

Masonic Messenger

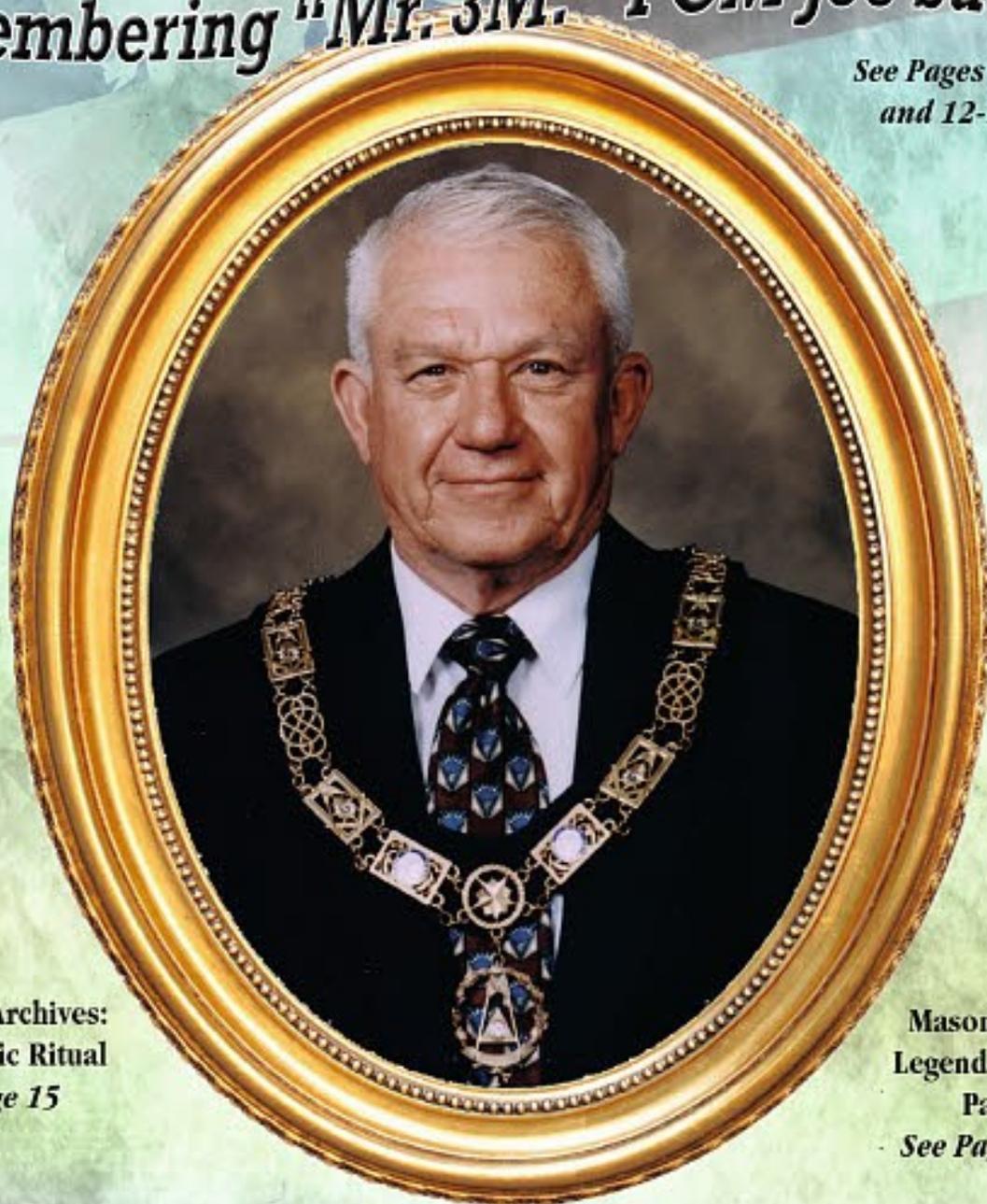


Official Publication of the Grand Lodge of Georgia, Free & Accepted Masons

February 2020

Remembering "Mr. 3M:" PGM Joe Suttles

*See Pages 4-5
and 12-14*



**From The Archives:
The Masonic Ritual**
See Page 15

**Masonic Myths,
Legends and Lies**
Part III
See Pages 19-22

From The Georgia Lodge of Research — See Pages 16-18

Grand Lodge Office: 478-742-1475
 Please send changes of address to the Grand Secretary
 at 811 Mulberry Street, Macon, GA 31201
 on your lodge secretary's monthly report.
 The editor does NOT keep the list of addresses.

Grand Lodge Officers

Grand Master	Johnie M. Garmon (114)
Deputy Grand Master	Jan M. Giddens (33)
Senior Grand Warden	Donald C. Combs (46)
Junior Grand Warden	Michael A. Kessler (216)
Grand Treasurer	Larry W. Nichols (59)
Grand Secretary	Van S. McGee (26, 70)
Grand Chaplain	James R. Harris (205, 758)
Grand Marshal	F. Keith Hales (220, 724)
Grand Orator	Clyde E. Griffin (693, 1, 750, 303)
Senior Grand Deacon	Benjamin W. Polston, II (6)
Junior Grand Deacon	Mark A. Bradley (36)
First Grand Steward	Bill Shepard (717, 214)
Second Grand Steward	Brian Coffey (271, 749, 710)
Third Grand Steward	Tom Bruce (42, 216)
Grand Tyler	William White (114, 597)

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 August Issue: July 15
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 December Issue: November 15

MASONIC MESSENGER

Vol. 114 February 2020 No. 1

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Back Cover: Grand Lodge Store/Grand Master Knife Reorder

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

2020 District Conventions

1st District	March 28, 2020	10:00 AM	Savannah @ Scottish Rite Building	Host: Landrum Lodge No. 48
2nd District	April 4, 2020	9:00 AM	Albany @ Albany Lodge No. 24	Host: Albany Lodge No. 24
3rd District	March 21, 2020	9:00 AM	Pinehurst @ Millwood Lodge No. 198	Host: Millwood Lodge No. 198
4th District	August 15, 2020	9:45 AM	Greenville @ Greenville Lodge No. 321	Host: Centralhatchee Lodge No. 403
5th District	September 12, 2020	10:00 AM	Alpharetta @ Alpharetta Lodge No. 235	Host: Alpharetta Lodge No. 235
6th District	May 2, 2020	9:00 AM	Griffin @ Meridian Sun Lodge No. 26	Host: Rutland Lodge No. 298
7th District	May 8 & 9, 2020	9:00 AM	Rome @ Cherokee Lodge No. 66	Host: Cherokee Lodge No. 66
8th District	May 16, 2020	9:00 AM	Elberton @ Philomatheia Lodge No. 25	Host: Nancy Hart Lodge No. 690
9th District	September 26, 2020	9:00 AM	Marietta @ The Keheley Center Activities Building	Host: Hickory Flat Lodge No. 205
10th District	June 13, 2020	10:00 AM	Augusta @ Martinez Lodge No. 710	Host: Martinez Lodge No. 710
11th District	September 19, 2020	10:00 AM	Waycross @ Waycross Lodge No. 305	Host: Waycross Lodge No. 305
12th District	April 18, 2020	9:00 AM	Lyons @ Lyons Lodge No. 49	Host: Lyons Lodge No. 49

MASONIC HOME CAMP WORKDAYS

Shellman Bluff

March 6th and 7th 2020

Projects:

Paint two bedrooms in Superintendent's Cottage
 Remove underbrush and dead trees
 Install fascia boards on equipment shelter
 Replace deckboards on dining room deck

Repair or replace security lights
 Install timer on pool pumps
 Clean and paint bush hog
 Load scrap metal

For further information or if your Lodge would like a special project, call:

James Hood (912)713-3787 jhood66@comcast.net

Bob Whitlow (912)269-2149

Masonic Leadership Conference 2020

Class of Johnie M. Garmon, GM



"Has your Lodge attended? Are your future leaders ready?"



What: Educate your future leaders

When: July 10-12, 2020

Where: Georgia College & State University – Milledgeville

Who: 2020 Sr Wardens, Jr Wardens, or Sr Deacons

Cost: \$225 on or before March 31st, 2020 / \$250 after

Deadline: April 30, 2020

Open to first 200 that apply and are accepted.

Contact your DDGM or MELD director for more information.

Or reach out to: GA2020MLC@gmail.com

In Remembrance

RESOLUTION

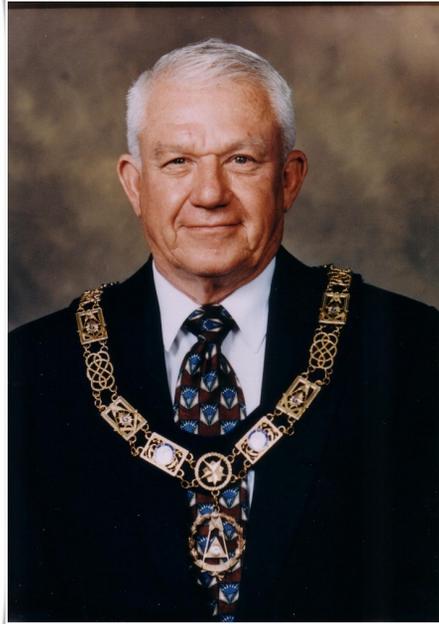
ILLUSTRIOUS JOSEPH PIERCE SUTTLES, 33°

Born: January 19, 1926 – Ben Hill (Atlanta), Georgia

Died: - September 11, 2019 -- Atlanta, Georgia

PASSED TO THE GREAT BEYOND IN HIS NINETY THIRD YEAR

WHEREAS, The Officers and Members in the Valley of Atlanta, Orient of Georgia, Ancient and Accepted Scottish Rite of Freemasonry, desire to record their deepest sorrow at the death of their Masonic Brother, Illustrious Joseph Pierce Suttles, 33° who, since June 1, 1974, has served the Scottish Rite, Valley of Atlanta, in several capacities. Brother Suttles in his years contributed greatly to mankind and our country. His zest for life, his accomplishments individually will not soon be forgotten and we are much better for his life here on earth. He was a kind, generous and compassionate Christian friend to many of us who traveled many miles with him to some remote place to confer degrees or offer assistance. He was truly a 3M man, Methodist, Marine and Mason in that order. Truly one of the Greatest Generation.



Brother Joe was born on land that had been his great-great grandfather's and had somehow stayed in the family for about 200 years. Upon graduation from High School in 1943 at 17 years old, Brother Suttles joined the United States Marine Corps F Company, 2nd Battalion where he served with the First Division in the South Pacific, Guadalcanal, Okinawa and North China. He was wounded in battle and is a recipient of our country's Purple Heart Award and a Presidential Unit Citation. He served in the Marines until 1946.

He afterwards attended Emory-at-Oxford where he served as President of both the Phi Gamma Literary Society and the Letterman's Club while at Emory. He worked for Standard Auto Parts and then became Fleet Parts Manager for Fulton County Board of Education, retiring from there.

Our Brother Joe was involved with the Atlanta Old-

Time Baseball Players, the Utoy and Wesley Chapel Cemetery Associations, the Boy Scouts and served as a Little League Coach. Utoy Baptist Church was the oldest Baptist Church in Fulton County and Brother Joe served as President of the Cemetery Association.

Brother Suttles was initiated in Ben Hill Lodge #674 on March 12, 1948, passed to the Degree of Fellowcraft on April 9, 1948, and raised as a Master Mason on April 28, 1948 serving as Worshipful Master in 1967. He served as Secretary of the Lodge from 1975 to 1984. He served as District Deputy to the Grand Master

in the Fifth District from 1979 to 1987 and as Worshipful Master of the Fifth District Masonic Convention in 1989. He also served as President of the Georgia Masonic Secretaries Association in 1981 and as Master of Georgia Lodge of Research in 1984.

He was appointed in 1987 as Third Grand Steward of the Most Worshipful Grand Lodge of Georgia by William M. Hutcheson and he served with distinction as Most Worshipful Grand Master of Masons in Georgia in 1995. He was very active in Grand Lodge serving on several Committees. Due to the closing of his beloved Ben Hill Lodge #674 on September 11, 2018, Brother Joe affiliated with College Park Lodge #454 on September 24, 2018.

He joined Ben Hill Chapter #37, RAM on September 21, 1948, East Point Council #23, RSM on December 28, 1948 and Coeur de Lion Commandery #4, KT on May 20, 1972. Ben Hill Chapter #37 was consolidated in 2002 and he became a member of Mt. Horeb Chapter #155. He also demitted from East Point Council #23 affiliating with Euclid Council #33 in 1977. He was a past presiding officer of all these bodies and was

invited to membership in Cherokee Rose Priory #56, Knights of the York Cross of Honour on May 31, 1983. There he achieved much fame as King Nebuchadnezzar in the Super Excellent Master Degree.

He was very active in the York Rite travelling thousands of miles with the State Degree Team. He was elected as Most Excellent Grand High Priest of Royal Arch Masons in Georgia in 1999, Right Eminent Grand Commander of the Grand Commandery of Georgia, KT in 1986 and Most Illustrious Grand Master, Honorary, of the Grand Council, RSM in 2001. It was during his term as Grand

Commander that Georgia became the first state in the Grand Encampment of the United States of America to become 100% Life Sponsors to the Knights Templar Eye Foundation (\$30 for every commandery member state-wide). He was appointed Grand Treasurer of The Grand Chapter of Royal Arch Masons and Grand Treasurer of the Grand Commandery of Knights Templar in 1990 and served until 2009. He was also the long time Recorder of Coeur de Lion Commandery #4.

He received the General Grand Chapter Royal Arch Masons, International, Distinguished Service Award in 1980, the Knights Templar Cross of Honor in 1980 and the General Grand Council Cryptic Masons, International, Distinguished Service Award in 1992. Only four Georgia Members to date have ever received all three awards. He also received the General Grand Chapter Royal Arch Masons, International, Ephraim Kirby Award in 2017 given to recognize Companions who have attained past presiding rank in the York Rite and who have then gone on to continue their work and commitment to service even beyond their term of office, or beyond the normal boundaries of dedication. Such was Brother Joe!!!!

Brother Suttles was invited to become a member of all the Appendant-Honorary Bodies in Georgia and served in a position of leadership in many of them as well as filling major ritualistic parts in several.

He became a member of the Scottish Rite of Freemasonry on June 1, 1974 as a member of the Ras Hitson Cleveland, 33° Class. It is interesting to see that his petition was signed by William M. Hutcheson and James Sheffield Thompson, two of his closest friends. He was invested with the Rank and Decoration of Knight Commander of the Court of Honour on Octo-

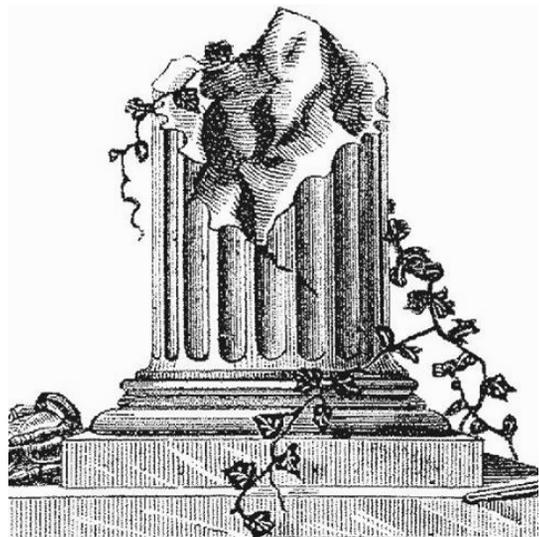
ber 19, 1981, and was Coroneted an Inspector General Honorary, 33° on November 30, 1985. He was very active in the Scottish Rite serving as President of the South Side Scottish Rite Association in 2003 and Venerable Master of the Lodge of Perfection in 2002. He also served as Degree Master of the 31st Degree for several years and as Chairman of the Executive Committee for several years. He was also an honorary member of East Side Scottish Rite Association.

Brother Joe was a long time member of Mount Gilead United Methodist Church where he served for more than fifty years as Adult Sunday School teacher, Lay Leader, trustee and member of the Administrative Board. He is survived by his wife Fae of almost sixty nine years (September 23, 1950), one son, one daughter, two grandchildren. It is noted that Ms. Fae was the “actual” Commandery Recorder and Grand Treasurer who kept Joe’s books in order and balanced while he had the titles!!!

NOW THEREFORE, BE IT RESOLVED, That the officers and members of the Scottish Rite, Valley of Atlanta, hereby give formal expression of its grievous loss in the death of Brother Joseph Pierce Suttles and does hereby note in its records the passing from this life of a man who was esteemed by his associates, loved by his friends and respected by all. Brother Joe, we will miss you.

BE IT RESOLVED FURTHER, That a copy of this Resolution be made a part of the permanent records of this Valley and posted as appropriate, as a humble expression of the Scottish Rite's heartfelt sympathy.

Joe E. Turner, 33° Orient of Georgia Historian



Officer Installations for 2020



DAWSON LODGE NO. 68



RIVERDALE LODGE NO. 709



RISING STAR
LODGE NO. 4



TUNNEL HILL LODGE NO. 202



DEXTER LODGE NO. 340



PHILOLOGIA LODGE NO. 178



CORNELIA LODGE NO. 92



LEROY DUNCAN
LODGE NO. 262



MCCAY LODGE NO. 423

Freemasonry Around Georgia

DALLAS LODGE NO. 182 HOSTS FESTIVAL OF ST. JOHN THE EVANGELIST

Why did the Craft choose two Christians as their patron saints? Why were the two solstices chosen as the time around which to celebrate the Saints? What is the geometric relationship of the two parallel lines in the well-known Masonic symbol of the Point Within a Circle? And could our ancient operative Brethren have used this symbol as a means of forming a true right angle, an essential element in the building trades? If so, how?

These questions and others were explored and explained by Guest Speaker WB Jamie Newsome, State Chairman DDGM, at the Festival of St. John the Evangelist held at Dallas Lodge No. 182 on December 27th, the traditional day chosen by Freemasons long ago to observe and celebrate the life of St. John the Evangelist.

The Festival began with a delicious potluck chicken dinner and a long table sagging with desserts. After dinner the group assembled upstairs in the Lodge room. WB Chuck Mabery welcomed those in attendance which included Deputy Grand Master Jan Giddens. There were many other guests, and total attendance was north of 60 Brethren and visitors, with 7 lodges represented.

Next, Rev. Jeremy Childers and his sister Caitlyn Gurley provided some toe tapping inspirational music and song.

Then, Brother Jamie entertained one and all with his informative and at times humorous talk. His Masonic knowledge and his talent as a public speaker was on full display and he held everyone's attention from the beginning to the end of his discourse.

Because of the success of the event and the very positive comments of those who attended, the Lodge has decided to make the Festivals of the two Saints, the Evangelist and the Baptist, annual affairs.



TIFTAREA DL NO. 745 "RAISES" THE STAKES!

Tiftarea Daylight Lodge No. 745 recently held two fundraisers that raised money for their community. In December they hosted a raffle for a Stihl WeedEater and the proceeds (\$1,000) were given to the City of Tifton Fire Department to aid in the purchase of Streamlights. These lights cut through the smoke and help firefighters search burning structures. We were also told that one could be left turned on near an exit so they would have a better reference to navigate back outside through dense smoke. Then in January, the Lodge turned right around and hosted ANOTHER fundraiser for the Tifton 4-H Shooting Sports Team. They presented a check for \$3,900.00 to Tracy Homer for the Tifton 4 H Shooting Sports Team. Great Job and Great Work Brethren!



**SONORA LODGE NO. 221 PRESENTED
WITH MEMORIAL FLAG**

Darrin Lamar Smith (pictured below) was raised at Sonora Lodge #221 F&AM on January 20, 2020. He is a Colonel in the Army and after being raised he presented our lodge with a flag that was dedicated to Sonora Lodge and flew over the pentagon on Memorial Day the 27th of May 2019.





**Daylite Lodge
No. 125**

Dual Qualified Brethren Wanted
First Year Dues Free
Meet 3rd Wednesday of the month
10:30AM – Noon
201 Masonic Place
Peachtree City, GA 30269
www.masonpost.com/ga/daylite125



**LAKELAND LODGE NO. 434
LEARNS ETIQUETTE**

Lakeland Lodge officers and members (pictured above) recently completed the MELD Course on Etiquette. Congratulations on your continued Masonic education Brethren!



**STRICT OBSERVANCE
LODGE NO. 18 RECOGNIZES PUBLIC SERV-
ANTS**

Strict Observance Lodge recently presented Mr. Mike Hickman (pictured left with WM John Martin), Superintendent of Monroe County Schools, with it's Public Servant Award.

**FLOWERY BRANCH LODGE NO. 212 PARTICIPATES IN
WREATHS ACROSS AMERICA**

A balsam wreath placed at the monument Depicting many of the wars that our veterans have fought in. Memorial Park South has been the location Flowery Branch Lodge #212 with the assistance of Boy Scout Troop 228 chose to join Weaths Across America. Placing a wreath on as many veteran gravestones as they can. Honoring the sacrifice those men and women have made, the job our servicemen are currently doing and helping our youth understand that the freedom of the United States is not free. It is something we need to work for. Thank you all who attended and especially those veterans who helped place wreaths.



Masonic Home Alumni Association



Love Lives Here

THE BLESSING

Traveling around Georgia and visiting Masonic Lodges to tell my story of appreciation for the Masonic Home and the Masons who support it is one of my greatest pleasures. I always come away from each meeting blessed beyond measure. The love and hospitality poured out is overwhelming! However, my visit to Thunderbolt Lodge #693 gave me the greatest blessing ever. I was reminded of the widow who gave all she had and of the little boy who gave his lunch to Jesus so He could feed the 5,000 people. After my presentation a little girl 11 years old asked several questions about the Home and then walked away. In a few minutes she returned and handed me a five-dollar bill saying, "This is all I have, but I want to contribute to the Home." Miss Elizabeth Phillips gets it! Open our hearts! Our Home is not about the beautiful buildings and grounds (even though I love telling everyone I am a Princess because I grew up in a Castle.) The Masonic Home is about the Children who have lived there, who live there now and will live there in the future.

As we go into a brand new year, on behalf of the Masonic Home of Georgia Alumni Association, Happy New Year to all of you and Thank You! Thank you for providing a safe, secure and loving Home to so many children so that they can grow physically, mentally and spiritually.

Brenda Lawless Brannon
Brenda Lawless Brannon

Secretary/Treasurer

Masonic Home of Georgia Alumni Association



GRAND
CHAPTER
James W. Tate
ME Grand High Priest



GRAND
COUNCIL
Ryan C. Nealey
MI Grand Master



GRAND
COMMANDERY
Brandon S. Yarbrough
RE Grand Commander

THE YORK RITE IN GEORGIA

Editor: Michael H. Sampsell Email: mike@thesampsell.com
<http://www.yorkriteofga.org>

Why Join York Rite Masonry?

By Michael H. Sampsell

As a man in the profane world, you were moved by a desire to seek knowledge and Light. You began this quest by becoming a Freemason. In Blue Lodge Masonry, you were introduced to the Light and ultimately became a Master Mason and learned a portion of the mysteries of our fraternity. While doubtless opportunities have come your way to continue your journey on to further light, you must take upon yourself to take those first steps toward More Light.

According to your teachings so far, you have received symbolic or substitute secrets through this journey in the Blue Lodge. This was done, as you were taught, since the “true secrets” were lost. The York Rite degrees work to reveal the true secrets to the less informed Mason and attempt to “fill in the gaps” that exists within the first three degrees.

The Capitular or Chapter degrees provide you with further light with the Royal Arch degree by being the completion of the whole system of Freemasonry. Having started your journey in the Symbolic Lodge, it is the duty of a Master Mason to continue on that journey. Only those who have attained their Royal Arch degree may be said to have completed their Masonic Work.

The Cryptic degrees or degrees of a Council of Royal and Select Masters, provides explanation as to the circumstances surrounding the recovery of the lost word. The Royal and Select Master degrees account for the concealment and preservation of the secrets revealed in the Royal Arch.

The Chivalric Orders or the Orders of Knighthood of the Commandery elevate the informed Mason to a level that provides a sense of spiritual enlightenment. The Order of the Temple is the crowning glory of York Rite Masonry. Freemasonry demands only a belief in a monotheistic God, allowing other religions to participate in the Craft. However, as a Christian Freemason, the Masonic Orders of Christian Knighthood are the only conduit for the Christian Mason’s belief in Christ as the Lion of the Tribe of Judah.

TWELTH ANNUAL YORK RITE FESTIVAL MOST WORSHIPFUL GRAND MASTER’S CLASS APRIL 4th, 2020



Location-Grand Chapter Building
811 Mulberry Street, Macon, GA 31201
All Degrees and Orders of the York Rite Will Be Conferred
Registration Fee: \$10.00 for All
Registration @ 6:30am Work Begins Promptly At 7:30am
E-MAIL: tmarshall@btconline.net Cell: 912-282-4493



PETITION FOR YORK RITE BODIES
<http://www.yorkriteofga.org/bpfiles/combpet.pdf>

GEORGIA YORK RITE WEBSITE
www.yorkriteofga.org

FIND YOUR CLOSEST YORK RITE:
<http://www.yorkriteofga.org/grand-york-rite/york-rite-by-city.html>

NOW IS THE TIME TO BECOME A 32° MASON

\$100 Orient Wide Reunion

EDUCATION

4°



32°

Freemasonry is an art of a great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees.

PHILANTHROPY



SCHOLARSHIPS

BROTHERHOOD



**Any Valley in the Orient of Georgia, for the 2020 Spring Reunion!
Turn in your Petition Today!**

Spring Reunion 2020 Dates

Valley of Albany (229-432-6939) - Jan 31 & Feb 1

Valley of Atlanta (404-873-3659) - April 4 & 18

Valley of Augusta (706-733-5387) - May 1 & 2

Valley of Columbus (706-322-3091) - May 15 & 16

Valley of Middle Georgia (478-745-4025) - April 17 & 25

Valley of Savannah (912-232-5132) - April 18

Turn in your petition to any Scottish Rite Mason today!

If you are a member in need of Reinstatement, or do not have a 2020 Dues card, it only takes the current years Dues to become a Member in Good Standing once again! Contact your Valley Secretary for details.

Joseph Pierce Suttles

Mr. 3M: Methodist, Mason, Marine

*The following is condensed by Author Norman Black from an interview with Joe Suttles, which appears in his book **Combat Veterans' Stories of World War II, Volume 2**. Bro. Black is a member of Roswell Lodge No. 165.*

I was born on January 19, 1926, on Robert E. Lee's birthday. I was born across the street, in my father and mother's house. The house we are [in] now is on part of two land parcels drawn, in a land lottery, by my great, great, great grandfather. He had been a Revolutionary War soldier and was allowed to draw twice. That was the time when land was taken from the Cherokees. My daddy was William Oscar Suttles. His career was with Fulton County, Georgia, and he retired as a deputy sheriff.

I enlisted in the Marine Corps, in 1943, when I was



17, with my parents' permission and signatures of two citizens that attested to my good character. I did so, because it was obvious to me that the United States was not going to win that war, unless I got into it. I had been in ROTC, in high school, in my senior year and knew close order drill. When recruit training began, at Parris Island, other recruits told me

not to volunteer for anything. When the drill instructor asked if anyone had military experience, no one said a word. Then he commanded 'Right face', and I obeyed smartly, without thinking what it signaled to him. He came over to me and grabbed me by the collar and lifted all 145 lbs of me off the ground, shook me and said, 'Chicken! You lied to me! You gonna be the platoon guide.' Then I went to regular infantry training and demolition school, at Camp Lejeune. We practiced blowing up things with dynamite, TNT, and C3 plastic explosive. On Okinawa, we used mostly C3 and very little TNT. I was a member of F Company, 2nd Battalion, 7th Marines, 1st Marine Division. We

were on Pavavu, off Guadalcanal, when we found out we were headed for Okinawa. None of us had ever heard of it. We didn't even know how to pronounce the word. We called it o-KEE-nah-WA till we learned better.

My company landed, on Okinawa, in the first wave, on Blue Beach, on April 1st. The [Japanese] were dropping mortar rounds on us and shooting a machine gun. I carried a Thompson sub-machine gun, because I was a demolition man. It was the best weapon for when they charged, because it could knock a man down at 50 yards. My platoon scouted northern Okinawa and found only minor resistance. The [Japanese] were dug in on Okinawa's southern end. They were dug in deep, and, when we attacked them they kept coming out. The more we killed, the more that came out killing some of us too.

I shared a foxhole with J. W. Seabolt of Athens, Georgia. One night, while Seabolt slept, I smelled a strange smell. I woke Seabolt up and told him I suspected [Japanese soldiers] were near. He sniffed and said it was only some goats we had seen earlier. When a flare lit the area, we saw [Japanese] in the grass only 12-ft away. I had my weapon ready and killed them. About 10 days later, men I was with tried to take a hill. When that battle was over, I found only one other Marine and me was not dead or wounded. A [Japanese] bullet had gone through Seabolt's head, and he was in and out of consciousness. He was picked up with the dead and strapped to a litter. He was conscious when he realized the was about to be buried. He was able to kick his left foot, and the burial detail took him to the field hospital. In 1989, I visited Mt. Vernon Lodge, No. 22, in Athens, Georgia, and learned Seabolt had survived and joined the Masons. We had a fine reunion. *(Seabolt later described Joe Suttles as "a smile under a helmet that hid the rest of his face". He said Suttles was the only Marine he knew who never smoked, drank alcohol, or cursed.)*

We had already discovered that the best way to destroy everybody in a cave was with explosives. If you had chitin' enough, you run up near the cave and throw a charge in, and that ended fire from that cave.

You could not throw it in, if they were up there where they could throw it out. You had to throw it back far enough so they couldn't get it before it exploded.

The day I was wounded was when we were having a terrible time with them. I had done blown up caves several times. C3 was very hard to get. I could have blown up a heap more caves, if I could have got more. I positioned my squad to the cave's right and left and signaled them to shoot at [Japanese soldiers] in the cave's opening. When they had stopped the [Japanese] from shooting, I would run up and throw a charge in. As I was running up to the cave, mortar rounds bracketed me. I knew the next one would fall on me. It was kind of a deadly game, but the only way we could win. After I threw the charge into the cave, I ran. I dived into a hole with my weapon over my head. It got the worst part of the blast. The rest sent shrapnel into my back, hands, and forearms.

I was sent back to an aid station where they were dragging in some dead some alive, and stacking the dead like wood. I didn't like it. The doctor and corpsman came by and shot penicillin into the nearly dead man next to me. When they came back, the doctor told me I was too young to be given a drink they gave wounded men. It was probably codeine. When they left, I pulled the nearly dead man onto my stretcher and got onto his and put on the red sticker that showed he had been given penicillin. I decided to get out of there and left. I don't remember how I got out, but I did. I went back to that line and the corpsman put bandages on me and began to pick shrapnel out of me. I was in line shooting, for the next two weeks, during the day, and at night the corpsman put new dressing and bandages on me. Wounds didn't stop you, under the excitement. Everything that was bothering me was flesh, but I looked at my hands and said I'll never be able to play baseball again. When I was wounded, the Marine Corps wrote my folks that I was killed in action. They sent an apology and said I was wounded in action. These things happen, and we don't understand. We don't know about tomorrow, but we know who got tomorrow, so that's alright too.

While we were fighting [Japanese] south of us, they made an amphibious landing behind us. They attacked the 27th Infantry Division, which was made up of the 27th New York National Guard Division. They had broke and run. We were sent to form the line again. We did and pushed on south.

Two things are important in a battle: discipline you have learned and excitement you feel, whether it is good or bad. That's when you find out if the chitlin's is there. That don't speak bad of folks that ain't got 'em. But in battle, you find out.

We had not been able to take that last ridge, at the southern end of Okinawa. I set up a line across a cane field on a flat area. It was broad daylight, and they opened up on us from the left. I was lying there and heard an unfamiliar noise. It was tank, and they run that thing straddling me. There were only 2-3 inches clearance between me with my pack and the tank hull's bottom. There was a metal sheet they moved back, and they pulled me up in that thing. They ain't nobody, in the history of the world, been so happy to get into that thing. You could hear machine gun bullets bouncing off it. The tank commander told me his tank's track was knocked off, and to get out and run to the tank behind us. I run maybe 75 ft. to that tank and jumped down the turret onto a crew member feeding 75 mm rounds into the canon. That's how I got back to our main troops. Later, we took that ridge at night.

After the battle ended, on about July 2nd, I was put in charge of about 30 men that were left from my company of 250 to 270 men. I was a private first class. The captain had been killed, the three lieutenants wounded, and we had no non-commissioned officers. That was why I set up that last line of defense. Most of my men were replacements, and I took charge, because I had more time as a Pfc. than they did. Okinawa was the last great land battle of World War II, and we won. In World War II the Lord blessed us and we won. We ain't won since. We had fought for 90 days in row. There was nobody there to give medals. The only medal is what's in your heart. Medals don't measure the man. It's what he really can do when it needs to be done. They sent us to the north end of Okinawa. We were there when a typhoon hit. It threw ships up onto the beach and blew tents in.

We were training to go to Japan when we heard that an atomic bomb had been dropped. You could have taken a vote in the United States Marine Corps about dropping it, and it would have been unanimous: lay it on them! After the battle, they told me I could have a Silver Star, which I didn't have no use for or a meritorious promotion. I took the promotion and got four dollars more a month to be a corporal.

We had to go to China, because bandits was taking it over, the Russians were trying to take it over, the Chi-

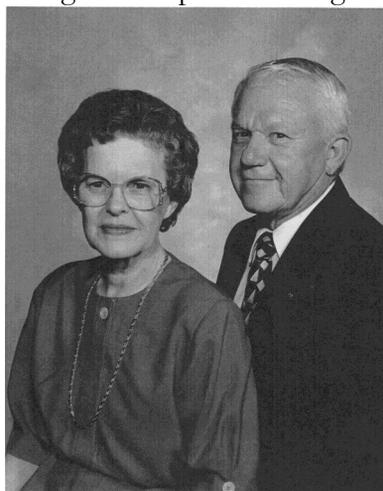
nese Communists were trying to take it over, and the Nationalists were trying to hold on. I was in charge of 30 men. They guarded the railroads, so they could get the coal down to Shanghai, where the industry was. I was told to get the 10 best men in my regiment to the port to take aviation fuel to Peking. Gen. Stillwell and Chaing Kai Shek were flying to Peking and they had to send aviation fuel in drums, on flat railroad cars. The Japanese had built overpasses, on the way from Taiku to Peking, and had machine guns in each of them. They stopped every train and examined whether they were going to let it go any further. They were still in charge of maintaining civil order. They stopped us. Now you talk about a standoff. It was between knucklehead Marines that think they're the toughest thing in the world and a bunch of [Japanese soldiers] on overpasses with machine guns. I'm a big shot, in charge of arguing with the [Japanese]; trying to act tough. But we got through to Peking. That's the kind of duty we pulled. We had men on bridges all winter, because the Communists would blow them up. That winter was terrible. Wind blew from Siberia, and even boys from up north, in the U.S., didn't know nothing like that cold.

I came back from China in the spring of 1946. When I got out of the Marines, in San Diego, they give me a little box. It had a Purple Heart Medal in it. That's how much ceremony we had. Then I came home. My daddy always said a prayer, before we ate. If he wasn't there, mamma did. Even if a Methodist bishop was with us, daddy did the prayer. He called us to supper and said, 'Joe, give us a prayer.' That was the greatest honor I ever had. I went to Emory at Oxford, and played all sports, but did not engage intellectually. So I finished there, and applied to dental school. I was told I had to take some courses for another year. I was young and didn't have time for it, so I took a job with Standard parts. I worked there for 25 years and missed only one day. Then I joined the Fulton County Board of Education and was neither absent nor tardy for 25 years. The Lord blessed me with unbelievably good health. My work was a joyful occupation. It didn't pay much, but it was something I could master. I knew all the parts for different makes of busses and automobiles. I was almost 70, when I retired.

My father was an active Mason in our Lodge. He was the kind of man that didn't tell you what to do, but you wanted to do like he did. Back then, nearly all the leading men in the community were Masons.

When I got out of the Marines, I played baseball, after work, for about 12 years. There were a lot of teams then. Every cotton mill had its own team. One day, after a game, I saw a man I knew, and he had a really lovely looking woman with him. He told me she was his girl, but had a sister named Fae that looked just like her. I met Fae and married her. We have two children.

I was made a Mason in 1948, but I played baseball and went to Lodge in winter. After I quit playing baseball, I've been active in every part of Masonry. One position I held, in 1986, was as Grand Commander of the Knights Templar in Georgia. President Ronald Reagan



had cut help for eye operations. We raised money and paid for 500 eye operations for people here that needed surgery to correct eye problems. In 1998, I became national chairman of the Knights Templar Eye Foundation. I was Grand Master of Georgia Masons in 1995.

My forebears were members of Mt. Gilead Methodist Church, when it was started in 1824. At that time, the Ben Hill section of Atlanta was called Mt. Gilead. The church is now Ben Hill Methodist Church, and I was a lay leader there for 40 to 50 years.

Some years ago, a fellow from southern Indiana came down here to visit. He had been in the same company. He said he had to find out why I was never scared the way the rest of them were. I said I was always scared, and scared they would find out I was scared. I never had Post Traumatic Stress Syndrome, because I have someone nobody can take it away: the Lord. We talked every day. I never asked him to save me from the [Japanese], but I asked him to stay with me wherever I went. He was with me everywhere I went. He delivered me. He protected my family, my church, and the United States of America.

I never shut my eyes, but I knew my mamma and daddy were praying for me. I knew what my daddy was and what he stood for. And I knew what America was. I'm an American. I love my country. I obey it and its Constitution and laws. I respect my country's symbols, its flags, its institutions.

From the Archives

The Masonic Ritual

by Ray Earwood, PGM then Second Grand Steward for the Grand Lodge of Georgia F&AM first appearing in the 1982 issue of the *Masonic Messenger*

When a Masonic conversation turns to a discussion of the Ritual, it usually involves the use of the correct word or movement, or if certain words have been changed over the years. It is rare indeed to be involved in a serious discussion on the meaning of the Ritual or the importance of the Ritual in comparison with other Masonic activities.

In our fast moving world today, most of our energies are directed toward the many problems and concerns that occupy our time, the loss of members from our Lodges, the financial problems with our Masonic Home, and many others. While these problems are serious and should be of great concern to the Craft, we have a tendency to put the Ritual further down on the list of importance as each new crisis develops. At the present time we are enjoying a relative calm, and the time has come to take a serious look at the Ritual and, at least, make an attempt to put it in its proper place.

Many Brothers will openly speak of the relative unimportance of the Ritual in Masonry, that their Lodge probably does the worst Ritualistic work in the State, yet it didn't affect or influence their becoming a good Mason, attending their Lodge, or otherwise participating in the various activities of Masonry. This may have worked out all right for them, and I have a high regard for any Brother who takes the initiative and learns about Masonry for himself, but what about the hundreds or perhaps thousands, over the years, who have been completely turned off to Masonry by the use of frivolity, roughness, the lack of sincerity, the lack of professionalism, or the general attitude of non-importance attached to the Ritual. I am sure that all of you have speculated at some time as to why there are so many Entered Apprentice Masons still on the rolls of our Lodges, and why so many Brothers never return to the Lodge after they receive the Masters Degree, or why some 90% or more of the Masons of Georgia do not attend Lodge. Do you think this attitude toward the Ritual might be a contributing factor? Think about it.

This brings us to the point: Just where do we place the Ritual in its order of importance in Masonry? In the First Degree we are charged to "keep Sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community and mark your consequence among Masons." We as Masons have to believe that the Ritual is Sacred, that any Ritual used in Masonry was Divinely in-

spired, and that it pleases God. For Masons to believe otherwise would be a contradiction of everything else we believe about Masonry.

Our Ritual is based on the Old Testament of the Bible. In the Book of Moses we find that God required certain Rituals to be performed, and sacrifices made to Him, only in ways that he had instructed and were pleasing to Him. In the Book of Exodus, God gave Moses exact instructions how to set up the Tabernacle, and exact instructions as to how the Rituals were to be performed by the Priests.

To demonstrate the importance of the Ritual, I refer you to an incident that happened during the time of Moses. The Tabernacle had been set up in the wilderness, and Aaron had been chosen as High Priest. Two of Aaron's Sons, who were lower Priests, were in the Tabernacle; It was their duty to use the Sacred Fire in the Rituals. Evidently these two Brothers had decided on the relative un-importance of performing the Ritual as God had instructed, and saw no harm in taking a little wine into the Tabernacle. One day these two Priests had had a little too much wine, and I quote the 10th Chapter of Leviticus, Verses 1, 2, 8, and 9.

1" And Nadab, and Abihu, the Sons of Aaron, took either of them their censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord; which he commanded them not.
2" and there went out fire from the Lord, and devoured them, and they died before the Lord.
8" and the Lord spake unto Aaron, saying
9" Do not drink wine or strong drink, thou, nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die. It shall be a statute for ever throughout your generations".

If the use of ordinary fire in the Ritual angered the Lord to the point of consuming two of his Priests, what do you think His Judgement will be for the abuses every one of us have seen at one time or another in the Lodges? There is a very fine line, at least, between our Ritual and Blasphemy before the Lord. It's very simple to change a few words and add a few words here and there to make the degree more entertaining to the Brethren, but when doing so, we invite the wrath of the Lord, most times without realizing what we are doing.

Where do we place the importance of the Ritual in Masonry? The answer is obvious. Think about it.

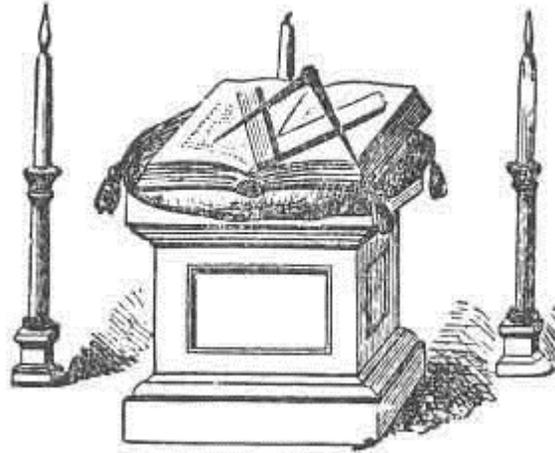
The Anglican Altar of Freemasonry

By Worshipful Brother Beau M. Davis, Sr. M.T.S., M.A.

This paper was originally presented to the Georgia Lodge of Research. The Georgia Lodge of Research meets every 5th Friday at the Atlanta Masonic Center. More information can be found at <https://sites.google.com/view/glor/home>.

Great tomes have been compiled which speculate as to the true origins of Freemasonry. Our prevalent contemporary legends revolve around the construction of the Temple of Solomon, which would place the foundation of our fraternity firmly in the time of a united Kingdom of Israel at the turn of the First Millennium before the Common Era. Earlier traditions which have been relegated to obscurity among all but the most fervent Masonic scholars place the origin of The Craft at the time of Noah (which in reality is a time which cannot be calculated, but is hypothesized by many to be the 24th Century BCE). Others argue a beginning which can be overwhelmingly more esoteric: construction of the Pyramids and temples in ancient Egypt (approximately 5000 years ago); the ancient philosophers Euclid and Pythagoras (Fourth century BCE and Sixth century BCE, respectively); Rosicrucians and the Knights Templar in the Fourteenth century CE; among countless others. Those who hold to a particular belief on Masonic establishment are often religiously convicted to it: unwavering in their faith, and unwilling to entertain alternatives. When tracing footsteps and following the clues of history, it is important to start from concrete facts and trace backward in time (as opposed to the tried and true Masonic method of formulating a theory, then searching out corroborating evidence from every obscure nook and cranny of world history and mythology). While I have no doubt that there are *multiple* origins of thought which we of the Fraternity would consider to be “Masonic,” if we were to follow the annals speculative Masonry to its immediate source, we would find our feet firmly planted in the operative masons’ guilds of the 17th century. If we discard all preconceived notions and speculations of ancient mystery schools and extinct chivalric orders, then we must ask the question of how exactly illiterate

stone workers could contrive the complexity of symbolism, liturgy, and tradition which we as speculative Freemasons would identify as inseparable from our fraternity. This query—the mystical unknown—is where those dreaming of grandeur feel the liberty to interpose theories of hermeticism, esoterics, and the like. They are not wrong, per se, but there is a problem-solving concept called *Occam’s Razor* which states (in layman’s terms) that the simplest answer is most likely the best. If we are to apply this to historical Freemasonry, then we can justifiably assume that illiterate stone workers would not have created so complex



a system as that which we now enjoy, nor would they likely have absorbed ancient mystery cults, but most likely would have inherited it from those whom they associated themselves with: the Church, which was all-encompassing to the culture of the European people, and whose edifices the stonemasons erected. That which was meaningful, proprietary, and secretive to the stonemasons’ trade was supplemented with the rites and rituals of the Church, thus creating the system of which we are the inheritors.

“Which church?” you may say. There are a multitude of options, and very likely Masonic ritual looks nothing like what you experience on Sunday mornings. Freemasonry has a time-tested tradition of non-sectarianism, meaning that discussion and debate of religious concepts are discouraged, and preferential treatment is never given to any particular creed. Nevertheless, the prevalent churches of the 17th century stonemasons are what influenced the habits of the speculative masons who inherited the craft from them. For the Continental Freemasons, that was the Church of Rome, which was discarded for radical secularism during the Age of Enlightenment: a shift which affected the history of the Grand Orient system. For the Scottish, the Presbyterian Church of Scotland was the guiding hand. The Church of Sweden gave a Lutheran influence to the Scandinavian system. Those who have inherited the English tradition of Freemasonry (from the United Grand Lodge of England and its predeces-

sors), were formulated using the ritual, construction, and all-around belief system of the state religion: the *Ecclesia Anglicana*, or Anglican Church.

The imprint of Anglicanism upon English Freemasonry and its descendants is obvious to those who know what they are looking for. At the commencement of my research, it was my intent to expose as many of the vestiges of the English Church as could be found, but as the layers have been peeled away, it has occurred to me that such a feat would extend further than any presentation could last (possibly to the length of a doctoral dissertation); and my paper gradually became a series. Therefore, the focus of this introduction to Anglicanism in Freemasonry will be a fixture of the lodge which every Mason will be familiar with: the altar.

The Christian Altar

The altar of the Masonic lodge is a peculiar piece of furniture. In terms of altars, its usage does not qualify as anything more than a bookstand. No sacrifices are done upon it, and outside of the opening and closing of the Volume of Sacred Law there is little interaction with it. It stands as a centerpiece to the lodge room, and like most table centerpieces it is largely decorative. The guidelines pertaining to this particular piece of furniture, however, are extensive and Freemasons are programmed from their initiation to adhere to these rules religiously; but like many of the procedures of our fraternity, we are prone to follow, yet never inclined to ask, "Why?"

Where the altar is located in the lodge room is atypical. Altars very rarely appear in the center of a worship space like that of the Masonic lodge. Prior to the 20th century, examples could almost only be found outside of the Judeo-Christian world, namely in the Fire Temples of Zoroastrianism. Altars are meant to be the focus of worship, and placement of an altar in the center of a room creates an epicenter of worship at a hypothetical invisible spot in the middle of the room which will very likely have another worshipper staring right back at you (which is less than ideal while in deep contemplation of the Deity). This fact has permeated throughout the world's religions; and therefore, where you find an altar you will most likely discover it firmly planted against a wall or very close to it.

We are told that the lodge is modeled after King Solomon's Temple at Jerusalem. In many cases this is true: the two pillars at the entrance, the oblong square layout, etc. That being said, if our altar were to

be modeled after that of Solomon's Temple, then we must ask ourselves, *which one?* There were two altars described in the layout of the Temple. The first was the altar of burnt sacrifice; which hardly can be inspiration for our fair fixture, being that it was a pit of fire which was located in the courtyard outside. A more probable progenitor would be the Altar of Incense, which was located inside the temple in the Holy Place (*Sanctum* in Latin, or *Hekhal* in Hebrew), but its placement and usage would seem to preclude it from inspiring Masonic construction. The Altar of Incense rested at the foot of the Holy of Holies (*Sanctum Sanctorum* in Latin, or *Kadesh baKodashim* in Hebrew), not at the centerline of the Temple. It was not a table which contained Sacred Law (that rested within the Arc of the Covenant inside the Holy of Holies), but instead was a brazier which lifted the prayers of the people to Heaven at the morning and evening sacrifices. The fixture which most resembles the use of our altar is the Ark of the Covenant which rested within the Holy of Holies itself; but instead of being an altar table which displayed the Law, it was a container that held the tablets of the Law which was given to Moses, and no one was permitted to gaze upon it outside of a yearly visit from the high priest.

In tracing the immediate origin of speculative Freemasonry, you will find yourself in post-Reformation Europe. Knowledgeable Europeans of the time would have been familiar with the Biblical history of the Temple in Jerusalem, but Judaism itself had been devoid of altars after centuries of diaspora. There had been centuries of intellectual exchange with Muslims since the Crusades, but Muslims have never had altars. What you will find is a majority European population gathered around the Christian altars of the Anglican, Roman Catholic, and Lutheran Churches.

The altar is arguably the most important thing in Christian architecture. Long before large congregations necessitated the elevated pulpit for sermons, prior to the need for pews, and hundreds of years before there was a Bible, the altar was the only indispensable object within the Christian church. Even when the Apostles were still gathering in the Temple Courts, a crucial portion of their Christian practice was to participate in the Lord's Supper at the altar table. Earliest Christian gatherings were done in homes, and the first altars were undoubtedly repurposed home tables. Within a generation from Christ, due to persecutions, Christians were forced to gather in the catacombs and celebrate Communion on the sarcophagi of Christian martyrs. According to many of the Early Church Fathers, all

prayer was directed toward the East, including the celebrating priest during Communion (the meaning of which was highly debated among them: Clement of Alexandria attributing it to the rising of the Sun representing the coming of the Risen Christ; and Origen asserting that the reason was lost to everyone). With the legalization and Imperial endorsement of Christianity under Constantine the Great in 313 CE, construction of the first permanent and public church buildings began. The Roman style of building which was best suited to Christian worship was not the secretive Roman temples, but rather the public Roman basilica which was used for courts of law. On the east end of a large open nave (which served as the public viewing area) was a table and throne facing west, wherein the magistrate would hold court. The table in front of the magistrate had already served (to some extent) as an altar for the state worship of the emperor, and so its transformation to a Christian altar was only natural. In place of the throne of a Roman curate or governor was the cathedra of the bishop (Latin for “chair”) where he presided over the services.

Over the next millennium, the basic Roman basilica model changed very little in the west outside of a few additions, embellishments, and rearrangements. Our operative mason progenitors assisted in transforming humble, hidden Christianity into the driving cultural force in Western Europe. They erected towering stone cathedrals which were aggrandized versions of their ancient basilica counterparts. The altars retained their prominence within the grand edifices, and they evolved from a simple wooden table to elaborate wood and stone works of art, which themselves reached toward the heavens. As a practical matter, the cathedrae of the bishops were transposed from the eastern side of the altar to the northern end, being that the bishop’s view would be obscured from the Communion service by the great towering altarpieces. Some altars remained freestanding, but the majority were built into the eastern wall of the chancel (or altar area).

Christian altars remained firmly affixed to the east end of churches until the Protestant Reformation. Within the Anabaptist and Calvinist churches of the European Continent, the altar was replaced as the centerpiece of the Christian worship space by pulpits (there being a theological shift from the importance of Communion as the central focus of worship to the prominence of the preaching of sermons). In many cases, Communion was held about a simple, removable wooden table and the altar was altogether removed from the church. The English Reformation began with

very little reform instituted outside of the protest of the ecclesiastic reign of Rome. King Henry VIII rejected all attempts to institute the reforms of Continental Protestantism, so much so that services were held exclusively in Latin until 1544 CE. Under the reign of Henry’s successor Edward VI, the Archbishop of Canterbury, Thomas Cranmer, developed the first Book of Common Prayer, wherein the worship services of the English Church were normalized and translated into English. The form which was chosen to be followed in this 1549 volume was the Sarum Rite of the Catholic Church (the Use of Salisbury Cathedral), translated and streamlined for the use of all English Churches, accompanied by rubrics describing the execution of their rites and rituals.

The Anglican Masonic Altar

Perhaps the layout of the masonic lodge would be drastically different if the Henrican standard were upheld under the reign of Edward VI and no further reform instituted, but following the publication of the 1549 Book of Common Prayer, Archbishop Thomas Cranmer continued his progression into the movement of the Continental Reformers, particularly the teachings of John Calvin, Peter Martyr, and Martin Bucer. Cranmer began work on a new Prayer Book almost immediately, and under the tutelage of Martyr and Bucer undertook the removal of all things within the English Church which they viewed as “popery.” The changes which were instituted would drastically change the look and feel of English Churchmanship, notably the removal of prayers for the dead and the manner which the Communion service was performed; making the English Church temporarily less a Reformed Catholic Church and more so a liturgical Calvinist Church.

To be continued...

Worshipful Brother Davis is a member of Duluth Lodge and is the current Rector of Church of Our Redeemer in Marietta.



Annales or “a Chronicle”

By Daniel P. Bennett, Editor

Myths, Legends, and Lies—A Multipart Exploration, Pt. III

(For Part II of this article, see the June 2019 issue of the *Masonic Messenger*)

Why Ramsay mentioned the Templar Knights in his history of Freemasonry, we can not be entirely sure. However, considering that at that time—and for another six years—would live under the patronage and protection of the then current House of Bullion which had created some questionable links to the Crusader Godfrey de Bullion, it is likely that he wanted to gain further glory for his patron and honor for himself by linking the order of Freemasonry to the Knights Templar and the first crusader ruler of Jerusalem.

In either event, his oration is based on little to no actual evidence and seeing as his *Discours* is the first evidence we have of this link between Masonry and Templarism, we can give Ramsay credit for this clever fabrication. Though Ramsay himself did not invent the Templar-styled Degrees of Freemasonry—the first mention of Knights Templar in ritual is in 1778, and the Kadosh Degree dealing with the vengeance of the Templars in 1743—the Templar mythos would begin with his references in *Discours* as it contained most of the scaffolding for the *hautes grades* (high degree). One final note regarding Ramsay and Templarism comes from his posthumous work *Philosophical Principles*

of Natural and Revealed Religion (1749) It would be left to other inventive gentlemen to develop this mythos.

Templar Masonry is divided into four divisions each claiming a different descent from the Templars. (1) That of France which claims descent by way of a charter given by Jacques de Molay, before his death, to Johannes Larmenius creating him Grand Master. (2) That which claims descent from Pierre d’Aumont (who succeeded de Molay as Grand Master) who fled with a few knights to Scotland, and there established Masonry. From Scotland, it was carried to France, and there was formed the Chapter of Claremont, from which it went to Germany and made the Strict Observance which Von Hund so greatly developed. (3) That of the Scandinavian countries which claims descent by way of the real Order of Christ of Portugal that succeeded the Templars, through Beaujeau, a nephew of de Molay, who took his uncle’s ashes to Stockholm and buried them there, and established the Swedish Templar system. (4) That of Scotland which claims descent from the

House of the Templars that was never abolished there. The Royal Order of Scotland was created for some of the Knights by Robert Bruce and the rest were united with the Hospitallers. At the Reformation a part embraced Protestantism and united with the Masons. The part that remained Catholic was ultimately joined by the Young Pretender and was carried to France. (5) That of England, all other parts of the British Empire, and the United States, which claims descent from the Knights in England who, when the Order was dissolved, buried themselves in the Masonic Fraternity, and were allowed to retain all of their secrets, and practice all of their ancient rites.

“Of course all of the above is untrue. It is indeed the purest nonsense. These fabrications were made for the purpose of establishing an order not only that nobles of all countries could join, but that all who joined would believe they became ennobled. Designing men took advantage of it to obtain both money and power through ‘lost secrets’, occultism and magic.”

The French Lodges would generate these Degrees with vigor to the point which one Masonic historian noted,

In this manner did these tares grow and flourish, and the high Degrees were the luckless result! The vivacious Frenchman gave but too willing an ear to such fantastic suggestions, and introduced them into the consecrated

dominion of Freemasonry. The original three degrees, the nature of which they could not comprehend, no longer sufficed them...There were an abundance of ribands, signs, customs, and offices; this flattered their vanity, and [would] continue to do so as long as there [existed] persons weak enough and foolish enough to allow their money to be abstracted from their pockets.

Regardless of the French penchant for “vain Degrees,” the next progression in the Mason-



William Boyd, 4th Earl of Kilmarnock

ic mythos would come from a little-known German Mason initiated in 1742. Circa 1743, this Mason met William Boyd, 4th Earl of Kilmarnock who was at the time serving as Grand Master of Scotland. This Mason, (Karl Gotheif) Baron Von Hund, would carry this mythos forward with a new twist. The Rite of Strict Observance, proba-



Karl Gotheif Baron Von Hund

1700s. We know this because in 1750, Von Hund succeeded to the office of Prov. Grand Master of the 7th Province in Germany after the death of a “C. G. Marschall von Bieberstein.” Von Hund took his patent which he had received to Germany and began organizing to expand the order. Interestingly enough, it seems that the Rite of Strict Observance and Templarism Mythos especially, were propagated by those who were loyal to the Stuarts including Ramsay himself, Kilmar-nock, and the “Knight of the Red Feather” which initiated Von Hund into the order. A number of Masonic historians and lay authors have argued at various points that Templarism was used for the singular purpose of increasing Jacobite influence and strength in Europe. Others have argued that there has been too much time and energy spent on this line of thought.

In either event, once Von Hund had returned

bly came to Germany as early as the mid- to Germany, he began to use the “Rite of Strict Observance,” sometimes referred to the “Templar Strict Observance” or “Rectified Masonry” as a reform movement within German Masonry in order to rid the Lodges of “occult practices” that were being practiced widely in Masonic lodges in Germany and France. Furthermore, Von Hund called for “the establishment of cohesion and homogeneity in Masonry through the enforcement of strict discipline, [and] the regulation of functions.” The system was made of seven degrees as follows:

- 1° Apprentice
- 2° Fellow
- 3° Master
- 4° Scots Master
- 5° Secular Novice
- 6° Knight
- 7° Lay Brother

The first three degrees [were] Ancient Craft Masonry. The fourth degree depicts the method used to preserve the “lost word”, which was cut on a plate of pure metal. put into a secure place. And centuries afterwards recovered, so it was asserted. It of course belonged to the *Ecossais* system of degrees (Scots system). The select Master of the American Rite belongs to the same system, and its teachings are found in the Royal Arch Degree. The fifth degree is preparatory to the real Templar degree and the sixth degree is the real Knighthood. Later another degree called the Professed Knight was, it is said, added to Hund’s system. Only

noblemen were eligible to Knighthood, although others could be made companions by paying very large sums of money.

The Order was supposedly directed by a group of “Unknown Superiors” who gave orders and worked behind the scenes to guide such reforms. Thus, in the Strict Observance the real rulers of the Order were unknown, and on joining it an oath of obedience was made to the Order and to the Unknown Superiors who at the proper time and in the proper place would make themselves known, when the Order would be restored to all its pristine glory.

The concept of a group of elite members of an order, long bereft of its glory, which still worked in the background to restore it to its former prominence was not a new one as it had taken earlier forms and functions in Masonry before this time (see Anderson) however Von Hund uses the concept differently: Von Hund will use the orders and directives of the “Unknown Superiors”—of which he only had contact with—to legitimize his authority and his reforming mission. The Rite of Strict Observance reached its apex as Von Hund sent forth the missionaries of the Rite to reform Lodges in various parts of the country with promises of promotion to the mysteries of the “Unknown Superiors” as their successes mounted. It was thus that the princes of Germany, the Lodge of the Three Globes of Berlin, Prussia, with all its subordinate lodges, the English Provincial Grand Lodge, and the Lodges of Denmark, also joined the Ma-

sonic reform movement.

There were, at one time, no less than twelve princes of Germany who were members of the Rite of the Strict Observance, and

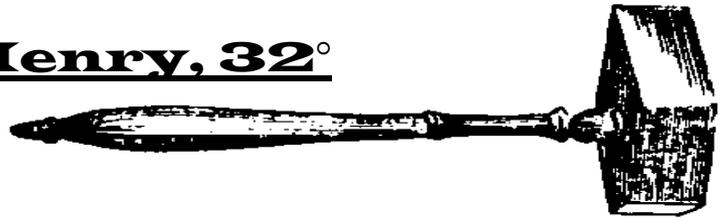
they were the most active members seeking “lost secrets.” However, the members soon began to want to gain something from their work and membership in the Lodge reform movement. They began to demand to know who the “Unknown Superiors” were. They fully believed that they would eventually be entrusted with that occult knowledge which all of the knights of the order believed the rulers possessed which were the secrets of the Order of the Temple. By the time of Von Hund’s death in 1776 however, the Unknown Superiors had yet to reveal themselves and their secret knowledge. Von Hund “with tears in his eyes” vowed not to reveal their identities as it was his obligation. However, at the Convent at Wilhelmsbad which was held from July 1782 to September 1783, it was decided and declared that the Freemasons were not the successors of the Templars, and that Masons selling the “Knight Templar” mythos should be reigned in. The Strict Observance Rite however, would continue to exist in other countries including France.



Seal of the Lodge of the Three Globes of Berlin

The Common Gavel

By Brother Tim Henry, 32°



Lost and Alone

Getting lost is something no one ever endeavors to do. However, occasionally we find ourselves completely lost and disoriented in life.

When I was in my early teens my Father was not in my life. My Mom and Dad divorced early when I was around six years old. I had gotten an opportunity to go to work at our local golf course. I did not have a male figure in my life at that time, but God had prepared a man to be a part of my life. Going to work at thirteen years old seemed fun and exciting. My summers were spent cutting grass and gathering range balls. I worked my way through with great mentorship and encouragement to finally being trusted to run the golf course on the weekends by myself. I stayed there at the course and was now about sixteen years old and had my own truck.

I had a friend who asked me to go on a hunting trip with he and his Dad and I really enjoyed this. My job had a large tract of land that went with the course and I approached my boss and asked if I could hunt an area where I had seen a large buck during the summer. My boss had become more of a Dad than a boss by this time, so he began helping me prepare my area. We planted a food plot, built me a really nice stand and waited for the season to open. The evening of my adventure was not any different than a normal night during the week. My Mom was cooking dinner and I had a friend coming over later. I was to be home after dark, as usual. As I sat in my stand and evening approached, I heard the first limb break and my heart quickened. I think the presence of knowing there is a deer around makes darkness come quicker. As twilight crept in and the sunlight was almost gone, there he was. He stepped out into my food plot, and in my mind the biggest deer I had ever seen was now in my sights. I excitedly made my shot and felt confident in myself that I had downed a buck to rival all others. It was a sure thing.

However, life can turn from delight to desperation in an instant. I found myself quickly in a desperate situation that I was not prepared for. I climbed down too soon, and I chased after a vision that was not ready to be taken. The next few hours became a blur. I ran after what I thought would surely be the sounds of success. In a final fall down an embankment where I tumbled to a stop I finally realized; I am lost. I have no idea where I am, my confidence and arrogance had lured me to a point of no return. At first your

mind turns to the vanity of that realization, "people will find out. I have made a fool of myself," and the pure embarrassment of your foolish behavior has been exposed. The process now takes over, "I can deliver myself, I can get back to where I started." However, darkness is now surrounding you and there is no direction or plan. Time continues to pass, and self-reliance begins to vanish. Your hope now turns to anguish, and you begin to wonder if anyone is looking for you. As a young man in a hunter's safety course you're taught when in trouble to fire three shots. When you've lost your way and your self-reliance has failed this is the signal to cry for help. The timing now comes into question "will anyone hear me, is anyone listening?" At that point when exhaustion and panic have reached a tipping point, you use the signal. Shoot three times consecutively one, two, three, and wait....That night I can't explain the exhilaration I felt when one, two, three was returned, someone was looking for me! I now have a bearing point of which way to go.

That was a very important night in my young life. I fell, I was arrogant, and I leaned on myself. In the end, it was my friend and brother who was looking for me all along. I walked out of those woods that night cold, tired and humbled. My friend had gotten the tennis court lights turned on and I finally saw them. That light led me out of the woods and back to my family and friends.

Brothers, we all get a little lost from time to time. Stupid comments, childish behavior, and small-minded thinking will leave you alone and bewildered. Never forget the bonds that we share. Your brother may need you to shoot back so that he can get his bearings. Don't hesitate to turn on the flood lights of life so that he can see his way home.



Photo by Rosie Fraser on Unsplash



A Year in the Northeast Corner

I don't think that it was a mistake that I ended up in my current profession. My father has worked in construction his whole life, and I guess you could say that I got it honest. As a home builder, I get to see new things being built every day. Day by day, and step by step, what was once a drawing on a piece of paper, eventually turns into a home for a family.



When I received my Master's degree and was given a Brock's manual, I told myself that I wanted to learn a lecture. My Brothers at Fergus #135 had done such a great job with my degree work, making it an experience that I would never forget. I wanted to be a part of giving that experience to future candidates. It didn't take me long before I settled into learning The Northeast Corner lecture. Little did I know how relative it would be to my own life. I've spent nearly a year working through and studying the lecture, and it is interesting to see how many parallels there are to the home building process. Except with the Northeast Corner, you are not building a home. You are building a temple inside of your heart. Here are a few things that have had the biggest impact on me in the past year:

1. A house is only as strong as its foundation - The lecture teaches us that we are placed in the Northeast Corner as a representative of our spiritual cornerstone, upon which we are to build our future moral and Masonic edifice. Just like when building a house, if you build it upon sand, the house has no choice but to crumble. In our lives, we must make sure we have strong foundations. Whether it be spiritually, or physically, we cannot begin to take on the challenges of life without a steady base.

2. Choose your materials carefully - Living a life of envy, vice, hatred and fraud will only lead down a destructive path. When building yourself up upon your spiritual cornerstone, opt for tried and true materials such honor, wisdom, justice and truth. Lean on your brothers, and let brotherly love unite us.

3. Nobody is perfect - The homes of the rich and famous, while seemingly perfect from the outside, are riddled with imperfections. This is because they are erected by man, and humans are imperfect. The Northeast Corner is situated in such a way that there is some light, and some darkness. There's no avoiding the hard and dark times. But if we remember to always be improving ourselves, and to pursue light, we will be better because of it.

I encourage every reader of this publication to take time this week to read through a lecture or two, or perhaps begin to learn one. There is a wealth of wisdom in the Brock's Manual that is at our fingertips. As my dear friend and Brother PM Wendell Geiger says- learn something new every day!

“Veterans Corner” by Worshipful Brother Rick Conn, MSA

I was asked the other day for information about our MIA/POW's. For those of you that are keeping up with, and are concerned about, our MIA/POW's here is the latest news that might interest you.

“Keeping the Promise“, “Fulfill their Trust” and “No one left behind” are several of many mottos that refer to the efforts of the Department of Defense to recover those who became missing while serving our nation. The number of Americans who remain missing from conflicts in this century as of FEB 2019 are: World War II 73,025 of which over 41,000 are presumed to be lost at sea, Korean War 7665, Vietnam War 1589 (VN-1,246, Laos-288, Cambodia-48, & PR of China territorial waters-7), Cold War 111, Iraq and other conflicts 5.

Over 600 Defense Department men and women -- both military and civilian -- work in organizations around the world as part of DoD's personnel recovery and personnel accounting communities. They are all dedicated to the single mission of finding and bringing our missing personnel home. For a listing of all missing or unaccounted for personnel to date refer to <http://www.dpaa.mil> and click on ‘Our Missing’.

Refer to <https://www.dpaa.mil/News-Stories/Recent-News-Stories/Year/2019> for a listing and details of those accounted for in 2019. If you wish to provide information about an American missing in action from any conflict or have an inquiry about MIAs, contact:

By Mail: Public Affairs Office, 2300 Defense Pentagon, Washington, D.C. 20301-2300, Attn: External Affairs

By Call: Phone: (703) 699-1420

By Message: Fill out form on <http://www.dpaa.mil/Contact/ContactUs.aspx>

Family members seeking more information about missing loved ones may also call the following Service Casualty Offices: U.S. Air Force (800) 531-5501,
U.S. Army (800) 892-2490,
U.S. Marine Corps (800) 847-1597,
U.S. Navy (800) 443-9298, or
U.S. Department of State (202) 647-5470.

The names, photos, and details of the below listed MIA/POW's which have been recovered, identified, and/or scheduled for burial since the publication of the last RAO Bulletin are listed on the following sites:

<https://www.vfw.org/actioncorpsweekly>

<http://www.dpaa.mil/News-Stories/News-Releases>

<http://www.thepatriotspage.com/Recovered.htm>

<http://www.pow-miafamilies.org>

<https://www.pownetwork.org/bios/b/b012.htm>

<http://www.vvmf.org/Wall-of-Faces>

As the New Year begins, let us all stop a moment and reflect on the families of the ones still not accounted for and raise a prayer for them that their loved ones can be found and brought home for the ceremony they so richly deserve, and for the closure the family so desperately needs. For those that are buried in Davy Jones Locker, at Toast to you my Brothers. RIP. Lest we forget. Lest we forget. I wish all a very Happy New year and hope that I can bring some good information that our Veterans , Americas Heroes, can use during 2020. Until next issue, Thank you for your Service and May God Bless you all and our Great Country.



Georgia CHIP Communication Corner

By Worshipful Brother Cabot Rohrer

Welcome to a brand-new year! Let's ring in a new decade by scheduling GACHIP events with our District Directors across our beautiful peach state!!!

2020 presents a brand-new opportunity to make our Masonic Organization shine bright! Show CHARITY to our communities and our society which so urgently requires, deserves, and desires our assistance. The demand in our neighborhoods is abundant, Brothers. We must heed the appeal and assist and support those in need. We have approached a brand-new decade and hurray to GA CHIP! We are celebrating our 2nd decade of ID'ing Georgia's precious children and adults! Yes, we DO ID kits for adults! From newborn babies to the elderly, ALL are eligible to be ID'd. As we all know, it is a gift to the families, guardians, children and of course parents across our great state. Every venue is an opportunity such as Sunday School classes, public schools, private schools, daycare centers, adult care centers, and community centers. The list abounds of those venues where people gather for a common cause. Add to that list a GACHIP event! Just think for a moment, many of us live in HOA managed neighborhoods. I encourage you to speak to your HOA Board of Directors and work with them to schedule a family safety day. Set up a GACHIP event with the local police and early responders. As our GACHIP District Directors will attest, working an event is contagious. From one event to the next your 'pool' of volunteers will grow. Just seeing that smile on a parent's face is infectious enough to ID another and another and another person.

For this special February 2020 Georgia Child Identification Program Masonic Messenger Communication, we are highlighting a phenomenal GACHIP event. On August 2, 2019 in Grovetown, GA, the local police department held their annual Back to School Event. At this Kids Night Out event, 53 children were ID'd by our District 10 Masonic Lodge! District 10 GACHIP Director, Brother David Winkler, gave a vibrant outline of the evening's events.

The focal point of the event was captured by WRDW TV Channel 12 LIVE and was featured on their evening news report. Brother David Winkler provided the following quote from a parent: A proud mom and her husband have twin sons who are entering the second grade. For her, getting the GACHIP CD was an easy decision. She states: "With how society is now, I'd rather be safe than sorry." She added that she hopes she will never have to use the GACHIP kit, but as the new school year begins, she is glad she has it for her sons!

Brothers, take the initiative in this new year, this new decade—Do something enduring and everlasting for those who cannot do so for themselves. Choose now to organize a GACHIP event in your area.

"What we do for ourselves, dies with us --- what we do for others remains and is immortal." (Albert Pike)



50 Year Awards



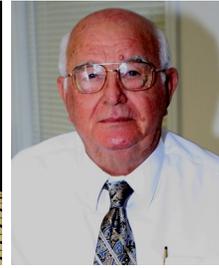
Bockett H. Hunter
Fergus Lodge #135



George W. Briscoe
Fergus Lodge #135



James E. Towler
Fergus Lodge #135



Lamar H. Dalton
Fergus Lodge #135



Luther S. Garrett
Fergus Lodge #135



Ronald T. Conner
Fergus Lodge #135



Wendel H. Geiger
Fergus Lodge #135



Talmadge Folsom
Adel Lodge #310



Render Folsom
Adel Lodge #310



Dwayne Culpepper
Adel Lodge #310



Tommy Ogletree
Woodstock Lodge #246



James Harvey
Fort Valley
Lodge #110



Ronald Brackett
Rockmart Lodge #97



Joseph B. Connolly
Ocean Lodge #214



Charles E. Hartzog
Springfield Lodge #440



Curtis L. Welch
Marion Lodge #14



Samuel W. Black
Chamblee-Sardis Lodge
#444



Robert B. Dawson, Jr.
Ancient Landmark
Lodge #231



CW Myers
Waynesboro
Lodge #274



Paul Nealey
Oak Bowery
Lodge #81



Charles J. Johnson
East Point Lodge
#288



Ronnie L. Clark
Ducktown Lodge
#572



Billy Steptoe
Landrum Lodge
No. 48



Herbert Jones, Jr
Landrum Lodge
No. 48



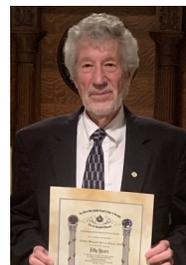
James L. Brantley
Landrum Lodge
No. 48



George W. Hyde
Buford Lodge
#292



Ervin C. Crow
Flowery Branch
Lodge #212



Oliver H.P. Juhan
Moultrie Lodge
#381



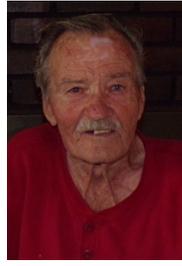
Ellis R. West, Sr.
ChIPLEY Lodge #40



Newborn Barwick
Millikens Creeks
Lodge #302



Charles D. Parris
Mackey Lodge
#120



Douglas J. Dyer
Young Cane
Lodge #597



Robert Becker
Roswell Lodge #165



William E. Mathis
Floyd Springs
Lodge #167



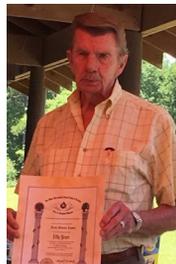
Charles W. Chandler, Sr.
Floyd Springs
Lodge #167



Eddie Turner
Dawson Lodge #68



Jake Whaley
Long Cane Lodge
#424



Jack Laster
Dalton Lodge #105



George Chastain
Dalton Lodge #105



Maurice Hilliard
Roswell Lodge #165
55 Years



James C. Ward
Roger Lacey Lodge #722



Douglas R. Raper
Cornelia Lodge #92



Donald L. Meyers
Fergus Lodge #135



Lester N. Erving
Fergus Lodge #135



Carey M. Welch
Ancient Landmark
Lodge #231



Harry B. Anderson
Sincerity Lodge #430



Cecil A. Wray
Mickey Fuller Lodge
#720



Joseph M. Burt
Ducktown Lodge
#572



Lawson W. Roland
J.E. Sledge DL
#742



Benton Williams
Milan Lodge #393



Clifford Wagner
Roswell Lodge #165



Norman Black
Roswell Lodge #165



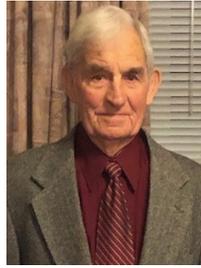
Gary G. Miller
Floyd Springs
Lodge #167



Bruce E. Bradford
Nancy Hart Lodge
#690



Clifford A. Jackson
Sincerity Lodge #430



Reginal D. Jaudon
Guyton Lodge #428



Bennie L. Anderson
Meyerhardt Lodge
#314



Billie E. Bearden
Ducktown
Lodge #572



Hub Nix
Roswell Lodge #165



Morris Wood
Irwinton Lodge # 150



Carl L. Wheeler
Sincerity Loge #430



Joseph B. Greene
Lindale Lodge #455

75 Year Award Worshipful Brother James Grover White Columbian Lodge No. 7



WB White was born on 7 Jan 1920 in Augusta, Georgia. He was raised in Georgia, until he joined the United States Army in 1939. At the outbreak of World War II, WB White trained Stateside for a few months until he participated in Operation Torch in November 1942 during the invasion of North Africa. He then took part in the Invasion Forces of Sicily in July and August of 1943, and then invaded Italy in September 1943, where he participated in most of the major battles in that country. He had enough "Battlefield Rotation Points" to return to the United States and departed from England on 01 June 1944. His ship landed in Miami, FL; after the voyage, and after a little relaxation, WB White was assigned to Fairchild Air Force Base, Washington around August 1944. He was in Spokane, Washington with a friend of his, and they were walking downtown one afternoon.

Jim noticed how beautiful and ornate the local Masonic Lodge; Tyrian #96 was. He commented to his friend, "I wonder how a fellow becomes a member?" The friend commented, "Let's go inside and see if the Secretary is around." Not only was the Secretary in the building, but WB Jim's friend was also a Mason.

Worshipful Brother White was initiated as an Entered Apprentice on 17 Nov 1944, Passed to the Degree of Fellowcraft on 01 Dec 1944, and Raised to the Sublime Degree of Master Mason on 12 Jan 1945. Shortly thereafter, WB White deployed to the Pacific Theatre of Operations, and participated in the invasion of Saipan, and was on Iwo Jima when VJ occurred. He stated that there were Japanese soldiers who didn't know that the war had ended, and some continued fighting for a few months more. During the Korean War, WB White was part of the Headquarters of the Eighth Army, which supported the war effort from Japan.

WB White was a career Soldier and was one of the very first people to be promoted to Command Sergeant Major when the military introduced the "Super Grades" in 1958. He was deployed to Florida during the Cuban Missile Crisis in 1962 and retired from the Army in late 1963. He then worked a few different jobs in the Columbus, Georgia area, until he was hired by the U.S. Postal Service. He worked for the USPS for 20 years and retired from there in the mid-1980s.

He was the Worshipful Master of Muscogee Lodge #727 (now dark) of Columbus in 1986. 1986 is also when he started teaching every candidate that petitioned that lodge their catechisms all the way until May 2011. In addition to teaching the lodge's candidates, he routinely did courtesy teaching for other lodges in the area, when they may have been short an instructor. In 1987, WB White became the Secretary of Muscogee Lodge, and held that position for 14 years.

In Memoriam

Members Reported Deceased from December 1, 2019-January 26, 2020

Name:	Lodge No.	Name:	Lodge No.
LASS, CHARLES MONROE	1	NORTON, JAMES KELLY	178
HATCHER, CHARLES TELFORD	6	MCBRYAR, WILLARD GAINES	179
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AUSTIN, WILLIAM HAROLD	13	THOMASON, HAROLD MADISON	182
HAYNES, ARNOLD WORTH	25	WANSLEY, MACK CARTER	186
RUCKER, RICHARD LEE	25	BARFIELD, WARREN ELDRIDGE	194
CONGER, ROBERT STEPHEN	25	LITTLE, JAMES HENRY	205
THOMAS, TOMMY	26	WIMPEY, JACKY STEED	205
LEGG, EDGAR HUGH	27	SANDERS, DANIEL LEE	213
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PURVIS, OSCAR ALLEN	31	FLOYD, GEORGE LAWRENCE	219
MATHIS, WALTER NEWTON	33	JONES, LLOYD C.	220
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STINSON, CECIL EUGENE	47	KING, JOHN HENRY	251
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WALLER, JAMES CARL	88	MCKIBBEN, GEORGE WILLIAM	288
LAWSON, THOMAS WADE	92	WILSON, THOMAS WOODROW	288
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MCGOWAN, ALBERT LEWIS	98	SMITH, WILLIAM PATRICK	295
CULBERSON, ERNEST TROY	100	DURDEN, ANDREW CAPPS	298
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WISE, TROY EDWARD	109	ELLIOTT, JERRY DOUGLAS	304
CLEMENTS, CHANEY	113	WARR, DOUGLAS EUGENE	309
GOOCH, STEPHEN DOUGLAS	114	CURLES, FRANKLIN EUGENE	312
COURSEY, WAYNE HORACE	120	HUNT, ROBIN KELLY	314
GODFREY, KENNETH LEON	120	LUMMUS, LEWIS EDWARD	321
PLOSSL, KEITH ROBIN	124	EMMETT, JOHN BISHOP	323
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		ANDERSON, ALBERT VANCE	412

In Memoriam

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Name:	Lodge No.
FREEMAN, EUGENE LOUIS	421
WESTBROOK, FRANK RANDALL	429
SIKES, ROBERT DONALD	440
ANDERSON, JAMES PIERCE	444
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FRAZIER, PHILLIP MARMON	455
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DAVIS, ARDEN DALE	489
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KELLEY, HAROLD FRANKLIN	652
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TODD, BOBBY RAY	711
SAMPLES, ERNEST FRANK	711
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OVERSTREET, WADE JENNINGS	717
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PARKS, PAUL LEO	753
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The Grand Lodge of Georgia,
Free and Accepted Masons
Masonic Messenger
811 Mulberry Street
Macon, Georgia 31201-6779

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Brethren, Most Worshipful Grand Master Garmon has authorized a “RE-ORDER” of his Limited Edition, NUMBERED knife with your Lodge’s number laser-etched on the handle (as shown), with the Square and Compass on the other end for only \$35 (+ P&H). If you would like to reserve one (or more) of these special knives, please contact “Whitey” at the information below to ensure it is set aside for you, knowing that proceeds from this item will go to support our children at the Masonic Home of GA.

At your next meeting, please inform the brethren of your Lodge as to how they may also order one of the GM personalized knives with their Lodge number. The order will be placed May 1st, 2020, for a delivery in Jun 2020.

These make OUTSTANDING gift to members of your family and friends, so please consider ordering one (or more) and support your Masonic Children’s Home, one of only FOUR remaining in the USA!!!
Whitey’s email: whiteyinga@av8rstuff.com (preferred)
Whitey’s cell: (478)-997-1011
GLofGA Store Website: www.av8rstuff.com/



GRAND LODGE OF GEORGIA STORE Merchandise

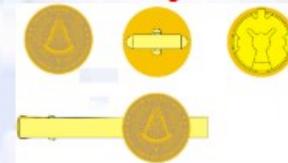
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GLofGA Clothing Items](#)



[Click to View
GLofGA Clothing Accessories](#)



The “Grand Lodge of Georgia” Store is now online at
<https://av8rstuff.com/GLofGAindex.html>

While many items are from the “Kids Store” (we’re working in partnership with them), we are also going to be offering many new and unique items for our many Masons in Georgia to show their pride, leading their friends and neighbors to inquire as to what a Freemason is and what we’re all about. We are excited about the new outlet we Georgia Masons have to obtain the items we want.

You can also find the link on the Grand Lodge of Georgia website or can contact “Whitey” White (478-997-1011) or Ivy Smith (478-731-6050)