PANAPRINT Celebrates 40 Years Of Printing

See Story Page 17 & 18
MASONIC MESSENGER
Vol. 112    October 2019    No. 1

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Back Cover: Introducing Illustrious Brother C. Danny Wofford, 33˚ Grand Cross

FORM FOR CHANGING ADDRESS FOR MESSENGER
TYPE or PRINT information requested and mail to the
Grand Lodge address on the back cover.

Name in Full
Lodge Name and Number

If you have moved, PLEASE RETURN YOUR ADDRESS LABEL ABOVE TO THE GRAND LODGE OF GEORGIA along with your new address:

Lodge Name and Number
Street or P.O. Box
City
Zip Code

Brethren, it is your responsibility to make certain your address is current.
Be certain your Lodge secretary has your correct address.
Current addresses are kept in the Grand Secretary’s Office in Macon.

The Editor of the Masonic Messenger DOES NOT keep a list of addresses.
From the Desk of the Grand Secretary

Important Notices

Lodges Not Represented

PLEASE NOTE RETRACTION: The following Lodges WERE represented during the 232nd Annual Communication of the Grand Lodge of Georgia. The Grand Lodge Office extends our apologies for this oversight.

- Gordon Lodge No. 108
- Chappell Lodge No. 511
- Hiram Lodge No. 51
- Trenton Lodge No. 179
- Willachoochie Lodge No. 197

233rd Annual Communication of the Most Worshipful Grand Lodge of Georgia

Tuesday October 22nd at 9:00 AM in the Macon Centreplex
Macon Marriott is the host hotel
All Committee Meetings will be held at Al Sihah Shrine Center
222 Mecca Drive Macon

on

Monday October 21st beginning at 8 am.
Lunch will be Dutch in the activities building!
Grand View Training Class offered for secretaries at 9 am

Grand Master’s Reception for Johnie M. Garmon

Sunday November 3rd @ 2 pm at The View, Butternut Golf and Country Club
129 Union Co. Recreation Rd. Blairsville, GA 30512

2020 District Conventions

1st District March 28, 2020 10:00 AM Savannah @ Landrum Lodge No. 48
2nd District April 4, 2020 9:00 AM Albany @ Albany Lodge No. 24
3rd District March 21, 2020 9:00 AM Pinchurst @ Millwood Lodge No. 198
4th District August 15, 2020 9:45 AM Greenville @ Centralhatchee Lodge No. 403
5th District September 9, 2020 10:00 AM Alpharetta @ Roswell Lodge No. 165
6th District May 2, 2020 9:00 AM Griffin @ Rutland Lodge No. 298
7th District May 8 & 9, 2020 9:00 AM Rome @ Cherokee Lodge No. 66
8th District May 16, 2020 9:00 AM Elberton @ Philomathea Lodge No. 25
9th District September 26, 2020 9:00 AM Marietta @ The Keheley Center Activities Building
10th District June 10, 2020 10:00 AM Hephzibah @ Richmond Lodge No. 412
11th District September 19, 2020 10:00 AM Waycross @ Waycross Lodge No. 305
12th District April 8, 2020 9:00 AM Lyons @ Lyons Lodge No. 49
Many articles have been written on this subject but no, we are not an all-inclusive organization. We are a group of brothers who all believe in the existence of a Supreme Being. No known atheists are allowed to join our organization. As each one of you already know, we take good men and attempt to make them better. There are many different opinions of a Supreme Being. Following are the opinions of three different Masons.

I asked WB Steven Fishman to share the belief of Jews on prayer and how the Jews address the Supreme Being.

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WB Steve Fishman:
I will attempt to make this impossible task as simple as possible re: The Jewish method of prayer:
We start the morning by waking with a prayer to God thanking him for the gift of prayer...
During a normal service of which there are three daily--morning, afternoon and evening, we will have multiple prayers in biblical Hebrew, (the holy language.) We use prayers of adoration to God, thanking him for a multitude of blessings, including good health, including perfect healing of the sick and infirm. Prayers for the deceased, that they should find peace in heaven. Prayers for loving kindness and the ability to help our fellow man. Prayers to forgive our adversaries, and to receive forgiveness for our transgressions to God and our fellow man. We pray for our communities and the public servants who give of themselves for our society. We pray for our country and its leaders. We pray for their salvation, and that our prayers be answered. We say these prayers three times a day, every day. (365 days a year.) The gathering of prayers gathered three times a day is reminiscent of Abraham requesting at least ten men to save Sodom. This also where we are given the 24 inch gauge as a working tool in the EA degree.

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MWB Gary Leazer:
Salat or ritual prayer is one of the five pillars of fundamental duties or obligations of all faithful Muslims. Muslims pray five times each day: at dawn's first light appears, midday usually around 1:00 p.m., mid-afternoon, sunset and two hours after sunset. Traditionally, the calls were made from the mosque's minaret without amplification, though many modern mosques use loudspeakers so that the faithful can hear the call more clearly. The prayer times themselves are dictated by the position of the sun. In ancient times, Muslims looked at the sun to determine the various times of day for prayer. In modern days, printed daily prayer schedules precisely pinpoint the beginning of each prayer time.

On a recent trip to Istanbul, Turkey, I noticed that many, if not most, Muslims did not pray as required, but continued with their daily activities, ignoring the call to prayer by the muezzin, the mosque’s designated caller of prayers. Just as in other faiths, most Muslims do not closely follow the teachings of their faith. One time my Muslim host took me to prayers early one morning as the prayers that day honored the man who built the mosque. The mosque was over flowing into the street when we arrived and I had no prayer rug. A Muslim offered to share his large rug with me. I prayed to Yahweh as Muslims around me prayed to Allah.

Muslims may pray anywhere; in a mosque is preferred; but any quiet place in the home or office is permitted. Praying outdoors is also permitted. Many Muslims carry a prayer rug, although not using a rug is permitted. The only stipulation is that the prayers must be said while facing in the direction of the Ka'bah in the “Holy Mosque” in Mecca in western Saudi Arabia (generally facing east in Georgia), the most revered place of worship for Muslims and Muhammad's birthplace.

Muslims must observe specific rituals as part of their daily prayers. Before praying, Islamic teaching requires Muslims to engage in ritualistic washing (wudu)
of the hands, feet, arms, and legs before praying. A fountain is found outside most mosques in Muslim countries, although using a restroom is permitted. Worshippers must also be dressed in clean clothing.

Certain circumstances will require that Muslims take a full shower, called a ghusl instead of wudu to be cleansed after removing najas (impurities) and before praying. If you wish to pray after having sexual intercourse, ending your menstruation period or postpartum bleeding, giving birth, or ejaculating, you need to take a full shower. Nail polish, accessories, and waterproof mascara must also be removed.

Women are not required to attend prayers in mosques, and most don’t — and can’t during their monthly period. If they attend, they can only expose their face and hands. Men are required to wear clothing from their navel to their knees. If women attend prayers in a mosque, they must pray behind the men, often behind a wall or even in a separate room, but where they can still hear the Imam.

The prayers are always recited in Arabic while performing a series of ritualized gestures and movements. If the prayers are made in a mosque, an Imam will lead the prayers in Arabic. I once took a group of Mercer students to an Atlanta mosque. Because we were attending, the Imam preached in English and told the Muslims, they should not hide their light under a bushel.

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To the Christian we are taught to “pray without ceasing.” We should always go with a “prayer in our heart” and be ready anytime when needed to offer our devotion to Almighty God for the benefit of a Brother. We believe in the Holy Trinity made up of God the Father, God the Son, and God the Holy Spirit as stated in I John 5:7. Different Christian denominations have certain liturgy they may use, but most Christians use various names to address the Supreme Being. Christians believe Jesus Christ is the Son of God Jehovah and is the Messiah which was prophesied in the Old Testament. We usually use some form of his name when addressing God. We may also call him Eternal God, Prince of Peace, the Lily of the Valley, the Rose of Sharon, Counsellor, The Everlasting Father, The Mighty God, Lord God, etc.

Many Christians end their prayers in the name of Jesus. To pray in the name of Jesus implies the one praying has received Jesus Christ as his Savior (John 1:1-2) and has been justified by faith in Christ, Romans 3:28 and Romans 5:1. John 14:13-14 states … If he shall ask anything in my name, I will do it.

We also believe an individual’s prayer is personal, that is, a direct communication between the individual and God. Therefore, remember when you hear anyone pray using any of the above names that he (or she) is praying to the one we call the Supreme Being or Jehovah God. As long as our heart is pure and we are spiritually connected to God, we believe the Spirit makes intercession for the Saints with groaning which cannot be uttered as outlined in Romans 8:26.

A Brotherhood of Man

Under the Fatherhood of God
Welcome to the 233rd Annual Communication
Of the
Grand Lodge of Georgia
Free and Accepted Masons

The Macon Marriott City Center Hotel is the host hotel
Telephone (478) 621 5300
(Be certain to say you are with the Grand Lodge of Georgia)
The Hospitality Room will be supplied with homemade goodies and open Monday through Wednesday at designated hours for everyone’s enjoyment.

<table>
<thead>
<tr>
<th>Grand Lodge Banquet</th>
<th>Honors Breakfast</th>
<th>Ladies’ Luncheon</th>
<th>Tommy Irvin Farmer’s Market Cookout</th>
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<tr>
<td>(Dark Suit, Formal, or Sunday Dress Required)</td>
<td>Marriott Hotel</td>
<td>Marriott Hotel</td>
<td>Macon State Farmer’s Market</td>
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<td>6:00 P. M.</td>
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<td>11:30 A. M.</td>
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<td>Tickets: $55.00</td>
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Break For Lunch
12:00 P. M.

Make Checks Payable to: Grand Lodge of Georgia
Send all orders to: Grand Secretary P. O. Box 4665 Macon, GA 31208-4665

ATTENTION: JULIE HICKMAN
All tickets must be ordered by October 10th
On July 12-14 2019 the 6th Annual GA MLC was held on the campus of Georgia College in Milledgeville with 121 attendees registered for the event. This annual event is held to help Lodge officers become more prepared in planning, leadership, Lodge renewal and finance. The intense 18 hour course is presented by the Masonic Education and Leadership Development Commission of the Grand Lodge and 25 staff members volunteer many hours of their time to preparing to teach the curriculum to the attendees.

The event starts on Friday after dinner with formal introductions of the staff and distinguished guests (as do all Masonic functions). We were also honored to have MW Bro Michel H Wilson in attendance for a majority of the entire session. MW Wilson welcomed the brethren and thanked them for wanting to better their Lodges by attending.

After our Grand Master gave his remarks, it was time to get to work. We began the evening with our dreaded finance presentation. After six years at the helm, I can’t understand why everyone dislikes talking about all the money we have.

WB Wiley Forrester presented the last topic for the evening titled “Did you know” which WB Forrester stated that he polled 30 Masons ranging in service lengths about 5 things that every Mason should know or need to know. The presentation was well received by the students and a great way to end the day.

Day two started bright and early at 8am with Strategic planning, followed by a breakout session. In the breakout sessions, the students create action and implementation plans to be used in their Lodges. When the sessions end, the staff will choose 2-3 of the completed plans and the students will present to the entire group with a question and answer session after.

After lunch our next presentation was on Lodge renewal, and this topic covers such items as member retention, lodge growth, and how to have better meetings. This is definitely the most popular of all the presentations at each of the six MLCs so far.

After dinner on day two WB Wiley Forrester had a special presentation for MWB E Ray Knittel PGM. PGM Knittel had the vision to make better leaders in this great state and WB Forrester wanted to make sure that PGM Knittel was recognized for having this vision and breathing life into this program. MWB Knittel and WB Forrester told the attendees a few stories of the struggles to make this event come to life. This MLC thanks MWB Knittel for having the vision and allowing us the opportunity to make this event the premier MLC in the country.

With the presentation complete, it was time for the special guest presentation. RWB Moises Gomez Grand Historian of the Grand Lodge of New Jersey, and member of the Port Authority of NY and NJ gave a powerful presentation on his personal experience during both World Trade Center attacks in 1993 and 2001. The presentation with accompanying slides were very moving to all in attendance. I was first introduced to RWB Gomez when I was a student at the New Jersey MLC while doing research to bring this event to GA. RWB Gomez has supplied the lapel pins that are given out at each MLC here in GA. We are very grateful for RW Bro Gomez’s commitment to our MLC.

On Sunday we held our final presentation on Leadership and had the final breakout session. We gathered back in the auditorium for the group session and final thoughts on this year’s event. We would like to thank WB John Lindsay for his help in making sure that all things related to Georgia College were taken care of. We would also like to thank Bro Charlie Kasnowski Oriental Guide of Al Shihah Shrine and his pal Cletus Camel for helping with all the transportation to and from the dorms. At this point we have trained over 800 leaders during the past 6 years and we feel very humbled to have been a small part of their growth as Masonic Leaders. To the staff of 25 dedicated brethren who have given so much to this Conference we thank you for your service to Freemasonry in GA, and we can all continue to make a difference.

Wiley Forrester
Chairman GA MLC
EDICT NO. 2019-2

TO ALL CONSTITUENT LODGES UNDER THE CONSTITUTION OF THE GRAND LODGE OF GEORGIA, FREE & ACCEPTED MASONs:

I hereby issue this edict, to-wit:

WHEREAS, it has come to the attention of the undersigned that Brethren have been attending stated and called Lodge meetings and other events wearing attire much too informal to maintain the decorum and dignity of a Masonic Lodge; and

WHEREAS, Brethren have made known to me their concerns about the clothing worn by some Brethren at Lodge meetings and other events; and

WHEREAS, it is my desire that peace and harmony prevail in this jurisdiction; and

WHEREAS, this edict shall apply to all Masons attending Masonic meetings in this grand jurisdiction:

NOW THEREFORE, it is my edict that:

In order to maintain proper decorum and to show proper respect for a Masonic Lodge and our Brethren, all Masons, whether Entered Apprentice, Fellowcraft, or Master Masons, shall be properly attired when attending a stated or called meeting of a Lodge, Grand Lodge, district convention, funerals, memorial services, or public ceremonies such as cornerstones (hereinafter “Meeting”) unless some part of the program, ritual, or degrees normally requires them to dress otherwise.

Have You Considered Becoming a Perpetual Member?
Contact the Grand Secretary’s Office
No Mason shall attend any Meeting wearing shorts, an uncollared shirt, t-shirt, exercise wear, open-toed shoes, sandals, or flipflops unless medically necessary.

Nothing herein shall be construed as prohibiting a Brother from wearing jeans or overalls with a collared shirt or any required medical device. Nothing herein shall be construed as requiring a Brother to wear a suit, sport coat, tie, or tuxedo unless the Worshipful Master so directs.

Neither Masonic aprons nor collars may be worn unless the Brother is properly dressed, as herein described, to attend a Meeting.

Clothing at events outside of the Lodge such as picnics, concerts, ballgames, etc. shall be at the discretion of each Brother although proper decorum should always be a consideration.

It shall be the responsibility of the Worshipful Master to see to it that this edict is enforced.

Each Secretary of all Subordinate Lodges shall read this edict at the first regular communication of their Lodge after receipt of same.

SO ORDERED and this edict is given under my hand and seal as Grand Master of the Grand Lodge of Free and Accepted Masons for the State of Georgia, and under the seal of the said Grand Lodge, this 28th day of August, 2019.

Michael H. Wilson, Grand Master

Attest:

V. S. "Mac" McGee,
Grand Secretary
EDICT NO. 2019-3

TO ALL CONSTITUENT LODGES UNDER THE CONSTITUTION OF THE GRAND LODGE OF GEORGIA, FREE & ACCEPTED MASONS:

I hereby issue this edict, to-wit:

WHEREAS, it is my desire to reduce expenses of the Grand Lodge where possible; and

WHEREAS, it is also my desire to reduce the use of paper and to eliminate the production of printed but unused material; and

WHEREAS, it is my desire to promote the use of the Grand Lodge Administrative Database (GLAD) and other electronic methods of communication; and

WHEREAS, it has come to my attention that the cost of publishing, printing, and mailing materials is an increasing expense to the Grand Lodge and therefore to the Brethren, much of which is unnecessary:

NOW THEREFORE, it is my edict that:

In order to accomplish these goals, the Grand Secretary may publish and distribute such documents as herein described using those electronic, digital or other means that he deems most effective and cost efficient for the adequate distribution of the same. This shall include, but is not limited to, all references to books, journals, accounts, manuals, papers, proceedings, addenda or similar descriptions of printed material in the Masonic Code in this grand jurisdiction. However, this shall not include the Cipher Code. When the Masonic Code refers to mail that term includes email, GLAD, and other electronic or digital transmission.

Have You Considered Becoming a Perpetual Member?
Contact the Grand Secretary’s Office
Nothing herein shall be construed to prohibit the printing on paper of some or all copies of a particular document; the same being left to the discretion of the Grand Secretary.

Any Subordinate Lodge requesting a paper copy or copy on CD of any document shall pay for same at the reasonable rate set by the Grand Secretary so long as supplies, if any, are available.

Each Secretary of all Subordinate Lodges shall read this edict at the first regular communication of their Lodge after receipt of same.

SO ORDERED and this edict is given under my hand and seal as Grand Master of the Grand Lodge of Free and Accepted Masons for the State of Georgia, and under the seal of the said Grand Lodge, this 17th day of September, 2019.

Michael H. Wilson, Grand Master

Attest:

[SEAL]

V. S. "Mac" McGee,
Grand Secretary
My name is Brionna Robinson. I remember when I first came to the home. I was nervous, but everyone was very inviting. I soon found a family in the staff and the children. I was fifteen when I came to the home. I came Memorial Day weekend, the summer before my tenth grade year. Halfway through the year, I switched schools. I realize now that it was the best decision that's been made on my behalf. Since I've been at Tattnall, I have been involved in three talent shows, two junior dances, several chapels over the years, cheerleading, One Act, and have been a teacher's aide for K4 for two years. When I look at all these accomplishments, I also look at how the home allows us to excel in anything we attempt. The home has taught me maturity, responsibility, and accountability. As for the Masons, they truly love us and have contributed to me experiencing things that I could only dream of. All these things have propelled me to be a successful person. As graduation approaches, I have put a lot into my future plans. I will be attending Middle Georgia State University to take my core classes and adjust to college life. Then I plan to transfer to Kennesaw State University to study Forensic Pathology to ultimately become a medical examiner. The home has not only opened many doors, it has also provided the resources for me to live a successful life and make an impact on others.

My name is Halee Teters. I am a senior attending Tattnall Square Academy. I came to live at the Masonic Home in October of 2016 at the age of 16. My first year at Tattnall, I was allowed to run track, and this year I played on the varsity soccer team. This past February, I also took part in the talent show at school. Thanks to the generous giving of so many Georgia masons I have been able to attend a private Christian school where I have continued my walk with the Lord. I have enjoyed living at the Home so far and am excited to continue living here while I complete my college degree.

One way that I know living at the Home has benefited my life is that I now have a very large support system that has my best interest in mind. Whenever I am in need, there is always someone willing and able to help me stay on the right path to reach my goals.

I plan to attend Middle Georgia State University starting in August. While at Middle Georgia, I plan on pursuing a degree in the field of Biology. After that, I plan on pursuing a degree in Veterinary medicine.

I want to say a big thank you to the Georgia masons for your love and support that has given me several opportunities that I may not have had if it were not for coming to live at the Masonic Home. My goals are more attainable because of you.

My name is Emma Rose Berlowitz. I am nineteen years old and a senior in the class of 2019 at Woodfield Academy. I was born in Omaha, Nebraska and moved to Macon when I was six years old. Growing up I had a passion for art, music and reading. I loved to learn new things from reading different books. There were problems with my home life, but no one can say they had a perfect life.

Living at the Masonic Home I have received a private school education and I now have the opportunity to attend college. I have surpassed expectations of both myself and others. My plans for college are to go to Central Georgia Technical College for cosmetology for two years and then go back for an associate degree in business. I hope to accomplish goals I have set for college and graduate in the coming years. Another goal I have for myself would be to achieve success in the work force.

I appreciate the Masonic Home and all that has been done for me to make these goals a realistic possibility.
On August 7, 2019 the Children of the Masonic Home of Georgia had the opportunity to travel to the Georgia Public Safety Training Center in Forsyth, Georgia and had a great day getting to see some of the technologies and tactics used by the GBI and other law enforcement and public safety units in our great state. Below is a letter from Brother Charles Odom.

One of the oldest recorded teachings in Freemasonry is found in the Regius poem and when you asked me to reflect on what we, at the Training Center, experienced from our visit with the children from the home, I recalled a verse in that poem.

\[
\begin{align*}
\text{Whoever will both well read and look} \\
\text{He may find written in old book} \\
\text{Of great lords and also ladies,} \\
\text{That had many children together, certainly;} \\
\text{And had no income to keep them with.} \\
\text{To ordain for these children's sake,} \\
\text{How they might best lead their life} \\
\text{Without great disease, care and strife;} \\
\text{And most for the multitude that was coming} \\
\text{Of their children after great clerks,} \\
\text{To teach them then good works;}
\end{align*}
\]

Obviously the purpose of the poem is to teach of moral duties. It is our responsibility as men and as Masons to help foster the youth of our society for obviously they are our future. As Masons, we are taught about charity and how he who gives his time is more charitable than the rich. There are many peace officers and those in public safety who, by their very nature, subscribe to these principals—many are Masons. When we saw an opportunity to interact with the children, there was no doubt in our minds what we needed to do.

For days following their visit, so many staff members around the training center were beaming with joy and sharing their own perspectives about the visit. Watching the faces and expressions of the children as they observed the different areas of the Center along with the various vehicles and tools was similar to watching a small child’s eyes light up on Christmas morning. Their energy and happiness was very beneficial in helping to reaffirm why many of us chose to do this job in the first place.

I believe it is safe to say everyone here at the training center had a remarkable, enjoyable, and spiritually lifting experience after spending the day with the children as well as the staff members from the home and fellow Masons. It is not something that will soon be forgotten. Thank you, thank Most Worshipful Brother Mike Wilson and thank everyone of those who helped make the visit possible. It was great that we were available to be good stewards of His work that day.
Upcoming Events
Yaarab Shrine
400 E Ponce de Leon Ave
Atlanta, GA 30308

Veterans Recognition Day
October 27, 2019
5:00 pm - 9:00 pm
RSVP please - 404-872-5818
All Veteran Masons are encouraged to attend.

Yaarab Christmas Tree Lighting
November 16, 2019
This event begins after the Ranking Officer Meeting. There will be hot cocoa and
snacks, music and singing, fun and fellowship. What more can you ask for. Tree
lighting at 5 pm

Children’s Christmas Party
December 7, 2019
This event is open to children and families of
Masons and Shriners. Hang out with Santa
and friends. Go to Yaarab web site for exact
time. www.yaarabshrine.net

Imperial Session 2024/25
Enter a drawing to win a limited edition Henry
Golden Boy .22 S/L/LR Rifle #81. Tickets are
$100 - the drawing is December 4, 2019.
Contact the business office for tickets at
404-872-5818. All proceeds support the
Imperial Session in Atlanta.

On Saturday, August 31, 2019 Yaarab Shrine hosted
our 2019/2020 Shriners Hospitals For Children National
Patient Ambassadors. Special Guest Alec was also in
attendance for this special event. Yaarab Shrine pledged a
record $1,500,000 at our Hospital Crusade. We are
#YAARABSTRONG.

Joint Ceremonial
55 Masons became Shriners as well as earning a Scottish
Rite 32nd degree over a two weekend ceremony. Now
that’s impressive!

To learn how to refer a child, please
visit shrinershospitalsforchildren.org
or call the patient referral line at
800-237-5055 in the U.S., or
800-361-7256 in Canada.

Contact 404-872-5818
for any additional
information.

Contact John Law for
membership questions.
404-414-6379
10 Reasons You Should Be A Royal Arch Mason

1. York Rite Masonry greatly expands and clarifies the teachings of Craft Masonry. The events commemorated in the York Rite Degrees, like those of the Symbolic Lodge, pertain to the building, completion, and dedication of King Solomon’s Temple. In the York Rite, we discover what happened after the Temple tragedy, and thus, the legacy of Hiram is taken to a very meaningful conclusion.

2. The Degrees are conferred in a Blue Lodge setting, and are directly tied to the teachings of the Blue Lodge. The ceremonies of the York Rite are similar to what you have already experienced in your Lodge. The lessons are conveyed as ritual dramas, very much like the Master Mason Degree. Every Degree conferred in a Chapter of Royal Arch Masons has a familiar connection to and greatly expands your understanding of the lessons which were introduced to you in the Blue Lodge.

3. The True Word of a Master Mason is discovered and explained. The Degrees of the Chapter revolve around one great central archetype — the True Word. In the Lodge, that Word was lost. It is re-discovered in the York Rite, and a powerful explanation is finally given as to its importance, meaning, and significance to Masonry.

4. The real wages paid by the Senior Warden are revealed. The duties of the Senior Warden are explained at the opening of every Lodge. Among other things, it is he who pays wages on behalf of the Master. In the Mark Master Degree, we learn what these wages actually are in the eyes of the Grand Architect of the Universe, and how they are dispensed.

5. The building of King Solomon’s Temple is completed and a profound mystery is unveiled. In the Most Excellent Master Degree, we learn that every monument of beauty, each human achievement, regardless of how superbly planned, erected, and perfected, is not truly complete until a great secret is unveiled in the soul of its builder.

6. An obligation every Master Mason takes at the altar of Freemasonry is finally met. Every Master Mason promises, at the altar of Freemasonry, to conform to and abide by the Ancient Landmarks of Freemasonry. It is through the Royal Arch Degree of the York Rite that the Second Landmark, which was adopted at the formation of the United Grand Lodge of England in 1813, is finally fulfilled.

7. It broadens one’s fraternal participation and involvement. Each brother’s individual and spiritual growth is greatly facilitated through Masonic experiences which he enjoys beyond his home Lodge. As his Masonic world expands, his knowledge of Masonry and its many benefits greatly increases.

8. It expands opportunities to make connections and forge Masonic friendships beyond your community and state. The universal love and practice of Brotherhood is truly discovered when one travels to other communities, states, and foreign countries. There one discovers that there are no strangers in Freemasonry.

9. It provides occasions for further group and self-study of important Masonic themes and traditions. Masonry is steeped in traditions. In the journey of the Blue Lodge, we learned about the Initiatic tradition, the Knowledge tradition, and the Hiramic tradition; to name but a few. In the York Rite, we learn about the Mark tradition, the Royal Arch tradition, the Secret Vault tradition, and the Knighthood tradition. All of these traditions add significantly to our understanding of who we are and what we are to be doing with our life.

10. It makes one a member of the oldest Rite in Freemasonry. There is no older tradition in all of Masonry than that of the Mark Degrees of Operative Masonry. The York Rite is the only Rite of Freemasonry that makes this important connection to our operative ancestors of the Middle Ages.

In Craft Masonry, you learned only a portion of the story of Freemasonry. If you are interested in seeking “...further light in Masonry”, we encourage you to fill out a petition or talk to a York Rite Mason.

FOR MORE INFORMATION CONTACT MARK BRADLEY, GRAND SECRETARY/RECORDE AT THE YORK RITE OFFICE @ (478) 742-2557


Georgia York Rite Website: www.yorkriteofga.org

Find your closest York Rite: http://www.yorkriteofga.org/grand-york-rite/york-rite-by-city.html
Unity Lodge #36 Free & Accepted Masons was chartered on November 8, 1844. John Tyler was President of the United States, John W. Crawford was the Governor of Georgia and William C. Dawson was Grand Master of Masons in Georgia. At that time, the Grand Lodge of Georgia was located in the town of Milledgeville, having first come into existence in the year 1786 in the colonial town of Savannah. In the year 1846, the Grand Lodge was moved to its present location in Macon, Georgia. By the year 1845, there were 45 lodges active in the state with Unity Lodge of Jefferson being numbered 36th of those 45.

While the location of the original Unity Lodge building is unknown, we do know that Masonic lodges were common landmarks that stood either in the center of town or located somewhere near the heart of a township. In the United States, Masonic lodges were sometimes held in taverns, stores, and other municipal or public buildings wherever communities gathered for social or formal occasions. Even though the original location is not known, sometime in the year 1890, Unity Lodge was moved to the upstairs floor of a building in downtown Jefferson across from the old courthouse. Second floor access to lodges insured a certain measure of discretion by discouraging passersby from 'eavesdropping' or trying to observe meetings from the street level. The old Unity Lodge cornerstone commemorates the date in which the lodge was chartered and the date in which it was moved and erected in the year 1890. Looking at the side of that two story building, you can still see the iron steps which allowed the 19th century Freemasons access into the Lodge above Jefferson.

Unity Lodge #36 has played several important parts in Jefferson and Jackson County's history. Some of the more notable events were the laying of the cornerstone for The Martin Institute in Jefferson on October 13, 1885. Several newspaper accounts detail the grand ceremonies involved and dignitaries from Atlanta, Macon and Milledgeville as well as Masonic brethren from Harmony Grove (now Hudson Lodge #294), Rockwell Lodge in Hoschton and Johnnies Hill Lodge in Talmo joined with the Grand Lodge of Georgia’s Grand Officers in the ceremonies. Newspaper accounts describe the stone as being Oblo free stone, weighing over 1,000 pounds and had the names of the Institute, architects, builders, board of trustees among others inscribed on two sides. Inside were deposited copies of the local newspapers and the Atlanta Constitution, a Spanish gold coin of 1775, various silver coins, bottles of wine, various denominations of Confederate currency, multiple Holy Bibles, and other items which the people of Jefferson and Jackson County wanted to memorialize. It is also interesting that in the list of items were a “fragment of a stone from a hillside near the clay grounds between Succoth and Zaridatha, one pebble from the horseshoe bend of Niagara Falls and a piece of marble from the Acropolis of Athens Greece”.

A new, modern concrete and brick building was constructed on Borders Street in Jefferson in 1966. This new building with its enormous lodge room would provide the Masons room for decades to come. The Unity Lodge #36 F&AM building was rededicated in 1997 to honor Jefferson’s own, MWB C. Danny Wofford during his year as Grand Master of Masons of Georgia.

There was an effort in October 1995, during Unity Lodge’s 150th Anniversary celebration, to remove the cornerstone from that building, but it was discovered the original 1890 stone was 16 inches cubed and was much larger than anticipated. Removal of the cornerstone would risk structural damage to the building, so it was decided to leave it in place with any treasures which may be hidden inside it.

Unity Lodge #36 has had three of its members serve as District Deputies to the Grand Master of Masons (P. Mike Tate Sr., Storey A. Tate, and Mark A. Bradley). WB P. Mike Tate also served as Grand Orator under the direction of MWB C. Danny Wofford in 1997. WB Storey A. Tate served as Grand Chaplain under the direction of MWB Leonard Buffman. WB Mark Bradley has also served as the Chairman of District Deputies under the direction of MWN Jerry Moss, MWB Ray Knittel, and MWB Edgar Land. Right Worshipful Brother Bradley is currently serving as the First Grand Steward of the Grand Lodge of Georgia as well as the Grand Recorder of the York Rite Bodies of Georgia.

Throughout its 175 year history, Unity Lodge #36 F&AM has housed many other Masonic and non-Masonic bodies. Independent Order of Odd Fellows, Woodmen of the World, John H. Harley DeMoley Chapter, Crawford W. Long Chapter of the Order of the Eastern Star to name a few. Unity Lodge currently houses the Joe W. Clarke York Rite College #203 and the Phi Delta Chapter #542, Order of the Eastern Star.

Unity Lodge #36 F&AM will celebrate its 175th Anniversary on Sunday, November 10, 2019, from 2 pm until 5 pm. Festivities will take place at the Albert Gordon Post #56 American Legion Hall across the street from Unity Lodge. The Lodge will be open for tours and visitation during those hours.

Everyone is invited to come and help Unity celebrate this noble event!
What started for Wanzie Collins as a part time job at a printing company led to a career and business ownership. His career and ownership has led to a forty-year relationship between the Grand Lodge of Georgia and Panaprint in Macon, Georgia.

The story of Panaprint begins with the Reverend and Brother John W. Burke in Macon, Georgia. Born in Clarke County, Georgia the Rev. Burke had been a Methodist preacher for many years. After moving to Macon, Georgia, he established J. W. Burke & Co., Publishers in 1869 in the beginnings of the Reconstruction Era in Georgia. “The Burke Company built a good reputation and grew to become one of Georgia’s leading printers. They did a full line of commercial printing, and book printing was their specialty. The skills of their craftsmen were well known.” In fact, the reputation of J.W. Burke & Company became so widely known that in 1933 it was lauded as “one of Macon’s oldest businesses and one of the oldest publishing houses in the state.” The publishing house also ran a small bookstore and at one point, the company had been the official state printer according to the death notice printed in the Columbus Daily Enquirer.

J.W. Burke died in 1897. He is buried along with his wife in Rose Hill Cemetery in Macon, Georgia. At his death, he left behind his wife, Caroline A. Burke, and five children. His namesake, J.W. Burke Jr. had passed in 1893 at the age of twenty-four from a lightning strike.

“Edward W. Burke, great nephew of the founder, spent most his youth in China where his father was a missionary. As a young man, he came to Macon to work at the Burke Company. After an apprenticeship, he became a salesman for the company and later managed their printing operations. Upon the closing of the Burke Company in 1959, Edward and many of the company’s craftsmen joined Southern Press. There he was held in high esteem and contributed significantly to that company’s success through his sales efforts.”

In 1954, the company known as Southern Press was formed in Macon, Georgia with the merger of American Printing and the Office Equipment Company. “The combined talents of these two businesses led to rapid growth of” Southern Press. “It was one of the first printers in the Southeast to utilize sheet fed and web offset presses. The company gained prominence when it purchased assets of the Burke Company in 1959 and hired Edward Burke and many of his employees.”

Enter one of the biggest supporters of the Masonic Messenger. Wanzie Collins.

Wanzie joined Southern Press in 1961, where he worked in ad layout and composition. In 1968, Edward Burke requested that Wanzie be assigned as his full time assistant. Burke was thinking of retiring and was preparing Wanzie to assume his sales position and accounts. Time proved that Edward Burke had given Wanzie quite an opportunity. Burke’s accounts would later provide the foundation for him to become business owner. In 1973, after working twelve years for Southern Press, the opportunity came for Wanzie to purchase a small, four-man printing company. He named it OmniPress, “Omni” being a Latin prefix meaning “covering all.” Customers were loyal and the company prospered.

That was the beginning of Panaprint.

Panaprint Celebrates 40 Years of Printing the Masonic Messenger
In September 1977, Wanzie Collins became Brother Wanzie Collins when he was raised to the Sublime Degree of Master Mason in Macon Lodge No. 5. In September 1979, Wanzie was able to buy his former employer company, the Southern Press, which was then printing the *Masonic Messenger*. That acquisition included a heat set web publication press. By 1985, the name OmniPress had evolved to Panaprint, Inc. Panaprint has proudly continued that work and is now completing its 40th consecutive year in that capacity. When asked about the company, Wanzie says, “I am blessed to have a business and to work with my sons and a lot of other great people. Being the printer of the *Masonic Messenger* for so long is the greatest honor I can imagine. I am deeply appreciative.”

Today, Panaprint is largely run by Wanzie’s two sons, W. E. “Rette” and Christian Collins who joined the company in 1988. Rette currently serves as President, and Christian serves as Vice President and special projects director. Both share Wanzie’s passion for the printing industry. In 1978, Mark Maddox—who got his first printer training at the Masonic Home Print Shop—joined the company as a pressman. Today, he is a stockholder and vice president of production. Carolyn Wilson joined the company in 1987 as a bookkeeper. Today, she is a stockholder and corporate secretary-treasurer. Panaprint boasts a state of the art facility, containing two web presses and one 8-color sheetfed press, saddle-stitchers, perfect binder, in-house mailing, fulfillment services, shipping and receiving, an award winning design team, and expert customer service. Over 80 employees keep Panaprint operating at its full potential by using the most innovative technology to create unique, eye-catching, and inspiring print projects—including the *Masonic Messenger*. Visitors are always welcome.

From all of the 33,000 Masons in the State of Georgia, we say THANK YOU Brother Wanzie!
Enlightenment: noun

1. The action of enlightening or the state of being enlightened. "Robbie looked to me for enlightenment."

   synonyms: understanding, insight, education, learning, knowledge, awareness, information, erudition, wisdom, instruction, teaching, gnosis, light

2. A specific European intellectual movement of the late 17th and 18th centuries emphasizing reason and individualism rather than mere tradition. It was heavily influenced by 17th-century philosophers such as Descartes, Locke, and Newton, and its prominent exponents include Kant, Goethe, Voltaire, Rousseau, and Adam Smith. The movement influenced the development and implementation of the American Constitution.

3. The earliest enlightenment traditions which later analysis would label as forms of “Western esotericism” first emerged in ancient Egypt mystery schools and also the Eastern Mediterranean during Late Antiquity, where Hermeticism, Gnosticism, and Neoplatonism developed as schools of thought - distinct from what became mainstream orthodox Roman Christianity (200-300 years after Jesus) violently over and against the original Hebrew, Gnostic-ESoteric path called The Way.

Renaissance Europe saw increasing interest in many of these more ancient ideas, with various intellectuals combining "pagan" philosophies with the Hebrew Kabbalah and Christian philosophy, resulting in the emergence of esoteric movements like Christian Theosophy.

The 12th century Templar tradition which secretly absorbed and protected the ancient near and far eastern wisdom continued into the seventeenth century, which saw the development of initiatory societies sharing the esoteric Templar knowledge such as Rosicrucianism, Martinism, and “speculative” Freemasonry (“operative” Templar-Freemasonry working in and through European builders guilds), while the Age of Enlightenment of the eighteenth century led to the development of new forms of esoteric thought.

The nineteenth century saw the emergence of new trends of esoteric thought that have come to be known as occultism or “hidden” wisdom. Prominent groups in the 20th century included the Theosophical Society and the Hermetic Order of the Golden Dawn. Modern Paganism developed within occultism, and includes religious movements such as Wicca. Esoteric ideas permeated the counterculture of the 1960’s and later cultural tendencies, from which emerged the New Age phenomenon in the 1970’s.

Esoteric ideas have meanwhile also exerted an influence in 21st century popular culture, appearing in art, literature, film, and music, and are continually promoted through the “secret” initiatic societies and fraternities to the current day.

The eternal esoteric questions are hereby posed - How do we become enlightened? And - Does enlightenment come from without or from within, or is it a combined path?

16th Century esoteric master and alchemist, Paracelsus, rightly said, “The spiritual temple is locked with many keys, and those who are vain enough to believe they can invade it by their own power, and without being shown the way by the light of wisdom, will storm against it in vain. Wisdom is not created by man; it must come to him, and cannot be purchased for money nor coaxed with promises, but it comes to those who’s minds are pure and who’s hearts are open to receive it.” (From Arcanum Awakening)

To learn and grow most efficiently we most certainly...
need training from those “who have gone this way before.” It is also imperative for our character and psyche to be purified before it is ever possible to become truly enlightened. However, it is also true that for ultimate enlightenment we must finally tame the ego and “see” through our authentic, third-eye, higher-nature “self.” We must be our own lamp and we must do our own work to fully understand the famous ancient esoteric mystery and later Socratic directive, “Know Thyself.”

It is perfectly wise and eternally beneficial to use the teachings of enlightened or near-enlightened beings for faith or inspiration. Finally, though, what full bearing does their practice really have on ours, except to serve as a sign post in directing our own awareness inward? No matter how awakened others are, their lived experience cannot be completely yours. Even in reading their writings you cannot completely see through their eyes, fully watch their mind, or see their internal reality in its totality. You can read or listen to their attempts to proclaim profound insights about Truth, but finally you can only truly and completely see through your own eyes. Your gate-less “gate” is residing right there within you...not with any Buddha or Bodhisattva, not with your teacher or Master or “Sangha” (association).

Amazingly and ironically, as normal unenlightened human beings we watch it every day without really knowing or understanding it; it is the full presence of our own divine being, our “Divine Spark.” Sadly, many are ignorant of their own Divinity, and therefore a myriad of dysfunctions, sins, crimes, and hatreds abound. These aberrations are a result of a confused, separated, and unenlightened spirit. Further, too many times, instead of really caring to fully know ourselves through our own eyes we guide our spiritual aspirations outwards hoping for someone else to show us the way; hoping the work will be done for us. We trust in their experiences and in titles of “Master/Lama/Ajahn/Pastor/Guru” or whomever or whatever more than we trust in our own personal conscious and subconscious experiences and discoveries, which are in the end - the most important motivations in our growth.

In any legitimate craft or study; music, sciences, philosophy, alchemy, etc., along with the standard initial training, a thoroughly valid understanding only comes from a lifetime of deeply committed and regular personal practice. No one else has access to your mind or talent except you, which is either the source of your suffering or your key to “Nirvana,” depending on your approach. Because of that, never abdicate your power to those who cannot and do not really possess it. Ultimately, only you can guide yourself to awakening, and, it is only your fear that doubts this and acts as a deterrent to internal discovery and final enlightenment. Every enlightened being in the history of conscious existence has had to do it for themselves and you must do the same. Do not only look for a “crutch” in the wisdom or awakened perceptions of others;...find out for yourself.

Homer in his “Odyssey”, Pythagoras, Orpheus, and later Goethe in his “Faust” all speak of journeys to the “underworld.” Nietzsche and Zarathustra also go through the flames of a volcano to the “underworld.” Hiram Abiff experiences his “death” and “resurrection.” This all points to something which in antiquity was projected but which really belongs to the deep human psyche. While these things do not literally exist in the concrete world, if people in antiquity actually had dreams of the descent to the underworld they probably would have gone on a quest to find a holy place where they could carry out their dream in actuality. They took it on themselves to seek the answers they needed.

Antique, ancient rituals and positively esoteric traditions are full of such secret teaching and wisdom. Modern rationalism and exoteric religion have tried to suppress this (at times in very terrible ways) but fortunately we still have “secret” societies like Freemasonry that thankfully celebrate, teach, and perpetuate these deeply enlightened ancient Mysteries. However, even in our exoteric religious buildings like the gorgeous European cathedrals (Chartre, Norte Dame, etc. - designed by the esoteric-minded Templars) have underground crypts. The very idea and purpose of a crypt is to represent the “hidden” (occult) underground passage to the cave of “Hades,”...our personal inner-chamber.

In ancient Mithraism the real worship physically took place below ground while the faithful remained above ground and could only look down on the rites and rituals through existing shafts. That particular tradition is no longer hidden, and, as a representation in the modern Roman Catholic Church, for instance, the standard service is performed in the “Choir” area and the congregation are spectators in the Nave. People often only know by this one symbolic tradition that something has happened or that there is something significant they need to pay attention to.
“All these various examples in myth and religious tradition are - projections of a process which takes place within us.” ~ Carl Jung, Modern Psychology

Dr. Carl Jung (1875-1961)

Like the path of a labyrinth, it is the metaphor of the descent into the center cave of our inner being and our ascent back to the outer world, but with new Divine insight. It is the death-resurrection experience of the “3-day tomb” (Joshua’s “long day” - the Sun “stopping” in the astrological solstice/equinox) espoused in many ancient spiritual traditions besides the truly metaphorical Hebrew and original Christian religions.

Completely enlightened spiritual masters, like Jesus, have all beautifully and wisely taught the essence of esoteric wisdom, “The Kingdom of God is within you.” (Luke 17:21) Importantly, the Buddha Siddhartha Guatama Shakyamuni also said, “Do not believe in anything simply because you have heard it. Do not believe in anything simply because it is spoken and rumored by many. Do not believe in anything simply because it is written in your religious books. Do not believe in anything merely on the authority of your teachers and elders. Do not believe in traditions because they have been handed down for many generations. But after observation and analysis, when you find that anything agrees with reason - and is conducive to the good and benefit of one and all, then accept it - and live up to it.”

In closing here is an excerpt from esoteric writer, Michael Maciel, concerning the mystical experience of what looks back at us as we go more deeply inward...

“Such an experience is WAY beyond our mind’s capacity to understand. The lesser cannot comprehend the greater. This is why sages and gurus tell us to quiet the mind, to still our thoughts, and to empty our awareness of all content. “Neti, neti—not this, not that.” They tell us to go deeper and deeper within, to turn away from our senses, and to turn awareness back upon itself, devoid of content, and to let the experience change us, which it unfailingly does, even though we have no idea how. To do this requires a different kind of language—a language of being, not of doing. Neither will a language of feeling, such as poetry, get us there. It might, however, if it’s entirely honest, cause the intellect to stand down, thus opening up our awareness of being Itself. So, while intellectual discussions and poetic delvings about the nature of consciousness and its origins are interesting, they cannot substitute for the experience of an authentic inward journey, the ticket for which has an exacting price—everything. All content must be handed over at the gate. Even the slightest attachment holds us back. We have to embrace the aphorism—“Let go and let God”—absolutely. No half-measures will do. Unless our heart is lighter than a feather, we will be sent back to the same circumstances of our lives to once again attempt to escape the velocity of the gravity of our mundane existence.” (From: https://mysticalchrist.org/2019/07/28/consciousness-a-direct-experience/)

For true enlightenment - absolutely use the examples, writings, instructions, inspirations and encouragements of the ancient Egyptian, Alchemical, Hebrew, Kabbalist, Hindu, Sanskrit, Buddhist, Gnostic, Esoteric Christian, Islamic, Templar, Masonic, Western Secret Society, and modern day Philosophical Masters - as a catalyst for beginning to trust your own ability to look inward,...as they all did in their own spiritual process!

Walk the Labyrinth yourself. Go into the psychological Jungian “cave” alone. Meditate deeply in solitude. After the crucially necessary chakra purifications, safely activate your Pineal gland in your third-eye “Crown” by raising your Kundalini energy. Walk between the Pillars, tearing your very own internal esoteric veil that separates your outer from your inner natures, the material from the eternal.

After your essential and profoundly meaningful degree work, be Hiram Abiff on the internal singular and many times difficult, repeatedly circling journey of self-discovery, arriving at your own center-spirit “altar.” Return awakened and increasingly enlightened about who you (we all) really are!

The jump-start of receiving honest and insightful wisdom from mentors and a willingness to truly study with focused committment what they have shared, combined with the deep courage (it does take courage!) to meditate inward with a most earnest heart, will ensure that you can finally - Know Yourself!

Your temporary life and eternal spirit will never be the same when you finally start your own internally motivated spiritual journey.

Namaste, and,...begin!
In Georgia Freemasonry today, there are multiple opportunities for Masons to explore the Rosicrucian Mysteries: There is a Rosicrucian Society, with nine mystical “Grades” (Societas Rosicruciana In Civitatibus Foederatis, or S.R.I.C.F.), as well as singular Rosicrucian degrees in the Royal Order of Scotland (the “Rosy Cross” degree) and the Scottish Rite (the “Rose Croix” degree). These masonic expressions of Rosicrucianism are present-day manifestations of a very long shared history between Rosicrucianism and Speculative Freemasonry. We will examine how these two distinct “currents of initiation” have intertwined with each other in a mutually supportive partnership -- Since Time Immemorial -- Which is to say, our earliest evidence of Speculative Freemasonry is always intertwined with evidence of Rosicrucianism at the same time.

Let’s start with the most basic of questions: We all have experience of Freemasonry -- But What IS Rosicrucianism, and where did IT come from?

Rosicrucianism in the 1600s (Background & Highlights)
The year is 1614 and within 4 years, European Politics shall explode with genocidal wars of Reformation and Counter-Reformation. Intelligent men of letters -- now with access to private commercial networks of international publishing -- are free to seek out and propose their own answers, independent of either Church or State censorship and control. In their search for enlightened alternatives, they absorb and spread the Renaissance fascination with all-encompassing philosophies: Re-discovered mystical modes of thinking such as Platonism and Hermeticism promise to unite spiritual wisdom with material science and knowledge...

Injected into this mix of political danger and intellectual discovery are three anonymous “Rosicrucian Manifestos” (or long pamphlets) called the Fama fraternitatis (Legend of the Fraternity), Confessio fraternitatis (Rules of the Fraternity) and Chymische Hochzeit (Alchemical Marriage of Christian Rosy-Cross), widely published in the years 1614-1616. These purport to be communications from a Secret Society of “Invisible” brethren, over 200 years at work behind the scenes. The avowed goal of these “Rosicrucians” is nothing less than a complete reformation of society on all levels, social, spiritual, scientific and artistic.

This proposal is communicated via a sophisticated allegory of the Order’s Founder “Christian Rosy-Cross,” whose youthful pilgrimage to the Holy Land in 1394 is abandoned. Christian opts instead for a much wider and productive tour in search of a synthesis of lost knowledge from multiple distant lands and sources. Returning to the Universities of Europe, his new learning is rejected by the establishment of the day. He initiates the brothers of his home Monastery into the secret and “invisible” Rosicrucian Fraternity, to continue the Great Work until the times are ripe for the revelation of their program -- which just happens to be the story’s “present-day,” or 1604. The allegory is filled with specific dates and suggestive places which mirror important actual events, both in the political history of the Christian Church, and the historical development of Renaissance thinking and innovation.

As masters of Publishing (the Press), the alleged “Order” communicates openly to all in print, but without revealing their own identities or locations. Their communiques require those who would join them to privately compose their own detailed responses, and
answer in kind (i.e. publish their answers as widely as possible). This triggers a massive flurry of publications from sympathetic and divergent audiences (Protestant and Catholic, Mystical and Scientific) not only in the German lands, but throughout Europe. This phenomenon is called the “Rosicrucian Furor (i.e. mania)” and peaks in volume from 1615-1660. This activity gradually shifts from German lands to England and Scotland, which continue the elaboration of Rosicrucian philosophy and literature throughout the mid 1600s. It is reasonable to assume this shift is because the Continent is engulfed directly in the displacements and carnage of the 30 years war (eventually totaling more than 8 million casualties) while the British Isles are relatively untouched by the conflagration...

Comparing Rosicrucianism and Freemasonry as “Currents of Initiation”
Rosicrucianism and Freemasonry differ as currents of “initiation” in several important ways. In terms of content, Rosicrucianism stresses mass scientific and spiritual reform, while Freemasonry focuses upon acts of charity and personal Moral Improvement. Rosicrucianism (in the 1600s) is initiated by the individual, via self-publication into a mass public dialogue. Freemasonry requires a lodge of other Freemasons to initiate a candidate in private.

There are important sharings as well -- At least by 1730 (the date at which the Master Mason degree is first developed), both Freemasonry & Rosicrucianism share a dedication to the transformative power of allegory as the tool of choice to encapsulate complex truths as symbolic characters & events. Rosicrucianism has its own Sacred Architecture (The Vault of Christian Rosy-Cross) and Freemasonry is not without its Alchemy either. If space allowed, this would be the perfect place to draw up a quick table of comparison of these two currents before moving on to what we came for.

Finally, it’s important to unpack the nuances within these short lines. The line “For what we do presage is not in grosse,” means “The future we see, is not about specific things.” This is a very Platonic statement -- Logically, If a vision is not about specific things, it must be about abstract things, i.e. the motivating Ideas or Principles behind all action -- Principles discovered because they are Rosicrucians, i.e. “For we be brethren of the Rosie Crosse.” However, In the third line, this mystical Rosicrucian power of “second sight” is directly tied to the additional possession of the Mason Word. Restated, the Philosophy of Rosicrucianism requires the practice of brotherly-love that is Freemasonry symbolized by its communication of the “Mason word.” It is the combination that is stressed in order to “foretell aright” the “Things to Come” -- The Philosophical virtue of Rosicrucianism + The So-Moral virtue of Freemasonry = “Second Sight” -- A direct, personal literary evidence of Synergy between the two currents of initiation, occurring in the first printed mention of the “Mason word” itself.

Early Printed References relating Rosicrucianism and Freemasonry
One of the most striking direct evidences of the intertwining of Rosicrucianism & Speculative Freemasonry during the latter’s early development, prior to the Grand Lodge period, occurs within the poem entitled “The muses threnodie, or, mirthful mournings, on the death of Master Gall” (1638) by Henry Adamson. Brother Henry’s is the very first known printed mention of the “Mason’s Word” as an element of Speculative Freemasonry, and in the same breath he ties its meaning, understanding and usage to membership within the Rosicrucian brotherhood:

For what we do presage is not in grosse
For we be brethren of the Rosie Crosse;
We have the Mason word, and second sight,
Things for to come we can foretell aright.

This is a widely reprinted quotation, often lacking context to deepen understanding. This short stanza is from a much lengthier poem by Brother Adamson to his deceased best friend, Master Gall -- and as a private and personal work was published only after Adamson also died. Thus while published in 1638, it was written between 1621 and 1625 at the height of the Rosicrucian Furor. and provides one of the first literary glimpses into early Speculative Freemasonry.

A further point about the larger poem is that its literary anchor is a royal Masonic “public works” program, to rebuild the stone bridge across the river Tay, which washed away in 1621. This pair of Rosicrucian-Freemasonic Brothers were intensely involved in promoting this operative masonic work to King James, as a holistic program of practical, philosophical and spiritual work.

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Finally, it’s important to unpack the nuances within these short lines. The line “For what we do presage is not in grosse,” means “The future we see, is not about specific things.” This is a very Platonic statement -- Logically, If a vision is not about specific things, it must be about abstract things, i.e. the motivating Ideas or Principles behind all action -- Principles discovered because they are Rosicrucians, i.e. “For we be brethren of the Rosie Crosse.” However, In the third line, this mystical Rosicrucian power of “second sight” is directly tied to the additional possession of the Mason Word. Restated, the Philosophy of Rosicrucianism requires the practice of brotherly-love that is Freemasonry symbolized by its communication of the “Mason word.” It is the combination that is stressed in order to “foretell aright” the “Things to Come” -- The Philosophical virtue of Rosicrucianism + The So-Moral virtue of Freemasonry = “Second Sight” -- A direct, personal literary evidence of Synergy between the two currents of initiation, occurring in the first printed mention of the “Mason word” itself.
Further printed evidences linking Freemasonry and Rosicrucianism carry on throughout the developmental period prior to Grand Lodge. A last example comes from Poor Robin's Intelligencer in the form of a satirical “divertisement” published on October 10, 1676:

"These are to give notice that...the Ancient Brotherhood of the Rosy-Cross; the Hermetick Adepti, and the Company of accepted Masons, intend all to Dine together on the 31 of November next, at the Flying-Bull in Wind-Mill-Crown-Street."

This is clearly a joke that yet reveals a true state of perception -- Freemasonry and Rosicrucianism are recognized as separate currents which “dine” together at the same table.

Identified Early Speculative Freemasons, and their deep ties to Rosicrucianism

With the Schaw Statutes of 1599, Scottish lodges of Freemasonry were required to start keeping minutes. This has been a treasure trove for Masonic scholars to debate who is the first Speculative Freemason. Prior to the availability of these minutes, scholarship tagged Sir Robert Moray (initiated 1641 in Scotland) and Elias Ashmole (initiated 1646 in England) as both were the first in their respective lands to write down the dates and details of their initiations in their own personal writings. While it is now clear that there are many earlier Speculative Freemasons that have been identified by the Grand Lodge of Scotland via Lodge Minutes, rich personal information on Moray and Ashmole is readily available as both will become members of the Royal Society in 1660 (first Scientific society). This makes them great studies of early Speculative Freemasons and their deep ties to Rosicrucianism in the 1600s.

On May 20th 1641, Sir Robert Moray was initiated at St Mary's Chapel in Edinburgh. Moray writes voluminous mystical speculations on the symbolism of the Craft, taking as his personal Mason’s Mark the 5-pointed star, or Pentalpha, with the 5 lettered Greek word for “Love” (Agape) written about the points (think “5 points of Fellowship”). As a gifted Military engineer, Moray was a skilled Geometrician and dilates masonically upon this figure and others in his speculative writings. Moray maintained an intense personal interest in alchemy, and was the patron benefactor of the prolific Alchemist Thomas Vaughn.

Vaughn, in turn, was an avowed Rosicrucian, who personally translated the “Rosicrucian Manifestos” into English for the benefit of the English Rosicrucian movement. Vaughn authored multiple Rosicrucian works under the nom-de-plume “Eugenius Philalethes.” This linkage of Moray to Vaughn, in turn links Moray and Ashmole.

Elias Ashmole was admitted in England at Warrington Lodge on October 16th, 1646. He was an antiquarian whose collection of Magical and Alchemical antiquities, notably preserving the diaries and ceremonial equipment of Magus John Dee, whose symbol graces the cover of the 3rd Rosicrucian Manifesto the "Chemical Wedding". Ashmole founded a key museum bearing his name (The Ashmolean). In his own writings, Ashmole self-identified as a "Son of Hermes" or Hermetick Adept (a practitioner of the Hermetic Philosophy). There is no doubt of Ashmole's Rosicrucian membership, inasmuch as he copied in his own hand the Manifestos translated by the Rosicrucian Thomas Vaughn -- along with his personal handwritten letter seeking admission to the Rosicrucian Fraternity according to the instructions given in the documents themselves. Masonic Brother Ashmole’s “Spiritual Petition” into the Rosicrucian movement is under glass in the Bodleian museum.

There is little value in attempting to conclude this article with a summary, as it is intended to orient and begin deeper searches into the early history of the Craft. The rich findings of synergy between Freemasonry and Rosicrucianism speak their own appeal not to conclude but to continue in your own scholarship and personal exploration of this relationship. If you are interested in a deeper, progressive study of primary Rosicrucian source-works, look again to the header of this article for where to meet other Master Masons engaged in the same search into the mysterious ties between Freemasonry and the Fraternity of the Rosy Cross!
At twenty-two years old, I am the youngest member of Fergus Lodge No. 135. I was seventeen years old when I started dating my now fiancé, who happens to be the daughter of our current Senior Deacon. Being around my [then] girlfriend’s father provided me with a front seat view of The Craft, and what is was that Masons do. Needless to say, my interest was piqued. In January of 2019, I decided I was ready to petition the Lodge.

Fast forward to the end of March 2019. I have just received my Master Mason Degree, and had the privilege of being raised by my future father in law. As I’m being congratulated, I start to recognize a pattern. More than one person has told me the same thing - “you get out of it what you put into it.” Knowing the caliber of men that make up our lodge, I took this advice to heart, knowing that it must be true. Shortly after the night of my raising, I had been told that the Most Worshipful Grand Master would be making his official visit to a neighboring lodge, and I knew that this would be a great opportunity to visit and meet some new Brothers. I did not have my dues card yet, so I relied on my brothers from my home Lodge to vouch for me.

After meeting the members of Grayson Lodge No. 549, I was introduced to and shook hands with Grand Master Michael Wilson (who had an impressive handshake I might add). The meeting starts, and I thoroughly enjoyed seeing the lodge room and ceremonies performed by the brothers at Grayson Lodge. As the evening draws to a close, the Grandmaster is thanking everyone for attending the meeting. And then he looks directly at me.

“What is your name again son?”

“Dalton Hicks, sir,” I replied.

“Would you please present yourself West of the Holy Altar?”

My stomach dropped. How had I already managed to mess something up just a couple of weeks into my Masonic journey? My brothers from Fergus gave me a hard time, saying that I was in for it now. As I approach the Holy altar, I shake hands again with the Grand Master. He looks at me with a serious face, and I could tell that whatever was coming next, I wasn’t going to like.

“No Brother Dalton, I’ve got a test for you.”

The room fell silent. After a long few seconds, the whole room bursts into laughter. As the Grandmaster told me that he was kidding, and that there was no test, he said that he did have something for me. He reached into his pocket and presented me with the Grand Master’s Coin. He proceeded to congratulate me on starting my Masonic Journey at a young age and encouraged me to keep up the good work. I could not wipe the smile off my face.

While driving home that night and replaying the events from the evening in my head, I was very thankful for my brothers at Fergus for inviting me to come with them to visit another lodge. I kept thinking that it was simply pure chance that the events of the night had taken place. However, there was a voice in my head that was repeating something that I heard from many brothers in my short time as a Master Mason. “You get out of it what you put into it.”
"Veterans Corner" by Worshipful Brother Rick Conn, MSA

I received a call recently from a Veteran asking how he could go about increasing his rating. I did the research and for anyone that needs to go check on updating and/or increasing their rating amount here is what I came up with. His Question was:

Q: I am currently rated at 70% and have been told by my doctors at VA and even the nurses who say I should be 100%. I tried to get it moved up and they just denied it. They said I was already given 70% for my hearing but the hearing isn't my problem. I don't sleep, I have stomach problems, and I am in the bed all morning until around 12 or 1 pm or until I leave my house. If someone can help me I would appreciate it. I can't work even in the yard for very long. Maybe an hour or two in the evenings. But then have to sit down and can't work long at all. Any ideas how I can get to 100%?

A1: Without any listed diagnoses, I have to assume that one is IBG which is rated at 30% maximum rating. Depending on the circumstances of what got you to 70% you may be able to apply for Individual Unemployability if you cannot work. Otherwise it takes quite a bit of percentage to get to 100 from 70 as VA math is very hard for many to understand. ie: Take for example, if you ever reach a true 90% rating, it takes another 50% rating just to get to the 100% rating. There are so many variables that make it hard to provide a solid straight answer. I always recommend using a Service Officer if one is available to you. (Contact me if you do not know how to get in touch with your VSO)

A2: I suggest putting together a strong portfolio of documents provided by your healthcare providers. You may have to file a new claim. Contact your local VA office, The American Legion, or any other VSO organization for details on that. Also, contact your member of Congress.

A3: Look into individual unemployable for substantial gainful employment (VA form Feb 2016, form number 21- 8940) an approximately 30 work week. If approved your rating would become 100%.

A4: One Vet had the same problem; denied twice. He was at 40%. He contacted a lawyer and is now at 90% and they are going for Individual Unemployability. The great thing about a lawyer is they only get 20% of all back pay. And they only collect if they get you increased. There are also free attorneys working for the VAVS at the Hospital. Call and make an appointment to talk to them.

A5: Are the remaining issues of your case service connected? You may not be eligible for any increase if not. The harsh reality is that everyone is not eligible for 100%. Those who are should resign themselves to the fact that they will be waiting longer than you might think. In any case, get yourself a service officer, take him all of your paperwork and let he or she help you with your claim.

A6: See your DAV or any other VSO, Maybe they can get you some help or get a vet lawyer.

A7: This is what broke the 'log jam' for one Vet I spoke with: He assigned the DAV as his representative. They were VERY effective. You need to work with your County's "Veterans Services Officer" They have found that, by assisting Vets to be awarded the true Disability Rating that they are entitled to, the extra money paid to the vet adds significantly to the local economy and reduces the costs of social services that the county might otherwise have to provide to the vet. **CONTINUE** to be your own advocate! No one else knows your situation better than you. You may have to call on people who know you well to substantiate your situation, as difficult as it may be to ask for that help, it **IS LIKELY** that you'll need it. If you ask, they **WILL** help!

I will always be at your assistance for any help. I may be able to give. Good luck, God Bless, and may God Bless America.
The season of Autumn is in the air. As we wrap up another successful Grand Lodge year of serving our communities through GACHIP, let me start by asking each of you a simple question: Have you earned your Georgia Masonic Child Identification Lodge Champion Pin?

Such a pin of honor is earned by a simple act, such as an act of kindness, an act of charity, an act of volunteering, or an act of love for our greater world. Any of these acts would earn you the distinction of wearing a Georgia Masonic Child Identification pin as a GACHIP Lodge Champion!

ID Kit systems are available at each District level to support each of your GACHIP events. Promotional materials, flyers, information forms and necessary supplies are on hand for you and your team of volunteers to successfully run an event. Standing behind all of us, we have a Brother who manages and distributes our supply orders at no cost and will ship to you within one to two days. Yes! That is correct, at no cost, this Brother warehouses all of our supplies, coordinates with our suppliers, but most importantly, provides us seamless service that underpins the success of our program.

We live in an era of technology, and our District Directors have a Brother at their disposal that ensures a ready supply of IT equipment as required throughout our great state. Through the passionate leadership of our District Directors, the program spans statewide! What an opportunity we each have! An outreach that is unmatched by any other Grand Lodge Program and it covers the entire state from the mountains to the sea.

Steve Jobs once said “If you are working on something exciting that you really care about, you don’t have to be pushed. The vision pulls you”. Our vision of GACHIP pulls us and encourages us to provide a wonderful charity. An excellent example of this is a recent event coordinated by our 5th District Director, Worshipful Brother Craig Knowlton. Over the past several years our 5th District, Gate City Lodge, has hosted CHIP events at the well known Highland Festival at Stone Mountain. Highlighted in photos from this event are the volunteers which include members of Gate City and local lodges.

The 5th District has also found great success by including Cub Scouts and Boy Scouts from Pack and Troop 231 to run the GACHIP ID Programs during Bike Rodeos and Lilburn and Tucker Days. The Scouts receive 15 minutes of training and then operate 3-4 hour shifts where they earn service hours toward their next Scout rank. Wow! Such a fantastic example of bringing the community together! It is often said that it takes a village to raise a child. GACHIP events are an example of such a village! Hats off to our 5th District Lodges and Volunteers!

Let’s continue our journey of making Georgia Child Identification Program the BEST in the Nation as YOU earn your Georgia Masonic Child Identification pin and make a difference in your District!
Eugene L. Freeman  
Sweetwater Lodge #421

Carl W. Miller  
Nancy Hart Lodge #690

Emory V. Robbins  
Tyrian Lodge #111

Marvin L. Chambers  
Yonah Lodge #382

Earnest L. London  
Yonah Lodge #382

Felton L. Hughes  
Yonah Lodge #382

Hoyt E. Autry  
Yonah Lodge #382

Ruel E. Anderson  
Oak Bowery Lodge #81

Jackie A. Stewart  
Ducktown Lodge #572

Jerry N. Stewart  
Ducktown Lodge #572

Quinnon L. Wynn  
Cordelia Lodge #296

James Nuckolls  
Tompkins Lodge #466

Wilbur Hensely  
Tompkins Lodge #466

Ronald Boak  
Tompkins Lodge #466

William G. Ratliff  
Tompkins Lodge #466

William R. Pack  
Cordelia Lodge #296

Weldon L. Cantrell  
Eton Lodge #509

Walton B. Cox  
Zerubbabel Lodge #15

Charlie Hillis  
Waynesboro Lodge #274

Herman Hamilton  
Waynesboro Lodge #274

Ronald A. Hall  
Philomathea Lodge #25

Kenneth Gay Sr.  
Camden Lodge #476

Earnest J. Honea  
Matt Lodge #694

Larry H. Hamby  
Matt Lodge #694

Kenneth Wade  
Camden Lodge #476
Members Reported Deceased from July 31, to September 28, 2019

In Memoriam

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There is a new Grand Cross in Georgia!

At the 2019 Biennial Session of the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction which was held in Washington D.C. this August, it was announced that Past Most Worshipful Grand Master of Masons in Georgia, C. Danny Wofford, 33° had been elected to the Rank and Decoration of a 33° Grand Cross of the Court of Honour. This is the highest honor which the Supreme Council A&ASR can bestow upon a Brother and MW and Illustrious Brother Wofford has worked very hard in the quarries of Georgia Masonry to deserve it. At the regular meeting of the Valley of Atlanta, Illustrious Brother Wofford was coroneted a 33° Grand Cross by Illustrious Brother Ted C. Collins 33°, Sovereign Grand Inspector General for the Orient of Georgia. We are so very proud of our Brother Danny Wofford and we hope you will join us in issuing him a hearty congratulations on this well deserved honour.

Congratulations Most Worshipful and Illustrious Brother Danny Wofford! Thank you for all that you do for Georgia Masonry!