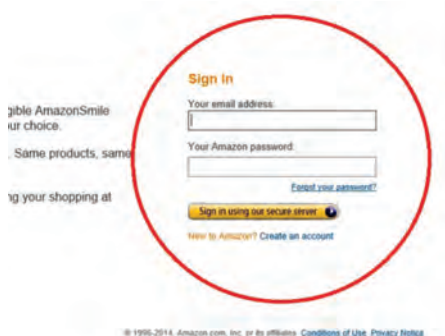
www.MAHOVA.org



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.)



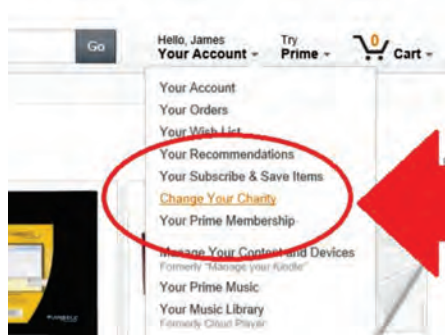
2-If you already have an Amazon login, log in here.



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.



The Crown Jewel of Masonry - The Best Kept Gem

Anne B. Hagen,
Chief Executive Officer

As many of you know, the Masonic Home of Virginia is referred to as the Crown Jewel of Masonry. Yet, many of those in the fraternity are still unfamiliar with this amazing retirement community. We sometimes wonder if it isn't also the Fraternity's best kept gem. While the Home has been in existence since 1890, it has been serving Masons, their wives or widows as a nonprofit retirement community for the last fifty years.

Whether looking for an active independent living community or a quieter lifestyle, the Masonic community is the place for you. It offers an opportunity to pursue new hobbies while building new friendships. Residents can be often found enjoying art, gardening, or biking. Whether you are an active Mason or someone who likes to engage with others over a good meal, conversation, cards or puzzles, our community has it all!

The Crown Jewel of Masonry is located in the capital city of Virginia, is just a short distance from many attractions. For example, the Virginia Museum of Fine Arts, Lewis Ginter Botan-

ical Gardens and the Capital Trail all are in close proximity. For the shopping enthusiast there are unique boutiques in Cary Town and mainstream retail shops in the Short Pump Town Center. For the get-up-and-go travelers, we are close to the Richmond International Airport and Amtrak Train Station. If you enjoy day trips, we are conveniently located near Williamsburg, Charlottesville, and Virginia Beach; just to name a few.

Our Masonic community organizes trips annually for those that enjoy someone else to do the planning. Over the years, residents have traveled to Pigeon Forge, Graves Mill Mountain Lodge, and Cartersville Orchards. These trips are always a highlight for those who travel with us.

Many of our residents continue to tell us they live more reasonably at the Home than they did before they moved here. Others tell us that they enjoy spending more time gardening and less time doing yard and home maintenance. They have been amazed at the ability to have their yard and home kept up without their labor; only needing to prepare a work order for any repairs.

This rest and relaxation are just what many of our residents were looking for, have found, and enjoy.

Even though this Masonic community has been a major focus for the Fraternity for over five decades, we still hear from many of our residents that many misconceptions remain in the Lodges. Our residents have been so pleasantly surprised by their new lifestyle; living in a community among friends and Brethren where they share so much in common.

Are you or someone you know interested in improving your R and R in your retirement? Come see what our Masonic community has to offer! Contact us at www.mahova.com or call Susan Berryhill, Admissions Coordinator directly at 804.237.6795 or sberryhill@mahova.com.

Want to Support the Masonic Home?

Consider leaving a gift or legacy to the Masonic Home as part of your estate planning or will. Shown below is a sample of the language to be used for making a gift.

"I give, devise, and bequeath to The Masonic Home of Virginia, the sum of _____ dollars or the following described property, or percent (____) % of my estate for the benefit of The Masonic Home of Virginia."

For dollar gifts - please choose either a percent or fixed dollar amount, but not both.

Please share your intended gift with the Masonic Home Development Office. If we can answer questions or help in your planning process, please contact Terry Hilton or Joelle Schwartz at 804.237.6723.



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 October 31, 2021 to February 15, 2022. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Alan W. Adkins	Thomas W. Self	Charles C. Hinkle	James D. Scarce
Gerald C. Alley	George B. Phillips	James L. Hodnett	Thomas W. Andrews
Samuel C. Anaya	Terry F. Hilton	Daniel M. Hofecker	Widow's Sons' Lodge No. 60
James H. Ash	Donna Anaya	Thomas M. Holder	Nancy M. Holder
Randall D. Atchison	James O. Ash	James L. Holt	Purdie Lodge No. 170
Dennis L. Bagley	Independent Orange Lodge No. 138	James A. Hopper	Unity Lodge No. 146
Guy M. Blankinship	Carlie Pearson	William J. Horton	Purdie Lodge No. 170
Stafford L. Bolton	Sandston Lodge No. 216	Farrar W. Howard	Samuel C. Howard
James R. Bowyer	Susan B. Ayres	Randall C. Hudgins	Chickahominy Lodge No. 286
Jimmy Bradbury	Terry F. Hilton	Kenneth E. Jenkins	Northside Lodge No. 292
Charles M. Bristow	Andrew A. Slemp	Harold Jennings	Phyllis Guiser
Elmo H. Brooks	James O. Ash		Donald E. Strehle
Troy W. Brown	Northside Lodge No. 292		Kelly Bedsaul
Sidney T. Burcham	Botetourt Lodge No. 7		James D. Nyfeler
John and B. Burnette	Mackey Lodge No. 69		John R. Leyh
Larry C. Burruss	Sandra Blanchard		Kim Jarvis
William R. Byers	Lydia Baber	Douglas V. Jones	Donald J. Kerr
Noah C. Carr	James R. Scites		Hamilton Thompson Lodge No. 37
John E. Cart	James O. Ash	Frances C. Jones	Jill B. Quinley
Emily Carver	Piedmont Lodge No. 152		Samuel E. Dunn
Milton D. Chandler	Widows Sons Lions Tribe Chapter MRA - Richmond		Mark W. Underwood
Louise Clay	Northside Lodge No. 292		Ann Litten
James D. Cole	Powhatan Lodge No. 295		Barbara Lewis
Howard F. Coleman	Thomas G. Little		Donnie C. Bass
Patricia Connard	Jay L. Cotner		Robyn Hilton
Charles L. Creasy	Wayne S. Flora		Mary A. Cole
Dennis C. Daniel	Wayne S. Flora		Mary Carroll
Michael S. Dix	Mentow Lodge No. 180		Constance Chapin
Ricky L. Dix	Victoria Lodge No. 304		Teresa Clem Carver
Charles W. Dressler	Wytheville Fraternal Lodge No. 82	Brenda Kerrick	Susan Hollister
Mary L. Duncan	Bernard D. Baker	Ned and Sarah Jones	Virginia May Lodge No. 38
Florence Edmonds	Dale W. Dressler	Ira O. Kessinger	Unity Lodge No. 146
Delbert D. Edwards	Jean Williams	Ron K. Kirtley	Powhatan Lodge No. 295
Dewey W. Edwards	Teresa Clem Carver	Claudene Kluksdahl	Ed and Catherine Smith
Opal Elks	Lynnhaven Lodge No. 220	John Kohout	Unity Lodge No. 146
John A. Emory	Franklin Lodge No. 151	Roger LaCross	Scott L. LaRochelle
Adrian L. Eure	Franklin Lodge No. 151	Larry LaRochelle	Campbell Lodge No. 316
Maurice S. Fisher	Samuel C. Harrison	Ronald L. Layne	Powhatan Lodge No. 295
Harvey L. Fleshman	William F. Perdue	Audrey Mann	Artcraft Management
Jimmie L. Forbes	Catawba Lodge No. 342	Roger G. Martin	Jesse S. Lyons
Larry C. Funk	Terry F. Hilton	Steven W. McNeil	Nancy M. Holder
Carl R. Gagliardi	Poquoson Lodge No. 49	Clara H. Meadows	Nancy M. Holder
Ashley L. Garrett	Old Town Lodge No. 68	Irving G. Meadows	Powhatan Lodge No. 295
Irven J. Gearey	Michael R. Aulicino	Joy Mitterer	Campbell Lodge No. 316
Floyd W. Goff	Nancy M. Holder	Jordan C. Moorefield	Clarence Todd Morgan
James W. Golladay	Wayne S. Flora	Clarence Todd Morgan	Varina Lodge No. 272
Susan Golladay	Steven W. McGowan	Lindbergh R. Moss	Northside Lodge No. 292
Tom Gregory	Harry G. Lutz	Carl W. Nolan	Wayne S. Flora
Julie Griggs	Mary Carroll	Sally Oprison	Powhatan Lodge No. 295
Clifford C. Grotz	James Waters	David P. Peters	Poquoson Lodge No. 49
Anne Hagen	Franklin Lodge No. 151	Lester E. Prince	Kenneth Dotson
Skip Harris	James O. Ash	Alfred A. Ratcliff	Virginia May Lodge No. 38
	Virginia Credit Union, Inc.	Jim White	Charles J. Sword
	Robert Perfect	Mary Richardson	Powhatan Lodge No. 295
	Horace R. Lewis	David G. Roberts	Varina Lodge No. 272
	James Obst	Robert N. Romanow	James F. Dickerson
	Jill Davis		Widow's Sons' Lodge No. 60
	Beverly Sherman	Owen J. Smith	Poquoson Lodge No. 49
	Frank Simmers	William B. Stewart	Varina Lodge No. 272
	Chris Harris	Lewis A. Stratton	Northside Lodge No. 292
	Tony Urso	Lawrence L. Sutton	Lynnhaven Lodge No. 220
	Paul Harris	Adrian W. Thayer	James Thayer
	Shawn Hennesy	Charles W. Tomlinson	Independent Orange Lodge No. 138
	Debbie Watkins	Clifford L. Trent	Poquoson Lodge No. 49
	Wayne Vetter	William H. Walker	Arlington Lodge No. 102
	Leslie Sherman	Mrs. Raymond E. Whitehurst	Powhatan Lodge No. 295
	Terry F. Hilton	William Corvello	David W. Murray
Samuel C. Harrison	Frederick R. Dixon	George F. Wolford	Poquoson Lodge No. 49
James L. Hermansen-Parker	Wayne S. Flora	James C. Wood	Widow's Sons' Lodge No. 60
James H. Hewitt	James F. Dickerson	Ralph Zinser	Melanie Epperson
Terry & Robyn Hilton			

Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
August		
8/51	Conwelsey Simmons	Henry Knox Field Lodge No. 349
8/10	James Herring	Richmond Lodge No. 10
8/14	Joseph Hogge	Warwick Lodge No. 336
September		
9/29	Alice Bond	King Solomon's Lodge No. 194
October		
10/8	Luvirda Mitchell	Elbert Munsey Lodge No. 298
10/21	Ruth Blunt	Sandston Lodge No. 216
10/23	Elizabeth Anton	Norview Lodge No. 113
April		
4/1	Frances Gillie	Babcock Lodge No. 322
4/1	Nancy Martin	Glen Allen Lodge No. 131
4/2	Ann Hobson	Babcock Lodge No. 322
4/4	John Carpenter	Meridian Lodge No. 284
4/7	Frances Bailey	Westhampton Lodge No. 302
4/8	Thomas Kaufman	Churchland Lodge No. 276
4/12	Marcella Campbell	Cloverhill Lodge No. 253
4/12	Jane Harrison	Widow's Sons' Lodge No. 60
4/16	Elizabeth Jones	Washington and Henry Lodge No. 344
4/17	Juliet Burton	Westhampton Lodge No. 302
4/26	Peggy Roberts	Westhampton Lodge No. 302
May		
5/1	Seymour Kern	Covington Lodge No. 171
5/8	Lettie Muncy	Sandston Lodge No. 216
5/8	Raymond Taylor	Westhampton Lodge No. 302
5/10	John Martin	Oriental Lodge No. 20
5/11	Mildred Milby	West Point Lodge No. 238
5/12	Sue Grizzard	Westhampton Lodge No. 302
5/13	Robert Hall	Woodland Heights Lodge No. 345
5/16	Valerie Hall	Ashland Lodge No. 168
5/16	Shirley Smith	Nansemond Lodge No. 77
5/16	Bland Wade	Widow's Sons' Lodge No. 60
5/17	Zada Lea Kahn	Monitor Lodge No. 197
5/17	Daisy White	Piedmont Lodge No. 152
5/19	Evelyn Holliday	Norview Lodge No. 113
5/19	Anne Winder	Richmond Randolph Lodge No. 19
5/21	Judy Wade	Widow's Sons' Lodge No. 60
5/22	Cleveland Grizzard	Westhampton Lodge No. 302
5/22	David Jenkins	Babcock Lodge No. 322
5/25	Ann Spain	Southside Lodge No. 191
5/30	Gardner Rollings	Wakefield Lodge No. 198
June		
6/2	Shirley Armistead	Washington and Henry Lodge No. 344
6/2	Sue Willis	Mineral Lodge No. 311
6/3	Penelope Cowne	Manasseh Lodge No. 182
6/4	Mildred Ammons	Warwick Lodge No. 336
6/8	Novella McDonough	Kemper-Macon Ware Lodge No. 64
6/8	Mary "Molly" Perdue	Warwick Lodge No. 336
6/9	Albert Knapp	Richmond Lodge No. 10
6/21	Virginia Lancaster	Temple Lodge No. 9
6/23	Catherine Murray	Urbanna Lodge No. 83
6/23	Dolores Reinhold	Widow's Sons' Lodge No. 60
6/25	Thomas Johnson	Sandston Lodge No. 216
6/27	Anna Sherrod	Northside Lodge No. 292
6/28	Rebecca Lenhart	Chase City Lodge No. 119
6/30	Deborah Sanford	Fredericksburg Lodge No. 4

Resident Anniversaries

Date	Resident Name	Lodge Name
April		
4/18/1953	Theodore and Beatrice Holm	Chickahominy Lodge No. 286
May		
5/6/1978	Raymond and Chris Taylor	Westhampton Lodge No. 302
5/16/1961	Albert and Jean Knapp	Richmond Lodge No. 10
5/21/1988	Bland and Judy Wade	Widow's Sons' Lodge No. 60
5/22/1998	David Jenkins and Evelyn Harding	Babcock Lodge No. 322
June		
6/2/1973	Steven and Deborah Sanford	Fredericksburg Lodge No. 4
6/8/1963	Richard and Linda Dudley	St. John's Lodge No. 36
6/20/1959	Charles and Althea Hinson	Elmer Timberman Lodge No. 54
6/22/1963	Cleveland and Sue Grizzard	Westhampton Lodge No. 302
6/30/1956	Blaine and Rebecca Lenhart	Chase City Lodge No. 119

New Residents

Date	Resident Name	Lodge Name
November		
N/A		
December		
N/A		
January - 2022		
1/26/2022	Joan Corcoran	Naomi Lodge No. 87

Resident Deaths

Date	Resident Name	Lodge Name
November		
N/A		
December		
12/18/2022	Harold Jennings	Concord Lodge No. 307
January - 2022		
1/8/2022	Catherine Busbee	Westhampton Lodge No. 302
1/19/2022	Elizabeth Payne	Joppa Lodge No. 40

Masonic Family Day! Oct. 1st

Join us on the First Saturday in October!! 2022

Masonic Home of Virginia



Frances Bailey visiting with Santa.



Grand Master at Annual Tree Lighting Ceremony.



Gypsy and Gardner Rollings with Santa.



The Deputy Grand Master serving at the Candlelight Dinner.



Residents waiting for Candlelight Dinner.



Pat Heald and Grace O'Connell visiting with Santa.



A game of billiards.



Christmas Party.



Bland Wade playing music.

