

THE VIRGINIA MASONIC HERALD

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Most Worshipful Donald Ellis Strehle with our Youth Leaders.

The Virginia Masonic Herald

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

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

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

<https://grandlodgeofvirginia.org/>

Masonic Herald Deadlines

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

The Grand Master's Message

Engage the Brethren to Build the Craft

My year in the Grand East has been rewarding and challenging. Despite the fact that I have been in the Grand Line for seven years, there are many things you learn about Virginia Masonry when you are Grand Master. I treasure those lessons. They have forced me to consider new perspectives, required me to lead, and inspired me to continue working for the Freemasons of Virginia. We have accomplished much this year, but every accomplishment we have made is just a beginning. We have created moments to momentum. Now the real work begins.

When I was in banking, we frequently discussed employee engagement. An engaged employee, one that believes in the mission and understands their role in accomplishing it, is more productive, more innovative and more loyal; they have an emotional connection to the work. Moving forward, building on the work we have done this year, we must consider membership and organizational engagement. We have shored up the foundation of the temple of Freemasonry, now it is time to build!

In a perfect world, our new Master Masons would instantly understand our purpose and our value to them. Their zeal for the Fraternity would be boundless, and they would inspire their friends to approach the West Gate and become loyal members themselves. The organizations in our communities with which we have built relationships this year would see our Lodges as a resource and partner.

We can all dream, right?



Grand Master
M.:W. Donald Ellis Strehle

In the real world, we know that men approach us for dozens of reasons. We also know that each member has myriad reasons why they might or might not retain their membership. Our survival hinges upon how well we fight the constant battle to stay relevant amidst a million other priorities and distractions.

We overcome distractions and prove our relevance through an unrelenting and determined effort to engage.

Numerous engagement tools are at our disposal. By employing them fully we strengthen our Lodges perfect our ritual support our families impact our communities and most importantly we

grow ourselves. My professional career helped me frame the world in numbers. The One-Day Conferral was an effort to increase membership numbers. The Building Bridges program was designed to increase community service act numbers. My experience in Freemasonry has helped me frame the world in people. Every person provides a unique perspective and ideology that challenges my own and encourages me to learn and grow. My message to you now is to turn those numbers into thriving members and partners of this Craft, who we can teach and who can teach us.

Here are some actionable items your Lodge can do to improve engagement:

- In the last issue of *The Virginia Masonic Herald*, I challenged you to consider the image you present to the world. The quality of your Lodge facility and your on-line presence are as engaging for current members as they are enticing for potential members. The work required to make needed improvements is an opportunity to work together as a Lodge toward a common goal.
- On-boarding procedures for new members should be robust and executed consistently.
- Create an awesome welcome box for each new Master Mason. In addition to his apron, *Presentation Volume*, and *Volume of Sacred Law*, make sure he has the Lodge by-laws and standing resolutions, a “members only” lapel pin and a Lodge polo shirt or baseball cap. The costs for these items can be wrapped into degree fees!
- Assign a mentor. Mentorship should not end at catechism instruction. It should be a lifelong

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The Grand Master's Message

Continued from page 3.

relationship of mutual social and fraternal support.

- Ensure enrollment in Grand View, including signing up to receive messages from the Lodge (use the tools available to your Lodge to message your members!).
- Have a defined program of social events that builds personal relationships. These can be Lodge dinners or community service events or outings. Worshipful Masters should be planning programs of work that include such items to ensure all members are engaged.
- Contact members who are behind in their dues. Have a conversation. Not an email. Not a letter. A real phone call or personal visit. Put the humanity back in the Craft. Understand why interest has waned or what hardships burdened your members.
- Contact life members who are not attending Lodge. Discuss how you can create enough value in your stated communications and events to get folks back into the space. The officers of a Lodge can divide up a membership list and easily call a couple of Brothers each day. Reconnect to engage.

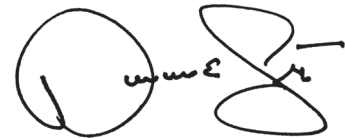
- Establish an annual recognition program. If you are not already sending handwritten birthday cards to your members you should be. The Master should sign every card. The other officers can assist with putting the envelopes together and getting them in the mail. Do not rely on your Secretary to do all of this work. The rotating officers get to know all the members by going through this annual contact with the members.
- Start strategic planning. For every Master who thinks the only year he is responsible for the health and success of the Lodge is the year he is in the East, think again. If your Lodge uses a progressive Officer Line, have annual strategic planning meetings. Make the Junior Deacon start considering what will happen in his year in the East. Work together to build on each other's programs, events, and member engagement activities. If you are not using a progressive line, work together as a Lodge to create some type of continuity program. You should utilize an engagement and retention committee of non-officer members.

I recognize fully that it is easy to write these things, but it is not easy to implement them. This is what engage-

ment is all about - wanting to do the hard work. What makes us love Freemasonry? What makes us love our particular Lodges? How can we share that with new members or with current members who need to be inspired to re-engage? I hope this message inspires some of our older members who have already served in the East to realize that the contributions they made while in the East were just that. Everyone's contributions and participation are needed every year.

We all agree that Craft Freemasonry is valuable. We all see the potential the Craft has for making positive change in our members, in our communities, and in our society. Only with a robust and engaged membership can we create ripple effects that help us reach the Craft's true potential.

This year has been about strengthening our Lodges and strengthening our relationships with our communities. NOW we have to leverage that strength to make a change to revive civility, to advocate for charity, to support our youth, and to explore positive change. I have great hopes for this new generation of Freemasons. I look forward to continuing my work in the quarries with each of you to grow engage and reach our fullest potential.



Don Strehle
Grand Master

In the real world we know that men approach us for dozens of reasons. We also know that each member, has myriad reasons why they might or might not retain their membership. Our survival hinges upon how well we fight the constant battle to stay relevant amidst a million other priorities and distractions.

Most Worshipful Donald Ellis Strehle Itinerary 2023

September 2023

- 1 Official Visit District 35
- 2 MacArthur Memorial Norfolk 9:00 AM
- 2 Hiram Club of Tidewater
- 7 Norfolk Lodge No. 1
- 7-10 MASA in Virginia Beach
- 15 Official Visit District 27
- 16 Prince Hall Grand Annual Communication
- 18 Herndon Lodge No. 264
- 19 SP & I Meeting
- 20 GLO & MAHOVA Board Meeting
- 21 Warwick Lodge No. 336 Golf Tournament
- 22 Official Visit District 31
- 23 Travelers of Washington DC 43rd Anniversary and Installation 6:00 PM
- 27 Great Bridge Lodge No. 257
- 28-30 Scottish Rite Conference - Alexandria Valley
- 30 Wreath Laying at ANC

October 2023

- 5 Warwick Lodge No. 336
- 6 Masonic Home Board of Governors Retreat
- 7 Masonic Family Day
- 8 A Day of Thanksgivings - MAHOVA Cole Chapel 10:00 AM
- 10 Glen Allen Lodge No. 131
- 13 Official Visit to District 12
- 14 Official Visit Districts 1A & 1B
- 17 Concord Lodge No. 307
- 19 Stated Communication at Hamilton-Thompson Lodge No. 37 Grand Master of West Virginia

November 2023

- 2 Cherrydale-Columbia Lodge No. 42
- 3 Alexandria Washington Lodge No. 22 presents Portrait of Grand Master at Fredericksburg Lodge No. 4
- 7-12 Grand Annual Communication in Richmond



Area Masonic Ritual Schools - 2023

Name	Location	Date(s)	District(s)
Leonard Shelby Hughes	Burkeville	Sept. 16	27
Johnson/Rowell/Dungan	Kinsale	Sept. 16	8, 9
Robert Lewis Gibbs	Richmond	Masters and Wardens	15A, 15B, 16
L. N. Criddlin	Jonesville	Sept. 18-19-21	49, 50
C. S. Revell/B. D. Hudson	Newport News	Sept. 19-20-21	14
Edward Page Henry	Hopewell	Sept. 25-26-27	29,
Lon Norman Dooley	Lebanon	Oct. 2-3-4	44, 47
Starks/Baumgardner	Bland	Oct. 9-10-11	41, 42
Lokie Leo Voight	Front Royal	Oct. 14	3, 5, 6
James Noah Hillman	Gate City	Oct. 16-17-18	48, 49, 50
Joseph T. Stewart	Courtland	Oct. 24-25-26	31, 33
O. B. Omohundro	Gordonsville	Oct. 28	7, 10

Introducing... the Ev

Most Worshipful Donald E. Strehle, Grand Master

To Freemasons, the evergreen has unique symbolism. We are taught in our ritualistic work that it demonstrates the immortality of the soul, the portion of our existence that continues on after our life on Earth is ended. In many ways, the evergreen is also a symbol of creating a legacy for the living. What do each of us do in his Lodge to leave it more capable in its Masonic actions, more inviting to its members, more effective in its teaching the lessons of Masonry than when we arrived?

Creating a financial legacy is one of the ways we can strengthen and ensure the future of our Masonic Fraternity. Both the MAHOVA and the Grand Lodge of Virginia face financial issues that can be addressed today to ensure a stronger tomorrow. In an effort to construct that foundation on which to build our future, I am pleased to announce the Evergreen Campaign.

The Evergreen Campaign is the first ever fundraising effort to provide financial stability to both MAHOVA and our Grand Lodge. This effort allows each member the opportunity to support our Fraternity and our responsibility in maintaining MAHOVA, whether he commits \$10 or \$1,000,000! Significant goals have been set for both: \$10,000,000 for the Grand Lodge of Virginia; and \$50,000,000 for MAHOVA. One of our primary goals is to ensure that we can maintain an investment portfolio for MAHOVA to cover operating expenses to care for our Masons, their wives, and their widows for decades to come. We can achieve this goal if each Virginia Mason makes a commitment to help out in a manner that is within his means. All contributions, great and small, will assist us in reaching this goal, which will be our Fraternity's focus over the next five years to raise the needed funds. Former U.S. President and Brother Theodore Roosevelt once said: "Believe you can, and you are halfway there." Will you



believe we can?

We have never conducted an effort to raise funds for an endowment for our Grand Lodge (GLOVA). What would an endowment do? Essentially, it would allow us to invest a pool of funds donated by brethren to provide perpetual funding for programs and activities such as the Division Leadership Conferences, publication of the Masonic Herald, lodge officer instruction, ritual classes, and much more. Funding would not be subject to membership fluctuations or inflation and would allow us to provide quality programming to assist in strengthening both our subordinate Lodges and individual Freemasons.

MAHOVA has conducted numerous fundraising campaigns but none with a primary focus on building an endowment. Similar to the GLOVA, this effort will help ensure the financial stability of the retirement community and its ability to care for our Brethren, their wives, and their widows in a manner that would be beyond the means of most Lodges working individually. In addition, our Outreach Program will continue to see expansion assisting Masons and their wives throughout the Commonwealth who choose to age in place but need some financial assistance. Now is the

time to create an endowment that will provide adequate funding for these critical operations well into the future.

In addition to the endowment at MAHOVA, there will be opportunities for individual Masons or Lodges to contribute to specific building and resident quality of life enhancements.

Future articles in the *Virginia Masonic Herald* will identify many naming opportunities for facilities inside MAHOVA and the Grand Lodge. We will also discuss updating, remodeling, and other needed improvements.

Gifts to MAHOVA, a charitable foundation recognized by the Internal Revenue Service, are tax deductible as allowed by law. Gifts made to the Grand Lodge generally do not qualify as tax deductions, unless they are made to the Allen E. Roberts Museum and Library, which is a 501(c)3 foundation. Future articles will share ways to give and will suggest tax advantages for these efforts and how they can benefit both the individual and our Fraternity.

Our MAHOVA Ambassadors will be receiving information to present in the subordinate Lodges to educate our Brethren about the Evergreen Campaign and how they can participate to achieve our goals. Each donor to the campaign will receive a special pin featuring a sprig of Acacia to remind us of our obligations and the importance of leaving a legacy. We hope that each time a Brother sees this pin, he will take pride in fulfilling his Masonic obligation and will inspire him to encourage others to support the effort, too.

We will have a formal public kickoff of the campaign at Masonic Family Day on October 7. There will be guided tours of the Grand Lodge building, museum, and library as well as MAHOVA's facilities. Please plan to attend Family Day to share in the fellowship, food, and heritage of our Order.

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Evergreen Campaign

Continued from page 6.



The great artist Michelangelo who created the sculpture *Moses*, stated, *The greater danger for most of us is not that our aim is too high and miss it, but that it is too low, and we reach it.*

Brethren working together in peace and harmony can aim high and achieve the goals of the Evergreen Campaign. 2 Corinthians 9:7 tells us: *Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.* This will be a voluntary campaign.

While we will encourage all Brethren to participate, it is a personal decision each Mason must decide on his own. Working together, we have an opportunity to make a permanent positive change in the financial future of both MAHOVA and our Grand Lodge.



Brethren,

As Grand Master of Masons in Virginia, I am extremely excited as we formally announce our Evergreen Campaign. Each of you knows that we must strengthen our financial and membership base to provide a strong future for the Masonic Fraternity in Virginia. This effort will demonstrate our willingness to take a portion of our finances and invest it in Virginia's future. I will be making a personal commitment to the campaign as will all the Grand Line Officers. I hope that you, too, will reflect on your own personal situation and consider making a gift or a pledge to the Evergreen Campaign over the next five years. Right Worshipful Terry Hilton at MAHOVA is available to confidentially discuss your particular situation. Please feel to reach out to him or any Grand Line Officer; we will ensure the privacy of your wishes and will not pressure any Brother to make a gift or a pledge. As we each know, all gifts must come from the heart.

Sincerely and fraternally,
Donald E. Strehle
Grand Master



Worshipful Daniel E. Froggett

We frequently employ the “making good men better” maxim as our elevator pitch for the Craft; however, do we actually live up to that maxim? This year has been a strong year for membership. Those years when we have One-Day Conferrals often are. The One-Day combined with increased community service activities and improved prospect management have certainly increased awareness about our Lodges. Increasingly, more men are exploring whether the West Gate is right for them.

But what do we do with those guys once they cross our threshold? What do we do to regularly remind our own members of the need for continual self-improvement? I argue, not enough. In the last *Virginia Masonic Herald*, it was suggested that our programs in Lodge should be more focused on Masonry. There is some value to that suggestion. There are many lessons to be learned about ourselves and the world around us through our degrees, lectures, and symbology. However, this should not be absolutely interpreted as a litany of programs on sacred geometry or the trivium and quadrivium. An understanding of real-world applications for Freemasonry should also be an anchor of programming in our Lodges.

My Rector, during a particularly tumultuous election season, once preached that he could not tell the congregation how to vote. He continued



that he could take the lessons taught in the *Bible* and help the congregation apply them to their daily lives, which would ultimately put them in a frame of mind to make the correct selection at the ballot box. There are definite parallels for the work that we do in the quarries. Our emphasis on charity, education, and brotherly love are guidelines for how we should interact with the world around us. Our programming should reiterate these lessons and, from time to time, drive discussions among the Brethren about real-world applications. Our members, adequately bolstered by their Masonic teachings, would then be in the right frame of mind to best interact with the world.

For instance, an Entered Apprentice I was mentoring seemed to start losing interest. We had made good progress on his catechism and suddenly he was missing meetings. I sat him down and asked what had caused the change. He

expressed genuine concern about being able to live in the Rite of Destitution. I noted that all of our obligatory acts of charity are caveatted with self-preservation. He started presenting hypotheticals, “What do I do if I am at an intersection and there is someone at my window begging for money? What do I do when I walk out of my office and there is someone sleeping in a bus shelter? What do I do if I know someone who lost their job?”

His hesitancy on continuing in the Craft was rooted in a fear of not being able to fully embrace its tenets. I was bowled over by his conviction and honored to be his Mentor. We too often forget some of the most critical and integral parts of our degrees that underscore our duty to our fellow man. A highly Masonic program that reasserts previous lessons and calls for real-world application is simply having a frank discussion in Lodge centered around one of my Entered Apprentice’s hypothetical situations. The beggar in his first hypothetical calls on us to set aside our inner cynic, if we are truly attempting to apply the lesson of the Rite of Destitution. A robust, respectful debate, exploring the merits of the question would strengthen every participant’s resolve to look beyond societal and personal prejudices and simply consider how we might be of assistance to our fellow man. In short, making good men better.

“Will I be chastised for how I did something?” we ask ourselves. We busy ourselves so much with logistics, that we cannot be bothered to dwell on the actual Freemasonry.

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Better Masons?

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In many of our Lodges, we are falling short, including my own. We are distracted by the organization itself. We have to fill every chair, so that a new guy immediately is appointed Steward. His education on the particulars of the Craft and the deeper exploration of its meanings are thwarted by a need to ensure dinner is served and there are enough sodas. Simultaneously, we stop teaching and evaluating whether members are learning. We start driving the need to memorize ritual. No time to understand what it means or why it is written a certain way, just remember this one thing, so we can move on to the next thing you need to memorize. Some ritual teachers do incorporate the esoteric in their instruction, but we have all been guilty of grabbing a guy at the last minute and forcing a role upon him. In five to seven years, the new guy is Master and then he is burned out and rarely comes to Lodge.

Our ritual is the epicenter of our education, but we separate ritual work and education very bureaucratically in the Craft. The second section of the Master Mason's Degree includes two historical figures. A discussion on who King Solomon and Hiram King of Tyre



are, their relationship, and what we know about their personalities should inform how these men are presented in our dramatization. The Committee on Work will tell you that is the purview of the Grand Provost and focus solely on correct recitation of lines and floor work. When we turn to our educational programs, we find greater emphasis on studying the Methodical Digest. Some efforts have been made to improve educational programming, but we fall short, only certifying that a Brother knows the lines, never asking if he knows what they mean or what they represent.

In our effort to ensure filled officers'

chairs and completed Warden's Certificates, we create Worshipful Masters well versed in Lodge logistics who are able to regurgitate ritual. In short, we are making very good Masons by the standards we have set for ourselves, but we are not necessarily making better men. We reiterate this cycle annually for individuals getting their certifications and for Lodges as a whole through the Hillman Award. Data and metrics are necessary to an extent, but we must determine if our Lodges are simply checking off boxes or truly finding the Light we all once most sincerely desired.

Thankfully, in nearly every Lodge, there are one or two men who see beyond the bureaucracy. They can be reliably found sharing an experience with a new Mason or whispering good counsel in the Master's ear. When we are sitting in the East, these are the names that pop up on our caller ID and make us wonder, if we can ignore them and ask ourselves, "Will I be chastised for how I did something?" We busy ourselves so much with logistics that we cannot be bothered to dwell on actual Freemasonry. When we critically reflect on what we are doing, can we honestly say we

are making good men better? Good Masons are great, but they only benefit other Masons. Good men benefit society as a whole.

The Real Secret of FREEMASONRY

Making Good Men Better

The One-Day combined with increased community service activities and improved prospect management have certainly increased awareness about our Lodges. Increasingly, more men are exploring if the West Gate is right for them.

Keeping the Secret

Right Worshipful Raymond M. Soltis

If "keeping the secrets of a Brother" is crucial to the Craft, why is it not followed? This question was brought up by a scorned Brother. I must believe this has been discussed many times before this. Perhaps, it is the way of our world, or it is just the human condition not emphasizing to teach "keeping your word." That is what it means when getting down to the basics of the question.

From the "Online Etymology Dictionary, the modern English word "secret" comes from the Latin *se*cernere, or to separate or distinguish. The prefix "se" means apart, and "cernere" is to distinguish or choose. To keep a secret is to keep distinguished information apart from a particular person or persons. Merriam-Webster uses many definitions. These two relate to our question; "(1) something kept from the knowledge of others or shared only confidentially with a few, and (2) revealed only to the initiated."

We now know the definition, but we also have the operative side. Our operative brethren had much to lose, if their members talked about the construction of a building (yes, I am going back that far). These would be "Trade Secrets." A "Trade Secret" is defined broadly to include business plans, designs, reverse engineering, building construction, and materials for everything we use. As they were essential to the ancient craftsman, these secrets, from the military to business, are necessary. These secrets derived the craftsman's economic value and competitive advantage. Therefore, it was incumbent upon every "operative craftsman" to identify and classify his own trade secrets, restrict access, and educate on the importance of adhering to guidelines to protect these precious assets.

Now, we have the material importance of a secret from the past and present, the importance of confidentiality

Duty and Honor

and discretion and how it could affect us personally and our fellow workers. People have opportunities and adverse consequences of disclosing confidential information, losing friendships, and damaging their reputation and good name. This understanding of secrets brings us to the question, "Why is it so important to keep silent when asked to?" As Freemasons, we obligated ourselves. We gave our word in front of our God and Brethren.

Our personality, integrity, moral compass; otherwise, our character; honorable or not was created by the people around us from childhood to adulthood. Each day we move around collecting data to become who we are.

As a child, I was raised as a Marine by my father, he taught us the Corps values from toddler on. In our eyes, anything else was less and would not be acceptable. We were taught not to lie, steal, cheat, or disgrace our family by talking out of place. To be protective of one another. Once in a situation where I had to protect my younger brother (who was two at the time) from our sitter's mother. His crying was causing her to be upset. To evade physical altercation, I removed my brother from the room he was in, to the bathroom. I took a beating in this little room (I want to make sure everyone understands she was not mentally stable. This is before our understanding of dementia as we do now). My older brother was not happy about us entering the bathroom also, because he was using it. Realizing what she had done, she threatened us and said she

would take the roller pin to our younger brother when we were not there, if we said anything. We did not. She explained her story to our father, and we said nothing. I do not recall how many times I took lumps to the head until we got home.

Later, that night our father woke us up around 1:00AM. The initial thought was getting another spanking when he just apologized. He had told us that the sitter called and said she found the towels I had used, that we had hidden in the trash can. She had profusely apologized and said that her mother would never come around us again (she went into a hospital that night). After we told our story, he again apologized and explained that it was great to protect our little brother. However, there is a time to keep a secret and a time not to. I tell this tale not for sympathy but to remind Brethren that it is at your election to keep secrets. If it is detrimental enough to speak out, you must say it when agreeing.

The life lessons passed down to us by our parents and grandparents can be true gems of wisdom that stay with us throughout our lives. However, the life lessons lived are harder, for it is personal. Both tales explain why and when we should keep a Brother's secret. When asked "to keep it on the square," review your life and the information given before sharing unnecessary or damaging information with another. What we may deem of no importance may be important to another.

If we all practice the principles of the Craft, the right thing to do may be to refrain from contributing to that discussion and instead remember the importance of empathy and mutual respect. Our obligation to keep the secrets of a worthy Brother is "our word of honor" that we chose to do in front of our Brethren and our personal Deity.

Masons and Masonic Symbols at Arlington National Cemetery

Brother George W. Dodge

There are over 400,000 interments and internments at Arlington National Cemetery, the nation's most renowned cemetery. Included among them are Masons such as William Taft, who served as president of the United States and Chief Justice of the Supreme Court of the United States, Chief Justice Earl Warren, Generals Omar Bradley and Hap Arnold, astronaut and Senator John Glenn, and Medal of Honor recipient and actor Audie Murphy. Taft, Warren, and Bradley have private headstones, which under new regulations are now prohibited due to available space and maintenance considerations. Arnold, Glenn, and Murphy have government-furnished headstones. None of the headstones for these Masons portray a Masonic Square and Compasses. Fraternal and other emblems are not permitted on the headstones or columbarium niche covers issued by the government at a national cemetery. Emblems of religious belief, however, are permitted on the federally furnished standard headstones.

The presence of the Square and Compasses, the most identifiable Masonic symbol, is found on some private headstones at Arlington such as on the reverse side of the private headstone of Captain Iven Kincheloe, Jr. in Section 2, Site 4872-1-2. A Korean War fighter pilot double ace, Kincheloe later became a test pilot. In 1956, astronaut Kincheloe flew a rocket-powered Bell X-2 which ascended above the earth's atmosphere, and he is considered the first man in space. In 1958, he died in a takeoff crash in a fighter plane test. At his Arlington service the chaplain stated "[w]e come to honor and pay tribute to one who has made a profound and indelible contribution to our national defense" ... and that he "possessed skill, courage and devotion."¹ Kincheloe's efforts represent an early link in the chain of space exploration.

In Section 4, Site 3217-LH is the private headstone of Rowland S. Oliver and his wife Abbie, each a native of South Carolina. Oliver served as an Army captain in World War I. The gold-colored, Masonic symbol shines on the couples polished headstone and is next to the emblem of the Daughters of the American Revolution.

The obelisk-like monument of Major Daniel Lynn and his spouse Susan is located in Section 1, Site 320. Lynn graduated from West Point in 1860. While serving in the 6th U.S. Infantry, he was wounded on June 27, 1862, at the Battle of Gaines Mill, Virginia and was brevetted as captain for his July 2, 1863, performance at the Battle of Gettysburg, Pennsylvania.

The headstone of Colonel Frank Crider (1901 – 1975) and Alice Crider (1909 – 1968) is in Section 6, Site 9514-C. On the eastern side is the five-pointed star of the Order of the Eastern Star. Between the points beginning clockwise are the letters F A T A L and within the star is an open Bible on an altar. On the western side of the headstone is an engraving of the Square and Compasses.

The Masonic emblem with the letter "G" is prominently depicted on the headstone of Reuben Kiger in Section 1, Site 1270. A native of West Virginia, Kiger was a captain in the 29th Engineers. He died in 1962 in Washington, D.C. His wife Phebe passed away in 1983.

There are other Freemasons whose resting place is in Arlington National Cemetery without Masonic emblems on their headstones such as General and Medal of Honor recipient James H. Doolittle who was initiated into the Scottish Rite. Doolittle's daring raid on Tokyo, Japan on April 18, 1942, four months after the Japanese attack at Pearl Harbor, was a morale booster for the United States public and creat-

ed doubt among Japanese leaders as to their vulnerability despite the modest damage caused by the retaliatory bombing.

Another is White House policeman Leslie Coffelt, a member of Potomac Lodge No. 5, F.A. A. M., who died in an assassination attempt on President Harry S. Truman. Coffelt, a native of Shenandoah County, Virginia, served at the guard booth at the Blair House, the presidential residence across the street from the White House while the latter was under renovation. On November 1, 1950, two Puerto Rican rebels approached the residence intending to assassinate President Harry S. Truman. One stepped in front of Coffelt, fired his gun and then headed towards the entrance of the Blair House. Coffelt was able to rise despite three fatal bullet wounds. He then managed to draw his revolver and fired one round at his assailant—hitting him in the back of the head and killing him. President Truman was on the second floor preparing to depart for Arlington National Cemetery for the dedication of the equestrian monument of British field marshal Sir John Dill, which he attended that afternoon. A month later, Truman, a Past Grand Master of Masons in Missouri, was present at Coffelt's interment at Arlington National Cemetery that included a Masonic service in which five of the six pallbearers were Masons.^{2,3}

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Freemasonry

Many Masons seem unaware that tens of thousands of their Fraternal ancestors suffered persecution, condemnation, and, execution in German concentration camps as victims of the Holocaust.

How did this happen? Seemingly immune from efforts to eliminate the Craft, Hitler's Germany initially tolerated the Lodges that espoused tolerance and equality. This respite was doomed to end.

In 1934, the Nazi Party Court System ruled that Masons who did not leave their Lodges before January 1933, could not join the Nazi Party. Hermann Goering, Prussian Minister of the Interior, called upon the German Lodges to "voluntarily" dissolve. Lodges suffered scattered incidents of arbitrary violence from local SA and SS units.

Such pressure forced Masons in the public and professional sectors to choose between their careers and their Lodges. During the summer of 1934, Heinrich Himmler and Reinhard Heydrich completed their takeover of the Gestapo. German police forcefully closed down many Masonic Lodges and confiscated their libraries, archives, and furniture.

On October 28, 1934, Wilhelm Frick, Reich Minister of the Interior, branded the Lodges "hostile to the state." That summer, he had ordered all remaining Lodges and branches dissolved and their assets confiscated.

Nazi propaganda linked Jews and Freemasons. In 1935, Heydrich promoted the need for elimination of both the visibility of these "enemies," but also root out from every German the "indirect influence of the Jewish Spirit...a Jewish, liberal and Masonic infectious residue that remains in the unconscious of many, above all in the academic and intellectual world."

As part of their propaganda campaign against Freemasonry, the Nazis mounted anti-Masonic exhibitions throughout

occupied Europe. Occupied Paris in October 1940 and occupied Brussels in February 1941 held such exhibitions.

The items stolen from Masonic buildings were exhibited at those anti-Masonic Exhibitions. Dr. Joseph Goebbels created the first of these in Munich in 1935. Displaying Masonic tools, ritual, and regalia stolen from the Lodges, these exhibitions were intended to instill ridicule, hatred, and fear towards Freemasons and to establish a connection in public perception between the Jewish people and Freemasonry. German propaganda argued that the Jews and the Masons had provoked World War II, especially through the policies of President Franklin D. Roosevelt, whom the Germans correctly identified as a Mason.

This propaganda resulted in the arrest, persecution, internment, and eventual murder of millions of Jews together with 80,000 to 200,000 Freemasons.

Between 1941 and 1944, Nazi German authorities deported millions of individuals, including Freemasons, to ghettos and concentration camps where they were murdered in specially developed gassing facilities. Across Europe, Freemasons were subjected to surveillance, persecuted, arrested and sent to extermination camps. In Austria, members of the Vienna Lodges were captured and sent to one of the most notorious concentration camps: Dachau in Bavaria. The Nazi Protocol was repeated when Hitler invaded Czechoslovakia, Poland, Holland, and Belgium.⁴

Because many of the Freemasons who were arrested were also Jews and/or members of the political opposition, it is not known how many individuals were placed in Nazi concentration camps and/or were targeted only because they were Freemasons. As the Jews were required to wear yellow Stars of David, so Freemasons were forced to wear inverted red triangles.

Well before World War II, the seeds of Hitler's savage "Final Solution" had

been planted deeply and well fertilized.

During the nineteenth century, both antisemites and those opposed to Freemasonry argued that Jews manipulated Masonic ideology and international connections for nefarious

purposes. They charged that Freemasons operated as front men for the Jews who preferred to remain inconspicuous and that the perceived Masonic belief in equality and human progress was a tool to serve Jewish interests, including the establishment of Jewish emancipation.

French monarchists blamed the Jews and Freemasons for creating the Third Republic, where Jews enjoyed equal rights, aristocrats lost their special privileges, and the Catholic Church was, after 1905, separated from the state. Pope Leo XIII branded Freemasonry an enemy of "religion and society": in his 1884 encyclical *Humanum Genus*, Leo claimed that Freemasons wanted to replace a Kingdom of God on earth by a kingdom of Satan under Freemason control. In 1894, the notorious French antisemite, Edouard Drumont, lent his support to an anti-Masonic world congress in Italy.

In Russia, the infamous racist forgery Protocols of the Learned Elders of Zion (1905) linked Jews and Masons in a conspiracy to control the world, by charging that the Lodges were in the service of the "Elders of Zion." After World War I, antisemites translated the Protocols into many languages, including English.

After World War I, right-wing German nationalists and antisemites in Weimar Germany claimed that Jews and Freemasons had conspired to provoke and prolong the war in order to bleed and destroy the aristocratic Empires of Germany, Russia, and Austria and to install



ly Persecuted



Jewish domination by establishing constitutional democracy or Bolshevism. Antisemites continued to spread the idea that Jews would achieve world domination through

Freemason-

er strata of the political and economic bourgeoisie are brought into his nets by the strings of Freemasonry, and never need to suspect what is happening.”³

Hitler wrote further: “To what extent the whole existence of this people is based on a continuous lie is shown by the Protocols of the Wise Men of Zion, so infinitely hated by the Jews. . . . For once this book has become the common property of a people, the Jewish menace may be considered as broken.”

The Protocols of the Elders of Zion, also called Protocols of the Learned Elders of Zion, is the fraudulent document that served as a pretext and rationale for antisemitism mainly in the early 20th century. The document purported to be a report of a series of 24 (in other versions, 27) meetings held at Basel, Switzerland, in 1897, at the time of the first Zionist Conference. There Jews and Freemasons were said to have made plans to disrupt Christian civilization and erect a world state under their joint rule. Liberalism and Socialism were to be the means of subverting Christendom; if subversion failed, all the capitals of Europe were to be sabotaged.

The Protocols were printed in Russia in abbreviated form in 1903 in the newspaper *Zamia* (“Banner”) and subsequently (1905) as an addendum to a religious tract by Serge Nilus, a tsarist civil servant. They were translated into German, French, English, and other European languages and soon came to be a classic of anti-Semitic literature. In the United States, Henry Ford’s private newspaper, *Dearborn Independent*, often cited them as evidence of a Jewish threat.

The spurious character of the Protocols was first revealed in 1921 by Philip Graves of *The Times* (London), who demonstrated their obvious resemblance to a satire on Napoleon III by the French lawyer Maurice Joly, published in 1864 and entitled *Dialogue aux en-*

fers entre Machiavel et Montesquieu (*Dialogue in Hell Between Machiavelli and Montesquieu*). Subsequent investigation, particularly by the Russian historian Vladimir Burtsev, revealed that the Protocols were forgeries compounded by officials of the Russian secret police out of the satire of Joly, a fantastic novel (*Biarritz*) by Hermann Goedsche (1868) and other sources.

Sadly, to this day the Protocols continue to widely influence and confirm widespread Middle Eastern antisemitism and anti-Masonry. They are perceived to support Holocaust denial and connections between Jews and Freemasons. Lodges are rare throughout the region because of the Fraternity’s universal respect for all sincere religious beliefs and its commitments to democracy and equality. According to Muslim belief, the Protocols relate history and thus continue to fuel antisemitism and anti-Masonry. The poisonous Protocols continue to propagate their venom because, inter alia, Lodges have no windows so the Jews can plot there in secret.

Hence, the “Big Lie” lives on.

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2. <https://encyclopedia.ushmm.org/content/en/article/freemasonry-underthe-nazi-regime>.

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ry. Pan-Germans and racists such as Alfred Rosenberg, one of Hitler’s followers in the Nazi Party, Erich Ludendorff, the Chief of the German Army’s General Staff during World War I, and Ludendorff’s wife, Mathilda, played prominent roles in disseminating anti-Masonic propaganda.

In 1922, Rosenberg published *Das Verbrechen der Freimaurerei: Judentum, Jesuitismus, Deutsches Christendom* (*The Crime of Freemasonry: Jewry, Jesuitism, and German Christianity*). Five years later, Ludendorff published *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse* (*Exterminating Freemasonry by Revealing its Secrets*), in which he alleged that Freemason initiation and rituals trained the Christian members to be “artificial” Jews and condemned Masonic support of Jewish emancipation for bringing “alien” influences into German culture.

In this political testament, *Mein Kampf* (1925), Nazi Party leader Adolf Hitler repeated the charge that the Jews used Freemasonry to achieve their political ends: “To strengthen his [i.e., the Jew’s] political position, he tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end, he fights with all the tenacity innate in him for religious tolerance—and in Freemasonry, which has succumbed to him completely, he has an excellent instrument with which to fight for his aims and put them across. The governing circles and the high-

The Freemasons: Rituals • Codes

Right Worshipful William A. Parks, Jr.

Jeremy Harwood, according to Google, has authored twenty-five books. According to Goodreads, he has sixty-one books with extensive ratings on its site. He has published books of maps, biographies, the Dictionary of Battles, various histories, a book about flower gardening and one about mixology. Educated at Christ Church, Cambridge, he brings a knack for absorbing and digesting various subjects to his nifty little book of Freemasons.

Aimed at readers of all levels of knowledge about the Craft, Harwood presents both a wide-ranging refresher about his subject for more knowledgeable Brethren as well as an intelligent primer for the interested prospect or neophyte Brother.

Measuring a mere seven by nine inches, *The Freemasons* manages to include dozens of illustrations from reliable sources of Masonic Symbols, 18th century prints of Lodge meetings, stained glass, jewels, tracing boards, posters, and prints of King Solomon's Temple.

In short chapters, *Freemasons* presents the Craft in discrete and pointed articles of two pages per subject. Thus the reader finds essays on the Enlightenment, Solomon's Temple, Masonic Building, the Great Pyramids, Geometric Shapes, the Jewels, Tracing Boards, and a couple dozen more, each colorfully illustrated.

In "The Hiramic Legend," Hiram's rebirth is described as his rise from "a dead level" to a "living perpendicular." Here Harwood the historian sheds light on "the mysteries," explaining that according to the great Masonic scholar Albert Mackey, the legend of Hiram Abif was borrowed from what scholars term the Ancient Mysteries of early Egypt, Mesopotamia and Rome...[H] argues that there is no Biblical evidence that such a character ever existed and met

his death in such a way. Rather than being a part of any biblical tradition, Abif is the representative of the gods Osiris, Baal, and Bacchus.

Using this method, Harwood favors enlightening and enhancing his readers' understanding of the subject, rather than burying them in obscure and unintelligible "mysteries" that too often enhance a "Masonic" author's reputation for brilliance while leaving their readers bewildered, confused, and, eventually, forgetting to pay their dues.

The section on "Science and Alchemy" offers a historical as well as common sense explanation for Freemasons meeting in secret. In its early days the proceedings of the Invisible College were cloaked in secrecy, as these were times of fear, state control, and relative intolerance. Galileo, one of its founders, was condemned by the Catholic Church for daring to suggest that the earth revolved around the sun. Personal safety probably demanded that discussion of anything of an esoteric, moral, or scientific nature took place underground. It seems more than probable that those seeking a vehicle in which they could discuss what the outside world might regard as dangerous ideas and beliefs freely would turn to Freemasonry.

Harwood offers cogent digests of the Degrees in "Masonic Ritual." In the First Degree, the candidate is led three times around the meeting room, pausing at each lap to be introduced as "a poor candidate in a state of darkness." He is then brought before the Worshipful Master's pedestal...where he is asked: what is the predominant wish of your heart?" The answer – "Light" – is whispered to him and the blindfold removed. Such passages also reveal the subtle difference between American and English ritual. Two 18th century prints of Degree work enforce the reader's understanding of the ritual's formality and precision.

"Past into Present" includes a 19th century depiction of a woman being initiated into a French Lodge. The introduction of this practice led to a split between French Freemasonry and Masonry as practiced in England and Scotland which has never been healed. Further, today, there are around six million active Masons around the world, about half of them in the USA, which is the real powerhouse of modern Masonry...Provided that Masonry moves with the times and explains its positive purpose effectively, there seems little reason to doubt that it will continue to prosper.

Readers will note the similarities of the American and English "Working Tools," yet the Gavel used by the Master of a Lodge is also called a Hiram, because – like the architect – it governs the Craft and keeps order in the Lodge as Hiram did in King Solomon's Temple.[i]n Speculative Masonry, the Trowel symbolizes "the noble and glorious purpose of spreading the cement of brotherly love and affection."

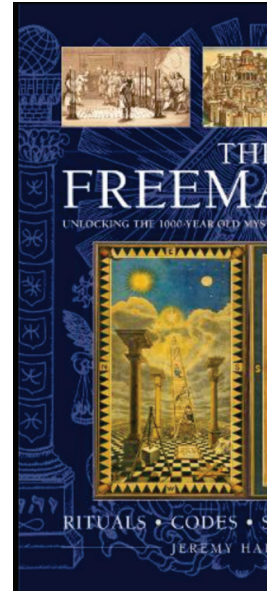
The Working Tools are illustrated by the portrayal of the Master of an Irish Lodge in 1787 sitting between two columns symbolizing the pillars of Solomon's temple with the Bible and a collection of Working Tools on the altar and in front of the Master.

The development of the columns of Jachin and Boaz as prime symbols in Masonry are the subject of "Solomon's Columns." Originally depicted on tracing boards in early Masonry, Lodges today display actual elaborately decorated columns as part of their ornaments and décor.

Eighteenth Century Tracing Board

"Sun and Blazing Star" rightly focuses on

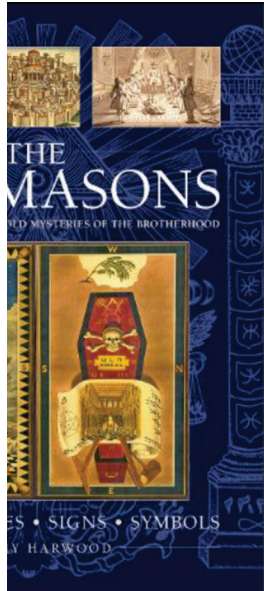
Continued on page 15.



The Freemasons: Rituals • Codes • Symbols; Jeremy Harwood; Lorenz Books (2021)

odes • Signs • Symbols - Part II

Continued from page 14.



The Freemasons: Rituals • Codes • Signs • Symbols by Jeremy Harwood, 2021 Edition 96 pp.

the often neglected presence in Lodge of the Blazing Star itself as an emblem of Divinity and of Resurrection... The star's primary purpose is to symbolize the Supreme Being, reminding us of "the Omnipresence of the Almighty" and the fact that "wherever we may be assembled together, God is in the midst of us."

"The Globes" very interestingly relates the evolution of the columns from having no place in the Old Charges, to plain columns, thence to the addition of capitals representing the Five

Orders of Architecture, and on to Solomon's Columns topped with the terrestrial and celestial Globes. The first records of globes appearing on them date from the 1760s and 1770s.

By now, the reader should recognize the number of "innovations" occurring throughout the 18th and 19th centuries evidenced by the appearance more detailed tracing boards, columns, globes, and the "ornaments" of the Lodge, including the Blazing Star, the Mosaic pavement, and indented Tessel.

"Stairs and Ladders" expands upon their varied symbolic meanings. In Freemasonry, the ladder always has seven rungs, each representing a theological or social virtue. Ladders also feature in the additional Degrees of the Craft. One, symbolizing the trials and agonies of Jesus Christ, is ascended in the search for the Lost Word. Another mysterious ladder refers to a Mason's moral duties to God, his fellows and humanity as a whole, while a third prescribes the seven liberal arts and sciences all Masons are bound to pursue.

In *The Coffin and Skull*, Harwood debunks those who view these symbols as satanic. Such views, however, are based upon a fundamental misinterpretation of what Freemasonry is

and what the meaning and purpose of its rituals actually are. Harwood's efforts reflect his open and sincere goal of presenting Freemasonry as it lives and breathes, not as the ignorant, suspicious, and paranoid may view it.

Accordingly, Harwood quotes directly from the English Third Degree Lecture: The Maul is "an emblem of those casualties and diseases by which our Earthly existence may be terminated," while the Spade and Coffin "are striking emblems of mortality and afford serious reflection for a thinking mind." The Lecture closes with an injunction to "welcome the grim tyrant Death and receive him as a kind messenger sent from our Supreme Grand Master."

Frontispiece from *The Freemasons*

"Book, Bees and Beehive" tells the reader that the Broken Column made its first appearance in American Jeremy Cross's True Masonic Chart in 1819. The story of its entry into Masonic ritual is worth repeating. The notion of the Broken Column came about after Jeremy Cross found or sensed a deficiency in the Third Degree rituals that he was determined to correct, the idea of what this correction could be came to him after a friend commented that a monument was generally built to commemorate great men after their death. Cross accepted the suggestion, taking the idea for his symbolic image from the monument that had been erected to the American naval hero Commodore Lawrence in Trinity Churchyard, New York, following his death in battle with the British in 1813. Cross decided that an Open Book, supposedly recounting Hiram Abif's life, should be placed upon the pillar with a beautiful virgin – an emblem of innocence, depicted weeping over it as she reads. The Broken Column is also said to represent the untimely death of Hiram Abif and Solomon's unfinished Temple.

Reference to the Four Cardinal Virtues does not appear in Masonic ritu-

al until at least 1750, we learn in "Life, Time, and Justice: What seems the most likely is that the idea was taken from the Christian church, which itself had derived the notion from the teachings of the Greek philosopher Plato.

Harwood next delves into the multi-layered significance of the acacia in "Wheat and Plants." Biblically, the Ark of the Covenant was built with this sacred wood. The Greek word for "acacia" is "innocence,"

Harwood continues with equally brief chapters on The Jewels, The Pentagram, The Apron, and Tracing Boards, concluding with a helpful glossary and comprehensive bibliography.

In "Symbolic Cities" Harwood knocks the widespread belief that Washington, D.C. was designed and laid out to depict Masonic geometric symbols. The notion that some grand conspiracy lay behind the city's planning seems to stem from Michael Baigent and Richard Leigh's 1989 book *The Temple and the Lodge*. In this title, they claim that Washington and Thomas Jefferson interfered with L'Enfant's work to impose a pair of octagonal shapes around the White House and Capitol. There is no documentary evidence to support the claim.

Nevertheless, the streets of Sandusky, Ohio are actually laid out following a 19th century Masonic plan to depict the square and compasses

Finally, the dozens of colorful prints, posters, tracing boards, and ritual illustrations make flipping through *The Freemasons* just plain fun.

To have included so many subjects, so much history, so many "innovations," and so many relevant graphics between the covers of this slim volume render it a valuable and handy source of Masonic education and a handy reference to Masonic lore. Too few "Masonic" books match the pleasure found in *The Freemasons: Rituals • Codes • Signs • Symbols*.

Worshipful Wesley H. Latchford

At the time of the First World War, four-fifths of the world's Freemasons lived in the United States. Yet there are very few consolidated historical annals that have much to say about American Freemasonry's perspective and involvement leading up to, during, and after the United States' involvement in The Great War.

What does exist indicates the war was nothing but divisive within the Fraternity. From the loss of recognition for individual Lodges and entire Grand Lodges to the revoking of charters to outright hostility towards anyone or anything with a German name – even among Freemasons, our Masonic history shows a very bureaucratic response to the war rather than a human one. Though most German-Americans were loyal to the United States, the German language ceased being taught in most public schools. German-speaking Lodges converted to English, many voluntarily – but others by force through Grand Lodge edict.

The Proceedings of the Grand Lodge of Virginia for 1916 shows an entry on page 7, where Norfolk Lodge No. 1 wanted to know “whether German Masons had a right to visit their Lodge?” Most Worshipful James Alston Cabell determined at that time, they had.

By the convening of the Grand Lodge of Virginia's Grand Annual Communication in early February 1918, Most Worshipful Earnest Lee Cunningham's remarks were heavily focused on the world war: ... as Masons, always loyal to the Government of the country in which we live, it becomes our duty to fall in line behind the Government in doing our part to make, as the President has said, 'the world safe for democracy.' In making the world safe for democracy, we are making it safe for the Masonic Order. He further urged subordinate Lodges that, ...when the government offers for sale the third issue of the Liberty Loan Bonds, they subscribe just as liberally as the financial condition of their treasury will permit... As Lodges and individuals, do your full duty to the Government in the campaign

for food conservation which is now being carried on.... The Lodges of this State will be asked to organize themselves in the campaign that is now under way for the sale of War Saving Certificates and War Thrift Stamps.

The Proceedings of the Grand Lodge of Virginia for 1918 show that in the First Liberty Bond issue, the Grand Lodge of Virginia invested \$10,000 and during the Second Liberty Bond issue an additional \$5,000 was invested. A Special Committee on Masonic Defense was established, and Lodges were directed to report to the Grand Secretary each of their members in the military service of the country for publication in the Proceedings “Roll of Honor” during the period of the war.

Grand Lodges around the nation rallied around the war, but the U.S. Government could not or would not deal with forty-nine individual Grand Jurisdictions. So, in December 1917 at a meeting in Washington, D.C., U.S. Treasury Secretary William McAdoo called upon the representatives of the twenty-seven Grand Lodges there present to form a single great force to help organize Masonic Relief efforts for the troops. An organization was established in early 1918 to provide a single point of focus for these efforts, which by 1919 became formalized as the Masonic Service Association.

There is little evidence to suggest that tiled Lodge meetings of any jurisdiction of either the Allied or Central Powers were actually held in the trenches. Troops did not spend their entire tour at the front, but instead, units would serve a standard rotation of typically one week in the front-line trenches, one week in the second line trenches or support trenches, and one week behind the lines at the rear.

With few exceptions, the Grand Masters of the various Grand Lodges in the United States and Canada were not in favor of the establishment of Military Lodges. In Virginia, Most Worshipful Cunningham declared in the January 1918 Builder magazine: I am opposed to the organizing of Military Lodges at the present time. In 1864, Grand Master Harmon, who was in

the Confederate Army, refused to grant dispensations for the organization of Military Lodges in Virginia.

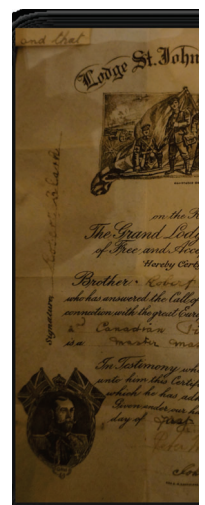
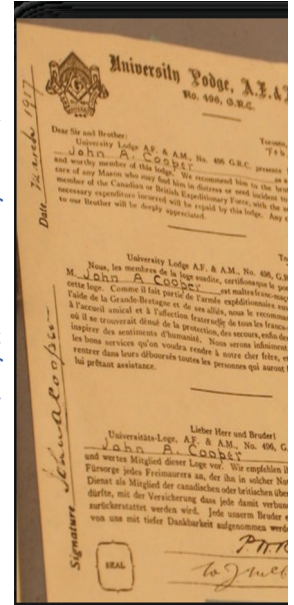
When a soldier, who would of all men know of the need of such Lodges, refused to organize the same, I am constrained to believe that it would not be for the best interest of Masonry in Virginia for me to issue dispensations at this time to organize Military Lodges.

He continues: However I would not object, where there was a sufficient number of Masons in a company or regiment from this State, to granting them a dispensation to open a Masonic Lodge, provided they would not be permitted to receive the petitions of anyone nor confer degrees. In other words, if they wanted a Lodge for purely social and benevolent purposes, I would not be averse to granting dispensation for the same.

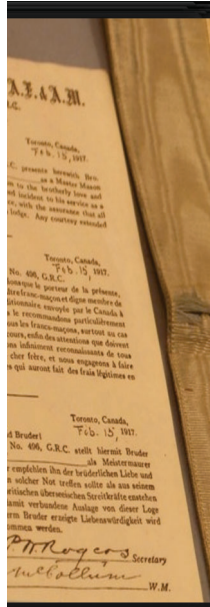
I have further research to do in the Grand Lodge of Virginia's Library and Museum to determine if any dispensations were granted for any of these “non-working” Lodges from Virginia.

Of the few Grand Jurisdictions who were not averse to granting dispensation and Charters for Military Lodges, the Grand Lodge of New York chartered Sea and Field Lodge Numbers 1 through 5 for the Brethren of the Empire State serving in The Great War, No. 1 in New York and the other four in France. A document written by Major Fred Jones indicates there was a tiled meeting of Masons from the 26th Division held “somewhere in France” in August 1918, the attendance roster of which can be seen on the left-hand side of the slide. Sergeant Clarence E. Peck of Harmony Lodge No. 142 in Ken-

Continued on page 17.



onry in the Trenches



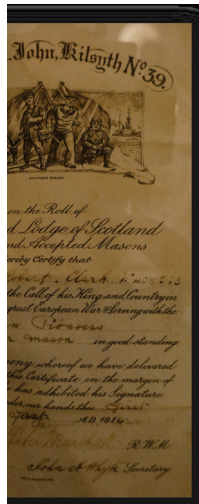
Continued from page 16. tucky wrote he attended a North Dakota Military Lodge where a colonel was Worshipful Master. No tools were brought from the States, and everything used was made by hand from an old mess kit.

The 113th Field Artillery's brigadier general, colonel, lieutenant colonel, all three of its majors, and all the junior officers were Masons. A petition was drawn up asking the Grand Lodge of North Carolina, where most of the members of the unit were from, for a dispensation to establish "Army Lodge A." Major Claude L. Pridgen, commanding officer of the regiment's

Sanitary Detachment, just happened to also be the current Grand Master of Masons in North Carolina and arranged for the dispensation and even led to a logo for the Lodge, complete with artillery pieces, square, and compasses.

There is a dearth of consolidated information concerning Masonry amongst prisoners of war in Germany during the First World War, and less still concerning American prisoners of war. Doubtless, members of the Craft in prison camps became known to each other and found additional solace in the bond which united them. There are reported cases of informal Masonic gatherings in both civilian and military internment camps, along with the convening of "Lodges of Instruction" for the practice of ritual and fraternal fellowship.

In lieu of being able to establish Lodges under the jurisdiction of most of the United States Grand Lodges, many Masons instead formed "Masonic Clubs" for the fellowship of the Fraternity while away from their Mother Lodges. One of the better-known was American Base Section No. 1 in Saint-Nazaire, France. Formed on July 9, 1918, at the YMCA, this Club would eventually have over two thousand members when it closed its doors in July 1919.



Throughout the summer of 1918, the Club held two "smokers" [boxing matches],

and social events, and charged five francs for admission. At one point, the records of the Club indicate the members entertained the "Captain, officers and members of a truck company from California." All of them were made honorary members of the Masonic Club at Base Section No. 1 that evening, where one hundred sixty-seven members were present, and all were Master Masons. On February 10, 1919, American Masons from American Base Section No. 1, and French Masons from Trait d'Union Lodge in Saint-Nazaire, France, held a banquet to celebrate fraternalism and brotherly love between the two countries. They created a flag as a souvenir to commemorate the occasion.

Oh, and let us talk a little more about that visiting "truck company" who were so obligingly made honorary members.

The Masonic Ambulance Corps was formed in May 1917, by Brothers from Alta Vista Lodge No. 464 and Bethlehem Lodge No. 453 in San Francisco, California. By late 1917, following the United States' declaration of war, the group of volunteer Masons was officially inducted into the U.S. Army as the 364th Ambulance Company, one of four such units in the 316th Sanitary Train of the 91st Division. The Masonic Ambulance Corps departed from New York City for France aboard the USS Olympic on July 12, 1918, docked in Southampton on July 18th, crossed the Channel to Cherbourg, France, on July 21st, and assembled with other American units at the train station awaiting relocation to the front. It is at this point; I suspect these Masons may most certainly also have been Shriners. [That is a joke, oh by the way!]

On July 26th, the Corps became separated from the 91st Division and became "lost" in Saint-Nazaire by taking the wrong train. On July 30th, the Corps attended a banquet at the American Base Section No. 1 Masonic Club. On August 4th, the Corps held its first anniversary dinner at the Hotel Fontainebleau. During their time in Saint-Nazaire, each member of the Corps was made an honorary member of the Club. The Corps was eventually "found" on August 24th after a month of

quite obviously "roughing it" in Saint-Nazaire. They said goodbye to the American Base Section No. 1 Masonic Club on September 4th to rejoin the 91st Division for the Meuse-Argonne Offensive, earning a Battle Star for their actions. They departed France aboard the USS Virginian on April 7, 1919, and received a welcome home parade in the Bay Area on May 9, 1919.

It is not completely clear exactly where and why the challenge coin tradition began. However, military service coins are known to go as far back as the Roman Empire. A common narrative purports that a wealthy American aviator lieutenant in World War One distributed matching bronze coins to his unit members before they deployed. When one of the squadron's pilots was shot down and captured by Germans, so the story goes – he managed to escape to France where the French immediately presumed him to be a spy. He presented his medallion as proof of his identity. One of the French soldiers recognized the insignia, and he was returned to his unit.

American Masonic challenge coins, along with Masonic identification patents written in English, French, and German are known to have been issued to U.S. service-members by various Grand Lodges to identify them to other Brothers as members in good standing and to be given all consideration should they be injured, captured, or killed in action.

The coin pictured was issued by the Grand Lodge of Michigan. to its Brethren deploying overseas. The center engraving reads "Brother [Brother's Name] is a member of Lodge No. [Lodge Number]. He is with the United States Expeditionary Force of 1917." The engraving around the outer ring of the coin reads "In case of accident or death notify Lou B. Winsor, Grand Secretary, Grand Rapids, Michigan, USA." It is part of the World War One collection at the Museum of Freemasonry in Freemasons Hall, London, United Kingdom.

Continued on page 19.

"Dog Days of Summer"

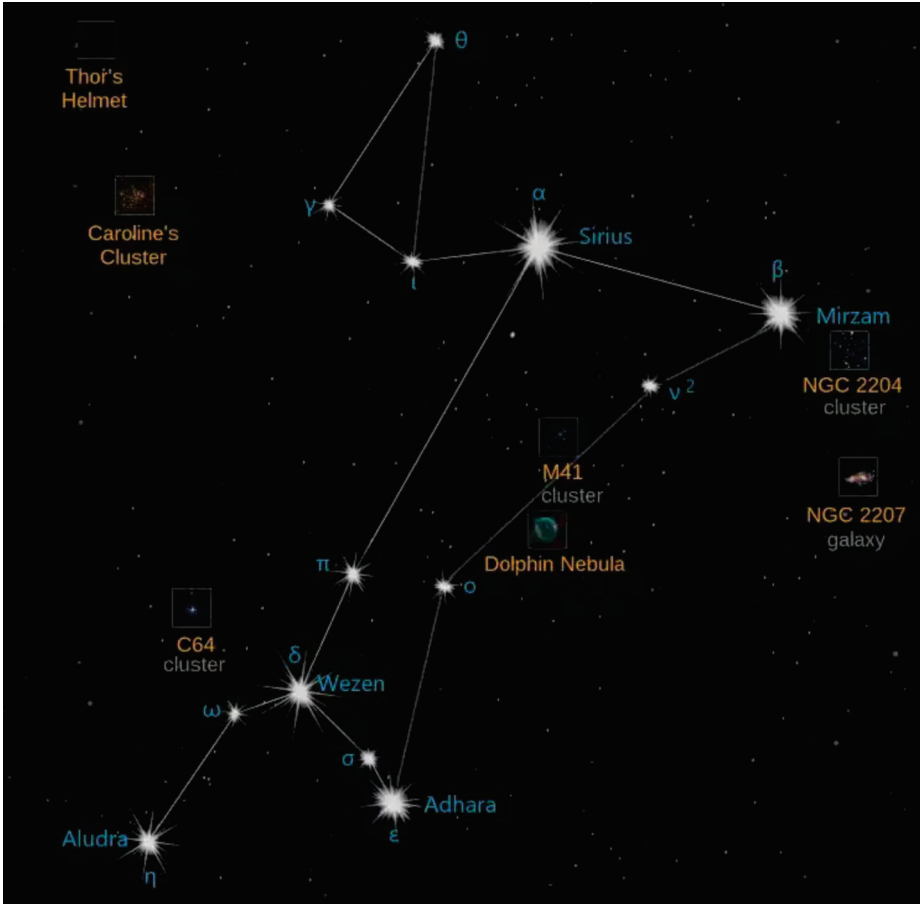
Worshipful Wes Latchford

For many, the “dog days,” evoke those summer days that are so devastatingly hot that even dogs would lie around on the porch, panting. But originally, the phrase had nothing to do with dogs, or even with those lazy, hazy, crazy days of summer. Instead, the dog days refer to Sirius, the brightest star in the constellation Canis Major, which means “big dog” in Latin and is said to represent one of Orion’s hunting dogs.

In ancient Greece, Egypt, and Rome, it was believed that the dawn rising of Sirius in mid-to-late summer contributed to the extreme weather of the season. In other words, the “combined heat” of super-bright Sirius and our Sun was thought to be the cause of summer’s sweltering temperatures. The name “Sirius” even stems from Ancient Greek *seirios*, meaning “scorching.”

For the ancient Egyptians, the dawn rising of Sirius (known to them as Sothis) also coincided with the Nile River’s flood season. They used the star as a “watchdog” for that event called the inundation, because the floodwaters brought rich soil needed to grow crops in what was otherwise a desert. Unlike the Egyptians, the ancient Greeks and Romans were not as pleased by Sirius’s appearance. For them, Sirius signaled a time when evil was brought to their lands in the form of drought, disease, or discomfort. Virgil, the Roman poet, wrote in the *Aeneid* that “fiery Sirius, bringer of drought and plague to frail mortals, rises and saddens the sky with sinister light.”

When we are passed to the Degree of Fellowcraft, we are admonished to pursue the study of the seven liberal arts and sciences: grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. The astronomical references in our degrees begin with the points of the compass, East, West, South, and



North. The Sun is the Past Master’s own symbol; our Masters rule their Lodges, or are supposed to, with the same regularity that the sun rules the day and the moon governs the night. Our explanation of our Lesser Lights is obviously an adaption of a concept that dates back to the earliest of religions; specifically, to the Egyptian Isis, Osiris, and Horus; represented by the sun, moon, and venus.

Measures of time are wholly a matter of astronomy. Days and nights were before man, and consequently before astronomy, but hours and minutes, high twelve and low twelve, are inventions of the mind, depending upon the astronomical observation of the sun at meridian to determine noon, and consequently all other periods of time.

Indeed, we are taught this in the Middle Chamber work, in which we give Geometry the premier place as a means by which the astronomer may fix the duration of time and seasons, years and cycles. As Worshipful King Solomon, the reputed author of *Ecclesiastes*, noted, *To everything there is a season, and a time to every purpose under heaven.* (KJV)

(Thanks to *National Geographic*, *The Farmer’s Almanac*, *Go-Astronomy.com*, *EarthSky.org*, the March 1930 *Short Talk Bulletin* entitled “Sun, Moon, and Stars”, and Bible Gateway for the fun facts and insights on this constellation, its relationship to summer, and to our lives as Freemasons.)

Freemasonry in the Trenches

Continued from page 17.

The Masonic patent reads, "Lodge St. John, Kilsyth No. 39 on the Roll of the Grand Lodge of Scotland of Free and Accepted Masons hereby certify that Brother Robert Clark who has answered the call of his King and Country in connection with the great European War serving with the Canadian Pioneers is a Master Mason in good standing." The Masonic identity card reads in English, French, and German, "Dear Sir and Brother: University Lodge A.F. & A.M. No. 496 presents herewith Bro. John A. Cooper as a Master Mason and worthy member of this Lodge. We recommend him to the brotherly love and care of any Mason who may find him in distress or need incident to his service as the member of the Canadian or British Expeditionary Force, with the assurance that all necessary expenditure incurred will be repaid by this Lodge. Any courtesy extended to our Brother will be deeply appreciated." Both are from the collection of the Colin K. Duquemin Masonic Museum in Niagara on the Lake, Ontario, Canada.

It is tempting to think that an ancestor made a piece of trench art that is now held as a treasured heirloom by a family – but that is not the case. Few examples were fashioned in the trenches, nor were they all made by soldiers. A more likely source was the repair workshop troops behind the lines. They had the materials, machinery, skill, and occasional spare time to craft these souvenirs, and quickly learned they could make money by selling them to soldiers heading home as souvenirs of their time "Over There." In France and Belgium, civilians displaced by the war were also given work to make souvenirs to sell. "Trench art" was also made by wounded and convalescing men for whom handicrafts involving wood, metal, and embroidery actually formed part of their occupational and physical rehabilitation and therapy. One other often overlooked source of trench art is the major department stores. In the immediate post-war period, they churned out war souvenirs for those ex-soldiers who had not managed to snag one before leaving

Europe or were dissatisfied with what they managed to bring home. This is also the source for the widespread examples of bulkier trench art that we sometimes see – such as dinner gongs, floor lamps, and poker fireplace poker stands. These definitely would not have fit into a returning Doughboy's kit-bag for the journey by ship back home.

No talk on American Freemasonry during The Great War would be complete without including General of the Armies of the United States John Joseph "Jack" Pershing. In 1917, as America entered World War One, General John J. Pershing was appointed Commander in Chief of the American Expeditionary Force. When General Pershing and his men arrived in Europe, Allied military officials expected the Americans to "fill in" the depleted European divisions. Forcefully disagreeing and standing his ground, Pershing's American forces were not divided but instead engaged as one with the Allies in such well-known battles as Cantigny, Belleau Wood, and the Meuse-Argonne. President Woodrow Wilson, with Congress's approval, promoted Pershing to General of the Armies of the United States, a six-star general, a title previously held only by Wor. Bro. Gen. George Washington.

Brother Jack Pershing was raised to the Sublime Degree of Master Mason on December 22, 1888, in Lincoln Lodge No. 19, Lincoln, Nebraska. He was also a member of Lincoln Chapter No. 6 Royal Arch Masons, Mt. Moriah Commandery No. 4 of Knight Templars, and Sesostris Shrine, all in Lincoln. In 1919 he was made an Honorary Member of Stansbury Lodge No. 19 in Washington, DC, became a 32° Scottish Rite Mason in Wheeling, West Virginia in 1920, and was coroneted a 33° Inspector General Honorary by the Supreme Council, Southern Jurisdiction, in 1930. In 1942, Vice President Harry Truman presented Pershing with a certificate as an Honorary Member of the Grand Lodge of Missouri, Pershing's home state. He died July 15, 1948, at Walter Reed Army Hospital in Washington, DC, and is interred in Ar-

lington National Cemetery.

An armistice was agreed upon at 5:10 AM on November 11th to come into effect at 11:00 am–12:00 pm Berlin time. The selection of the time and date for the armistice, the 11th hour of the 11th day of the 11th month, was not intentional for public relations purposes, but instead to simply allow sufficient time for the news to reach combatants at the front. An armistice is a ceasefire, not an official end to war. To ensure the Allies' advantage should the armistice not hold, field commanders were not ordered to suspend offensive actions during the remaining hours until 11:00 am. Fighting continued right up to the 11:00 am armistice, and even after that time in more remote theaters.

The original armistice was for a period of thirty-six days, after which if a peace treaty had not been signed it had to be renewed. This was done four times before the Treaty of Versailles was signed in June 1919. Demobilization of Allied troops did not finish until 1920, longer than service-members had anticipated, sullyng the initial elation of victory experience on November 11th, 1918. The total number of military and civilian casualties in World War One was about 40 million: estimates range from around 15 to 22 million deaths and about twenty-three million wounded military personnel, ranking it among one of the deadliest conflicts in human history, and regrettably not as "The War That Ended All Wars."



Rainbow

Worshipful Joseph Grist

Most Worshipful Donald E. Strehle called upon the Craft to pursue three specific goals to grow and promote our Fraternity: increase the number of Virginia Freemasons; increase the visibility of Virginia Freemasonry through a year of community service; and support Virginia Masonic Youth Organizations and Appendant Bodies. The Craft has responded, from a notable increase in initiatory degree work to a definitive increase in visibility in our communities both through service projects and outreach. Just within my two home Masonic Districts (14 and 57) there is not a day that goes by without notification of a called communication, a community service project looking for volunteers, or a fundraiser being promoted to benefit a specific charity or local community organization.

However, it is the increased awareness and support of our Virginia Masonic Youth Organizations that I especially wish to highlight, as the outreach this past year can be defined not just as outstanding, but, at times, overwhelming. Speaking just for the Virginia Juris-

diction of the International Order of the Rainbow for Girls, you, Brethren, have answered the Grand Master's call. Not only did we see an immediate increase in requests for programs and joint projects from the Lodges and Districts that host one or more of our Masonic Youth groups, but we also received notable increases from those Lodges and Districts in regions that either have not had, or no longer have, a Masonic Youth group, yet see a definitive need for what we provide. We provide not just leadership and organizational skills, but teachings that are also grounded in a belief in a Supreme Being, the continued pledge of allegiance to our Flag and Country, and dedication to Community and Charitable Service.

For example, just speaking for Virginia's Rainbow Girls, Masonic Lodges from such regions as the Northern Neck, Middle Peninsula, Shenandoah Valley, and Southwestern Virginia, where there is no, or limited, representation of Masonic Youth Groups, quickly answered the Grand Master's call and began coordinating programs and outreach efforts for this

past summer months in advance, when the girls were out of school and able to travel to locations that were a few hours away, or even required overnight accommodations. These include, but are not limited to, visits and outreach efforts with Abingdon Lodge No. 48, Lancaster Union Lodge No. 88, Arlington Lodge No. 102, Hunter's Lodge No. 156, Lee Lodge No. 209, and Westmoreland Lodge No. 212.

Some of these visits also included very engaging question and answer sessions between the Lodge members and Rainbow girls present, so to better understand the skills gained and benefits provided by a Masonic Youth organization. In a world where faith, family, and fellowship are needed more than ever before, what better way is there to build the foundation of light that we promote and teach as Brethren than by sharing that same light with the youth through one of our Masonic Youth organizations? And, by doing so, we make the future better for both our Masonic Family as well as our surrounding community, country, and world.



Hampton Assembly No. 2 visiting Arlington Lodge No. 102.



Hampton Assembly No. 2 and Richmond Assembly No. 10 visiting Lancaster Union Lodge No. 88.



Ashburn Assembly No. 11 visiting Abingdon Lodge No. 48.



Richmond Assembly No. 10 visiting Hunter's Lodge No. 156.

Light and Darkness

Worshipful David J. Smallridge

As Master Masons we are aware of the symbols of Light, from the three Great Lights of Masonry to the three Lesser Lights. Master Masons should be in search of light, however what is the form of light you seek and is that light a true beacon, that motivates and inspires others in our Fraternal order and community?

If we are to understand light, would it be a worthy endeavor to understand what darkness is as well? We come through the west gate hoodwinked, and if I may be so bold to say, perhaps just as the Great Architect was in darkness prior to His creation of light. Clearly, there is no comparison, but maybe there is a similarity for us to ponder.

Research on colors and symbols in psychology reveals that dark is often associated with power, authority, and strength, whereas light is often connected to righteousness, goodness, and peace.

What light does the Freemason seek? The light given in the great creative spark can be equated with the will of the Creator, from whom all forms emanate in perfection and from which also the spirit core of man emanates in subsequent creation.

"The light of a Master Mason is darkness visible." It was very pertinently observed by the great scholar, Socrates, that, *Those great moments when you realize how little you know are the very moments when you are on the threshold of great knowledge.*

I find it intriguing that there are dangerous forms of light too. While our sun creates the life sustaining light we need, and rules our day, if overexposed to its effects, pain and suffering are inevitable. Sun poisoning, burns, droughts, magnified light through a lens that can burn immediately, and overexposure to the sun can cause material failures. All



of the aforementioned items are real consequences we suffer when exposed to too much or concentrated sunlight.

While it is alright to be in the light and to seek those items mentioned above that reflect the goodness of light, which can encourage, motivate, and inspire others, we need to be mindful of the inherent dangers that can be brought about by seeking the wrong light, I would consider all those forms of overexposure to light to be dangerous.

We, as a beacon of light to one another and our communities, are to be taken seriously and conduct ourselves in a manner that provides a high level of esteem to our Fraternal Order. The elegance and beauty of our symbology of "light" cannot be overstated. Seeking Light is not just traveling to another Lodge, raising funds, or providing a book for education.

It is bringing Brethren up with encouragement that inspires, motivates, and makes them better than they were.

It is spending time, takes effort, and investing in improving one another. It is using an instructive tongue, not a destructive one. It makes our actions repeatable and reproducible by being a force multiplier. It is to quietly do those things that help others without seeking recognition for them.

I ask again, what light are you seeking? Is it the spotlight, or is it that righteous light, and what can you internalize with an objective eye to determine what motivates you to search for it and, more importantly, represent it?

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 Wor. John Williamson Pierce, Jr.
 Bro. Larry Stephen Adams
 Bro. Clyde Franklin Hostutler
 Bro. Maynard Lewis Gardner
 Rt. Wor. Thomas Martin Lewis
 Wor. Charlie Fletcher Clay
 Bro. Ronald Mantz Hollingsworth
 Wor. Richard Albert Phillips
 Bro. Rodney Frederick Byrd
 Bro. Gary D. Coleman
 Wor. Franklin Robert Jones
 Bro. Angus Slater Lamond, Jr.
 Bro. Jerry Lynn Fraley
 Bro. John Elwood Church
 Bro. Robert Gladwell, Jr.
 Bro. Werner Louis Jablonski
 Bro. Carroll Winfred Lewis
 Bro. David Leroy Hollifield
 Bro. Robert Estol Snider
 Bro. Cecil Charles Taylor, Jr.
 Bro. Peter Larue Hause
 Bro. Billy Bernard Bandy
 Wor. James Randall Bowman, Sr.
 Bro. Billy Ray Thacker
 Bro. Charles David Mercer
 Wor. O. Reid Hudson, III
 Wor. Giles Madison Gilley
 Bro. Robert Mason White
 Bro. John Mills Turner, III
 Rt. Wor. Edwin Warren Ruark
 Wor. Henry Wayne Burge
 Bro. James Stefan Creekmore
 Bro. Jack Leslie White, III
 Wor. James Harold Ray
 Bro. Donn Wayne Irby
 Bro. Christopher S. Robinson, Jr.
 Bro. Douglas Carl Ransone
 Bro. John Seva Powell, Jr.
 Wor. Paul Eugene Lubic, Jr.
 Wor. John Wesley Stevens
 Wor. Franklin Linwood Beard, Jr.
 Bro. Francis Irving Byrd
 Bro. Ralph Owen Murray, Jr.
 Bro. Frank Marvin Kelly
 Rt. Wor. Benny Lee Baliles
 Bro. James Gordon Brown

Bro. Charles Edgar Hicks
 Rt. Wor. Rodney Deray Good
 Bro. Robert Sutton Goff
 Rt. Wor. Fredrick Elmer Rentfrow
 Rt. Wor. Sammy Stewart Glovier
 Bro. Apostolos Dimitris Tsantos
 Bro. David Rhine Gehr
 Bro. Moultrie Shrewsbury Lanier, II
 Bro. Michael William Bostic
 Bro. Marion James Packett
 Wor. John Paul Delp
 Bro. Clyde Franklin Hostutler
 Bro. John Paul Gibbs, Jr.
 Bro. George Henry Lancio
 Bro. Larry Ray Lambert
 Bro. Douglas Lee Soltow
 Bro. Bernard Franklin Cowardin, Jr.
 Bro. David Perry Caldwell
 Wor. Theodore Irving Malbone
 Bro. Gary Ray Fisher
 Bro. Paul Mckinley Rhodes
 Wor. Cameron Cornell Caffee
 Bro. Paul Everett Hargrove
 Bro. Johnny Earl Taylor, Sr.
 Bro. William Anderson White, Jr.
 Wor. Rolan Martin Basden
 Bro. Robert Lyle Augustad
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 Bro. Charles Ramsey Reynolds

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 Bro. Gerald Gordon Davis
 Bro. Durwood Lee Hall


Wor. Ronald O. Laughlin
 Bro. William Winford Crawley
 Bro. Clarence Turner Kipps, Jr.
 Wor. Marion Croswell Neighbours
 Bro. Edward Lamont Eisenson
 Bro. John Kenneth Tiller, Jr.
 Bro. William Garland Leary, Jr.
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 Bro. Leithan Oscar Grinnell, Jr.
 Wor. Jack Glenn Henderson
 Bro. Osie Mccoy Sawyer, Jr.
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 Bro. Leonard Stanley Kimmel, Sr.
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 Wor. Clifford Church
 Bro. John Green Royster, Jr.
 Bro. John Thurston Mullins
 Bro. James E. Williams
 Rt. Wor. William Rex Gurley, Sr.
 Rt. Wor. Johnnie Clifton Dodson
 Bro. Howard James Webb, Jr.
 Bro. John Bradbury Sinclair
 Bro. William Rhea Shelton

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 Bro. Carlton Hezekiah Spence
 Bro. Robert Reisch Miller
 Bro. Kiffon Eugene Lee
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Winchester Masonry

The City of Winchester and surrounding community joined Brethren from the Grand Lodge of Virginia, as well as the local Lodges to lay the cornerstone for the John Handley High School, which is an endowed public school. One hundred years ago, the ceremony was performed by Most Worshipful James Hubert Price, (later elected Governor of Virginia). During 1923, Most Worshipful Brother Price presided over thirty-six cornerstone laying ceremonies.

One hundred years later, Most Worshipful Donald E. Strehle, presided over the Centennial Cornerstone event held at the Patsy Cline Theater. Three hundred people attended the event. During the ceremony, Most Worshipful Strehle emphasized the role Freemasons have had in laying cornerstones in the northeast corner of buildings and the importance that cornerstones represent



in our lives, saying, “the cornerstone of the foundation is perfectly plumb, level, and square; or else the building will be out of kilter.” He emphasized to the students in attendance the importance of education and how that is “the cornerstone of their foundation” and everything in their lives is built on that premise. After the unveiling of the memorial stone, Most Worshipful Brother Strehle declared the stone perfectly plumb, level, and square. He then invoked a bless-

ing from the Supreme Architect of the Universe.

The Centennial Celebration at John Handley High School showcased to the community, elected officials, and other dignitaries the strength of our Fraternity and the solid foundation we have in our respective communities. Approximately thirty Freemasons representing the Symbolic Lodges, Royal Arch Chapters, Commandery, and OES were in attendance. Attendees included: Most Worshipful Donald E. Strehle and Lady Mary, the Grand Commander of Knights Templar Right Eminent Dennis Mark Haas, Most Worshipful Golladay (2002), Most Excellent Steele, 2020 and Most Excellent Pennypacker, Past Grand Commander Capuno, the Right Excellent Spear, and Right Worshipful Petrie. Also serving as the Honor/Color Guard for the event were Sir Knights from the 4th Chivalric District.

Raising at MAHOVA

Worshipful William J. Spencer

Warwick Lodge No. 336 went to the Masonic Home of Virginia to raise a Master Mason with the assistance of many Brethren from Lodges across the Commonwealth. This was the first time that a visiting Lodge raised a Brother at the Masonic Home. Fifty-four Brethren were in attendance. This event was special with the attendance of three Past Grand Masters, newly raised Master Masons and Brethren throughout Masonry. Brethren came together to show a new Master Mason what the Craft is about.

Brother Michael McCario will forever remember this unique event as his own. He expressed his gratitude to all the Brethren afterwards and seemed to have enjoyed a night like no other. It



was a pleasure to have the entire elected line of Warwick Lodge confer the degree, with the help of other Lodges in key positions. Participating in offering a night like this makes the search for more Light in Masonry easier to find.

A special thank you is absolutely necessary to Right Worshipful Terry Hilton, Worshipful Paul Nelson, Worshipful Mark Webb, Worshipful



Bob Cosby, Worshipful Russ Jefferies, Worshipful Scott Davis, along with many others. It would not have happened without all of these Brethren.

It is imperative the Craft keeps MAHOVA on its mind. These residents have forged a path for us. It is our duty, not only to remember them, but to empower them to teach us all we can learn about the Fraternity from them.

Masonic Awards and Recognition



Right Worshipful Paul Alan Miller (right), and Worshipful Thomas W. Coleman (left) of Atlantic Lodge No. 2, presented a 60-Year Masonic Veteran's Award to Worshipful Dewey S. Milligan (center), at Atlantic Lodge No. 2. Worshipful Milligan was Worshipful Master of Atlantic Lodge No. 2 in 1971, and is one of five Milligan Brothers who have been longtime members of Atlantic Lodge, including Brother James C. Milligan (57-year Masonic Veteran), Worshipful Norman Odell Milligan (70-year Masonic Veteran); Brother Robert Edward Milligan (65-year Masonic Veteran), and Brother Robert Leamon Milligan (35-year member).



Widow's Sons Lodge No. 60 members represented by Right Worshipful Jason A. Pattison and Brother Kent Schlüssel presented a Certificate of Recognition to Eagle Scout John Dozier in the Lodge room. Lodge members are proud of the achievements of our youth and thank them for their hard work in making our community a great place to live.



Great Bridge Lodge No. 257 welcomed Royal Arch Masons in their red coats. A delicious meal served by the Job's Daughters Bethel 37, with cake for dessert.

With permission from Most Worshipful Donald E. Strehle, we were permitted to wear our Royal Arch regalia. The Grand High Priest, Most Excellent Hafford L. Arritt delivered his message to the Brethren and Companions present. Afterwards, Worshipful Lester Tysor presented the Grand High Priest with a plaque, "In God We Trust."



(L-R): Mr. William Washington, Jr.; Rt. Wor. Jason A. Pattison; Mr. Jay James.

Widow's Sons Lodge No. 60 members represented by Right Worshipful Jason A. Pattison presented a Community Builder's Award to Mr. William Washington, Jr. for making the community a better place to live. The Lodge presented a check for the Bridge Ministry to Mr. Washington and his assistant, Mr. Jay James, from Lodge members. The Bridge Ministry works in Central Virginia to transform the lives of troubled men and their families by providing mentoring, vocational skills, education, and the relationships they need to bridge the gap from addiction to productive community and family life. The Bridge has an overall success rate of more than 85% job placement rate.



Great Bridge Lodge No. 257 welcomed Scottish Rite Masons. A delicious BBQ meal was served by the Job's Daughters Bethel 37, with cake for dessert.

Illustrious and Most Worshipful James Cole (2001) delivered his message to the Brethren. Afterwards, Worshipful Lester Tysor presented Illustrious and Most Worshipful Brother Cole with a donation to the House of the Temple, and a box of his favorite pens.

Also enjoying the evening was the Illustrious and Most Worshipful Alan Wayne Adkins (1997).



The Worshipful Master of St. Johns Lodge No. 144 presenting Jacob Moore a scholarship check. Jacob will be attending Radford University this fall.

Masonic Awards and Recognition



Members of Widow's Sons' Lodge No. 60 in Charlottesville, awarded scholarships to four local high school seniors. Scholarships of \$3000 each were awarded to Maggie Shifflett, Madeline Malone, Alexander Henderson, and Bailey Friedman. With family members standing with them, the Masonic Lodge scholarship recipients proudly hold their Certificates of Achievement; also, standing with them are Widow's Sons' Lodge members: Right Worshipful Greg Hosaflook, Right Worshipful Jason Pattison (Scholarship Committee Chair) and Brother Jim O'Kelley.



Rockingham Union Lodge No. 27 in Harrisonburg donated fifty Masonic teddy bears to Mercy House. These donated teddy bears are intended to help calm children as their families are being transitioned to the shelter as a prevention to homelessness.



Monroe Lodge No. 301 of Appomattox awarded the Dr. Clyde G. O'Brien Scholarship to one graduating senior, Reece Natalie Sheldon, University of South Carolina, of Cornerstone Christian Academy. Worshipful Doug Webb attended the Cornerstone Christian Academy graduation ceremony at Evergreen Baptist Church.



L-R: Brother Dole and Worshipful Brother Scites, and Alexis Fountain, Program Manager at The Culpeper.

Worshipful James Scites, Master of Mineral Lodge No. 311, and Brother William Dole visited The Culpeper and made a large book and puzzle donation for the residents. The nearly two hundred books consisted of numerous authors and genres.



Worshipful Neal Britt, Sr. delivered bags of socks for men, women, and kids to the Salvation Army of Lynchburg. A representative of its Family Services unit gladly accepted the donation. Thomas Jay Traylor Lodge No. 348 held a sock drive at their April stated meeting to donate to a local helping agency. Socks are one of the most sought-after items for those in need. Only new socks can be donated and there were socks for all ages, work, dress, and play. This is just another way that Thomas Jay Traylor Lodge No. 348 partners with other helping organizations in making Central Virginia a better place to live and work.




Also in the same night, we awarded a Community Builder's Award to Officer Matthew Jensen of the Newport News Police Department for his hard work in the community.



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Masonic Awards and Recognition



L-R: Wor. Doug Webb, Animal Control Officer Tina Jenkins, and Wor. Bill Harvey.

Members of Monroe Lodge No. 301 delivered a truck load of support to the Appomattox County Animal Shelter. Monroe Lodge No. 301 collected donations at its May stated meeting for our county's animal shelter. Members donated bags of dog food, cleaning supplies, towels, bowls, and yes, even toys to support the mission in carrying for animals. Worshipful Dennis Bradner, Worshipful Doug Webb, and Worshipful Bill Harvey delivered the donations. Animal Control Officer Tina Jenkins stated that this is a welcome donation to assist their mission with a full kennel.



Wytheville Fraternal Lodge No. 82 presented Brother Maynard L. Gardner his Fifty Year Veteran's Award. Most Worshipful Gary W. Taylor (2018) made the presentation to Brother Gardner.



St. Paul Lodge No. 343 celebrating its centennial.



Lafayette Lodge No. 137, So Mote It Beef BBQ and Page OES Chapter No. 24 Cook for and served roughly one hundred and eighty DeMolay's and their families. DeMolay has been having an annual event in Luray since 1970 and culminates with a degree being performed inside Luray Caverns. For the past three years, Lafayette Lodge No. 137 and So Mote It Beef BBQ have cooked and served the meal for the event. Most Worshipful Brother Strehle proudly donned his new Lafayette Lodge T-Shirt for the occasion.



Monroe Lodge No. 301 awarded the Dr. Clyde G. O'Brien Scholarship to three Appomattox County graduating high school seniors. Worshipful Doug Webb and several Brethren attended the Appomattox County High School to make these awards (Berkley E. Jamerson, Liberty University; Kayla M. Elliott, Liberty University; and Gabriel T. Nitti, Hampden-Sydney College).



Eighty-seven Brothers from all over the state with four Past Grand Masters, Most Worshipful Alan Adkins (1997), Most Worshipful Clifford Parker (2002), Most Worshipful Jeff Hodges (2009), and Most Worshipful Bill Rorer (2010), were in attendance. Right Worshipful Jack K. Lewis, Deputy Grand Master, gave our Saint John's Day presentation.



The Grand Provost, Right Worshipful Jonathan Giles (C) and Right Worshipful Gerald Frey (R) present Right Worshipful Billy Spencer (L) certificates on completing the four Leadership Correspondence Courses at Warwick Lodge No. 336.



Raegan Russell is one of the scholarship recipients from St Johns Lodge No. 144. Reagan will be attending Longwood University this fall enter as a Sophomore. She graduated from Randolph Henry High School and Southside Virginia Community College as a dual enrollment student.

Masonic Awards and Recognition



Faulkner Memorial Lodge No. 91 presented Brother Harold McAdams with his 50-Year Veteran's Award. With Brother McAdams (center) is Right Worshipful Greg Hazelwood, Annette McAdams, Brother Nelson Pulliam, Brother Dwight Spangler, and Brother Austin Pulliam.



A special night at Great Bridge Lodge No. 257 as Right Worshipful Mike Pelletier assisted his two sons Brother David and Brother Jacob Pelletier in raising their eighty-year-old Grandfather, Brother Kirk Joyner Woodruff, to the Sublime Degree of Master Mason.



L-R: Bro. Stuart Forlines, Bro. John Stephens, Wor. Scott Smith, and Bro. Kenneth Crews
 Brother Kenneth Crews presents the 50-Year Veteran's Award to Brother John Stevens a member of French Lodge No. 270.



Right Worshipful Mark Sanetrik present Brother Jon Briggs, awarded a scholarship to Ethan I. Colyer-ODU, a graduating from the Isle of Wight Academy High School Jefferson Lodge No. 65, Worshipful Gene Milburn. Funds for the award were from private donations within the Lodge.



Warwick Lodge No. 336 counted over 130 people present for our July dinner, where the Lodge gave forty-four scholarships at \$1,000 each to deserving students in the community.



Pittsylvania Lodge No. 24 presented Brother Robert Thompson a Certificate of Appreciation for his "Gift of Life" in blood donations. Thompson has exceeded seven gallons of total lifetime blood donations.



Members of Monroe Lodge No. 301, presented a Community Builders Award to the Pamplin Volunteer Fire Department. This award is given with heartfelt gratitude as an expression for significant efforts towards making the community a better place.

In the seventy-one years since, this fire company has maintained a 100% volunteer department. Their staff of forty-two members and their fleet of ten vehicles responded to one hundred and twenty-nine calls in 2022. This Fire Department is also a civic minded organization in helping others in many ways, such as benefit Brunswick stews to help their neighbors. Their dedication does not go unseen, the many hours away from their families and relaxation, all to prepare to answer the call and serve their area.



Jefferson Lodge No. 65, Virginia Lodge No. 177, and Petersburg No. 15 and other Brethren gathered and Celebrated St. John's Day at Saint Paul's Episcopal Church in Surry. Masons conducted the service, Mrs. Ruth Judkins prepared and served us delicious food, plenty for all.



MAHOVA

Your Masonic Community

How to Donate to MAHOVA and Get Money in Return
 Right Worshipful Terry Hilton, Director of Development

As many of you know, the Crown Jewel of Masonry, MAHOVA Your Masonic Community, is generously supported by Virginia Masons. All donations to MAHOVA are greatly appreciated, however did you know that certain types of gifts can help the donor by providing lifetime income while supporting MAHOVA?

Charitable Gift Annuities (CGA's) are designed to provide the donor with a sizable upfront tax deduction and pay you a fixed, predictable income stream for the rest of your life based on your age and the size of the initial gift. Any remaining funds stay with MAHOVA

after you pass, so it becomes a win-win for both the donor and MAHOVA. In return for a nice gift to MAHOVA starting at \$10,000, MAHOVA will pay interest based on your age.

Currently, the interest rates vary from around 5%, if you are in your sixties, to approximately 8.5% or even 9% as you approach the age of ninety. These can be set up individually or for both donor and spouse, so the payments continue even when one passes away. When you compare interest rates of CGA's to recent interest rates paid by credit unions or savings accounts at banks, this becomes a very attractive way to guaran-

tee future income while getting a nice tax deduction for the gift to MAHOVA.

These annuities are easily created by contacting Right Worshipful Terry Hilton at MAHOVA (thilton@mahova.com or 804-237-6707). Terry will be happy to provide a proposal showing the details about your specific situation, which you can share with your financial advisors prior to making any final decisions. Rates may change at any time, so please act before the end of the year. Again, we appreciate all the gifts generously shared with MAHOVA, Your Masonic Community benefiting the residents we serve on our campus and across the state.



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.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Alan W. Adkins	Terry Brown	Mann Page Lodge No. 157	Terry Brown
Thomas W. Andrews	John Benjamin Lewis	Masters & Warden Association 15A & B Districts	John Benjamin Lewis
	Bertie Harraway	Diane McCullough	Patricia Heald
Thomas Atkinson	Edward Bowen	Melrose Lodge No. 139	Jack Lewis
Bernard D. Baker	John Benjamin Lewis	Meridian Lodge No. 284	Donald Traser
Black Heath Daylight Lodge No. 1982	Robert Hall	Midlothian Lodge No. 211	Thomas M. Ferebee, Jr.
	Joseph Simon		Peter Bramble
Bluefield Chapter No. 102 OES	Gene Oliver	Tommy Moore	Phillip Foster
Botetourt Lodge No. 7	Hugh Wyatt	Piedmont Shrine Club	Robert A. Harrison
Barbara Brown	Bill Alexander	H. Charles Rasnick	Edward Bowen
David A. Brown	Joseph Simon	Chris W. Riordan	Donald E. Strehle
Kent Brown	Thomas Wayne Adreus	Martha Rittenhouse	Edward Bowen
Joel Bundy	Florita Bundy	Rex W. Rockhill	Harold Powell
Chester Lodge No. 94	Joseph Simon	Jay Rue	Joseph and Howard Weinberg
Chickahominy Lodge No. 286	Lanny Smith	Sandston Lodge No. 216	Lewis Heilman
James F. Dickerson	William F. Reinhold, III	Mark D. Sanetrik	David Hux
Taliaferro C. Dickerson	James F. Dickerson	Barbara Hux	
Ronald Evans	William Alexander	James E. Shields	John Benjamin Lewis
Fairmont Christian Church	Edward Bowen	David J. Smallridge	John Benjamin Lewis
Terry F. Hilton	William Tindall	Everett Stallard	Edward Bowen
	Tom Fisher Joseph	Joan E. Stewart	Edward Bowen
	Simon John Butler	James Thayer	Adrian Thaye
Nancy M. Holder	Clara Meadows	Joseph F. Thornton	Doug Dunn
	Thomas Holder		Christopher Jaeger
	Clara Meadows	Judy Trueheart	Edward Bowen
	Irving Meadows	Varina Lodge No. 272	Richard D. Mitchell
Evelyn Holliday	Edward Bowen	Virginia May Lodge No. 38	Roger Goad
Inquisitors of Solomon, AMD Council No. 364	Harold Powell	Washington & Lee York Rite College 93	Paul Newhall
Michael D. Johnstone	Donald E. Strehle	Western Branch Lodge No. 189	Daniel Matthews
Lori Kaeberle	Edward Bowen	Widow's Sons' Lodge No. 60	Toby Brown
Diane Kirland	Charlie Hinson	Wytheville Fraternal Lodge No. 82	Charles Hoback, Jr.
Albert S. Knapp	Edward Bowen		Brandon Smith
Diane Lail	Edward Bowen		Andrew Cassell
Barbara MacDonald	Pat Heald		Alfred Cassell
MAHOVA Masonic Ritual Class	Kenneth Shook	Yorktown Lodge No. 205	Douglas V. Jones
	Edward Bowen		R.W. McKenney
	Carl Whittington		Jan Tilley

New Scattering Garden at Masonic Home of Virginia

Gordon and Susan Sprigg decided to relocate to MAHOVA in 2017 after Gordon's many years of service to the Fraternity. When Susan Sprigg passed away last summer, her beloved husband and family were looking for a way to remember her. After many discussions, plans and generous gifts by the family, the new Gordon and Susan Sprigg Memorial Garden was created. This lovely and peaceful memorial garden located at MAHOVA will benefit residents and Masonic families who choose cremation for their loved ones. The Sprigg family has created this Memorial Garden

in memory of Susan and in honor of PGHP Gordon, who lives at MAHOVA. This new section adjacent to the existing Memory Garden includes a nice walkway, plantings, benches, and a space for spreading the ashes of family members who wish to remain at MAHOVA. A beautiful bronze plaque will identify the



Gordon and Susan Sprigg Memorial Garden, as well as offer a place for memorial legacy nameplates to be placed in remembrance of any loved one. Additional information is available by calling the Development Office at 804-237-6723.

Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
October		
10/3	Charles Hinson	Elmer Timberman Lodge No. 54
10/5	Mary Breeden	Temple Lodge No. 9
10/8	Sarah Rosen	Buckingham Lodge No. 242
10/11	Robert Young	Portsmouth Lodge No. 100
10/13	Carter Bell	Arlington Lodge No. 102
10/13	Florence Edmonds	John Blair Lodge No. 187
10/15	Frances Bailey	Richmond Randolph Lodge No. 19
10/15	Anne Godfrey	Black Heath Daylight Lodge No. 1982
10/16	Carroll Jones	Washington and Henry Lodge No. 344
10/17	Theodore Holm	Chickahominy Lodge No. 286
10/22	Paula Swansey	Manchester Lodge No. 14
10/22	Chris Taylor	Westhampton Lodge No. 302
10/23	Richard Andrews	Washington and Henry Lodge No. 344
10/23	David Armistead	Washington and Henry Lodge No. 344
10/27	Grace O'Connell	Glen Allen Lodge No. 131
10/28	Nick Matthews	Bremond Lodge No. 241
10/29	Lloyd "Tom" Hall	Ashland Lodge No. 168
November		
11/2	Patricia Taylor	Donovan Lodge No. 75
11/4	Eddie Matney	Norview Lodge No. 113
11/9	Judith Burcham	Washington and Henry Lodge No. 344
11/14	Garland Campbell	Cloverhill Lodge No. 253
11/18	Margaret "Peg" Davis	Urbanna Lodge No. 83
11/23	Gordon Sprigg	Westhampton Lodge No. 302
11/25	Sue Montgomery	Liberty Lodge No. 95
11/27	Robert Harrison	Widow's Sons' Lodge No. 60
11/27	Cathy Hinkle	Mount Vernon Lodge No. 219
December		
12/4	Betty Klotz	Chester Lodge No. 94
12/6	Helen Wadkins	Metropolitan Lodge No. 11
12/8	Roy "Hank" Lythgoe	Northside Lodge No. 292
12/16	Maxine Watson	Midlothian Lodge No. 211
12/21	Gene Watson	Midlothian Lodge No. 211
12/24	Wordell "Woody" Davis	Urbanna Lodge No. 83
12/25	Christine Johnson	Sandston Lodge No. 216
12/27	Eleanor Shipley	Varina Lodge No. 272
12/27	Wayne Shipley	Varina Lodge No. 272
12/28	Beatrice Holm	Chickahominy Lodge No. 286

Resident Anniversaries

Date	Resident Name	Lodge Name
October		
10/20/1961	Kenneth and Zaida Lorente	Temple Lodge No. 9
10/20/2001	Tom and Sue Montgomery	Liberty Lodge No. 95
November		
11/15/1969	Howard and Sharon Floyd	Westhampton Lodge No. 302
11/23/1984	Thomas and Christine Johnson	Sandston Lodge No. 216
December		
12/1/1962	Wayne and MaryAnn Flora	Princess Anne Lodge No. 25
12/19/1975	Richard and Georgeen Carden	Cumberland Lodge No. 283
12/21/2005	William and Dolores Reinhold	Widow's Sons' Lodge No. 60
12/21/1984	Gardner and Gypsy Rollings	Wakefield Lodge No. 198
12/22/1956	Robert and Jane Harrison	Widow's Sons' Lodge No. 60
12/22/1956	Chester and Marian Wright	Richmond Lodge No. 10

New Residents

Date	Resident Name	Lodge Name
May		
	N/A	
June		
6/9/2023	Charles "Tom" Montgomery	Liberty Lodge No. 95
6/9/2023	Suzanne Montgomery	Liberty Lodge No. 95
6/21/2023	Leta Shannon	Warwick Lodge No. 336
July		
7/14/2023	John "Wayne" Shipley	Varina Lodge No. 272
7/14/2023	Eleanor Shipley	Varina Lodge No. 272

Resident Deaths

Date	Resident Name	Lodge Name
May		
	N/A	
June		
6/8/2023	Patricia Heald	Cabell Lodge No. 328
July		
	N/A	



Masonic Home of Virginia



Celebrating 100 years with Bob.



Caricatures at our Annual Carnival.



Grinchmas luau snowball battle.



Grinchmas Luau.



Hors d'oeuvre Hour.



Jazz Social in our beautiful courtyard.



Special gourmet dinner with friends.



Enjoying an afternoon of Pickle Ball.



Village resident picnic

