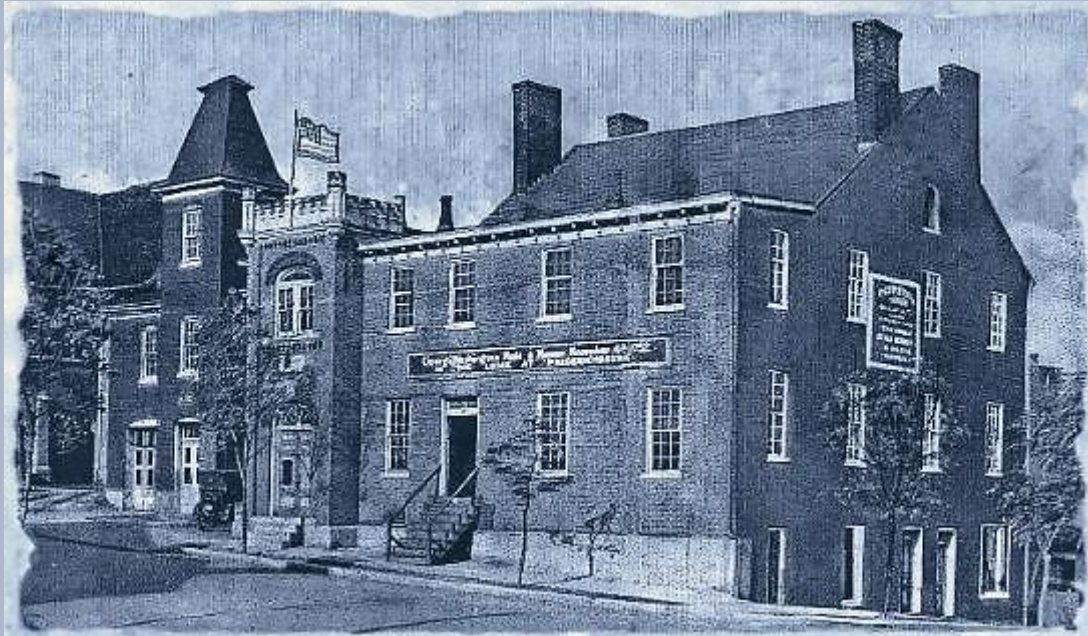


FREDERICKSBURG LODGE NO. 4, A.F. & A.M.



TRESTLE BOARD

FIRST RECORDED MEETING - SEPTEMBER 1, 1752

SCOTTISH CHARTER - JULY 21, 1758

VIRGINIA CHARTER - JANUARY 30, 1787

MOTHER LODGE OF ILL.: BRO.: GEORGE WASHINGTON

803 Princess Anne St.
Fredericksburg,
VA 22401

Masoniclodge4.org

INITIATED NOVEMBER 4, 1752

PASSED MARCH 3, 1753

RAISED AUGUST 4, 1753

**'GUARDIANS OF THE CRAFT,
BUILDERS OF TOMORROW'**

NOVEMBER 2025

Stated Meeting
Second Fridays
(except Nov. 4)

Dinner 6:30 pm
Meeting 7:30 pm

Degree Work
Wednesdays 7pm
(check calendar)

NOVEMBER 2025 EVENTS

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 Grand Master's Official Visit 6:30 pm
2	3	4	5 Committee on Work 7:30 pm Richmond	6 Committee on Work 9-3 Richmond	7 Grand Annual Communication Richmond	8 Grand Annual Communication Richmond
9	10	11 Community Meal 4 pm	12 MM Degree 7 pm	13	14 Lodge Banquet 5:30 pm FAM	15
16	17	18	19 MM Degree 7 pm	20	21	22
23	24	25	26 EA Degree 7 pm	27 Thanksgiving	28	29
30						

Consult calendar on website for event details and updates.

Highlights from Last Month:

- Masonic Family Day
- Founder's Day Month Presentation – Bro. Joseph Ilk (Grand Lodge of Virginia & MAHOVA)
- Celebration of Fredericksburg Commandery No. 1's 150th Anniversary
- Raising a Brother to the Sublime Degree of Master Mason

ANNIVERSARIES & MILESTONES

Masonic Anniversaries for November

Rt. Wor. Dennis L. English	54 yrs.	Bro. Withers W. Moncure, Jr.	36
Bro. John R. Dodson	52	Bro. Charles L. Doyal	29
Rt. Wor. Bruce Z. Hollmann	47	Bro. William H. Peck	28
Wor. William G. L. Turner	47	Bro. Jonathan B. Stevens	22
Bro. Bruce J. Adkins	46	Bro. Raymond L. Nelson, Sr.	17
Bro. Terry L. Bruss	43	Bro. Travis D. Miller	6

The Revival Bible and the Knights of the holy Sepulchre *From the Shells of Fredericksburg to the Fires of Faith!*

By Worshipful and SK Michael Dove 2025

Presentation delivered at the Fredericksburg Commandery No. 1 150th years anniversary

It began not in a pulpit but in the mud and thunder of war!

Reverend William B. Owen, chaplain of the 17th Mississippi Infantry, had followed his men from the hills of Mississippi into the frozen fury of Virginia. When the Confederate lines stretched along the Rappahannock in the winter of 1862, Owen ministered among Barksdale's Brigade, soldiers who would soon write their names into history at Fredericksburg. In those bleak encampments, he was not merely a preacher; he was a shepherd among wolves and a comforter in the shadow of death.

It was said that when Union guns began their relentless shelling of Fredericksburg, Owen rode bareback through the chaos, making for General Robert E. Lee's command. Word had reached him that Federal forces were crossing the river in force, and the warning he delivered changed the tempo of the battle. The Mississippians, those rough men of Barksdale's Brigade, were given precious minutes to form along the stone wall, minutes that would shape the outcome of December 13, 1862. While the world would remember that field for its blood, the

soldiers would remember it for the fire that soon followed, not from cannon, but from the Spirit.

A Revival in the Wilderness

After the smoke cleared and the rivers ran red; the Rev. Owen did not rest. Among the ruined streets and shattered churches of Fredericksburg, he found a different kind of battlefield, the souls of men. Within the walls of the Presbyterian Church, its pews splintered by artillery, Owen and other chaplains began holding nightly meetings. By torchlight and under the glow of the “Northern Lights” that winter, hardened veterans wept as prayers rose from the ruins.

Hamilton’s Crossing, April 10, 1863, recorded that “there were, in Barksdale’s Brigade at least 500 professions of conversion, many of the converts coming from other commands, and the influences of the meeting went out all through the army.” Across Lee’s forces, more than 1,500 men were said to have found faith that winter and spring. One Baptist chaplain recalled of Owen’s preaching:

“It was a touching scene to see the stern veterans of many a hard-fought field, who would not hesitate to enter the deadly breach or charge the heaviest battery, trembling under the power of divine truth.”

Each evening the men gathered in the open air. Trees were felled and rolled into rough pews to seat 2,000 souls. A makeshift pulpit, fashioned from a packing crate, rose before them. Around the perimeter, baskets of iron hoops were filled with lightwood and set aflame, their red glow reflecting off faces upturned in prayer. For fifty-five consecutive nights, the soldiers of Lee’s army met without fail, through rain, frost, and marching orders, until even the colonels hesitated to break what Heaven had begun. One night, when Barksdale’s men were ordered to move out mid-service, Chaplain Owen refused to end the sermon, insisting “the Lord would not let them leave while the interest in the meeting continued so deep.” The order was delayed.

The Bible That Survived

Years later, the very Bible used in those wartime services, open upon the altar of Fredericksburg's Presbyterian Church before and after the shelling, was presented to Fredericksburg Lodge No. 4, A.F.&A.M. by the Session of the Church on April 6, 1928. The ministers and elders who signed its dedication, R. V. Lancaster, S. G. Howison, G. H. Chewning, and others, knew its weight. They wrote:

"This Bible was used in the Presbyterian Church prior to and after the shelling of Fredericksburg, also during the great revival conducted by the Methodist Minister, Rev. William Owen, in 1863."

For nearly a century, that sacred volume lay hidden, boxed away, its spine broken, held together only by a shoestring. It might have vanished altogether, lost to dust and forgetfulness, had it not been rediscovered deep within the archives of Lodge No. 4, the same lodge that received it as a charge of faith and memory. Now restored and revealed once more, the *Revival Bible* stands as both relic and reminder: a testament to endurance, to brotherhood, and to the mysterious hand that guards even paper and ink when their message still matters.

An Everlasting Flame

From the riverbanks of the Rappahannock to the altar of Lodge No. 4, the story of Reverend William Owen is not merely history, it is heritage. It is the echo of a voice that once rose above cannon fire, calling men to repentance and to peace, a voice that still whispers, across the years, *"Be watchful and guarded in word and deed."*

Now I will stop myself from talking even more about the Revival Bible, as I could go on for hours, I'm sure. Instead, I would like to share with you something remarkable discovered during its restoration. Hidden within its pages were several intriguing relics, among them, a small page describing the setup for a **degree** unlike any we use today, and beside it, a **silk ribbon**, carefully pressed and preserved through the ages. These silent companions, tucked between scripture and time, whispered of rite and the enduring spirit of the Craft,

as though even within those sacred leaves, the mysteries of faith and fraternity just refused to sleep.

And that brings us, fittingly, to the **Order of the Holy Sepulchre**, an order whose roots reach back to the very dawn of Christian knighthood. It calls us to keep our own vigil, to stand as sentinels of faith and fidelity. For each man must one day guard his own sepulchre!

Origins in Legend and History

The Order of the Holy Sepulchre traces its legendary roots to the early 4th century A.D., when Emperor Constantine the Great embraced Christianity after his vision of the Cross at the Battle of the Milvian Bridge (312 A.D.). Following his conversion, Constantine authorized the building of churches in the Holy Land, including the Basilica of the Holy Sepulchre in Jerusalem, which was consecrated around 335 A.D. I promise you all, those are the last dates I'll throw around! just know, this was AGES ago!

Tradition holds that Christian knights were assigned to guard the sacred site believed to be the burial place of Jesus Christ. This guardianship eventually evolved into an Order of Knighthood that preserved both religious and military ideals, later revived during the Crusades when the Church of the Holy Sepulchre was a focal point of pilgrimage and warfare.

Connection to the Red Cross of Constantine

Within Freemasonry, the Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and St. John the Evangelist commemorates these ancient traditions. The Order of the Holy Sepulchre is the first of the two Appendant Orders conferred after the initial degree of Knight of the Red Cross of Constantine.

The ritual focuses on the legend of the guards of Christ's tomb, combining historical echoes of Crusader knighthood with the symbolic teaching of fidelity, defense of the faith, and the resurrection as a central Christian mystery. The ceremonies are conducted in a body styled a *Sanctuary*. The Guard of the Sepulchre

symbolizes vigilance and fidelity, recalling the knights who kept watch at holy places.

Historically, the Order traces its legendary origins to the fourth century, when Constantine the Great embraced the Cross and raised Christianity from persecution to recognition. Later, during the Crusades, the Church of the Holy Sepulchre became the spiritual heart of Jerusalem, and knights pledged themselves to guard it with their lives. To this day, the red cross worn by its members symbolizes fidelity, sacrifice, and victory, victory not of arms alone, but of faith and hope in the resurrection.

Closing Charge

Brethren, the Holy Sepulchre is not merely a story to be admired at a distance. It is a mirror held up to each of us.

When we look upon it, we are asked: *What are we guarding in our own lives?* Do we keep watch over our faith, or let it slip into neglect? Do we guard our obligations with fidelity, or allow convenience to chip away at them? Do we stand firm in defense of truth, or do we let error creep in by our silence?

The knights who stood guard at Jerusalem knew that their watch might cost them everything. We today may not face sword or spear, but we do face subtler trials, *indifference, compromise, selfishness*, that can weaken the spiritual citadel within.

To keep watch is to be faithful, even when it is difficult, to be vigilant, even when the world slumbers, and to be constant, even when our own strength falters!

“From Ruin to Resurrection”

My dear Sir Knight, Brethren and Honored guests,

What began in the roaring thunders of Fredericksburg did not end in its silence.

From the pages of a broken Bible to the marble floors of a Masonic Lodge, one message endures “*that light and life are born from ruin*”. Reverend William B Owen’s

gallop through fire was not only a warning to General Lee, it was a charge to history itself: *that faith must ride ahead of fear*. When the cannons ceased and the hymns began, a different victory was won not of nation over nation, but of spirit over despair.

And so, the Revival Bible, once bound by a shoestring and nearly forgotten, now stands again, a survivor of war and witness of grace. Its return is not a mere restoration of paper and leather, but of purpose. It bridges the sacred and the symbolic, reminding us that what is buried in darkness may yet rise in glory!

In the same way, the **Order of the Holy Sepulchre** calls us to keep that vigil, to stand as sentinels of faith and fidelity. For every man must one day guard his own sepulcher, that inner temple of conscience and conviction, and decide what light he will defend when the night draws near.

So let the story of the Rev. Owen and the Revival Bible be more than history. Let it be our heritage, our charge, our resurrection.

From the shells of Fredericksburg to the fires of faith, from the Sepulchre of stone to the Lodge of living stones, the message resounds:

"Be watchful. Be faithful. And guard the light, for the dawn will come again."

Light

Light that which reveals. It dispels shadow, grants form and color to the world, and awakens the mind to understanding. In Masonry, Light is more than physical illumination. It is knowledge joined with virtue, the awakening of conscience and reason, and the constant desire to know, to improve, and to serve. It is the beginning of a pursuit. The Brother who receives Light in his initiation does not receive wisdom, but he does take his first conscious step into the winding path of discovery.

We are taught that every candidate enters the Lodge in a state of darkness, symbolizing, as Hobbes, Locke and Socrates deliberated so long ago, that ignorance and uncertainty is the natural state of man. Each of us begins on the

same level, in a dark and silent field in which we must determine direction for ourselves. Life is not a straight nor level path. It like is a maze in which the walls twist and shift with time and circumstance. There is no diagram for life that guarantees success; only a chart for the will to seek, to question, and to persevere. In this life-maze of education and experience and circumstance, we often retrace our steps, face dead-ends, and are slowed through our own impatience. Yet each frustration, endured with humility, brings us nearer to the Light we seek.

Imagine this maze is dimly lit, only the faint glow of a lamp before you, the traveler. The lamp does not alter the maze nor shorten the journey. It simply provides enough vision to proceed a few steps more. So it is with the Light of Masonry. The ritual, the lectures, the symbols, and the fellowship of the Lodge are lamps along the way; they guide us but they do not complete the journey or make the path straight. The understanding of these things of the Lodge, woken up and made more illuminated, must be made personal to the traveler. Stated differently, a Brother must learn to carry his own lamp; a light kindled by study, reflection, and discipline in daily life.

During his pilgrimage in life, a Brother crosses paths with other travelers, Brethren who share the same plight of darkness and the same desire for illumination. Sometimes we Brothers walk together for a time, lending courage and counsel. Sometimes we part to follow our own way for a while. Yet none of us journey alone completely, for the Light we kindle within ourselves has the influence to brighten the way for others. The Lodge itself is a miniature of the great maze of life. It is a place where each man's progress contributes to the understanding of the path for all. There, within the Tiled walls, wisdom is not hoarded it is distributed; it is not possessed it is shared.

Masonic Light is progressive. It does not blaze forth in an instant of revelation like a big bang, instead it dawns in the teaching of the degrees and is reflected and made brighter by each Brother. Each degree of the Craft marks a new perspective of understanding, and yet none is final. Knowledge, if left unattended, grows dim; virtue, if unpracticed, fades like the flame on a short wick. The Brother's duty therefore is continual; to tend his own light, to renew his own mind, and to transform learning into wisdom. Knowledge informs the intellect and wisdom ennobles the heart. Knowledge may be gained through study, Wisdom only

through living what one has learned. Knowledge and Wisdom, then, in the Lodge, are both received and conveyed.

So it is that Masonic Light, rightly understood, is both gift and labor. It is conferred upon us by our Brethren, but it must be earned anew each day by our conduct with others. The path of Light is lifelong, a journey through the maze of life rich with purpose.

When at last we have learned that Light is not the lamp but the lesson, we can finally understand the true nature of our Craft. The aim of Masonry is not that we may see by the Light, but that we may become like the Light. A steady, enduring, and beneficial tool of illumination for all.

Brother Seth Roderick
Senior Warden

Secretary's Corner

Brethren,

A reminder that a resolution will be voted on at this year's upcoming Grand Annual Communication to increase the Grand Lodge assessment. By a letter from the Grand Master that you should have recently received, the proposed increase is being revised from \$25 to \$15. Shortly after Grand Lodge, we will be invoicing our dues-paying members for 2026 dues, which become due January 1st. If you have not paid your 2025 dues, you would then be two years behind and at risk of suspension for nonpayment. We don't want to see this happen to you. However, we encourage you to hold off sending dues payments for 2026 until after the Grand Annual Communication when the Grand Lodge assessment is set. Please reach out if you have any questions or if you're experiencing financial hardship or would like to make payment arrangements for any back dues you may owe.

Also as a reminder, we're now using Grand View for membership and invoicing. If you don't already have access to Grand View, please reach out and we can assist you. In addition to paying your dues, you can also view your Masonic history, find meetings, and access a host of other useful information.

On a personal note, I recently returned from visiting my mother in New England. My mom had had a serious stroke earlier this year and is convalescing in a skilled care and rehabilitation facility in Massachusetts. Right after the stroke, her speech was badly slurred and her motor skills degraded. She couldn't walk, couldn't focus her eyes, and had no movement in her left arm. Through the grace of God, eight months later she can carry on a lengthy conversation and can walk several steps between the parallel bars. When I arrived, I saw her reading for the first time since the stroke. Her church had brought her a large print Bible and she was slowly reading her way through it, turning the pages shakily with her good hand. Her faith has always been strong. She'd played the piano and organ at two churches for nearly 80 years till the music was finally brought low. Also her father and brothers were Masons and she, her sisters, and mother were all Eastern Star. But I was immediately struck with the pages her large print Bible was open to. It lay open on the Tenth and Eleventh Chapters of the Book of Ecclesiastes.

The end of Ecclesiastes contains a passage instantly significant to all Masons. And it seemed especially apt at that moment that it was but a single laborious page turn away. As the autumn leaves brown and fall — itself full of Masonic symbolism — it seems fitting that her Bible would be open, out of probably 1,500 or 2,000 pages, to that particular passage in that particular book. The end of Ecclesiastes is the culmination of King Solomon's brooding on his own mortality and the meaning of life, the search we all tend to have looking back over a long life for what is truly significant and eternal. All which seems a not-too subtle reminder that nothing in life is random and meaningless, but rather we and everything are part of one vast and grand Design much greater than ourselves. Recognizing that and devoting oneself to serving that Divine Plan is one of the things that distinguishes the Mason from other men.

Guardians of memory, presenting Ms. Christiana Burdett Campbell
Preserving the Legacy of Fredericksburg Masonic Cemetery

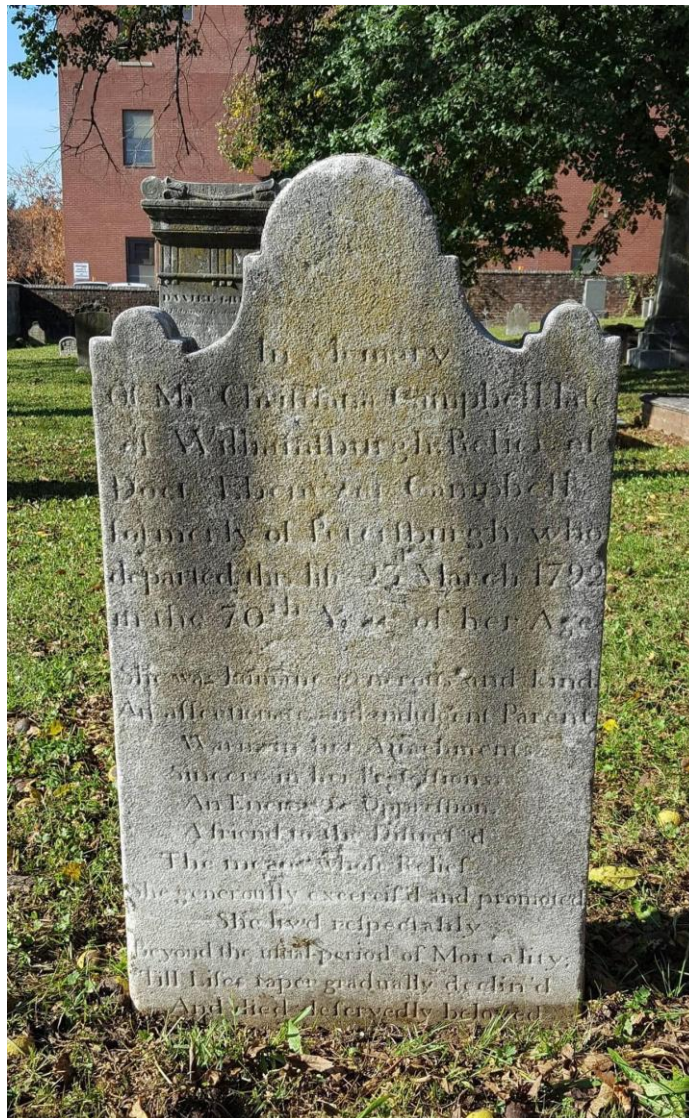


Photo credit: Wor. Christopher Tripp

In memory of Mrs. Christiana Campbell, late of Williamsburgh, Relict of Doctor Ebenezer Campbell, formerly of Petersburg, who departed this life 25th March, 1792, in the 70th year of her age. She was humane, generous, and kind, an affectionate and indulgent parent, warm in her attachments, sincere in her professions, An enemy to oppression, A friend to the distressed, The means whose relief she generously exercised and promoted. She lived

respectably beyond the usual period of mortality, Till life's taper gradually declined, and died universally beloved as universally lamented.

Christiana Burdett Campbell (ca. 1723 March 25, 1792)

Famous business woman, Innkeeper of Williamsburg, a masonic widow and later resident of Fredericksburg.

Early life and marriage

Born to Williamsburg innkeeper John Burdett and his wife Mary, Christiana grew up in, and learned the business of tavern-keeping. When her father died in 1746, she inherited a substantial share of his estate, positioning her to operate independently in a trade unusually visible for women at the time. She married Ebenezer (often "Dr.") Campbell, an apothecary in Blandford, this was later part of Petersburg, and was widowed by the early 1750s.

"Mrs. Campbell's" on Duke of Gloucester Street

By 1760 Christiana was running her own house of entertainment in Williamsburg, eventually known simply as Mrs. Campbell's. Located near the Capitol, her tavern catered to officeholders, lawyers, merchants, and travelers drawn to the colonial capital, precisely the clientele whose custom and correspondence make her visible in the record. Contemporary notes and later architectural research trace her moves among properties, with a well-documented stand on Waller Street by the 1770s.



Photo credit: williamsburgbattlefieldassociation.org

View from the College of William and Mary looking east on "Main Street"
(present Duke of Gloucester Street), ca. 1870

Washington and the political set

George Washington patronized Campbell's frequently during sessions of the General Assembly. His diaries for the 1760s - 1770s include the recurring line "*Dined at Mrs. Campbells,*" and surviving receipts show he settled accounts with her, evidence that her table served the very center of Virginia politics. Other leading figures, including Thomas Jefferson and members of the House of Burgesses, were associated with her establishment as diners and lodgers.

This April 8, 1772, receipt from Williamsburg tavern-keeper Christiana Campbell indicates that George Washington kept an account at her establishment and paid her seven pounds, seven shillings, and six pence for charges he had incurred.

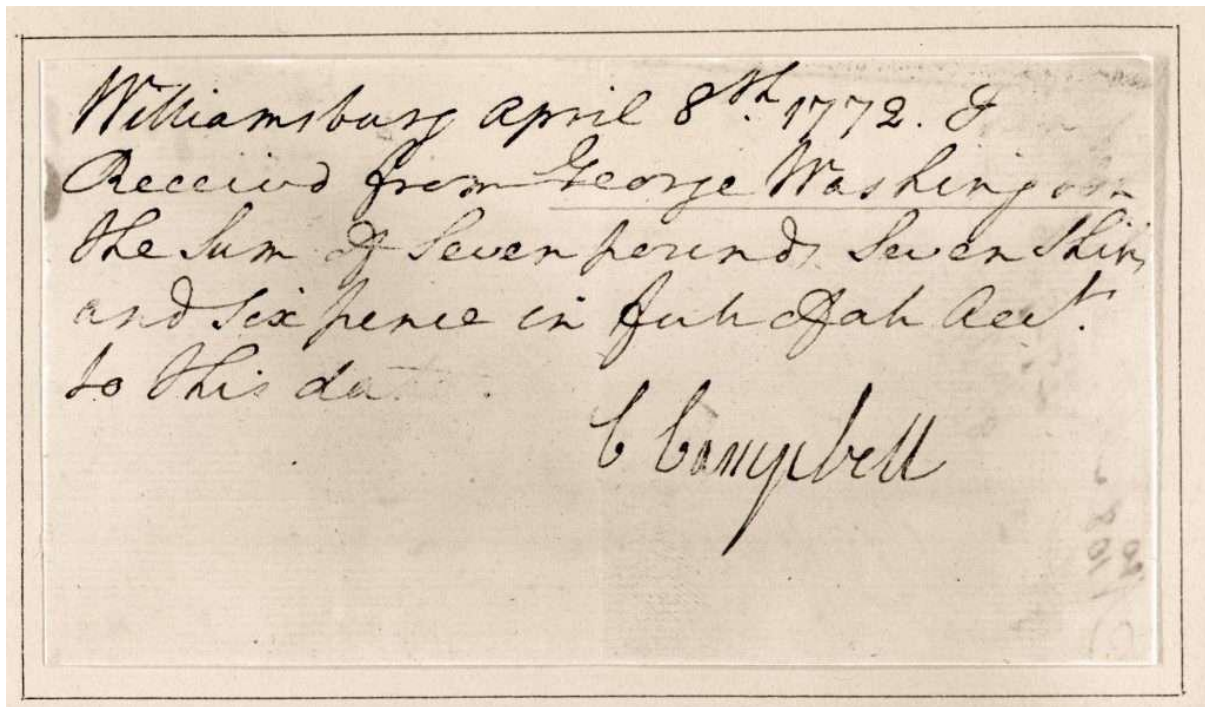


Photo Credit: the Colonial Williamsburg Foundation

Sidebar: George Washington's Diary Entries at Mrs. Campbell's Tavern

Bro Washington's diaries and account books confirm his repeated patronage of **Mrs. Christiana Campbell's Tavern** while attending sessions of Virginia's House of Burgesses in Williamsburg.

May 5, 1768 - Diary entry. Editorial note: "Christiana Campbell's tavern was GW's habitual lodging place in Williamsburg from 1761 to 1771," with payment noted in his ledger.

May 3, 1769 - Diary entry. Note: "He did not lodge at the Raleigh but stayed as usual at Mrs. Campbell's place."

May 1769 (month page) - Multiple diary lines. Includes "Dined at Mrs. Campbells & spent the Eveng. there.." and other related notes.

May 15, 1769 - Diary entry. "Dined at Mrs. Campbells & supped at Hays."

November 6, 1769 - Diary entry. Jacky Custis “lodged at Mrs. Campbell’s place” with GW; annotation cites Washington’s ledger.

May 2, 1771 - Diary entry. Annotation: Mrs. Campbell “with whom he lodged as usual” had moved to the coffee-house next to the Capitol.

April 6, 1772 - Diary entry. “Dined at Mrs. Campbells -went to the Concert & then to Mrs. Campbells again.”

April 8, 1772 - Washington’s signed receipt to Christiana Campbell. Colonial Williamsburg scan of the original (and an Encyclopedia Virginia page about it). Rockefeller Library Collections

Entries found at <https://founders.archives.gov/documents/Washington/>

Taverns & Masonry in early America

In Christiana Campbell’s day, taverns were indispensable civic spaces, venues for meals, mail, news, clubs, auctions, and Masonic lodge meetings. Across the colonies, lodges commonly met in public houses outfitted with food, drink, and storage for lodge furnishings; Williamsburg’s own lodge met in local taverns such as the Crown on Duke of Gloucester Street. As a result, an innkeeper like Campbell stood at the intersection of political sociability and fraternal networks, serving (literally) many prominent Freemasons, including Washington, Peyton Randolph, Peter Pelham, Bishop James Madison, St. George Tucker, and James Monroe, Benjamin Bucktrout, Cabinetmaker; prominent Mason, famed maker of the 18th-century Masonic Master’s chair, MW. John Blair, Jr. Jurist, later the first Grand Master of Masons in Virginia (1778). One of the most famous non-masons that met with some of these Brethren and our illustrious Brother, was of course Thomas Jefferson. Many of these Brethren belonged to Williamsburg Lodge No. 6, which always had the Ball and Feasts, and some meetings at Campbell's Tavern.

How tavern rooms became lodge rooms (1740–1780)

Why taverns ?

In the 18th century, most lodges didn't own buildings. They rented private rooms, very often in taverns/inns, which offered large chambers, food, drink, and a presumption of privacy. In Williamsburg, for example, the lodge met at the Market Square Tavern and held balls and special entertainments at Mrs. Christiana Campbell's Tavern; on Dec. 3, 1776 it even voted "to dine and sup and have a ball, at the house of Mrs. Campbell's as usual heretofore" (later canceled due to the "critical times").

Source: Rockefeller Library, Williamsburg VA 6

How they "made" the room into a Lodge, the three essentials:

1. Furniture of the Lodge

Early ritual exposures list the core furnishings that were set out whenever the lodge convened: "*Bible, Compass and Square.*" (Prichard, *Masonry Dissected*, 1730). *Source: Freemasonry BC & Yukon*

2. Lights (candles)

The same 1730 text asks, "Have you any lights in your Lodge ?", answer: "*Yes, Three,*" with the note: "*These Lights are three large Candles placed on high Candlesticks.*" It further explains their symbolic and practical placing East, South, and West "to light the Men to, at and from their Work." *Source: Freemasonry BC & Yukon*

3. "Drawing the Lodge" (chalk/charcoal floor designs)

Mid-century exposures describe the working design drawn on the floor for degree work and washed out after closing. *Three Distinct Knocks* (c. 1760) promises "*full descriptions of the drawing upon the floor of the lodge,*" and *J & B* (1762) states it was "most commonly drawn with chalk and charcoal," after

which “the new-made Mason, must take a mop from a pail of water, and wash it out.” Some lodges used red tape and tacks to avoid marking floors.

Source: rgle.org.uk

Why it mattered:

This arrangement shows how a public house could be transformed, by furniture, lights, and floor work, into a sacred space for an evening, then returned to ordinary use, making taverns the practical backbone of early American lodge life.

War, decline of the capital, and retirement

Williamsburg’s fortunes waned after the capital moved to Richmond in April 1780, and Campbell’s business declined with it. She retired from innkeeping in the 1780s (*sources vary on the precise year*), attempted to sell her Williamsburg real estate, and eventually relocated to Fredericksburg after October 8, 1787, to be near her youngest daughter.

Death in Fredericksburg

Christiana Burdett Campbell died in Fredericksburg on March 25, 1792, closing the life of one of colonial Virginia’s best-documented women entrepreneurs! Local antiquarian sources, including studies of Fredericksburg’s old Masonic burying ground, helped preserve details of her later years for historians who connected her Williamsburg career with her Fredericksburg death notice.

Legacy

Colonial Williamsburg reconstructed Christiana Campbell’s Tavern in 1956, honoring an innkeeper who ran a sophisticated business in an era when women’s public roles were constrained. Today it stands as a reminder that the lifeblood of early American politics, and much of its Masonic fellowship, flowed through tavern rooms of hers.



Photo Credit: <https://www.williampoole.com>

Reflection by WM Mike:

To the Women Who Lit the Candles

As we celebrate the life of Mrs. Christiana Burdett Campbell, we do well to remember that history's brightest lights were not always held by men in aprons and jewels, but often by women who simply refused to let the lamp go out. Mrs. Campbell kept her tavern, her family, and half the political class of Virginia fed, informed, and, I daresay, occasionally well-lubricated in both spirit and conversation.

Long before the Lodge had its own halls, it relied on women like her, keepers of keys, kitchens, and kind words, whose hospitality provided the stage upon which our early brethren met, conspired, and labored to "*make good men better.*" She turned rooms of timber into places of warmth and fellowship, where ideas could ferment faster than the ale!

So, to every sister, wife, widow, and daughter who has stood quietly behind the curtain of history, bearing more than her fair share of the work and none of the credit: we salute you. For every candle that ever lit a Lodge room was, in one way or another, first kindled by the steady hand of a woman who believed in the light.

And as for Mrs. Campbell, may we dine as well, speak as kindly, and work as faithfully as she lived!

So mote it be.

This concludes the 11th installment of our *Guardians of Memory* series. We hope you have found this journey through history both enriching and inspiring. In the enduring pursuit of further light, we warmly encourage all who are so inclined to explore history's timeless lessons and its profound influence on our shared legacy.

Sincerely,
Mike Dove
Worshipful Master

Sources, besides those mentioned in the article.

Primary (documents)

- **Founders Online (GW):** *Diaries & Accounts* re: "Mrs. Campbell's" (1761-1774); receipt to Christiana Campbell, 8 Apr 1772.
- **Founders Online (TJ):** *Memorandum Books*, charges at Mrs. Campbell's (esp. 1771-1777).
- **Virginia Gazette** ads/notices for Campbell's moves & offerings (esp. Oct. 1771).
- **Williamsburg Lodge records:** Dec 3, 1776 resolution to dine/sup & hold a ball at Mrs. Campbell's (CW Rockefeller Library/Omeko).

Primary Book

- **Prichard, *Masonry Dissected* (1730); *Three Distinct Knocks* (c. 1760); J & B (1762)** -lights, floor “drawing,” Bible, Square, Compasses.

Scholarly & reference

- **Encyclopedia Virginia** (Julie Richter), “Christiana Campbell (ca. 1723-1792).”
- **Dictionary of Virginia Biography**, “Christiana Burdett Campbell.”
- **Colonial Williamsburg Research Reports** (historical/ architectural): *Christiana Campbell’s Tavern*; Lot 58; *Masonic Lodge* context.
- **Sharon V. Salinger**, *Taverns and Drinking in Early America* (JHU).
- **Steven C. Bullock**, *Revolutionary Brotherhood: Freemasonry-* (Omohundro/UNC).

A New Sign for our Historic Lodge!



Fredericksburg Lodge No. 4, A.F. & A.M., has a proud new addition greeting all who pass by our historic building: a beautiful new Lodge sign!

For many years, the old sign that hung outside the Lodge served faithfully, weathering countless storms and seasons. Its faded letters bore witness to decades of Masonic meetings, degrees, and fellowship. When the sign began to show its age, our dedicated Sisters of the Order of the Eastern Star took it upon themselves to give it a touch-up, brightening its letters with a gold marker in a heartfelt act of care. Though their effort added a bit of sparkle, time and weather had clearly taken

their toll. The old sign had earned a well-deserved retirement after decades of loyal service to the Craft.

There's even a bit of family history tied to it, the old sign was made by our own Brother and Worshipful Jeremy's uncle, Benny, whose handiwork stood proudly for many years!

Our new sign, however, carries forward that same tradition of craftsmanship and pride. It was donated and crafted by local carpenter Kevin Lay, a respected artisan renowned throughout Fredericksburg and Richmond for his work restoring fine historical woodwork. Made from Honduran mahogany, often called "true mahogany", the wood is known for its stability, rich color, and remarkable resistance to weather. It is a fitting material for a Lodge whose legacy has endured since 1752.

For its finishing touch, our talented Brother Brian Hesler took on the task of engraving together with Mr. Dave Loyal of Loyal Drums. and beautification, carefully staining and sealing the sign to bring out the warmth and depth of the mahogany while ensuring it will withstand the elements for decades to come.

From Fredericksburg Lodge No. 4, we extend our sincere thanks to Mr. Kevin Lay and Brother Brian Hesler for their skill, time, and generosity. The result is a sign worthy of our Lodge's history and dignity, one that will proudly mark our entrance for many years ahead.



Mr. Kevin Lay, after putting up our new sign.

And who knows, should this new sign ever go missing, we have a feeling it might just find its way a few blocks down the road to the Fredericksburg Area Museum, where several of our other historic signs already rest in good company!



RSVP BY NOVEMBER 8TH

JOIN US & MAKE A DIFFERENCE

Come join the Masonic Family of Spotsylvania Lodge 26, the American Legion Post 55 and their Legionnaires Chapter 55, Nathali Chapter Widowson Association on **November 11, 2025**, as we journey to the Fork Union Military Academy (FUMA). **Their Veterans ceremony begins at 11 a.m.**

What: Fork Union Military Academy (FUMA) Veterans ceremony to honor our veterans. We will watch their cadets from grade 7 through 12th grade march in a **Battalion size formation** with a 21-gun salute. **RSVP NLT November 8, 2025, text or call James at 540-425-2224.**

When: We will meet at 208 Variety Store, **6274 Courthouse Rd, Spotsylvania, VA at 0815 with KSU at 0845.** If you cannot meet us please come join us at the **FUMA located at 4744 James Madison Hwy, Fork Union, VA 23055.** Two of our brothers will be FUMA to welcome you. **The ceremony begins at 11 a.m.**

Ceremony events: The leaders of our groups, etc., will be called to present the President of the Academy with the monies collected for FUMA. Napthali Pat Wagon, Lodge 26 WM Jeremy Utt; American Legion Post 55, CDR Ryan Inken, and the Director of Legionnaire Riders Chapter 55, Andrew Johnson.

Attire: Business Casual

We are asking that each Rider or Driver of a vehicle give \$20 in their donations. **Please let us know of anyone with special needs.**

Two Brothers of Spotsylvania Lodge 26 will be present to greet everyone.

The event will make **local news** and **newspapers.**

A Timeless Tribute to the Craft

Custom Fredericksburg Lodge No. 4 Cufflinks

Price: \$40 per pair



Features

- Custom design exclusive to *Fredericksburg Lodge No. 4*
- Polished gold metal with black enamel finish
- Precision detailing of Washington with the Masonic emblem
- Gemstone centerpiece symbolizing light and wisdom
- Secure fastening with a strong construction
- Presented in a keepsake display box, black or blue.

Wear the Light - Honor the Legacy.

Perfect as a gift, a collector's item, or a personal emblem of pride, these cufflinks represent the spirit of those who came before and those who will carry the Craft forward.

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Purchase a brick through BricksRU.com to help
maintain our Historic Home!

[Fredericksburg Masonic Lodge #4 Friends of Fredericksburg Donor Site \(bricksrus.com\)](http://FredericksburgMasonicLodge.org)

2025 LODGE OFFICERS

Michael Dove	Michaeldove79@gmail.com	(540) 388-1001	Worshipful Master
Seth Roderick	Sethroderick@protonmail.com	(703) 935-9781	Senior Warden
Jeff Adams, Sr.	jadams@rosendin.com	(571) 643-3962	Junior Warden
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Thomas Baker	Baker8359@gmail.com		Asst. Treasurer
Christopher Tripp, PM	Secretarylodge4va@gmail.com	(540) 424-5767	Secretary
Troy Blanchard	Cajnboy24@gmail.com		Senior Deacon
John Lapke	Lapke.j@gmail.com		Junior Deacon
Kyle Olesevich	Kyle.olesevich@gmail.com		Senior Steward
Joshua Miller	Joshua.miller21@gmail.com		Junior Steward
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Robert Breitenbach	Robertjbreitenbach@icloud.com		Marshal
Michael Scullin	mscullin@gmail.com		Tiler

TRUSTEES

Dennis David - 2025	Dennis Berry, PDDGM - 2026	Chris Decker, PM - 2027
Dan Goodwin, PM - 2028	Christopher Tripp, PM - 2029	

PROGRAM OFFICERS

Lodge Blood Coordinator Jeff Adams	Lodge Instructor of Work Christopher Tripp, PM	Lodge Education Officer Bob Melvin
Masonic Home Ambassador Joseph Ilk	Lodge Catechism Chair Justin Garrett	Widows Program Coordinator Robert Breitenbach
	Lodge Scholarship Coordinator David Smith	

LIVING PAST MASTERS

Wor.: Carter. G. Wells.....	1963	Wor.: Anthony L Rudder.....	2007
Wor.: Rudolph E. Griffith.....	1974	R.: W.: Jeffrey D. St. Onge.....	2009
Wor.: Henry W. Baker.....	1975	Wor.: Shelton S. Mackey.....	2010
Wor.: Edward L. Donalson.....	1983	R.: W.: Shelby L. Chandler.....	2011
R.: W.: Dennis W. Berry.....	1986	Wor.: Christopher J. Decker.....	2012
Wor.: Thomas C Shelton.....	1988	Wor.: Christopher R. Wilson.....	2013
Wor.: William J. White.....	1989	Wor.: Jeffrey L. Mitchell.....	2014
Wor.: James R. Adams.....	1992	M.: W.: Jeffrey P. VanCuren.....	2015
Wor.: Michael J. McCray.....	1995	Wor.: James L. Ragsdale.....	2016
Wor.: Steven M. Gallahan.....	1996	Wor.: Michael T. Moses.....	2017
Wor.: Charles B. Pasto.....	1998	Wor.: Daniel T. Goodwin.....	2018
Wor.: J. Travis Walker.....	2000	Wor.: James M. Snyder.....	2019
R.: W.: Daniel W. Thompson.....	2001	Wor.: Stanley R. Kennedy.....	2020
R.: W.: W. Robert Brammer.....	2002	Wor.: Christopher S. Tripp.....	2021
Wor.: Sheridan G. Harrod.....	2003	Wor.: Joseph K. Gilkerson.....	2023
Wor.: Jene G. Parrotte.....	2004	Wor.: Patrick F. McConnell.....	2024
R.: W.: Steven W. Sanford.....	2005		
Wor.: Richard D. Dey.....	2006		