

Masonic Messenger



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

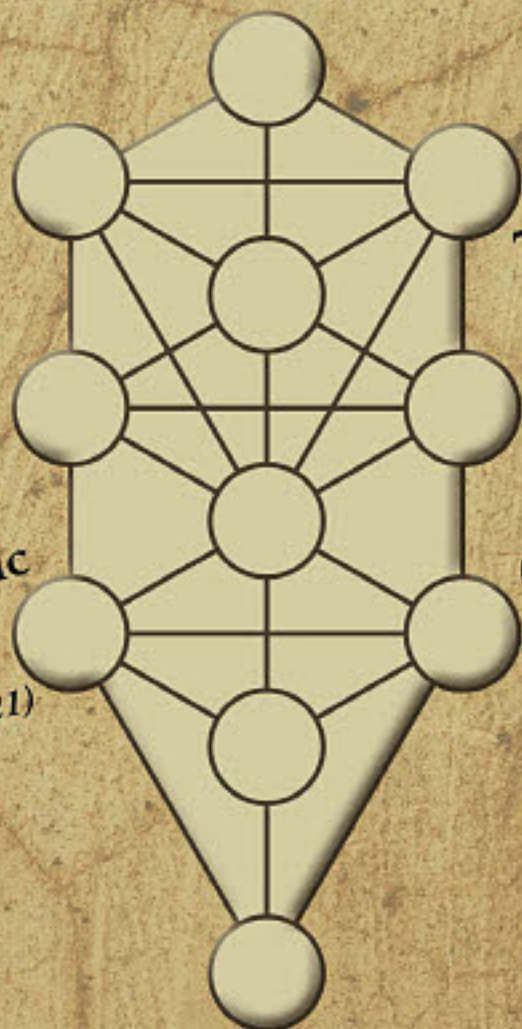
Spring 2021

GUEST COLUMN:

“Kabbalah for Enter'd Prentice”

(See Story on Page 17)

The Origins
and
Proliferation
of the
Judeo--Masonic
Conspiracy
(See Story on Page 21)



75 Years A Mason
(See Story on Page 6)

Esoterikos
(See Story on Page 27)

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	Jan M. Giddens (33, 742)
Deputy Grand Master	Donald C. Combs (46)
Senior Grand Warden	Michael A. Kessler (216)
Junior Grand Warden	Benjamin W. Polston, II (6)
Grand Treasurer	Larry W. Nichols (59)
Grand Secretary	Van S. McGee (26, 70)
Grand Chaplain	Hugh F. Watson (33, 742)
Grand Marshal	Robert R. Cordle (171, 523, 742)
Grand Orator	F. Andrew Lane, Jr. PGM (182, 252)
Senior Grand Deacon	Mark A. Bradley (36, 766)
Junior Grand Deacon	Bill Shepard (717, 214)
First Grand Steward	Brian C. Coffey (271, 749, 710)
Second Grand Steward	Tom D. Bruce (42, 216)
Third Grand Steward	Scott W. Johnson (68, 376)
Grand Tyler	James A. Childress (394, 537)

Publications

Editor of the Masonic Messenger Daniel P. Bennett (364,154)
728 Baugh Mountain Rd. NW Sugar Valley, GA 30746
Email: messenger@glofga.org 770-608-6232

Chairman of Publications Brian Coffey (271, 749, 710)

Published bi-monthly at 811 Mulberry Street, Macon, GA 31201.

The Messenger goes to all Masons holding membership in Georgia
Subscription \$10.00 domestic, \$16.00 foreign per year.

Advertising rates on application.

MASONIC MESSENGER

Vol. 120

Spring 2021

No. 1

Table of Contents

Grand Lodge Notices and Events

From the Desk of the Grand Secretary.....	3
From the Desk of the Grand Master.....	4
75 Years A Mason.....	5
Grand Lodge of Georgia Masonic Tag Lapel Pin.....	6
2021 District Convention Dates.....	7
"Be The Example" Walnut Grove Lodge.....	8-9
Publication Committee Notice.....	10
Freemasonry In Georgia.....	11
Georgia Demolay Grand Master's Class.....	12

Grand York Rite News.....13

Articles

<i>After the Third Step: The Holy Royal Arch</i>	14
"Pythagoras Hosts Renaissance Play".....	15-16
<i>Guest Column: "Kabbalah for the Enter'd Prentice"</i>	17-20
<i>Annales: "The Judeo-Masonic Conspiracy"</i>	21-26
<i>Esoterikos: "Masonry, Sacred Geometry, 3, 6, 9"</i>	27-29
<i>From the Archives</i>	30-31
<i>The Common Gavel: "Where do we go from here?"</i>	32-33
<i>Commentary: "Masons Growing Corn"</i>	34-36
<i>Veteran's Corner</i>	37-38
<i>GA ChiP Communication Corner</i>	39-40
Masonic Home Endowment Update.....	41

Awards.....	42-43
<i>In Memoriam</i>	44-48

Back Cover: Grand Lodge Money Clip Order

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

For the many Lodges who have taken the Grand Master's Ruling to heart and have completed the officers of the Lodge contact information in Grand View. **Thank you.** To date, this Grand Jurisdiction has 393 Lodges and only 7 of our Lodges do not have a Grand View Lodge Administrator. We would like to encourage all Lodges to participate in this effort of keeping accurate member records.

You can sign up for the database by going to the Grand Lodge Website glofga.org. In the upper right of the page, you will see Member Portal, click on it. The next page will be the Georgia Lodge Locator page, again look to the upper right of the page, and again, click Member Portal. You will be taken to the sign in page. Click Register in the upper right corner or Sign Up at the bottom of the login box. Type in your Lodge Number, then type in your member number which is on the lower left of your dues card, then type in your last name and only capitalize the first letter of your last name. Click Blue Box - Check Membership Status. If you signed up successfully you will be asked to type in the email address you wish to use and create a password. The password must be at least 8 characters and it is case sensitive.

I realize Lodges have not been meeting on a regular basis, but we would like to encourage each of you to reach out to your Lodge Brethren and check on them.

7-113. Form 990 to Grand Lodge by June 30

Each subordinate Lodge, by and through its Worshipful Master, shall send a copy of any and all required Federal Tax Returns (including, without limitation, forms 990, 990-N, 1099s, W-3s, etc.) to the Office of the Grand Secretary within ten (10) days of the time that the same is required to be filed for each year hereafter.

Please check Grand Lodge Posts on Grand View for detailed instructions, for filing returns.

23-129. Dues to Grand Lodge

Every Lodge shall pay the Grand Lodge on or before August 1st for each member in good standing on June 30th.

Brother Secretaries, please check your Lodge roles carefully, to prevent paying for deceased members, etc.

Per-capita statements will be posted on your Lodge Dashboard on or before July 9th, listed under **Annual Returns** on the lower left listings of the Lodge ADMIN Portal.

Monthly CLOSEOUT- On the right side of the Lodge ADMIN Portal, under Actionable Items. Please push the two buttons necessary to CLOSE out all reported activity for the month. Closeout on the first day of each month. Please understand all your Lodges monthly reports are SAVED under **Monthly Closeouts**.

"My grandfather once told me that there were two kinds of people: those who do the work and those who take the credit. He told me to try to be in the first group; there was much less competition."

Gandhi

PLEASE NOTE THE EMAIL FOR THE EDITOR OF THE MASONIC MESSENGER HAS CHANGED.

Please email articles of interest, 50, 55, 60, 65, and 70 Year Awards,
Masonic Book Reviews, etc. to:

messenger@glofga.org



From the Desk of the Grand Master

Most Worshipful Brother

Jan M. Giddens

A NEW YEAR – NEW CHALLENGES

Brethren, I hope you are as glad to see 2020 go away as I am. I'm not sure if it is a year we will want to forget or one that we will never forget. A new year brings new hope for better things to come, but for the time being this virus will dictate what we can and cannot do this year.

Most of our Lodges have held their elections and installation of Officers, others will be holding them soon. I had to grant dispensations to some Lodges to postpone elections because so many of their members had tested positive or were sick. Remember as Masters and Wardens you have the authority to alter your meetings as you see fit in order to see to the well being of your Brothers. I will be generous in granting dispensations or anything else you may need during this COVID pandemic.

We must all plan a Masonic year and move forward as any other year. It is easier to cancel or postpone an event than to create one at the last moment. I want to encourage you to meet as often as you see fit, the fellowship during this time is very important to our mental well-being. But for those who choose not to attend meetings, please call and check on each them, especially those older Brothers you may have not seen for a while. Call and check on your widows, a call of encouragement can go long way to ease the mind and comfort the spirit for those staying home.

I know we all want to know when we can get back to conferring the Degrees of Masonry, I wish I could tell you when that will be. In the installation of the Wor-

shipful Master, we agree "to be a peaceful citizen, and cheerfully to conform to the laws of the country in which we reside," and that is what we will do. We will follow the directives of our Governor and the CDC and will make adjustments to the Craft as needed. I would encourage you to abide your time in patience and use this as a lesson in Freemasonry.

I will continue to travel and visit Lodges where ever I am invited, if you would like me to come to your Lodge my email address is readily available, so please contact me. The Grand Master Forums have been postponed for now and as for District Conventions they are on the calendar but the District Leaders should make the final call to cancel or limit their convention as they see fit. I expect the elected and appointed leaders of our craft to LEAD, seek the counsel of your learned Brothers, I will help in anyway I can, but you are the boots on the ground and know the needs of those you serve better than the Grand Lodge.

Finally, don't be discouraged, let this be the time to enact the lessons of Freemasonry that we have been taught. Think outside the box, how we can be a help to others, how can we serve those in a time of need. Freemasonry is a way of life, not a twice a month dinner club. In the words of Reverend W.P. Lovett; "Masonry is not good because it's old, it's old because it is good." Profound country philosophy.

Be safe, be patient, be encouraged, be prayerful and keep the faith.

Jan M. Giddens
Grand Master

75 Years a Mason

On November 17, 2020 the Grand Master and Grand Secretary traveled to Lawrenceville to make a presentation of one of the highest honors our Grand Lodge can confer, that of a 75 Year Membership Award. The honoree was Brother Robert Lee Norton Jr. a member of Grayson Lodge No. 549 in Grayson, Georgia.

Brother Norton was born June 7, 1924 and spent his life in the Snellville and Lawrenceville area. He was a businessman that owned a Western Auto Store in Lawrenceville. He served a time on the Lawrenceville City Council as well as serving on the Gwinnett Hospital Authority among many other Civic duties

Brother Norton served in the U.S. Army Air Corp during World War II as a crewman on a B-25. His plane was shot down over Austria and he was taken prisoner. He related the story to the Grand Master and Grand Secretary of the 400 mile march and the difficulties of being a POW. Brother Norton was truly one of the “greatest generation.”

Our good Brother was Initiated an Entered Apprentice on February 4, 1946 in Grayson Lodge 549, passed to the degree of Fellowcraft March 29, 1946 and raised to the Sublime Degree of Master Mason on April 22, 1946. During the 75 year presentation he spoke fondly of his time as a member of Grayson Lodge. His family was very appreciative of the visit and Brother Norton, while very weak, seemed to enjoy the visit as well. Our time together, while brief, was a blessing to the us and we left touched and inspired having met this good Brother.

Sadly, on November 26, 2020 the Great Architect called him to that Celestial Lodge above, whose happiness will be as endless as it is perfect.

Brother Robert Lee Norton, Jr. “lived respected and died regretted.”



SHOW YOUR SUPPORT FOR YOUR FRATERNITY ON YOUR VEHICLE AND ON YOUR LAPEL

Having a Georgia Masonic car tag shows the public that you are a proud Mason. But it also shows that you support the charities that your Georgia Masonic Charities Foundation helps fund, as a portion of each tag registration is returned to the Foundation. Now you can also so that support by wearing a Masonic car tag lapel pin.



Most Worshipful Grand Master Giddens has made available this lapel pin for all who either renew or order the Masonic car tag in 2021. Simply contact any Grand Line Officer with a copy of your 2021 tag order or provide a photo of your 2021 tag to receive your **FREE** lapel pin.

Thank you for your support and having pride in our Fraternity.

2021

District Conventions

<u>DISTRICT</u>	<u>TIME</u>	<u>Location</u>	<u>Host Lodge</u>
1 st District March 27, 2021	10:00 AM	Savannah Scottish Rite Building	Thunderbolt Lodge No. 693
2 nd District April 3, 2021	9:00 AM	Albany	Albany Lodge No. 24
3 rd District March 20, 2021	10:00 AM	Butler	Fickling Lodge No. 129
4 th District August 21, 2021	9:45 AM	Greenville Greenville Lodge No. 321	James E. Miller Lodge No. 760
5 th District September 11, 2021	10:00 AM	Stone Mountain	Stone Mountain Lodge No. 449
6 th District May 1, 2021	9:00 AM	Griffin Meridian Sun Lodge No. 26	Fayetteville Lodge No. 711
7 th District May 7 & 8, 2021	9:00 AM	Rome	Cherokee Lodge No. 66
8 th District May 15, 2021	9:00 AM	Elberton	Philomatheia Lodge No. 25
9 th District September 25, 2021	9:00 AM	Helen Unicoi State Park & Lodge	Clarkesville Lodge No. 325
10 th District June 12, 2021	10:00 AM	Irwinton	Irwinton Lodge No. 150
11 th District September 18, 2021	9:00 AM	Brunswick	Ocean Lodge No. 214
12 th District April 17, 2021	9:00 AM	Dublin	Laurens Lodge No. 75



WALNUT GROVE LODGE NO. 703

Fredericksburg Lodge 4, A.F. & A.M
WM Chris S. Tripp
803 Princess Anne Street
Fredericksburg, VA 22401

Grand Lodge of A.F. & A.M., Virginia
M.W. Douglas Vernon Jones
4115 Nine Mile Road
Richmond, VA 23223-4926

To:
Grand Lodge of F. & A.M, Georgia
M.W. Jan M. Giddens
811 Mulberry Street
Macon, Georgia 31201

Most Worshipful Grand Master Jan M. Giddens,

It is with great appreciation that I write this letter to you to say thanks for such wonderful support our family recently received from the Walnut Grove Lodge 703.

On January 25th near midnight my niece Cassidy Hayes heard her husband Nicolas Hayes (a mason with Walnut Grove Lodge) screaming. He was grasping his head with both hands. Cassidy immediately called 911, Nick became limp, as 911 explained how to get him off the bed and onto the floor. With the help of both of their children, Carter 14, and Christian 11, they managed to get him onto the floor. Cassidy immediately began CPR. Cassidy watched as Nick's eyes rolled back. She thought he had passed.

The EMT vehicle arrived shortly after the call and they moved him to Wellstar. Nick had a brain bleed. He fluctuated back and forth with medications given to him, and on a ventilator. During this time and through some weeks he would begin to flutter his eyebrows. Hope was not lost. Through the prayers of many, the great assistance provided by the Walnut Grove Lodge along with their prayers, the hope of Nick being able to recover is getting stronger. He has recently been able to move his eyes, respond to the staff, nurses, and family members. Nick has even got to the point where he is trying to say some words. Nick was recently moved to TFLAC (Treatment Facility Life Acute Center).

I had reached out to W.M. Eric Witcher, Walnut Grove, who had already assigned brothers to assist Nicks' family. The brothers of Walnut Grove Lodge, and others have been there for him from the day after he went into Wellstar.

I cannot thank them enough for what they have done for Nicks' family. They took donations from multiple members and other masons throughout their district. Their help did not just stop with donations as they are there even now to help the family. They have routinely sent brothers by to check on the family, had a dinner for them, and are in constant contact. They have provided so much wonderful assistance for our family, and their fellow brother.

I would ask that this letter be read in your next communications to show our thanks from one brother to another for the heart felt assistance that I, and our family have for the Georgia Masons, and more especially to these brothers listed below of Walnut Grove Lodge 703. I may have missed some brothers and if I did please accept my apology.

WM Eric Witcher

JW Ted Gandy

Secretary John Benefield

Treasurer Richard Hicks

SD Josh Bobo

Chaplain David Peek

SD Jeremy White

SS Lance Carter

JS Troy Mitchel

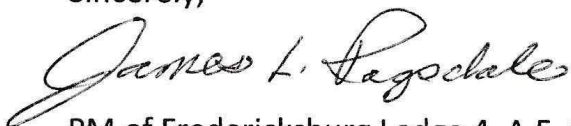
Tyler Tim Farmer

Though we do not know the outcome of Nicks' health and or recovery, it is so comforting to have the support of our Masonic Brothers in Georgia. Their assistance through donations to the family, the comfort of knowing someone is there if the grass needs to be cut or brakes need to be changed on a car, and just the love to say we care warms the heart.

Masonry is alive and well in Georgia, and I on behalf of Nicks immediate family, Cassidy, Carter, and Christian wanted to say thank you from our hearts to yours and to those brothers who helped. To all the Masons in Georgia thank you so very much. We will always love Masonry and those good men of who are Masons.

Nicolas Hayes is 41 years old, a father, firefighter, friend, and a Mason.

Sincerely,

A handwritten signature in cursive script that reads "James L. Ragsdale".

PM of Fredericksburg Lodge 4, A.F. & A.M.
James L. Ragsdale

PUBLICATIONS COMMITTEE

of the Grand Lodge of Georgia



As with all Grand Lodge Committees, the Publications Committee is continually looking for ways to improve our Grand Lodge function and better serve you, the Brethren of Georgia.

The decision has been made for the Masonic Messenger to shift from a Bimonthly to a Quarterly publication with our next issue being published in March instead of February. Future editions of the publication will be seasonally distributed; we will have Spring, Summer, Fall and Winter editions. While the number of issues being mailed is being reduced, the amount of content is not. Each edition will be increased from 32 to 48 pages. This will result in a cost savings of over \$17,000 annually.

Your Publications Committee and the Editor are always working to improve your Masonic Messenger. In that spirit, we ask for your input on what you would like to see included in your magazine. Please provide us with articles on Lodge activities, Masonic research, Masonic book reviews, etc. that you believe would be of interest to your Brethren.

Additionally, we are also exploring other ways to increase communications using both the Masonic Messenger and Grand View. To help achieve this, the Publications Committee and the Editor, W. Bro. Bennett, are reinstituting the Masonic Correspondent Program.

What is the “Masonic Correspondent Program?”

We are looking for a volunteer or two from each of the twelve Districts across the state who enjoy journalistic writing and would like to become a regular contributor to the Masonic Messenger. Articles and reports would be written for County, Tri-County, and District Conventions along with any other interesting events from your part of the state. There are only two requirements:

1. Be able to submit a written report or article of events (or bullet points which the Editor can turn into an article)
2. Be able to take photos of events using a camera with a resolution of 7.5 megapixels or better (cell phone images generally do not publish well)

Fulfilling these requirements will entitle you to become an Official Correspondent of the Masonic Messenger. The Editor would be happy to have two Official Correspondents for each District so that the work might be spread more lightly between the Brethren.

We are diligently searching to make some great changes in the Masonic Messenger moving forward. Please help us by being a part of that change! If you have any questions or comments, please do not hesitate to contact me at coffeybr@gmail.com.

Brian Coffey, First Grand Steward, Chairman, Publications Committee

Freemasonry Around Georgia



Metter Lodge #435 installs officers for 2021



Cornelia Lodge #92 installs officers for 2021



Just in time for the Christmas holidays, Mt Hermon lodge #304 reached out to the Uptown Outreach food pantry in Columbus. Unbeknownst to the brothers at that time, the food pantry has just experienced the failure of a freezer unit, which was deemed unrepairable. When asked if the food pantry could use a commercial refrigerator, the answer was an immediate "yes"! Transport from the lodge to the food pantry was even donated by a local moving company.

The food pantry is supported by St Luke UMC, First Presbyterian and Trinity Episcopal churches in Columbus, and is structured to serve 80 families per week.

Barrow Jackson Daylight Lodge #766 held a special meeting in January where they renamed their lodge to Ralph Freeman Jr. Daylight Lodge #766. District Deputy, Tom Hays was in attendance, and he presented the Lodge with their new charter. Ralph Freeman was 99 years old when he passed away on July 7, 2015. He was a 78-year mason and the Lodge decided to rename our the Lodge after him. Bro. Freeman's niece and her husband were in attendance during the charter presentation.



Everyone is concerned about the COVID 19 virus. One 5th District Mason went the extra mile. He volunteered himself and his company, 1890 Lab Ventures, to provide testing for our children at the Masonic Home. That Mason is Jesse Allen, Junior Warden, of Roswell Lodge No. 165. On Saturday, January 23, 2021, Brother Allen personally tested 40 kids and staff at the Masonic Home. His company provided six boxes of surgical masks, boxes of N95's, medical face shields and had sanitizer. Roswell Lodge provided pizzas for the facility. A salute for Jesse and Roswell Lodge is called for!



**GEORGIA DEMOLAY
ANNOUNCES THE
GRAND MASTER'S CLASS 2021
AND
DEMOLAY LEGION OF HONOR INVESTITURE
SATURDAY, MARCH 13, 2021
1:00 PM
ATLANTA MASONIC CENTER
HONOREES**

Jan M. Giddens
Richard W. Eells, II
Michael H. Wilson

Phillip E. Harris, Sr.
Johnie M. Garmon
Victor J. Somers

Bryan W. Lindner

DeMolay International was founded by a Scottish Rite Mason and 9 young men in 1919. The similarities in our ceremonies of opening and closing the chapter/ lodge and initiating new members are no accident. Come and see the similarities as DeMolays from throughout the state come together to bring in new members in honor of our Most Worshipful Grand Master of Masons in Georgia, Jan Giddens. Immediately following, witness the investiture of DeMolay International's highest honor upon MWB Giddens and other distinguished men for their leadership and service.



GRAND
CHAPTER
Michael H. Sampsell
ME Grand High Priest



GRAND
COUNCIL
Ron B. Wolbert
MI Grand Master



GRAND
COMMANDERY
Mark S. Johnson
RE Grand Commander

THE YORK RITE IN GEORGIA

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

2021 GEORGIA GRAND YORK RITE SESSIONS MAY 3 & MAY 15, 2021

Please be aware that due to the COVID pandemic, many changes have had to be made to accomodate various restrictions. The location for the activities of Monday, May 3rd is TBD.

- Joint Session will begin @ 7:30am on Monday, May 3rd
- All 3 individual body sessions will be held on Monday May 3rd
- Grand Chapter RAM will open immediatly after initial joint session on Monday, May 3rd
- Grand Council RSM will open @10:00am on Monday, May 3rd
- Grand Commandery will open @ 12:00Noon on Monday, May 3rd

- A Joint Luncheon (banquet) will be held @ 1:00pm on Saturday, May 15th
- The Joint Memorial/Divine service will be held @4:00 pm on Saturday, May 15th
- The Grand York Rite reception will be @ 7:00pm on Saturday, May 15th

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/RECORDER AT THE YORK RITE OFFICE @ (478) 742-2557
or visit our website @ www.yorkriteofga.org**

After the Third Step

By Worshipful Brother Christopher Chapman

The Holy Royal Arch

The first documented evidence of the 'Royal Arch' comes from Ireland and Scotland in 1743. All evidence suggests that this was an 'added extra' degree worked within craft lodges in England, Ireland, and Scotland for many years. Thus, it came to be regarded, by the Antients in England, as a fourth degree in Freemasonry. The Moderns, on the other hand, did not appear to have officially recognized the degree at all (with a few exceptions), leading in due course, to completely separate Royal Arch Chapters. These differences were partially resolved at the Union of the Grand Lodges in 1813, by a compromise: the new United Grand Lodge of England declared the Royal Arch to be an official and accepted part of 'Pure and Antient Freemasonry'. In December 2003 the United Grand Lodge of England acknowledged and pronounced the status of the Supreme Order of the Holy Royal Arch to be "an extension to, but neither a superior nor a subordinate part of, the degrees which precede it". From the formation of the first Grand Lodge, all Symbolic Masonry has its source In the Grand Lodge of England. Section I of the Constitution of the United Grand Lodge of England declares that "pure, ancient Masonry consists of three Degrees and no more, Viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason including the Supreme Order of the Holy Royal Arch."

The Degree of Royal Arch Mason is founded upon the destruction of the first and the building of the second Temple. The Royal Arch Degree is the complement of the Master's Degree, the unfolding into a second volume of the history of that which was lost to its final recovery. The value of Royal Arch Masonry will be justly appreciated by all who are Exalted to that Most Sublime Degree, particularly by those who are seeking to complete their Masonic education. It reveals the full light of Ancient Craft masonry, and presents it as a complete system in accordance with the original plan and confers at last the rights and light of a Master Mason, in fact as well as in name. It truly leads to a fuller understanding of the purposes and spirit of Freemasonry, for invested with this knowledge, we are able for the first time to perceive the completeness of the Ancient Craft and to understand how all its forms and ceremonies, from the Entered Apprentice to the Master Mason's Degree, are the preparation for the final goal, the Most Sublime Degree of Royal Arch Mason.

In the U.S, there are three preparatory Degrees conferred in the Chapter: Mark Master Mason, Past Master and Most

Excellent Master. The final Chapter Degree is the Most Sublime Degree of Royal Arch Mason. In U.K., and Ireland, the Royal Arch also has four ceremonies, but they are very different: the exaltation ceremony to bring in new members and an installation ceremony for each of the three Principal officers of the Chapter.



The exaltation ceremony is in two parts: a rather dramatic presentation of the principles of the Order followed by three Lectures in which the history, symbolism and principles of the Royal Arch are further explained. It brings to light many essentials of the Craft contained in this Most Sublime Degree and explains many cryptic passages of the first three Degrees incomprehensible to the Master Mason. Without a knowledge of these the Masonic character cannot be complete.

The Royal Arch is, therefore, an integral part of Freemasonry and interwoven with the Craft, but it is organized as a separate Order, distinct from the Craft degrees of the lodge; the teachings of which it completes. Membership in the Royal Arch is open to all Master Masons, in good standing, in a just and duly constituted Lodge of Free and Accepted Masons. Membership in the Royal Arch is of such importance that it is a requirement for admission to several other appendant Masonic degrees and orders. There are Royal Arch Chapters throughout Georgia and membership inquiries are welcome.

Sources:

<https://www.ggcrami.org>

<https://supremegrandchapter.org.uk>

<https://sgrac-scotland.com>

<https://freemason.ie/about-grand-lodge/appendant-bodies/supreme-grand-royal-arch-chapter-of-ireland>

PYTHAGORAS PROVIDES SETTING FOR RENAISSANCE PLAY

BY W. BRO. BRENT GRIFFIN, PYTHAGORAS LODGE NO. 41

The following passage will probably sound familiar to many Georgia Masons, especially as it offers time-honored testimony of our esoteric ways and means:

... Was not all the knowledge
Of the Egyptians writ in mystic symbols
Speak not the Scriptures oft in parables
Are not the choicest fables of the poets,
That were the fountains and first springs
of wisdom,
Wrapped in perplexed allegories?

So, I bet you wouldn't be surprised if I said this came from Preston's *Illustrations*, or Webb's *Monitor*, or Pike's *Morals and Dogma*, or perhaps even Brock's *Manual*. But it didn't. The author of the above lines of finely wrought blank verse lived long before all these men and their Masonic books. The poetic sentiments are from *The Alchemist*, a play by Ben Jonson, first performed in 1610 at Blackfriars and/or the Globe Theatre in London by Shakespeare's company, the King's Men. This past November, Pythagoras Lodge No. 41 in Decatur had the distinct privilege of hosting a production of this rarely enacted work by the Resurgens Theatre Company—a production staged for the camera under conditions eerily similar to those over four hundred years ago.

As innumerable commentators have noted, 2020's pandemic was not unlike the plagues that ravaged Europe during the medieval and early modern periods. One such outbreak occurred in the same year as Jonson's play (indeed, the events of *The Alchemist* are set against the backdrop of a disease-infested London). And, as you would expect, public theatres suffered the same fate then as now—they closed. Stage professionals whose livelihoods depend on liveness (i.e., live performance) face financial ruin in these circumstances, unless alternate playing spaces can be found. In Shakespeare's time, actors could leave the contagion of large cities and tour small towns in the clean air of the country. But in today's worldwide health crisis, no place is immune from infection. Venues everywhere have shut their doors, and it's anyone's guess when they'll open again. Enter the good brethren of Pythagoras Lodge. Thanks to their timely and generous support, a Mason-

ic temple was transformed into a Renaissance hall (strictly adhering to SAG/AFTRA COVID protocols, of course), and darkness was lifted from a seventeenth

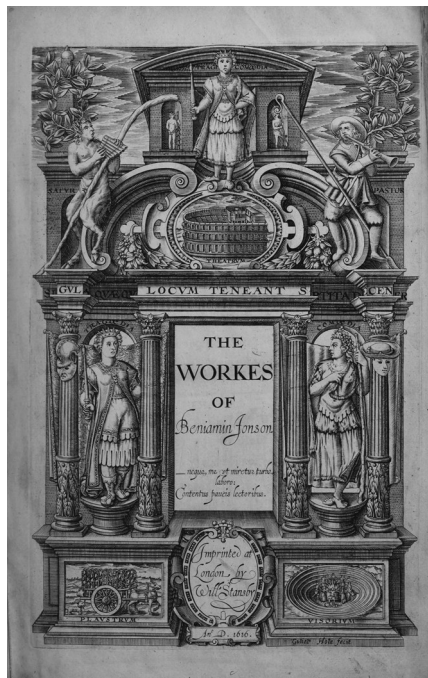


-century play that seldom sees the light of day. That said, all things considered, not much of a transformation was required. The interior of Pythagoras is comparable to structures that were often employed by early modern actors and musicians (e.g., Middle Temple Hall, where the first known performance of Shakespeare's *Twelfth Night* took place in 1602). And the textual material certainly suited its immediate environs. As Bernard E. Jones observes in his influential *Freemasons' Guide and Compendium*, even the play's title, *The Alchemist*, offers "an allusion to a 'philosophy' of the times, echoes of which we find in masonic history." To be sure, alchemical imagery and themes have permeated our rites and rituals since at least the eighteenth century. Some attribute their mystic proliferation to Rosicrucian influence, others to the Hermetic philosophers of the Middle Ages—Albertus Magnus, Roger Bacon, Raymond Lull, Paracelsus, and the like. Without question, the continental compilers of the *Hauts Grades* drew liberally from the traditions of alchemy, as anyone acquainted with the 28th Degree of our Scottish Rite, Knight of the Sun or Prince Adept, will readily attest. Some brethren, though, reach back to the shadowy depths of time immemorial to seek ever-elusive proto-Masonic sources for the elixir of life and the *lapis philosophicus*. For them, the speech below from Jonson's play will resonate particularly:

Will you believe antiquity? Records?
I'll show you a book where Moses and his sister,

And Solomon have written of the art.
 Ay, ... I have a piece of Jason's fleece, too,
 Which was no other than a book of alchemy,
 Writ in large sheepskin, a good fat ram-vellum.
 Such was Pythagoras' thigh, Pandora's tub,
 And all that fable of Medea's charms,
 The manner of our work; the bulls, our furnace,
 Still breathing fire; our argent-vive, the dragon:
 The dragon's teeth, mercury sublimate,
 That keeps the whiteness, hardness, and the biting;
 And they are gathered into Jason's helm,
 The alembic, and then sowed in Mars his field,
 And thence sublimed so often, till they're fixed.
 Both this, th'Hesperian garden, Cadmus' story,
 Jove's shower, the boon of Midas, Argus' eyes,
 Boccace his Demogorgon, thousands more,
 All abstract riddles of our stone.

These words belong to Sir Epicure Mammon, the playwright's brilliant Falstaffian creation, but numerous alchemical terms, concepts, and illustrations are shared by others throughout the text.



So, who was Ben Jonson that he should have such intimate knowledge of the signs and tokens of the *Ars sacra*?

Born the posthumous son of a minister in 1572, Jonson spent his youth apprenticed as a bricklayer, later serving as a soldier in the Eng-

lish army. After killing a Spaniard in single combat while fighting in the Netherlands, he returned to England to tread the boards as an actor on the London stage. His early efforts as a dramatist landed him in jail for sedition and provoked a duel with a fellow actor (Gabriel Spenser, whom he killed). Escaping the gallows narrowly, he then embarked on a career in letters that spanned forty years and the reigns of three monarchs—Elizabeth I, James I, and Charles I. Jonson wrote in nearly every literary genre, and easily became the most famous living poet of his era. Along with *The*

Alchemist, he authored several of the leading comedies of the age, including *Every Man in His Humor* (1598), *Volpone* (1606), *Epicæne* (1609), and *Bartholomew Fair* (1614). A largely self-taught scholar who prided himself in his abilities as a classicist, Jonson's greatest accomplishment likely rests with the printing of his monumental *Workes*, an unprecedented collection of the playwright's poetic achievements in one volume. Before its folio publication in 1616, early modern plays and poems were considered ephemeral amusements performed merely to "beguile / The lazy time ... with some delight." Few thought them worthy of the considerable time and expense necessary to produce a large-format, leather-bound edition. All this changed with Jonson. Though scoffers mocked the audacity of his literary pretensions (one derisively wrote, "Pray tell me, Ben, where doth the mystery lurk, / What others call a play you call a work"), his book proved to be a commercial success, not only prompting an enhanced second edition during Jonson's lifetime, but also paving the way for future folio publication of dramatic texts (and, as a result, elevating the status of plays and playwrights to a new found respectability). Thus, the debt owed to Jonson by theatre artists and audiences is immense.

But how did he know the intricacies of cabalistic teachings and cryptic theosophy, you ask? Was Jonson a Freemason? As with many brethren occupying the murky borderland of years between our operative and speculative periods, it is difficult to say with certainty. That he moved in circles with various men associated with the Craft, however, is beyond dispute. A life-long member of the Tylers' and Bricklayer's Company, he worked directly with many other London guilds, including the Masons' Company. Among the prized possessions in his extensive library was a copy of *Liber sacer* (the *Sworn Book of Honorius*) that was previously owned by Dr. John Dee, Queen Elizabeth's personal astrologer and famed alchemist (Dee's influence can be traced in two of Jonson's royal commissions, *Mercury Vindicated from the Alchemists at Court* [1615] and the Rosicrucian-inspired *The Fortunate Isles* [1625]).

Story continues on page 36.

KABBALAH FOR THE ENTER'D PRENTICE

By Brother P.D. Newman

Tupelo Masonic Lodge #318 F&AM, Tupelo, Mississippi

Several years, ago, I took to learning the third section of the Entered Apprentice lecture as the same is given under the Jurisdiction of the Grand Lodge of Mississippi. I had heard this lecture a number of times, but it was not until I took to memorizing it that I realized there were certain points present within it which seemed to me to be indicative of *Kabbalah*, that mystical Jewish practice that is said to be the esoteric or secret aspect of the revealed Law or *Torah*. It has been suggested by many authors, most notably by Alphonse Louis Constant, better known by his *nom de plume*, Éliphas Lévi, that *Kabbalah* is the *Key* to the Mysteries of Freemasonry. Indeed, this notion is most fully developed in the Secret Master degree of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite, where the *Kabbalah Tree of Life* is given alongside or perhaps as, depending on one's interpretation of the degree, the *Clavis ad Mysterium* or *Key of the Mysteries*. Even so, it is left for the most part to the ingenuity of the contemplative Mason to divine these mysteries of his own ingenuity.

As I said, it was to *Kabbalah* or, to be more specific, that symbol of *Kabbalah* known as the *Tree of Life*, which I felt certain of the symbols in the pertinent section of the lecture were referring. On the other hand, also present within the lecture are references to other symbols which I felt were less likely to be directly indicative of the *Kabbalah Tree of Life*, including the Furniture, Ornaments, and Jewels of a Lodge. Additionally, some of the symbols which I felt did relate were ordered quite differently than one might expect when treating the *Tree of Life*. Insofar as I did not want to be guilty of picking and choosing the symbols which I felt did refer to the *Tree*, while rejecting those that to my limited knowledge did not, I decided to look back to the work of William Preston, from whom our lectures as we know them ultimately came, to see if his version of the lecture in question might be or-

dered differently than that which we receive in Mississippi. And, indeed, Preston is said to have been "inclined toward mysticism" in his elder years. Truly, in later editions of his lectures, Preston actually cites *Kabbalah* as one of the primary sources of Masonic ritual. To my surprise, in Preston's version of the lecture, every single symbol which I confidently felt referred directly to the *Tree of Life* was grouped into their own section, while all of the other symbols present in the third section of Mississippi's version of the lecture are found under completely different headings. Not only that, but in Preston's version they appeared in the order which seemed to me most appropriate based on what limited knowledge of the subject I do possess.

Before getting into the particulars of the lecture in question, it will be helpful to provide a small background on *Kabbalah* and the *Tree of Life* for those listeners who may be unfamiliar with this most engaging and illuminating topic. According to Jewish tradition, *Kabbalah* was received by Moses alongside the *Torah* while on Mount Sinai, but where the *Torah* is said to be the revealed aspect of the Law of the Jewish deity, *Kabbalah* is said to be its concealed aspect. As a means of gaining a glimpse into the concealed truths of the *Torah*, the *Kabbalists* make use of a number of mystical techniques and diagrams, chief among the latter being a schematic termed the *Otz ha-Chayyim* or *Tree of Life*. The *Tree of Life* is an arrangement of ten spheres or "lights," as they're often called, known as *sephirot* or *emanations*, which are indicative of the ten creative utterances of Deity. These ten *sephirot* are connected by twenty-two *netivot* or *paths* which correlate to the twenty-two letters of the *aleph-bet*, the Hebrew alphabet. It is by these ten *sephirot* and twenty-two letters that the *Kabbalists* believe the universe was by Deity created. By extension, the *Tree of Life* is also viewed by many *Kabbalists* as a symbolic repre-

sensation of the physical and spiritual planes, providing a map or schematic of sorts whereby one might maneuver the various worlds and heavens. In addition to being viewed as a series of ten spheres, the Tree of Life may also be approached from a number of different angles which are equally useful in understanding its various functions. The other applications of this arrangement include a set of three triads with an additional pendant or fruit (the fruit being the final, tenth *sephirah*, *malkut*), four *olamot* or *worlds* which are constituted by various clusters of *sephirot* at ascending levels, and most notably, a group of three columns or pillars, on each of which are distributed and supported certain of the various *sephirot*. More will be offered on this later.

I explained above that all of the symbols which I confidently felt related directly to *Kabbalah* generally and to the Tree of Life specifically were grouped by Preston into a single section; namely, *Section IV* in *The Lecture in the First Degree*, the same of which consists of six *Clauses*, including the *Inner Chamber*, the *Form*, the *Foundation*, the *Situation*, the *Roof*, and the *Ladder* of the Lodge. The remaining symbols which appear in the third section of the Entered Apprentice lecture as the same is given under the Jurisdiction of the Grand Lodge of Mississippi are grouped by Preston into the fifth and sixth sections of the lecture, thereby indicating that all of the symbols lumped into the fourth and pertinent section refer to one specific topic, while those symbols and emblems which are grouped together in the remaining sections refer to others. This is not to say that the symbols are not related, only that they have been separated by Preston into categories of relevance. In the case of the fourth section, the relevant subject would appear to be *Kabbalah*.

In the first clause of the fourth section in *The Lecture in the First Degree*, after informing the candidate that “[e]very mark, character, and emblem portrayed in the Lodge had a moral tendency,” and that “it was a duty incumbent on every Mason to make daily progress in the art,” Preston explains that the Master is able to

illustrate and explain the various emblems and figures which are delineated in the Lodge before the Brethren by the assistance of “three great lights.” Today, what most Masons know as the *Three Great Lights in Masonry: The Holy Bible, Square and Compasses*, were known in the earliest days of the organized Craft as simply the *Furniture of a Lodge*. At the time of the formation of the first Grand Lodge however, the *three great lights* referred instead to the lights found in the east, south, and west of the Lodge. On the Tree of Life, the three upper *sephirot*, the same of which rule and govern the remaining *sephirot* below, are known as the *supernal triad*. The supernal triad consists of the *sephirot keter*, *hokmah*, and *binah*, translated respectively as the *crown*, *wisdom*, and *understanding* of Deity. If the Tree of Life is viewed as a ladder of lights, which the diagram is oftentimes called, then it is easy to see how the supernal triad might be referred to as *three great lights*. While all of the *sephirot* are individual and have their own unique functions, the three *sephirot* which comprise the supernal triad are said to work as a unit insofar as they represent the tri-fold aspect of the one Deity. This would explain the situation of these three great lights being in the east, south, and west of the Lodge. For, just as those directions allude to the three principal periods or phases of the sun in its diurnal course, so too is there but one Great Luminary which in His course is revealed in and by those principal phases. Preston also added that “these three great lights represent...[t]he sun, the moon, and the Master of the Lodge.” Where *keter* is indicative of the un-manifest point of the Deity’s pure creative potential, *hokmah* signifies the great light of creation which helps to actualize the pure potential of *keter*. This light of *hokmah* is transmitted to the passive and receptive *sephirah binah*, the third in the supernal triad, where it (the light) is then passed down to the seven *sephirot* below, thereby sustaining and illuminating the inferior spheres beneath the supernal triad, much like the silver face of the moon reflects the golden light of the sun to the darkened earth beneath them. The functions of *hokmah* and *binah* may therefore be compared to those of the great luminaries, sol and luna, respectively, while *keter* may be safely compared to the Master

of the Lodge, the same of whom rules and governs those functions. As one early *Kabbalistic* text phrased it,

“The singular Master, God faithful king, dominates over them all from his Holy dwelling until eternity of eternities.”

The second clause of the fourth section in Preston’s *Lecture in the First Degree* goes on to discuss the *Form of a Lodge*. “Its length,” the candidate learns,

“extends from East to West. Its breadth...fills up the whole space between North and South. Its depth [is to t]he centre of the earth. Its height [is to t]he heavens.”

This arrangement comprises the three spatial dimensions of height, width, and depth. Significantly, in the *Sepher Yetzirah*, one of the earliest *Kabbalistic* texts and one certainly well-known to the founders of our Society – Westcott having translated a version in 1887 – the six *sephirot* immediately below the supernal triad are referred to as “[a] depth of east,” “[a] depth of west,” “[a] depth of north,” “[a] depth of south,” “[a] depth of below,” and “[a] depth of above,” in effect covering those same three dimensions of space which, as we just saw, constitute the *Form of a Lodge*. Insofar as both the Masonic Lodge and the *Kabbalah* Tree of Life are said to be symbolic representations of the created universe, it is no wonder that references to the three dimensions of space have found their way into the classic descriptions of each.

Preston’s third clause concerns the *Foundation* of a Lodge. After learning that, in the art of building, the first objective of the architect is to determine the nature of the soil on which he intends to build, the candidate finds that the architect’s next objective is then to “take care that the foundation of the building corresponds with the nature of the soil.” In this instance, *soil* is very likely an allusion to the tenth and final se-

phirah malkut, the *kingdom*, the same of which signifies the material plane or earth. Above this *soil*, we read, is the *foundation*. Conveniently, immediately above *malkut* is the *sephirah yesod*, literally meaning *foundation*. This fact reinforces the correspondence of the *foundation* and *soil* of a Lodge to the two final *sephirot*, *yesod* and *malkut*. Preston’s third clause also mentions that the ground on which the “masonic mansion” is raised is “holy ground” because the name of God has been thereon impressed. As *malkut* is the *sephirah* wherein the descending light of the supernal triad (our *three great lights*) reaches its culmination, it is apparent this *sephirah*, whereon the name or essence of Deity has been veritably *impressed*, might constitute *holy ground*.

A reference to Colin Dyer’s remarkable book *Symbolism in Craft Freemasonry* aids us in deciphering the fourth clause in the fourth section of Preston’s *Lecture in the First Degree*, as well as demonstrating the relation of the same to *Kabbalah* and the structure of the Tree of Life. Preston’s fourth clause treats of the *Situation* of a Lodge. This situation, the candidate learns, is “[d]ue East and West.” As Dyer explains,

“[The situation of a Lodge] was influenced (as some other points have been shown to be) by the Cabala; in the Jewish Encyclopedia there is a reference to an essential doctrine of one particular school: His [majesty]...sits on a throne in the east, as the actual representative of God. His throne is separated by [veils]...from the world of angels; the side on the west being uncovered.”

The same clause goes on to teach the candidate that the tabernacle which Moses erected in the wilderness was, by especial command, situated due east and west in conformity to the plan which Moses is said to have received from Deity on Mount Sinai. Recall that it was on Mount Sinai where Moses is said to have received the *Torah* and, more especially relevant to our present purposes, *Kabbalah*.

Furthermore, compare Preston's *Jewish Encyclopedia* excerpt, with its reference to Deity's 'veils,' to the following quotation sourced from a version of the Holy Royal Arch degree in use in New York in the 1820s which makes direct reference to "cabala."

"The [veils] are a great mystery to you and is one of the greater mysteries of the cabala or the secret science of the Jews. For to ascend to heaven (so they say) we must pass the [veils] which is a type of the temple and return to the ancestral home. [...] This Jewish science is a key to the mystery which the good Christian will use with advantage."

Preston's penultimate clause in the fourth section of the lecture in question concerns the *Roof* of a Lodge, the proper covering of which is said to be a "clouded canopy of divers colours" that it may represent "the heavens which are clouded and never to be screened from the view of the contemplative mason." This canopy, we are told, is supported by "three great pillars," the same of which have been denominated *wisdom*, *strength*, and *beauty*. It was explained above that an arrangement of three *columns* or *pillars* is one of the most common applications of the structural design of the Tree of Life, and the denominations given these pillars in Masonic ritual provides us with a further proof of their *Kabbalistic* correlation. As regards the Tree of Life, the nature of each pillar is largely determined by the influence of the *sephirah* which most properly defines it. The defining *sephirah* of the pillar located on the right hand of the viewer is *hokmah* or *wisdom*. The defining *sephirah* of the pillar located on the left hand of the viewer is *gevurah* or *severity*, indicative of *strength*, while that of the middle pillar is *tiphareth* or *beauty*. This remarkable consistency between these two fantastic symbols seems to this author to be far beyond pure coincidence. Indeed, *Kabbalah* would appear to be part of this lecture's intrinsic design, for Preston seems to be literally constructing the

Tree of Life before the candidate.

The focus of the sixth and final clause in Preston's fourth section of the *Lecture in the First Degree* is the *Ladder*, by the means of which it is said that we as Masons may arrive at the summit or covering of the building; that is, arrive at the *heavens*. The present clause tells us that this ladder, while consisting of many rungs or rounds, "is strengthened by three principal steps," the same of which are situated "at the bottom, in the middle, and at the top of the ladder." Conveniently, the Tree of Life also is possessive of many rounds or *paths*, of which only three might rightly be called *principal* and are similarly positioned at the bottom, middle, and top of the diagram. If the audience will recall, the Tree of Life consists of ten *sephirot* or *emanations* and twenty-two *netivot* or *paths*. Traditionally, three of these paths are arranged horizontally, seven of them vertically, and the remaining twelve are situated diagonally. To these twenty-two paths are allotted the twenty-two letters of the *aleph-bet*, the same of which are divided into three *principal* or *mother* letters, seven *double* letters, and twelve *simple* or *elemental* letters. As one may have gathered, to the three horizontal paths are attributed the three principal letters. To the seven vertical paths are attributed the seven double letters, and to the twelve diagonal paths are attributed the twelve single letters. Without going into too much detail, it will suffice to say that the only three paths on the Tree of Life which, like the rungs of a ladder, are horizontal, are the same three paths which correspond to the principal or mother letters of the *aleph-bet*. Not unlike the ladder of a Lodge, the Tree of Life "is strengthened by three principal steps [which are positioned] at the bottom, in the middle, and at the top" of the Tree.

It has been repeatedly asserted that *Kabbalah* played a vital role in the development of Freemasonry's rituals and lectures. I have amassed ample evidence that this is indeed so in regard to the first degree. It is my hope that this small contribution to the literature of the Craft may, as it is so eloquently pronounced in Preston's redoubtable ritual, "add to the common stock of knowledge and understanding."

Annales or “a Chronicle”

By Daniel P. Bennett, Editor

The Origins and Proliferation of the Judeo-Masonic Conspiracy

Growing up, I always loved reading conspiracy theories. I’m not quite sure what attracted me to them other than genuine adolescent curiosity. It was this interest that eventually led me to Freemasonry in fact. However, as I grew older I “outgrew” this mode of thought and I was assisted in this maturation by Umberto Eco. His work, *Foucault’s Pendulum* was a turning point for me. Eco once said, “I have come to believe that the whole world is an enigma, a harmless enigma that is made terrible by our own mad attempt to interpret it as though it had an underlying truth.” I do not doubt the existence of truth, however in an effort to interpret the world and events as having an underlying meaning, sometimes conspiratorial thinking can take root. The past years have evidenced an increase in the spread of conspiracies and some strands that have emerged have from time to time worried me if only because I have seen many of the same threads of thought before. Some of them evolved to threaten our Fraternity. This is one of those theories.

The basis of much Masonic persecution in the 20th Century centered on the publication of a plagiarized forgery which came to be known as *The Protocols of the Learned Elders of Zion*. Produced during the Dreyfus Affair sometime between 1894 and 1899 with the assistance of the Okhrana, the imperial Russian secret police, the Protocols possess a long and cumbersome history, lift their content from many different sources and incorporate many anti-Semitic myths predominant at the time. The work’s ultimate beginnings however, lie in the deep-rooted anti-Semitism already present in Europe for centuries. Few of these conspiracies and myths were new by the twentieth century. “Accusations of ritual murder [the blood libel], the curse of Ahasverus the wandering Jew, and fantasies about the universal world conspiracy had never vanished from the European consciousness even during the Enlightenment. Now they were to be revitalized and given renewed force.” Both Jewish and Masonic



Ahasverus the wandering Jew by
Gustave Dore.

conspiracy theories were deeply ingrained in the European collective consciousness long before the publication of the first *Protocols* manuscript. The arguments and “evidence” presented within it were not in any sense new revelations. The value in the publication of the *Protocols*, therefore, lay in its wide dissemination in various forms over the whole of Europe, and the influence they wielded in this new, xenophobic nationalist context.

Like Jewish conspiracies, anti-Masonic conspiracies floated for centuries throughout European thought, often used by elite groups to explain various catastrophic events in European states. For example, most of the leadership of the Catholic Church believed that Freemasons engaged in conspiratorial and seditious acts. The inability of the Church to know and control what happened in secret Masonic meetings behind closed doors was, of course, one of the reasons that Pope Clement XII issued the *Eminentissimi Apostolatus Specula* Papal Bull in 1738 and encouraged Pope Benedict XIV to “double-down” and issue the *Providas Romanorum* Bull in 1751. Freemasons were also accused of fomenting political upheavals that threatened the established European status quo. The first occurrence of crisis laid at the feet of Masonic Lodges was the French Revolution of 1789. As early as 1797 various authors blamed Freemasons for fomenting the

French Revolution and orchestrating the events from within the Lodges themselves. Authors such as John Robison and the Jesuit Abbé Augustin Barruel both published works that outlined Masonic conspiracies to overthrow the governments in Europe and subvert religious authority. Robinson, who claimed to have been initiated in *La Parfaite Intelligence* in the city of Liège in 1770, published *Proofs of a conspiracy against all the religions and governments of Europe: carried on in the secret meetings of Free Masons, Illuminati, and reading societies* which argued that European revolution on a mass scale was planned and led by Masons and European Masonic Lodges and that it was only a matter of time before the European continent erupted into turmoil.

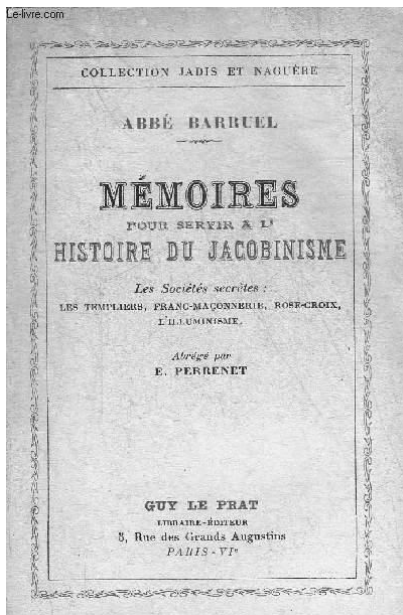
Ultimately, neither Robison nor Barruel “makes clear their motives for writing their books but both contain huge amounts of unverified speculation, propaganda and factual error.” Nevertheless, these works, in spite of reality, became part of the incriminating evidence linking Freemasons to national revolution and world conquest. “In the immediate aftermath...Freemasonry was the only ‘organization’ bent on creating a New World Order.” Though Barruel mentioned in passing that Jews had infiltrated some of the higher echelons of Masonic society, he unequivocally laid the blame for the French Revolution’s violence and destruction at the feet of the Freemasons and no one else.

Anti-Masonic texts linked Freemasonry to the “Jewish cabal” as early as 1779, but in reference to the crucifixion of Christ, and not as leaders of conspiratorial coups designed to rule the world. For example, in 1779 during a Lenten homily at the Cathedral Church in Aix-la-Chappelle, priests Peter Schuff and Ludwig Greinemann delivered an anti-Semitic and anti-Masonic statement which, though laughably imaginary, likely received a favorable nod from their parishioners;

The Jews who crucified the Saviour were Freemasons, that Pilate and Herod were Wardens in a Lodge. Midas had been admitted a Mason in a Synagogue before he betrayed Christ, and when he gave back the thirty pieces of silver before setting out to hang himself, he did nothing more than pay the fee for initiation into the order.

Though this sermon linked Jews and Freemasons together, it must be impressed again that it was not as part of a conspiracy aimed at either the overthrow of governments or fomenting world revolution. However, it did conflate the two groups into a conspiratorial bloc. The first traceable point at which this wild conflated assertion appeared comes from a letter written to Barruel in 1806 from J.B. Simonini, as Robert Cooper noted in his work *The Red Triangle*,

In the process of congratulating Barruel [Simonini] explained that Barruel knew only part of the Masonic plot to take over Europe. Simonini revealed that while in Piedmont [Italy] he had met some Jews who had become separated from [the] Jewish faith and culture at a very early age. These Piedmontese Jews welcomed him with open arms and entrusted him with secrets relating to Jewish European activi-



“inner” group of three. According to Barruel, Jews had infiltrated European Lodges at the highest levels, and that this “outer” and “inner” council’s one goal was to fuel revolutions across Europe at the behest of an appointed European Grand Master. Barruel was convinced that the French Revolution had been devised and executed by “anti-Catholic secret societies, specifically Freemasons.” He specifically linked the French Revolution’s motto— “Liberty, Equality, and Fraternity”— to Freemasons, as this phrase was also the motto of the Grand Lodge and Grand Orient of France. The work made Barruel a good amount of money as it was translated into many languages and published in numerous countries. Though some Masons might have been involved in the French Revolution, many suffered torture and death as aristocrats and many Lodges were forced to close and their meeting places ransacked.

ties. He was shown large sums of gold and silver used to reward those who would join the cause...More importantly arrangements would be made to have him promoted to a general...his side of the bargain was to become a Freemason. This was necessary because Freemasonry (and the Illuminati) has been founded by Jews and they were in control of both organizations...Jews were disguising themselves as Christians and had infiltrated the highest level of the Roman Catholic Church...[and were trying] to ensure that a Jew would soon be made Pope.

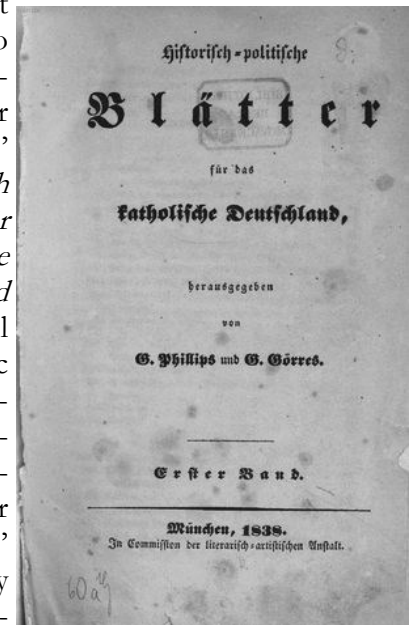
Simonini's letter to Barruel would be the first time in which Jews and Freemasons became explicitly linked in a "Judeo-Masonic" conspiracy to wrest control of the world from the Christian powers. However, when contemporaries looked at the aftermath of the French Revolution, and kept this conspiracy in mind, it might all look eerily prescient to those who lived in this age. For example, Jews received civil and emancipatory rights as a consequence of the democratization which followed the French Revolution. Furthermore, in 1806 Napoleon had called for a meeting of Jewish leaders in Paris which he called the "Assembly of the Great Sanhedrin" which gave some "evidence" to the conspiratorial mind that there had been a continual "supreme ruling body" of the Jewish people since Biblical times.

This particular line of conspiracy thought lay dormant for approximately fifty years before surfacing again after the "Year of Revolutions" or "Spring of Nations" in 1848, in which cumulatively, a dozen or so European states experienced significant political and social turmoil and upheaval. The reasons for these revolutions are both complex and numerous, however many contemporary critics, particularly conservatives, began looking for an "origin narrative" to explain in one fell swoop the causes of the chaos and confusion. "The reasons underlying events usually only become clear after a lapse of time. In the intervening period imagination, assumption and perception dominate."

Into this void came various anti-Masonic conspiracy narratives, beginning with Eduard Eckert's 1851 work *Freemasonry and its True Significance*. Following his distribution of a number of similar conspiratorial anti-Masonic pamphlets, Eckert produced *The Temple of Solomon* in 1855. Together, these works along with his minor pamphlets revived Barruel's earlier conspiracy theories, laying not only the responsibility for but also the organization and fomenting of revolutions at

the feet of the Masonic Lodges. Eckert "in particular...accused Freemasonry of causing moral degradation, religious turmoil and economic chaos as preliminaries to revolution...[and]...when chaos reigned, Freemasons [would launch a] revolution." Most importantly, Eckert would be the first to explicitly link Freemasons and Jews together as "co-conspirators." In 1862, the *Historisch-politische Blätter für das katholische Deutschland* (Historical-Political Notes for Catholic Germany) a conservative Catholic periodical, ran a satirical article entitled "Daumer on the Freemasons." Supposedly written by a Freemason, the article's significance derived from the fact that it was published in one of the most widely-read Catholic journals in German-speaking Europe. It also —like Eckert— both explicitly linked Jews and Freemasons together and also merged the conspiracy theories of Robinson and Barruel with the revolutionary events of 1848. The article alleged that Jews were "becoming increasingly influential in Prussia" and had "formed an association which [had]...the appearance of being Masonic, the aim of which was the subversion of all European states. Jews, and their Masonic 'association,' were directed by 'unknown superiors' nearly all of whom were said to be Jews."

By the late 1860s, these conflated anti-Semitic and anti-Masonic narratives received further reinforcement through the publication of Hermann Goedsche's 1868 novel *Biarritz*. "Eckert's *Freemasonry in its True Significance* and *The Temple of Solomon*, the article in the *Historisch-politische Blätter*, and Hermann Goedsche's *Biarritz* all came together at a time when European society was undergoing intense scrutiny and political debate," and so-called "foreign elements" in those societies were seen as increasingly suspect. In this increasingly nativist and anxiety-laden context, Masonic loyalty to the nation was seen as questionable because the organization was apparently led and controlled by an "international Jewish cabal" working for the overthrow of the legitimate governments of Euro-



pean nations. “The *Protocols* gave [these] beliefs new life.”

Therefore, most scholars argue that the origin of *The Protocols* begins in 1868 with the publication of the novel *Biarritz*, written by the German anti-Semite and Prussian spy Hermann Goedsche under the pen name of Sir John Radcliffe. However, recent research has also indicated that the *Protocols* also pulled heavily from a work published in 1864 by a French lawyer named Maurice Joly entitled *Dialogue aux enfers entre Machiavel et Montesquieu, ou la politique aux XIX^e siècle* (Dialogue in Hell Between Machiavelli and Montesquieu, on the Politics of the Nineteenth Century). Robert Cooper even argues that *Biarritz* itself was a plagiarized version of Joly’s work which in and of itself was a plagiarism of another work entitled *The Mysteries of the People* written by Eugène Sue. In short, it is clear that though these earlier French anti-Masonic works never explicitly implicated either Jews or Masons in conspiratorial acts, they did suggest that the “masses were being...manipulated...by superior persons” in order to create a New World Order, and thus begins this conspiratorial line of thought that is brought together within the *Protocols*.

Of primary importance to the history of the *Protocols* however is one chapter of *Biarritz* which details a secret meeting of twelve Jewish elders who represent the Twelve Tribes of Israel. These twelve elders are known as the “cabalistic Sanhedrin”—a reference to one of the many myths which had by this time become linked to the study of the Jewish Cabalah—in the Jewish cemetery in Prague. During the meeting, the Elders conspire to enslave the non-Jewish population. The reader learns of the details of the meeting through the accounts of two eavesdropping Christians who shrouded themselves in the shadows cast by the cemetery gravestones. Thus the “protocols” or plans of the Jewish elders are revealed: the goal of the Jews is;

To concentrate in their hands all the capital of the nations of all lands; to secure possession of all the land, railroads, mines, houses; to be at the head of all organizations, to occupy the highest governmental posts, to paralyze commerce and industry everywhere, to seize the press, to direct legislation, public opinion and national movement—and all for the purpose of subjugating all nations on earth to their power.

Shortly after its publication, this section was directly lifted from *Biarritz* and published in Russia and Austria under the title “the Rabbi’s Speech,” and later served as the foundation of arguments presented in the *Protocols*. Goedsche also weaved into the story another long-standing anti-Semitic myth, by making Ahasverus one of the “Elders” who met in the cemetery that night. Therefore, “the wandering, wicked Jew” cursed to walk the Earth forever for cursing Christ while on his way to the crucifixion came to life in the present and became neatly enmeshed in Goedsche’s malicious work.

The *Protocols* also borrowed from another work written by the French anti-Semite Roger Gougenot de Mousseaux. Published in France in 1869, only one year after *Biarritz*, *Le Juif, le judaïsme et la judaïsation des peuples chrétiens* (The Jew, Judaism, and the Judaization of the Christian Peoples) was an anti-Semitic polemic in which Gougenot claimed that the “Jews of France [were] devotees of a secret mystery-religion presided over by the devil himself...[furthermore] Mousseaux declared that the devil was the King of the Jews.” It would be Mousseaux’s version of the Jewish plot—most likely plagiarized from *Biarritz* itself—which would become part of the famous *Protocols*.”

A fast-forward through time and a change in geographic location brings the other origins of the *Protocols* into focus. Fin-de-siècle Russia, much like most of Europe, was a multiethnic and multicultural imperial state which used antisemitism for political leverage, and pogroms against Russian Jewish communities occurred frequently. The Russian monarchy and its advisors fanned the flames of xenophobic and nativist anti-Semitic resentment to gain support for the Tsar and stave off reformist factions by financing anti-Semitic publications and nationalist groups. With the death of Alexander III in 1894 his successor, Nicholas II, continued to support and promote these measures.

In all probability, the *Protocols* “were forged in France in the midst of the Dreyfus Affair, with the assistance of the Russian secret police...between 1894 and 1899. The French right wanted a document in order to link Dreyfus to the supposed conspiracy of his race, and the Russian secret police needed it to justify czarist anti-Jewish policy.” To further solidify his power and turn the people away from revolutionary groups who had been pushing for reform, the Tsar decided to use this course of action to direct the populations’ atten-

tion toward a “common enemy.” This common enemy would be, of course, Russian Jews. The Tsar’s secret police—the Okhrana—and other agencies played an extensive role in generating various propaganda tracts and directing nativist political movements within the empire. For example, Okhrana agents revived the “blood libel” myth through the use of government-supported newspaper publications. A “patriotic society” known as the Black Hundreds was also secretly funded and assisted by the Okhrana in initiating pogroms against the Russian Jewish population. These actions were again part of a series of ploys and attempts to protect the power of the Tsar from revolutionary and reform movements within the country. However, the game of smoke and mirrors failed to prevent these groups from gaining power and increased public support. After the disastrous Russian failure in the Russo-Japanese War of 1904-1905, popular unrest forced the Tsar to create a *duma* (parliament) which, if granted the legislative powers promised to it, greatly reduced his power. The Tsar made a final bid to protect his autocratic rule by attempting to disenfranchise Jewish citizens of the Russian Empire. These efforts were soundly rejected by the *duma* and in the end the Tsar was forced to declare and guarantee equal rights and basic freedoms to all peoples in the Russian Empire, including Russian Jews.

In response to this forced decree, the Tsar financed a secret campaign to undermine these constitutional changes, and his secret police printed pamphlets urging popular protests against them. These pamphlets enraged local populations and encouraged riots and other violence against Russian Jews. By 1907, the various uprisings and reprisals subsided with the Tsar still holding power; despite this success in weathering the storms of 1905, Nicholas II began a new campaign against the Jews of Russia, and directed the Okhrana to begin publishing and disseminating the forgery now known as the *Protocols of the Learned Elders of Zion*. For anti-Semites everywhere, this forged, plagiarized work served as evidence that Russian Jews were not only scheming to take over the Russian Empire, but the world itself. “*The Protocols of the Learned Elders of Zion* [thus] became both the climax and the synthesis of” the various conspiracy theories, anti-Semitic myths, and defamation which existed in Europe at the time. In the waxing years of the 1900s, the work spread rapidly to other countries and attracted many supporters as it was disseminated across the continent.

Today, definitive authorship of the *Protocols* is difficult to trace due to the plethora of various versions and redactions which have been produced—sometimes anonymously—by various publishers, including some government publishers. Cooper asserts that the *Protocols* were written by journalist Matvei Golovinski working under Pyotr Ivanovich Rachkovsky, Bureau Chief of the Okhrana in Paris. Cesare G. De Michelis argues that this is the best—though still unproven—hypothesis proposed by H. Rollin in *L’Apocalypse de notre temps* published in 1939. De Michelis further claims that the original *Protocols* was first written in French sometime during 1897, and though scholars remain unable to verify the author of this edition, De Michelis calls it “the archetype.” The French “founding text” appears to have been translated into Russian sometime in 1901. Pieces of the *Protocols* appeared at various points in the early 1900s, and Cesare G. De Michelis has reverse-engineered the numerous versions of the text in order to trace its precise authorship and locality of origin. De Michelis traced at least five versions of the *Protocols* published between 1903 and 1906 “to which should be added two ‘shortened versions:’ one, published several times in 1905 and 1906, while the other appeared as a monograph in 1917...therefore it is difficult to say if we are dealing with different editions, the reprinting of the aforementioned texts, or mere ‘bibliographical ghosts.’” “Between 1903 and 1905, more than 3,000 anti-Semitic pamphlets, books, and articles were published in Russia alone.” The *Protocols* became of the most well-known of these tracts.

The first publication of the *Protocols* appeared in 1903 in serial form in the rightist St. Petersburg paper *Znamya* (the Banner), founded by Pavel Krushevan. Krushevan, a Moldavian anti-Semitic journalist and publisher of *Bessarabec*, was the instigator of a pogrom which occurred on April 19 and 20 in Kishinev and a member of *Russkoe soboranie* (The Russian Assembly) and the president of the *Sojuz russkogo naroda* (The Union of the Russian People) of Bessarabia, both “Black Hundreds” associated groups. He published the *Protocols* in the *Znamya* with the headline *The Jewish Programme for the Conquest of the World* “but the title of the document (attributed to the ‘translator’) appeared as *Protokoly zasedanij ‘vsemirnogo sojuza franmasonov i sionskix mudrecov*’ (The protocols of the sessions of the ‘World Alliance of Freemasons and of the Sages of Zion,’” which signaled the first time in which Freemasons were specifically identified in the *Protocols* as part of the Jew-

ish plot for world domination. De Michelis identified this version of the *Protocols* as the “primitive version and therefore the closest to the photograph or original...but not ‘the’ photograph, as [some] omitted passages demonstrate.” From this point, Masonic “links” were regularly included in published versions of the *Protocols*. One year later, Krushevan’s version of the *Protocols* were republished in Hippolytus Lutostański’s *Talmud i ewrei* (Talmud and the Jews) which presented them in excerpted form.

A second anonymous version of the *Protocols* appeared in 1905 in the anti-Semitic pamphlet *Koren’ našix bedstvij* (Root of Our Disaster) under the title *Vyderžki iz drevnix sovremennyx protokolov Sionskix mudrecov Vsemirnogo obščestva Frant-Masonov* (Excerpts from the ancient and modern Protocols of the Sages of Zion of the World Society of Freemasons). Though this version was apparently anonymous, the pamphlet was published by the printers at “the Headquarters of the Guards and of the Military district of St. Petersburg;” this is unsurprising given the involvement of the Okhrana in the creation and dissemination of the *Protocols*.



The next version of the *Protocols* appeared in Russia as *Protokoly sobranij sionskix mudrecov* (The protocols of the meetings of the sages of Zion) in an addendum to Sergei Nilus’ work *The Great in the Small*. Nilus’ version is the one that then served, beginning in 1918, as the text later distributed worldwide. It made it to Germany after a number of re-

printings before appearing in 1920 in *Luč sveta*, a magazine for Russian exiles living in Germany. “It came out in Berlin in 1922, in Paris in 1927, and from there it was reintroduced into post-Soviet Russia.” Other versions of the *Protocols* which enjoyed some success were produced by Georgij Vasil’evič Butmi de Kacman who assisted in founding the Union of the Russian People with Krushevan. Butmi’s version appears in 1905 or 1906 in pamphlet form as *Protokoly izvlečennye iz tajnyx xranilišč Sionskoj Glavnoj Kanceljarii* (Protocols dealing with the secret deposits of the Central Chancellery of Zion). Butmi’s version went through several editions and appeared not only in Rus-

sia, but also in Germany and France.

Two more versions of the *Protocols* specifically implicated Freemasons in the Jewish plot to take over the world, one published as a speech to the *Russkoe so-braine* (The Russian Assembly) in 1905 and another in 1917. The 1917 edition interestingly carried with it excerpts from Albert Pike’s *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. This combination points to early attempts by those wishing to generate an idea of “universal Freemasonry” through attempts to defame the Scottish Rite. Fur-



thermore, in the 1920 edition of Nilus’ work, there is a further attempt to slander Albert Pike using Taxil-esque methods claiming that Pike was “the ‘Black Pope’... ‘a certain Jew, A. Pike,’ who had established the cult of Bafomet [sic] and of the Anti-Christ at Charlestown [sic].” Subsequently, in the third edition of Butmi’s

Protocols the author makes particular reference to the Scottish Rite in America and Albert Pike specifically, claiming that Pike was “the occupant of the ‘Holiest throne of the Supreme Patriarch of Universal Masonry.’” These references serve to buttress the existence of a global Judeo-Masonic group where none in reality existed. These claims increased in significance and utility later in the twentieth century, when the *Protocols* were employed specifically by authoritarian regimes to subject European Masonic Lodges to persecution.

These documents would fuel the fires of Jewish, Communist, and Masonic persecution throughout Europe in the 20th Century. As a Mason I am careful to keep a watch on the fringe discussions surrounding our fraternity. Although we may be enticed to laugh at their ignorance, their ignorance in the hands of those who would see our venerable fraternity destroyed, can be used to a powerful effect. We must be aware of their existence and not become complacent, but counter, to the best of our ability, the information which paints us in a conspiratorial manner. It is also imperative for us not to fall into the tendency to think conspiratorially as we are men or reason and thought.

EsŌterikos

Masonry, Sacred Geometry and the 3, 6, 9, Code - The Connection Between Fibonacci Numbers, the Scientific Doubling Sequence and Inner Wisdom - "Light"

By Worshipful Brother Greg Sudmeier

Hebrew Bible

"Call to me and I will answer you, and will tell you great and hidden things that you have not known."

- Jeremiah 33:3

Science

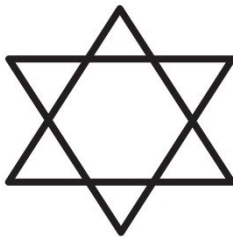
"If you only knew the magnificence of the 3, 6 and 9, then you would have the key to the universe."

- Nikola Tesla

New Testament

"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you."

- Luke 11:9



Most commonly associated with the aural Jewish Kabbalistic tradition (the "Zohar" is the written version of Kabbalah), the well known 6 pointed "Star of David" actually has deep roots in ancient "Sacred Geometry," or,

the science of the Spirit.

The perfect measurements within the "Star" automatically and mathematically produce the ancient "Perfect Ashlar." This symbol, adopted into the Masonic tradition, has for many centuries pointed humanity to a deeper understanding of our divine/material nature as humans, when its meaning has been understood.

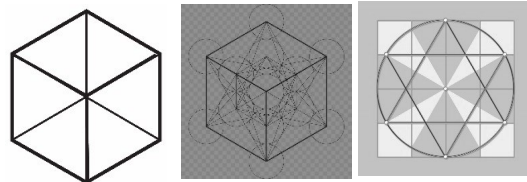
The esoteric (hidden, under) meaning of the "Perfect Ashlar" was absorbed and adopted from the Ancient Mysteries and the Kabbalistic, Arabic and Gnostic traditions by the *Templars*, who, after suffering serious persecution in the early 1300's, went underground to protect not only their vast wealth, but most

importantly, the deep allegorical "secrets" of the mysteries through history they had acquired, first "under the radar" of the Orthodox Roman Church (and then subsequently, Protestant Christianity).

The *Templars* then influenced the growth of the newer esoteric movements which are simply branches of the ancient roots, including Masonry from within the builders guilds (Cathedrals throughout Europe have copious esoteric design elements aided directly by *Templar* spiritual and architectural wisdom) and modern Masonry continues the practice of the ancient wisdom of the divine/human dynamic into the future.

Scottish Rite Masonry presents ancient Kabbalistic truths in the 32 degrees and York Rite Masonry shares the depth of "Christian" spiritual wisdom; not the literally interpreted "orthodox" church dogma, but allegorical and metaphorical Hermetic-Gnostic biblical truths, again, rooted in ancient Jewish Kabbalah tradition and in the Egyptian Mysteries.

Consider a few of the central esoteric symbolic truths that speak to the heart of our Masonic craft, starting with the 6-pointed Star (As Above, So Below, the united male-female God energies) that produces The



Symbol of the Perfect Ashlar.

The Perfect Ashlar symbol comes from the following measurements (as do the famous Platonic Solids). Naturally, the *Templar Cross* also derives from the

ancient Star symbol.

Now consider how this connects to the “3-6-9” concept that Nikola Tesla was mesmerized and transformed by, from Sacred Geometry expert and author, “Jain 108”.

I am continually amazed by this Wheel of 24 Repeating Fibonnaci Pattern or Phi Code 108 that I independently cracked 2 decades ago...”

The 24 outer numbers have been punctuated with all the occurrences of 3 and 6 and 9 forming a double triangle or the obvious Mogen (Star of) David (an ancient mystery symbol that even predates formal Judaism by thousands of years). If we now shift our focus from the 3-6-9 code and only inspect the data between all the 3's and 6's and 9's, you will see that there are always 3 numbers spaced between them. Let's start adding all these triplets of data residing in the spaces between the 3-6-9 triangles. We could start anywhere, but for this instance, lets start at the 16th number of the Wheel of 24 (1-1-2-3-5-8-4-3-7-1-8-9-8-8-7-6-4-1-5-6-2-8-1-9) which is the "6," and a surprising development will be revealed. To see this new discovery in this Wheel of 24, we might as well just delete all the 3's and 6's and 9's then add up and digitally compress all the 6 set of triplets that are shown:

(1-1-2- -5-8-4- -7-1-8- -8-8-7- -4-1-5- -2-8-1-)
4 8 16 23 10 11 4 8 7 5 1 2

Are these 6 sums or numbers familiar to you? Starting from the number 1, you could read this infinite Wheel of 6 as: 1-2-4-8-7-5 (as stated before, this sequence begins at the 16th number of the Wheel of 24). This is the Binary Code!

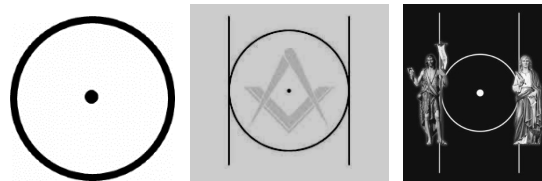
For your reference, the Doubling Sequence is: 1-2-4-8-16-32-64-128-256-512-1024-2048- etc., but when we digitally compress this to single digits (which is really the continued subtraction of 9) we get the famous Binary Code (1-2-4-8-7-5) shown as...the Hexagon within the Circle. How amazing that the Binary Code is hidden in the triplet spaces of the Phi Code! This is a clear indication that Nature

chooses 3 codes to weave “Her” magic threads. She [the Hebrew *Shekinah* - the Divine feminine presence, or *Greek Sophia*, or Hindu *Shakti*] uses the infinite addition [Sacred Geometry] of the Fibonacci Numbers. She uses the infinite doubling of the Binary Code or 2x Table of Multiplication, and, She uses the triangular 3-6-9 code that Tesla adored, which somehow acts as a 3rd component to 2 counter-opposing forces like Electric and Magnetic fields [positive-negative, male-female, severity-mercy, Jachin-Boaz], creating a space or a forum for their union and polarity. What we learn from this mathematical exposay is that...the Fibonacci Numbers are a window into the deepest of mysteries, a veritable portal or universe of coded Higher Knowledge.”

Now consider the application of this profound truth to some of our common Masonic symbols, which many seldom fully comprehend.

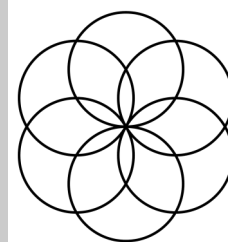
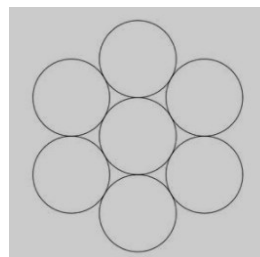
Tree, Seed, Fruit

The Universal and Masonic Symbol of the Foundational (Sun) Source (see below)

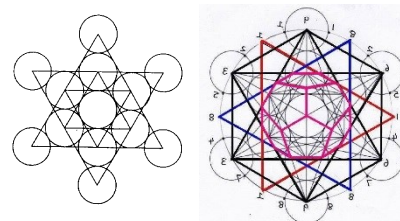


An associated Masonic Symbol is the 2 Saints John (Summer-Winter Solstices; June-December)

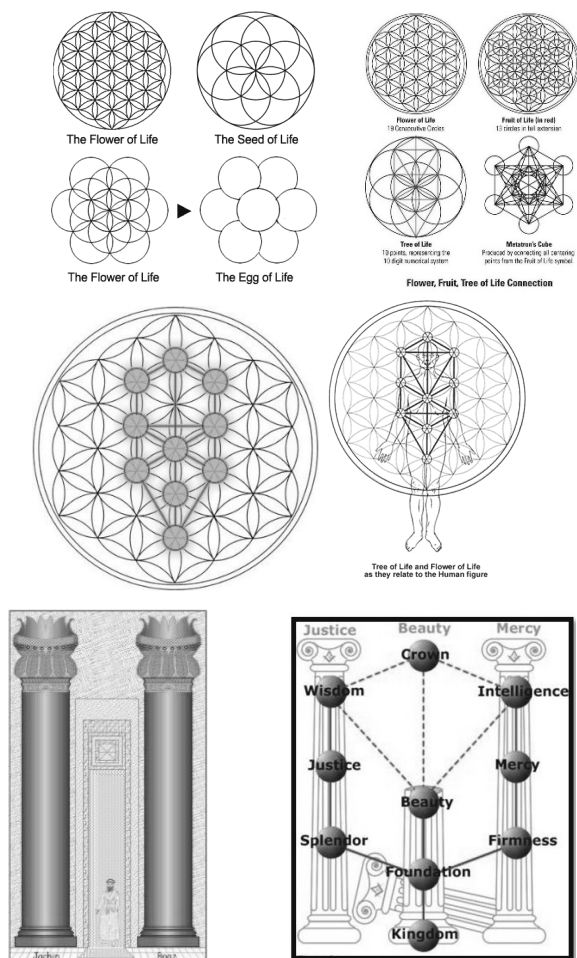
The singular (Sun) Source symbol multiplies in exactly



perfect connected measurement around itself (7 being a very sacred number through history, the essential number of Chakra energy centers in our human body):



The multiplied Source, collapsed and unified to its own center, becomes the symbol - “*The Seed of Life.*”



From the Seed grows the expanded “*Fruit of Life*” which becomes “*Metatron’s Cube*,” Tesla’s “3-6-9.”

Now consider the following symbols of correlated Ancient Mystery, Kabbalah and Masonic concept development.

The Pillars of Solomon’s Temple are an allegory of our inner being. Humans are a spiritual conglomeration; our current and successive earthly self is the beautiful but disconnected middle pillar placed in balance between the opposing eternal-material powers (Heaven and Earth). Humans are in need of reconnecting our *lower* nature (earth) to our *higher* nature (heaven) by understanding and then embodying the wisdom of the ancients already inside of us. This is “*Knowing Thyself.*” This is the meaning of the 3 Pillars of Masonry: The symbol of two outer pillars, in every Masonic Lodge, the “balance of opposites,” Celestial and Terrestrial, Material and Spiritual, Earth

and Heaven, Male and Female, Severity and Mercy, ...the profound miracle of the human construct: In every degree we walk between the two outer pillars, meaning,...WE are the 3rd Middle Pillar!

Meditate on these common symbols deeply. They contain and represent eternal truths about our very nature.

In conclusion here, when contemplating the esoteric symbolism of Masonry throughout the Masonic tradition (Biblical and other VSL, Gnostic, Hermetic, Ancient Mystery),...when perplexed about a meaning,...ask these 6 (Star) questions:

1. “How does this apply to the individual human species, and to my own inner psychological, spiritual and physical growth processes (from rough to smooth Ashlar)?
 2. What is this degree/lesson teaching me about who I really am and who all others really are?
 3. How does the inner meaning of the outer symbols or ritual acts create universal “on the level” equity amongst all creatures and all creation?
 4. How is this all helping me discover what it means to...’Know Thyself’?
 5. How does knowing who/what I really am help me relate to all others from my Higher Nature?
- How does this help me transmute from my lower nature of darkness to my higher nature of...Light?!”

Seek to understand the esoteric (hidden, inner) meanings contained within all the Masonic symbols and degree work at all levels. You will then be knocking at the door of true “Light,” which is when your heart (what first made you a Mason) will be filled with “enlightened” understanding, deep courage and the truest spiritual contentment. Be strong and intentional. The immenseness of the Universe will not open its mysteries to mere shallow dabblers. It needs to know you are earnest because...only the most earnest soul will treat its amazing discoveries with deep honesty and sacred awe. This is why our hearts were drawn to our Craft. Now that you are here, knock not once and give up. Knock strongly and persistently with courage until the door is answered...and it always is, to those who desire wisdom most.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” - Matthew 7:7-8.

From the Archives

Masonry and Individual Responsibility

By Dewey H. Wollstein, P.G.M.,

Grand Lodge of Georgia

Editor's Note: This presentation was delivered at the Eighth Annual Meeting of the Southeastern Masonic Conference, held in Atlanta, Georgia on August 8-9, 1968.

We are told that to know life we must first know self. However, the method of achieving such an understanding is not as easy and simple as we are led to believe in the modern jargon of "winning friends and influencing people." Our purpose for wanting to know anything will determine the validity of our search.

Is there a present need for the serious discussion of personal responsibility, of individuality, of knowledge of self?

In John Stuart Mill's famous essay, *On Liberty*, there is the statement, "A people, it appears, may be progressive for a certain length of time, then stop: When does it stop? When it ceases to possess individuality." Progress, then, as we understand it from our study of Masonry is the upward swing of man's better nature, the eternal struggle of the spiritual over the material. Progress is always of the individual. It seems, then, that the subject is of sufficient importance to discuss before this illustrious group of Masonic leaders.

Masonry, wherein men come to grow in wisdom in order that they may be serviceable to God and their fellow creatures, is the proper school for the study of self and for the ready acceptance of individual responsibility. That is because Masonry has for its underlying purpose the teaching that self-realization can come only from the subjugation of all abnormal interest, or in the sublimation of all interests to the highest and supreme values of life. If our objectives are less, then there is no progress, no advancement. Responsibility must be placed exactly where Masonry places it, upon the shoulders of the Mason, for there can be no effective purpose in simply declaring what an institution stands for. If we should ever make the institution an end unto itself, rather than the instrument, we would then reduce Masonry to the status of a business or social organization. We are told by the psychologists that our malady of today is that we have lost identity with self in relation to the wisdom of the past. We have relinquished our rights as individuals. Here then is the challenge for us as Masons.

Tradition, history, customs are not meaningful if they are used as casual references to the past. They are the vibrant, living tools for effective living in the present. They represent gifts that we are to enhance by using them wisely in our lives and by creating in our candidates and members a sense of appreciation, which must be the underlying strength of our institution. I would point out here that individuality, the knowledge of self, person-ality, personal responsibility, of which I speak, does not mean a spirit of obstinacy or defiance. By these, I mean what was expressed by Emerson when he wrote, "Nothing is at last sacred but the integrity of your own mind." Nor do I refer to the much used and abused words, conformist and non-conformist. The Mason will conform when the condition meets his intelligent standards of morality and he will not conform when the condition opposes such standards.

Personal responsibility in Masonry, I think, embodies the idea that all reality is personal – that life is the person, what the person thinks, does, experiences and creates. It is a philosophy of Freedom, established on the belief in a Supreme Being. We equate personality with character. Reality is not out there, it is in here.

Change is the word of our day. Change, in the sense of abolishing all that is, making a clean sweep of all the wisdom of the past: change in moral standards, change in language, in the meaning of words, change in attitude toward established laws, change in social conditions. Generally, these ideas are vague and meaningless. That which is to substitute, or to take the place of, is never explained by the changers. There has been and will forever be the necessity for man to fall back on his inner-resources and Masonry is the antagonist of needless change.

To review the ritual of Masonry is to understand that its message is unmistakably directed to the individual. You are the purpose of every lesson, of every lecture, of every teaching, of every principle. And thus, throughout the ritual of Masonry, Masonry as a study of self, takes into consideration the necessity for unceasing study and labor, the truth that all experiences are of value only in relation to their moral and spiritual significance, and the fact that such development is an evolutionary process from within.

It is not enough that Masonry portrays the character of H.A. It is essential that each Brother experience the God-like nobility of man.

We all, I think, accept the general viewpoint that Masonry's method of teaching by symbolism is a safeguard against the danger of an institution becoming dogmatic or dictatorial. There is yet another reason for this method of teaching. It is in the words "freedom of interpretation," the right of the individual to receive from the symbol that which to him is of the highest personal value. We can claim only what we possess. Masonry offers the individual an opportunity, through symbolism, to take what is most acceptable to his own mind and heart.

Symbolism is the method by which we bring into focus the invisible, or come to the understanding of the invisible through reflection and contemplation.

If Masonry's method were other than this, the Institution would not concern itself with the study of self. It would then be a distributor of the dogmatic, not the means by which the individual is enabled to develop beyond an established degree of mental and spiritual strength.

If we see Masonry as a cold body of rules, as a cut and dried formula, a destination attained, then we have failed to understand the divine purpose of the Institution and there is then no incentive to understand self in relation to our responsibility to life.

But the real and earnest study of Masonry, the review of old truths, the study of the march of man throughout the centuries, the determination to hold fast to the good and the true — such are not possible through a prescribed and predigested formula.

And, as the study of self to be effective must be the seeking of spiritual wisdom, we improve gradually as we put into practice what we have learned on the Altar of Humanity. The Mason must be both the patient teacher, and the enthusiastic pupil. He must be the candidate seeking Light and More Light. Thus Masonry demonstrates through the individual that moral values are the most real of all with which mankind has to deal, and that the Mason's zeal for freedom arises from the very principle that without liberty there cannot be the natural development of character.

Masonry, through the Mason, is the chief aid to government by teaching that freedom is only possible through self-control, discipline and the element of self-knowledge, which is the prologue to personal responsibility.

Then, there is the study of self and individual responsibility in relation to the art of Brotherhood. Masonry seeks to point out the spiritual nature of man and the spiritual nature of the universe and their conscious relation. It is this that makes Masonic Brotherhood a reality.

Is it not the discovery within ourselves of such truth that makes us worthy to claim brotherhood with our brothers?

There is the dependence of man on man, but first there is dependence on self. Emerson expressed the thought "The current of the Universal Being circulates through me. I am part or particle of God."

The resentment against the centralization of power in government cannot be dismissed by attributing such resentment to sectional or political opposition. It must be understood as the eternal struggle within, the will of man to think, act and pray as an individual; and the attempt by the few to dominate the lives of others. The struggle today is between the Spirit of the Hive and the Spirit of the Individual.

I have no quarrel with the many programs which are proposed to stimulate interest and to increase attendance, provided such programs are presented in keeping with the dignity and spirit of Masonry. There is a point, however, where there is the danger of going far afield from the underlying purpose of Masonry. If we have programs which are designed to attract a large attendance at a single meeting, and do not offer our brothers the meat of Masonry, then such a meeting has little merit.

Our efforts must be used to stress the fundamental teachings of Masonry, and to impress upon our candidates and members that Masonry is indeed a serious undertaking. We can never achieve desirable goals by faulty methods.

In the Mysteries of Egypt, after the candidate had passed through years of the most rigid discipline and had been tried and tested in various ways, the final day came when the great secret of all was to be revealed to him. Then, in the dim light of a lofty chamber, he was taken by his conductor in front of a deep recess over which a curtain was drawn.

He was told that the final secret to which all of his training had been directed should now be his. The curtain was drawn and he beheld nothing. The conductor would then say "Thou thyself are the secret." This, then, is the forerunner of all learning and the path that leads to the acceptance of responsibility by the individual.

If charity is a virtue, it can never be impersonal; if honesty is a virtue, its value must emerge from an inner desire to be honest; if truth is a virtue, it must be a natural part of one's own being; if religion is a constructive force, it must be that which has been created firmly in the heart and mind of the individual, that which enables one to properly appraise life's values and that which makes him constantly aware of his duties to self and to others.

I close with these words—

"No checkers we, in any fateful game,
Nor free to shift on destiny the blame.
Each soul cloth tend its own immortal flame
Fans it to heaven, or smothers it in shame."

The Common Gavel

By Brother Tim Henry, 32°



Where do we go from here?

As we enter a new year our hope returns and our belief in greater days is restored. I began this year as all of you, with the idea that some semblance of normal would return. We would all fill our lodges and brotherly love, and fellowship would be found on the first meeting night. So far, that has not been the case. We are struggling Brother's; we stand at the threshold for what appears to be a mountain impossible to climb. We all have had someone effected by this virus and many of us are reeling from the effects of it. We

are not alone in this assault, churches, events, weddings, and funerals are all feeling the carnage of what its causing.

I write this more as a diary of what is happening, so that I will reflect. We need to pause and evaluate what is important to us, are the vows we swore still important? I wonder what the lodge looked like during major conflicts, did our Brothers in those days step back or step up?

I have a dear friend in the petition process, he has been waiting over a year. I wonder how long the fire will burn. I try to keep him engaged; however, the feeling of failure constantly washes over me every week. He and I talk about next steps. I feel helpless at times and try to come up with ways to help him. My home lodge is practicing diligently

and preparing for the moment that the curtain is raised and the words are uttered- "The show must go on."

These phrases and thoughts are hard to pen as within my own life things have

changed from this virus, Angie has been classified as a "long hauler" which means her symptoms have not subsided from the virus. She is 10 months negative and each and everyday is a slow grind to try to feel normal again.

Let us take a minute to think of where this could take us. The children of Israel packed their meager belongings on to whatever mode of transportation they could find, they had suffered decades of



Photo by Aron Visuals on Unsplash

abuse at the hands of tyrants and yet they still packed. The belief that a new life and better situation lays just beyond the next sunrise is who we are as human family. Many of you have lost loved ones in the wars that our great nation has fought for freedom. To pause and reflect on the idea of those brave Brothers who believed within their very soul that when called upon I will rise, and I will make a difference.

Years ago, my Pastor and I had worked on this idea to create a "kind of" Wild West style show for a Saturday community day. We had Cowboy Poetry, Chuck Wagon Cooking, Singing and the Grand Finale was me starting a colt from scratch. The idea was that within the one-hour production I would take a raw untouched colt and give a message of hope and submission as the colt took on its transformation. The final step was to saddle and step on and sit -maybe take a step or two and then TA DA! we were done.

This production had gone on for several years without a hitch, the colts I picked were pliable and consenting. I had not encountered one that would give me cause to fail. Until I picked a real nice one a buddy of mine had, super sharp, nice, flashy little bay gelding just the kind I liked. Keep in mind I have never been one for owning dead horses I always like a little snap in the tank. My problem began at the pick, it clearly became evident this colt was not going to surrender in the one-hour time limit. I did all the normal things I usually did; I spoke of our surrendering to Gods will and how our lives would change forever at the hands of the master. The problem was inside the ring- me and this colt, nothing was changing, he had not even given an inch and did not appear to have any desire too. This colt was fighting hard and I was losing.

A reality flooded over me that I might not suc-

ceed, this colt may beat me here and now in front of this audience. I stopped dead still and regrouped, stripped everything off the colt and found some common ground to share. The crowd disappeared that day and it became he and I, my voice stopped trying to inspire and I just spoke about the struggle I was having.

The failures are coming Brothers, this thing looks unstoppable. The leaders in the middle of the ring are just cracking the whip hoping that it will submit and give up. However, You and I are not going to quit, we will not fail. Our obligation to each other will not permit that. "It becomes your duty to contribute."

The colt and I shared one of the most exhilarating moments of my life, he gave an inch and I approached, he allowed me in, and I was glad to be there. We found a place to share in each other and we worked. At the end of the day, I did ride the colt, lives were changed, and God did make an appearance.

My dearest Brother's- we will succeed, we will overcome this invisible foe. Know this, we have not changed our values and we will not surrender, our work is too important. We are the light that this world so desperately craves.

The Traitor

A Masonic play about Masonry in our Colonial Period, The Traitor, premiered September 1988 at the Atlanta Masonic Center with its Georgia version. The cast, all members of Scottish Rite, number about twenty and wear costumes appropriate to the time.

The three act play, also known as a dreamscape, depicts the actions of that well known traitor, Benedict Arnold (a Mason), endeavoring to return to America and make amends for his action. Performances of The Traitor have been given across Georgia, in South and North Carolina, Virginia, Tennessee and Alabama in most Lodge rooms, auditoriums and convention centers and is always open to the public. The play takes approximately 80 minutes for a performance

To inquire about scheduling a performance you should contact the Director, Bro. Bill Marsh. His email is white1966sands@gmail or phone him at 404-504-2313.

Masons Growing Corn

By Wor. Bro. Ronny Lanham
Harlam Lodge No. 276



COMMENTARY

We are advanced in our lives when we realize that we are not physical bodies with a spirit but a spiritual being with a temporary physical body.

Our true rewards, or Masters wages will be paid in currencies which are invisible to the eyes but vivid to the heart.

The ancients tell us that we will reach a time in our lives when “The pleasures of the world shall cease to delight and be as a poison to our lips and when the happy reflections consequent upon a well spent life, afford the only consolation”. In our later years, we will sit quietly and fondly reflect upon our past deeds. We will recall those times when we gave of ourselves to benefit others. These are the memories that bring the most joy. This is the Masters wage. Unless we do good works as we go along and contribute to the greater good, there will be little or no satisfaction when it truly means the most.

After years of engagement I sat and recounted my wages, the great majority of which is the many true friends that were made along the way. In this order, you will find trusted friends who will provide much needed friendships which will encourage confidence in humanity and the future.

The wages of the ancient Craftsman were Corn, Wine and Oil. While pondering those wages and how they relate to the modern guild, it is the Corn which draws my attention. Between growing corn and the purpose and processes of the Masonic Lodge, we find interesting parallels.

The seeds that we sow now will be tomorrow’s harvest. If we want corn we must procure and plant corn seeds. We cannot declare bean seeds to be corn and make corn the harvest. Bean seeds will beget beans. As the genetic or informational input determines the identity and quality of the outcome, so does our united energies and our well-guided efforts determine the quality of our Masonic harvests. Our mission is to help good men to be better than themselves.

As we are careful to select suitable seed to reap future corn, we have to be careful to select men of noble seed or nature to grow better men. We must select seeds from well-developed and cultivated, tried and proven strain of corn. We must plant it and tend it in accordance with proper corn growing procedures. This is the same with qualifications to be a Mason

To get a suitable crop of corn, we must plant it at the right depth, proper spacing and at the right season. We cannot plant our corn in October and expect a desirable outcome. A supplicant for our Craft should be chosen at an age and season of maturity and discretion. You came in the

proper season (of lawful age). You were considered to be mature and independent and capable of understanding and practicing virtue.

Too shallow and a planted seed will not get what it needs to enjoy a healthy development, just as the depth of instruction and involvement is crucial to a healthy development of the new Mason.

As our corn seed grows, It must be fed and watered and protected from weeds that steal much needed nutrients. The newly obligated brother needs to be coached, and mentored and taught those noble truths that lead to spiritual growth. He ought to beware of unhealthy static and noises and social distractions. Confucius tells us to detest the weeds that ruin the



Photo by Daniel Schludi on Unsplash

harvest and the crafty mouth that confuses the truth.

Beware of parasites like cornworms, mold and fungus. They will devour our harvest without regard because it is their nature. They are concealed within the husk and eat at the most tender elements of the individual ears. We try to reject the notion that there are parasites in our field but sometimes, when lessons are poorly taught, parasites will likely develop and cause damage if not negate the efforts of many good Craftsmen. They steal or demand and expect unearned credit or glory. They assume privilege and often exceed the boundary lines of their duties and act in selfish and unflattering ways as if they are entitled. This immature or disoriented brother will cause erosion and wash away those needed to properly or better tend the yield of new Craftsmen. As a Lodge, it is our duty to counsel that Brother and remind him that our health and viability depend upon unity of values, purpose and actions.

Proper implements are to be used at the most practical times to plant, cultivate, develop and harvest our corn crop. The Lodge system, at the proper times in his initiatory journey, introduces the new Brother to our working tools, lectures and obligations.

In teaching our tenets, we are not to delve into religion or politics. To involve ourselves in these things would be like spraying herbicide on our corn crop. Timely and proper application of established instruction are to be conveyed in order to lead the new Craftsman to greater heights of confidence, knowledge and faith in God as his religion dictates.

When a farmer has the crop “laid by”, plowing, planting, and cultivating are over, and he can sit back until the crop is mature and gaze upon the finished product, hopefully, with pride. The Lodge must look into the new Brothers’ future and optimistically expect a proper and positive outcome.

Craftsmen have distinct obligations to the Lodge but by the same token, the Lodge has obligations to the member. The new Brother should be protected from influences which might adversely affect his honor, pride, dignity or positive contribution to his family, community and his Lodge.

In planning our corn crop, the ground must be well chosen and properly prepared. It must drain well, contain correct soil properties but the most important

influence upon a suitable outcome and harvest is the amount of light it receives.

The Lodge climate has a definite effect upon the growth and outcome of our Masonic harvest. Each Lodge has a unique climate or culture. Lodges are generally composed of men from backgrounds, attitudes and values which are reflections of local social conditions and diversities. Regardless of our Lodge makeup, dignity, truth and brotherly love must be our growing medium. We started out by reminding ourselves that we are a spirit, with a physical body. Our Lodge is the same. Appearance and upkeep of the meeting place is important and a reflection of the character of the occupants but it is the spirit of the Brothers of the Lodge that truly matters. It has been said that Peace and Harmony are the strength of all well-regulated institutions, more especially this of ours.

As our harvest is in the field, we must be vigilant and careful to avoid conflagration.

In our Lodges, we must control brushfires lest they become wildfires. The smallest of issues can cause immeasurable destruction. Too often, sides are chosen according to political connections and the welfare of the Lodge will surely suffer.

The character of the Lodge is an exact reflection of the spirit of the aggregate membership. It could be said that Freemasonry is a direct reflection of every member of every Lodge.

It is up to each of us to ensure that our personal contribution is not negative, but positive. We ought to offer ourselves as a true reflection and not refraction of the light that we receive. Let us each seek to live in harmony, keep our passions within due bounds, practice the great and immutable law of Love, live decorously and in such a way as to die in perfect peace.

The last and most important stage in the production of a superior crop is the culling process.

In order to enjoy the greatest overall quality of our marketability of the finished crop of corn, it must undergo a process by which the rotten, defective and corrupted specimens are removed and discarded. While inspecting a healthy ear of corn, a rotten kernel in a homogenous field of healthy ones stands out and causes that ear to be deemed unsuitable and perhaps, considered representative of the whole. If you look upon the products of a harvest, the flawed or rotten

ones are most visible and stand out from the rest. More defective specimens need to be removed at the earliest opportunity, or else disease among others might result.

It is the same with the Lodge and the entrant who refuses to strictly conform to adopted statutory behavioral parameters. If his conduct or demeanor are contrary to proper dignity and remains unchecked his example will stand out and serve as someone's undesirable image of the Order. If allowed to remain, his influence will fracture the peace that is vital to the good health of the Lodge. No Brother is expected to be perfect because we each come here to improve ourselves. This means that we each have imperfections, however some particular character flaws, as enumerated and prescribed by our code, call for purging. This should be done without hesitation and with the knowledge and assurance that it was done by honorable men, with noble intentions and for the good of the Order.

Light or education, honesty and objectivity are essential components of a healthy Lodge growing medium. It is up to each Lodge to select good seed. The Lodge must provide a clean, fertile atmosphere, nurturing and healthy growing practices. Then, potential members will see the reflection of something noble and good and appealing. **Quality and not quantity is the true measure of the value of the harvest.**

Consider this: What if each and every member of the fraternity were to withdraw his Masonic membership and re-petition the Lodge. This would be done after the Brethren have become acquainted with him? His sponsors might have had skewed motives and signed his petition so as avoid social, family or personal discomfort. Often, too little is known about the applicant when he is admitted. Character flaws and undesirable traits can be hidden from an investigating committee, during a brief encounter. Would he feel comfortable and secure with making application to the Lodge of Brothers who, now know him? Would he feel secure after closer inspection and truly objective consideration? If not, it behooves him to begin now to chisel away at those imperfections that will prove a detriment to him and harshly reflect upon that great and noble order that has honored him. We should never stop learning to subdue our passions and improving ourselves in Freemasonry. Our greatest influence is over ourselves. Let us begin there. May we each earn those happy reflections consequent upon a well spent life.

...Continued from page 16.

The name of Jonson's frequent theatrical collaborator, Inigo Jones (the esteemed architect, often referred to as the English Palladio), can be found on one of our *Gothic Constitutions*, dating from 1607, which he is reputed to have written. And most revealing, Jonson shared a close friendship with Francis Bacon, whose utopian "Salomon's House" was to provide a sound blueprint for our speculative brethren in the centuries to come (see my essay, "Francis Bacon's *New Atlantis*: A Foundation for Freemasonry's Contemplative Theocentrism," in GLR *Transactions*, Vol. 19, 2005). On the occasion of Lord Bacon's sixtieth birthday, Jonson writes enigmatically, "Hail, happy genius of this ancient pile! / How comes it all things so about thee smile? / The fire, the wine, the men! and in the midst / Thou stand'st as if some mystery thou didst!" What's the "mystery" of "this ancient pile" that involves a threefold invocation? We know, don't we? Can there be any doubt that Jonson is alluding to the Mystic Tie—a tie that bound both he and Bacon?

Well, in point of fact, there's plenty of room for doubt, as the evidence presented is hardly incontrovertible. But one thing's for sure—in *The Alchemist*, Jonson performs, publishes, and popularizes alchemical mysticisms (or rather, their errant and illicit abuse—he is the era's supreme satirist, after all) long before our Masonic writers ever place pen to paper. And Freemasonry has been the wiser for it ever since.

Dr. Brent Griffin, a recipient of the Ben Jonson Discoveries Award, is the Artistic Director of Resurgens Theatre Company (a professional "original practices" troupe that produces the verse dramas of Shakespeare's contemporaries), as well as a Past Master of Pythagoras Lodge No. 41. Resurgens' production of Jonson's The Alchemist will be available for streaming in April on their website, www.resurgentheatre.org.

VETERANS CORNER

BY WORSHIPFUL BROTHER RICK CONN

With all this Covid stuff going around, no one has mentioned the Flu? The Flu shot should have been given in November, but it is still not too late to keep your immune system strong this year by obtaining a flu vaccine. Most can obtain your free flu shot with your TRICARE pharmacy benefit.

If you are an Active Duty service member, you are required to get the flu vaccine. You have priority to get the vaccine at military immunization clinics and you can also get vaccines at participating network pharmacies, or from a TRICARE-authorized provider. A few Questions with Answers are below.

(Q) Where can I obtain my seasonal flu vaccine for free?

(A) You and your covered family members have options for obtaining a free flu vaccine through your TRICARE pharmacy benefit. Military Immunization Clinic -- Find a military hospital or clinic that offers vaccines. If your military immunization clinic is closed, you can visit a retail network pharmacy or see a TRICARE authorized provider. TRICARE Retail Network Pharmacy -- To receive free vaccinations at a participating network pharmacy, visit militaryrx.express-scripts.com and select the find a pharmacy tool. Once you select your network pharmacy, follow guidance from that pharmacy for vaccine availability and appointment scheduling. Make sure the vaccine is scheduled through the pharmacy as onsite health clinics may require a copayment. TRICARE Authorized Provider -- You can get a covered flu vaccine from any TRICARE authorized provider at no cost. You may have to pay copayments or cost-shares for the office visit or for other services received during the same visit.

(Q) What steps do I need to take before getting a flu vaccine from a participating network pharmacy?

(A) After you select your network pharmacy, contact the pharmacy and ask about vaccine availability, if a

pharmacist is available to give the vaccine, and if there are any restrictions, including for children. If your state has a restriction, you should go to your healthcare provider or a military immunization clinic for the flu vaccine.

(Q) Will I have to pay a copayment for my flu shot at a participating network pharmacy?

(A) TRICARE beneficiaries can receive free flu vaccines through a participating network pharmacy. Be sure to have your military ID and obtain the flu vaccine from a pharmacist, not an onsite clinic provider to avoid a copayment.

(Q) Can I obtain other vaccines from the pharmacist at a participating network pharmacy?

(A) **If you need additional immunizations, ask your doctor to write a prescription and send it to the pharmacy and the pharmacist can give the vaccinations. Review TRICARE's list of covered vaccines.**

(Q) Who is eligible to receive a flu vaccine?

(A) **The Center for Disease Control and Prevention (CDC) recommends everyone aged 6 months and older receive an annual flu vaccine. It is particularly important for the following groups: young children pregnant women, adults age 65 and over, essential workers: (healthcare personnel, pharmacy staff, and nursing home or long-term care facility residents), racial/ethnic minority groups, or people with underlying health conditions. Talk to your healthcare provider if you have any questions regarding which flu vaccines are best for you and your family.**

(Q) When should I get my flu vaccine?

(A) According to the CDC, the flu season in the United States occurs during the fall and winter. Flu activity peaks between December and February, but can last as late as May. The CDC recommends obtaining an annual flu vaccine early in fall and by the end of October. After vaccination, it takes about two weeks for

antibodies to develop in the body and provide protection against flu.

(Q) Will a flu vaccine prevent me from getting COVID-19?

(A) The flu vaccine will not prevent COVID-19, but it has been shown to reduce the risk of flu infection and illness, hospitalization and death. Follow recommendations from the CDC, adhere by social distancing guidelines and wear a facemask to limit exposure to COVID-19 and the flu.

Getting a flu vaccine this flu season is more important than ever to protect yourself and the people around you from flu. It can also help reduce the burden on healthcare workers as they respond to the COVID-19 pandemic.

And speaking of the pandemic, If you are a Veteran who is behind on your mortgage thanks to COVID-19 related hardships, you could soon have your overdue payments covered by the Department of Veterans Affairs under a proposed low-interest loan program. The plan, outlined in the Federal Register, could help about 60,000 veterans who hold VA home loans avoid eviction. The VA is seeking public comments on the plan through 7 JAN.

A major provision of the Coronavirus Aid, Relief, and Economic Security Act (CARES Act) gives protection from eviction and a mortgage payment forbearance option for all borrowers suffering financial hardship due to the COVID-19 national emergency. Under the act, borrowers who cannot make their mortgage payments on time are temporarily saved from being kicked out of their homes. Another provision of the CARES act gave borrowers the option to delay or stop their mortgage payments for up to 360 days if they face COVID related financial hardship.

But the eviction protection and payment delay allowances are slated to end 31 DEC. And with the end of the foreclosure moratorium rapidly approaching, the VA's plan allows the government to pay any overdue mortgage payments for qualifying veterans. Under the proposal, any overdue mortgage payments that the

holder of the VA-back mortgage has run up over the last nine months will be paid to the lender by the VA. The veteran will then have to pay back that money to the VA while they continue to make their regular mortgage payments. Those borrowers will have up to 10 years to repay any VA funds used for this program, with an up to five year delay before payments kick-in. VA plans to charge 1% interest on the loans. An estimated 33,000 and 60,000 veterans may qualify for the relief, according to the VA.

Those receiving this assistance from the VA will still have to work with their lender to figure out a mutually agreeable payment plan (forbearance) for future payments, and they will have to stick to that payment plan if they wish to remain in their homes. To qualify for the proposed program: The borrower must have been up-to-date (or less than 30 days late) on their loan payments as of March 1, 2020. The borrower must have received CARES Act forbearance from their lender and have missed at least one scheduled monthly payment since qualifying. The veteran must have enough income to resume making monthly mortgage payments to their lender and have a debt to income ratio within acceptable levels.

Brethren, Families and Friends,

To begin this article, it has always been a topic of interest that we open our new year with two holidays dedicated to Saints. That of Saint Valentine's Day and Saint Patrick's Day. While both Saints' origins are deeply rooted in the Catholic Church legend, they have quite different and unique meanings pertaining to their acts of charity. As you read the history, think of our legacy as Masons - from providing the comfort of Brotherly Love to the very visible and public charity of our Shrine Hospitals, Masonic Home, Blood Drives, Widow's Charities, Scholarships and of course our most beloved community charity of Georgia Child Identification Program:

A brief synopsis of the history of Saint Valentine as found online: On February 14, around the year 270 A.D., Valentine, a holy priest in Rome in the days of Emperor Claudius II, was executed. Under the rule of Claudius the Cruel, Rome was involved in many unpopular and bloody campaigns. The emperor had to maintain a strong army but was having a difficult time getting soldiers to join his military leagues. Claudius believed that Roman men were unwilling to join the army because of their strong attachment to their wives and families. To get rid of the problem, Claudius banned all marriages and engagements in Rome. Valentine, realizing the injustice of the decree, defied Claudius and continued to perform marriages for young lovers in secret.

When Valentine's actions were discovered, Claudius ordered that he be put to death. Valentine was arrested and dragged before the Prefect of Rome, who condemned him to be beaten to death with clubs and to have his head cut off. The sentence was carried out on February 14, on or about the year 270.

Legend also has it that while in jail, St. Valentine left a farewell note for the jailer's daughter, who had become his friend, and signed it "From Your Valentine." For his great service, Valentine was named a saint after his death.

In truth, the exact origins and identity of St. Valentine are unclear. According to the Catholic Encyclopedia, "At least three different Saint Valentines, all of them martyrs, are mentioned in the early martyrologies under the date of 14 February." One was a priest in Rome, the second one was a bishop of Terni, Italy and the third St. Valentine was a martyr in the Roman province of Africa.

Gradually, February 14 became a date for exchanging love messages, poems, and simple gifts such as flowers. In so doing do we not show some form of love and or charity? So perhaps we should not only think of Saint Valentine's Day as a day to outwardly share our love, but also as a day for us each to reflect how we can show our love of the charities that are close to our heart, such as Georgia CHIP. Your financial gifts and volunteerism are the fuel that keeps our program going to the next decade.

Let us now explore the legends of Saint Patrick's Day. On March 17, 461 A.D., Saint Patrick, Christian missionary, bishop, and apostle of Ireland, dies at Saul, Downpatrick, Ireland:

A brief synopsis of the history of Saint Patrick as found online: Much of what is known about Patrick's legendary life comes from the *Confessio*, a book he wrote during his last years. Born in Great Britain, probably in Scotland, to a well-to-do Christian family of Roman citizenship, Patrick was captured and

enslaved at age 16 by Irish marauders. For the next six years, he worked as a herder in Ireland, turning to a deepening religious faith for comfort. Following the counsel of a voice he heard in a dream one night, he escaped and found passage on a ship to Britain, where he was eventually reunited with his family.

According to the *Confessio*, in Britain Patrick had another dream, in which an individual named Victoricus gave him a letter, entitled “The Voice of the Irish.” As he read it, Patrick seemed to hear the voices of Irishmen pleading him to return to their country and walk among them once more. After studying for the priesthood, Patrick was ordained a bishop. He arrived in Ireland in 433 and began preaching the Gospel, converting many thousands of Irish and building churches around the country. After 40 years of living in poverty, teaching, traveling, and working tirelessly, Patrick died on March 17, 461 in Saul, where he had built his first church.

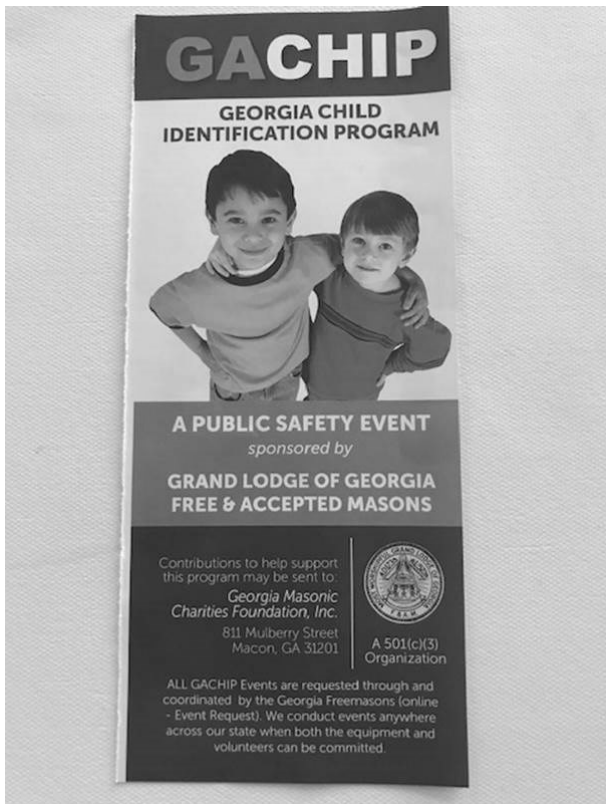
Since that time, countless legends have grown up around Patrick. Made the patron saint of Ireland, he is said to have baptized hundreds of people on a single day, and to have used a three-leaf clover—the famous shamrock—to describe the Holy Trinity. In art, he is often portrayed trampling on snakes, in accordance with the belief that he drove those reptiles out of Ireland. For centuries, the Irish have observed the day of Saint Patrick’s death as a religious holiday.

If we look at both Patron Saint’s, there is clearly a connection to the enduring acts of charity. As Masons we live a life of charity. Charity of LOVE, Charity of SERVICE, Charity of CARING and Charity of BROTHERLY LOVE. As we learn in our degrees, Charity must be constant, unfeigned, and out of no other desire than to promote happiness. In these times of turmoil, my Brothers,

your gift of Charity will mean so much to our GACHIP Program. Our Charity truly does extend beyond the grave as we have learned from the histories of Saint Valentine and Saint Patrick. We also are Saints in our own right as we prepare our place in the Celestial Lodge above sitting in the Grand Lodge with the Supreme Architect.

Take a look at the front cover of GACHIP Brochure enclosed in the article. Perhaps these two young men that are portrayed will be our Brothers someday. On their way to achieving the charitable work of an enduring Saint.

I hope that you, my Brethren, will place support for the GACHIP Program at the top of your Lodge priority list when we once again begin scheduling events. GACHIP is one of our most visible charities and a great opportunity for your Lodges to provide a lasting community outreach through providing time and monies to our beloved charity. Please reach out to the team via the contact information on the Grand Lodge site or at: SD@GACHIP.org.



MASONIC HOME ENDOWMENT FUND

ACORN PROGRAM CONTINUES TO GROW

Your Masonic Home Endowment Fund Committee is pleased to announce that 19 Georgia Lodges will be recognized as achieving Acorn Level status for the year 2020. Acorn Level is obtained by a Lodge by donating \$500 or more between September 1st and August 31st and increasing their donation level by 10% or more over the prior year. The following Lodges will be recognized during 2021 by receiving a plaque with an annualized attachable bar. For successive years, only the annualized bars will be presented.

The 2020 Lodges receiving recognition are:

District #1

Zerubbabel #15 WM Joshua Nathaniel Shear
Roger Lacey #722 WM Christopher Mitchell Abramowski

District #4

Fort Benning #579 WM James Wesley Tate

District #5

Sandy Springs #124 WM Timothy Patrick Kelley
Stone Mountain #449 WM Christopher David Kaveney

District #6

Rex #251 WM William Horace Chambless

District #7

Cherokee #066 WM Walter Lafayette Tharp Jr.
Tallapoosa #126 WM Jonathan Michael Mackool James
Samuel S. Lawrence #721 WM Steven Kelly Young

District #9

Oak Bowery #081 WM Bradley R. Burgess
Clarksville #325 WM Morgan Lane Myers
Duluth #480 WM Beau McLaurin Davis
Grayson #549 WM William David Lord Sr.

District #10

Social #1 WM Robert Lamar Durland
Benevolent #3 WM Benjamin Harley Waller

District #11

Brunswick #717 WM Kevin Lee Miller

District #12

Mount Hope #009 WM Michael Van Williamson
Laurens #075 WM Eric Trent Alexander
Harmony #405 WM William Brian Graham

The year 2020 was very challenging for all of Georgia Masonry and consequently donations to the Endowment Fund suffered, so a special congratulations are due for those Lodges that met the Acorn Level status. Our children are depending on us as Masons to overcome any hardships, even when times are tough, because the cost of providing for our children does not diminish.

The Masonic Home Endowment Fund Committee consists of 12 members appointed by the Grand Master, one for each Masonic District and 3 ex-officio members. The three ex-officio members are the Junior Grand Deacon, the First Grand Steward and the Second Grand Steward of the Grand Lodge.

The Committee is to actively solicit funds for the Masonic Home Endowment Fund. Members of the committee are encouraged to promote charitable donations from Lodges, individuals and institutions. They do not have the authority to determine the use of funds of the Endowment Fund nor Investment decisions as these are the responsibility of the Properties and Investment Committee.

Your District Endowment Fund Committee member, and your District Master try to recognize the Acorn Level archivers in their District. They try to determine the best venue to present this recognition both for the recognition of the Lodge and to promote the Acorn award program. Should your Lodge desire a special venue to receive your award, contact your District's Committee member to arrange for an alternative setting.

The appointed members for 2021 are:

First District Michael Warren	Third District Wallace Mays	Fifth District William Kayma	Seventh District William Cantrell	Ninth District Russell Gee	Eleventh District Tony Morris
Second District Cary Bishop	Fourth District Terry Stapleton	Sixth District Monte McDonald	Eighth District Joseph Johnson	Tenth District Richard Williamson	Twelfth District Joseph C. Allen

50 Year Awards



Thomas E. Townsend
Live Oak #137



Earnest Young
Stephens #586



Grover W. Smith Jr.
Stephens #414



Hines R. Hooper
Stephens #414



Carlton R. Godfrey
Kingston #394



James Ledford
Philologia #178



Huey Harper
Philologia #178



Jim Ogle
Philologia #178



Ronald Jackson
Philologia #178



Charles Smith
Philologia #178



Carson Cross,
Ridgeway #104



Charlie B. Long
Dalton #105



Curtis P. Key, Jr.
Chamblee-Sardis #444



Don F. Smith
Coosa #622



Donald E. Richards
Ducktown #572



Donald Gallman
Hill City #319



Donald Terry
Mackey #120



Durelle Morris
Harlem #276



Eddie Borders
Phi Delta #148



Ernest C. Brandenburg Jr.
Loftin #688



Gerald Rudder
Palmetto #74



James K. McFarlin
Riverdale #709



James O. Staulcup
George Walton #699



Lamar W. Smith
George Walton #699



Henry L. Walker
George Walton #699



Joel F. Sorrells
Loftin #688



Kenneth Parson
Phi Delta #148



Kenneth S. Culpepper
Toccoa #309



Larry J. Brackett
Young Cane #597



Hugh L. Boles
Nancy Hart #690



Richard Buchanan
Rabun Gap #265



Ronald E. Carroll
Stone Mountain #449



Ronald L. Tumlin
Lakewood #443



Wayne G. Tumlin
Daylite #125



Tim McCoy
Phi Delta #148



Wayne Howell
Dougherty #591



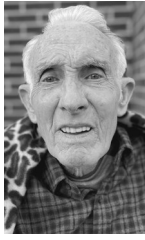
Wendel Stitcher
Flint Hill #371



William Campbell
Phi Delta #148



William Lambert
Flint Hill #371



Wylee Turpin
Phi Delta #148



Wayne Wix
Euharlee #457



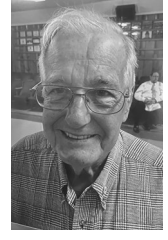
Walter Lochridge
Euharlee #457



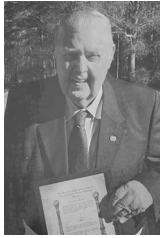
Billy M. Duzan
Lakewood #443



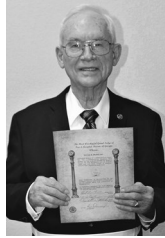
James W. Lay
Oothcaloga #154



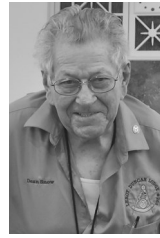
Morris R. Seagraves
Latham #12



Loy D. Miller
Beulah #698



Victor Mckelvey
Lawrenceville #131



Oscar D. Snow Sr.
LeRoy Duncan #262



A.C. Davis
Dallas #182



Charles E. Wills
Meyerhardt #314



Henry Cullifer
Rose Hill #484



Ivan B. Tatum
LeRoy Duncan #262



Jimmy Hope
Phi Delta #148



Paul Duncan
Phi Delta #148



Robert Penrose
Palmetto #74



Bobby Blackwell
Phi Delta #148



Charles E. Ray
Blaine #534



John C. Earnest, Jr.
Salem #267



Wallace K. Askew
Chipley #40

In Memoriam

**Members Reported Deceased December 1,
2020—February 28, 2021**

Name:	Lodge No.	Name:	Lodge No.
ADAMS, JOHN HILLIARD	16	BRYAN, JOSEPH HAROLD	27
ALLEN, CLAUDE HAROLD	325	BUFFINGTON, WILLIAM DAVID	564
ALLEN, DANNY HOWARD	182	BUGALA, DAVID PAUL	709
ALLEN, JACK BROTHER	452	BURDETTE, FRANKLIN KENNETH	26
ALLEN, MARION HENRY JR	4	BURGESS, BRADLEY ROGER	81
ALLISON, PHILIP AARON	30	BURLESON, DONALD GENE	144
ALRED, RICHARD VAN	251	BURNS, EDWIN THOMPSON	430
AMMONS, JERRY ALTON	171	BURNS, EDWIN THOMPSON	430
ANDERSON, DAVID EDWARD	106	BURNS, HERBERT EUGENE	405
ANDERSON, DOUGLAS ALTON	25	BURTNETT, CHARLES EDWARD JR.	304
ANDERSON, GARY WALTER	106	BURTON, RICHARD LEATHERS JR	59
ANDERSON, JOEY CLYDE	32	BUTLER, CHARLES RAYMOND SR	509
ARNOLD, BILLY ALLMON	27	BYNUM, BOBBY JOE	182
ASKEW, WALLACE KENDRICK	40	CALDWELL, LLOYD DOUGLAS	105
ATKINSON, CHAPMAN JUVON	283	CALLIS, WILLIAM JACKSON	382
BAGLEY, GROVER CLEVELAND III	720	CAMP, KERNEY	167
BAKER, DANIEL JACKSON JR.	312	CANTRELL, JOHN HARVEY	456
BAKER, JOHN ALLEN	63	CARAWAY, LUTHER	49
BARBER, WILLIAM LEE	8	CARSON, JAMES MARION	424
BARNES, DANIEL MELTON	69	CHAMBLEY, WILLIAM EDGAR	27
BARTHELEMY, DONALD WAYNE	591	CHAPMAN, EDWARD GLENN	309
BARTOSH, JAMES MICHAEL	304	CHENEY, CHESTER EDWARD	709
BELLAMY, DANNY GORDON	124	CHILDRES, FRED NOONAN	689
BENNETT, CLYDE AUBREY	716	CLIFTON, PHILLIP EDWIN	703
BENNETT, ERNEST RAY	729	COCHRAN, JOHN HENRY	182
BENNETT, JAMES IVRON	704	COCHRAN, JOHN HENRY	182
BENTLEY, JAMES CLAUDE JR.	716	COFFEY, GLENN ALLEN	37
BENTON, DONNIE MACK SR.	45	COKER, JOE DELBERT	251
BEVERLY, PAUL EDWARD	369	COLEMAN, CHESLEY ROBERT	691
BIGGERS, NEWT STEPHENS	489	COLLINS, CHARLES LYN	144
BLACKSTOCK, RONNY HOWELL	27	COLLINS, JOHN FORREST	558
BLANTON, DONALD EDWIN	112	COLLINS, JOHN FORREST	558
BLISSETT, DAVID LESLEY	693	CONNER, JOHNNY MACK	302
BOZEMAN, WILLIAM RAY	310	COURTOY, HUGH LARRY	734
BRADLEY, DEWEY LEE	730	COX, RONALD GLENN	26
BRAVER, WILLIAM IVAN	105	CRANFORD, WILLIAM JOHNNY	279
BRAWNER, GEORGE TRUITT	652	CRAWFORD, WILLIAM RANDALL	428
BRIGHT, BORIS ELBERT	121	CRENSHAW, THOMAS CHILES JR	6
BRITT, HERBERT THOMPSON	37	CREWS, WALLY JOE	750
BRITT, HERBERT THOMPSON	37	CROWE, JIMMY FRANKLIN	509
BROADWELL, WALLACE PERRY	251	CROWE, THOMAS LEE	543
BRUCE, BILLY GEORGE	63	CROWNOVER, ROBERT ELL	720
BRUMBELOW, GEORGE BELL JR	444		

In Memoriam

**Members Reported Deceased December 1,
2020—February 28, 2021**

Name:	Lodge No.	Name:	Lodge No.
CRUM, DOYLE DWIGHT	171	FOWLER, BRANSON	22
CURLEE, JAMES EDWARD	288	FRAZIER, ROBERT LEE	256
DANNER, CHARLES DAVID	354	FREDERICK, EARL DENNIS SR	688
DARGEL, ARIVELTON CARLOS	486	FRIEDEBORN, EARL MOYER	18
DARRACOTT, GARLAND WINGFIELD	23	FUTCH, JAMES HAYWOOD	234
DAUGHTERY, JESSE HOYT	213	GAILEY, MICHAEL CARLTON	355
DAVIS, FRANK RILEY	75	GARNER, CHARLES BURTICE	228
DAVIS, LARRY GENE	97	GEORGE, BOBBY GENE	120
DEAN, TONIE HUBERT	730	GERRIN, HAROLD MITCHELL	355
DIEFFENBACHER, MARK LEROY	382	GLADDEN, PAUL EDWARD	121
DIXON, JOHN MICHAEL	291	GODFREY, DONALD JEREMIAH	680
DOBBS, GEORGE ALBERT, DR.	295	GOLDGEIER, CHARLES ALBERT	216
DOBBS, MELVIN ELLIOTT	412	GRAY, JERRY LYNN	4
DOLLAR, HENRY VELVIE	292	GRAY, SIMEON ALEXANDER JR	274
DREW, JAMES BOYKIN JR	754	GREEN, ROLLA WILLIAM	721
DRIGGERS, JOHN TROY	536	GREEN, ROY LEE	105
DRIVER, GEORGE HENRY	397	GREENE, JOSEPH BENJAMIN	455
DRUMMOND, FARRIS JACK	69	GREESON, LARRY WILSON	221
DUDLEY, WILLIAM ALTON	455	GRIMES, WILLIAM CECIL	44
DUNCAN, MICHAEL FRANKLIN	456	GURR, WILLIE ROBERT JR.	591
DUNWODY, JOHN ALFRED	255	HALL, GEORGE WILLIAM	289
DURHAM, HOWARD HARVEY	211	HALL, JAMES DAVID	227
DURHAM, HOWARD HARVEY	211	HAMM, JAMES IRA	70
DURING, DONALD LOYD SR	353	HAMMOND, WALTER EUGENE	27
DYER, JAMES DAYTON	690	HAMMONTREE, REX HAYS	463
ELLIIS, JEFFREY LEE	97	HAMPTON, BOYD	178
ELLIOTT, JOSEPH HAROLD	43	HARDEMAN, HORACE CEAL	376
ELLIS, SEAB JACKSON	173	HARP, JOHN BURCH JR	711
ENRIQUEZ, MARIO SYMONDS	710	HARPER, JOHN ROBERT JR	106
ENSLEY, JOHN GILBERT	64	HARRIS, JAMES KENNETH	33
ENSLEY, JOHN GILBERT	64	HARRIS, MARION POPE	194
ESTES, WILLIAM BRYAN	42	HARRY, CHARLEY GEORGE	188
EVANS, HENRY RUSS JR	244	HARTZOG, CHARLES EDWARD	440
EVANS, HERMAN WILLIAM	93	HARWELL, CHARLIE EDWARD	26
EVANS, RANSON HAROLD	102	HASTON, DENNIS ODELL	25
FAIRCLOTH, RAYFORD FRANKLIN	24	HATCHETT, KENNETH DONALD	27
FEDDE, CARL BERNHARD	304	HAWK, ROBERT MARION JR	566
FERGUSON, ROBERT FRANK	325	HAYNES, RALPH BROWN JR	337
FINCHUM, JAMES DAYTON	221	HENDERSON, WILLIE FLOYD SR.	251
FLOYD, CHARLES LEX	364	HENDRY, DREWEY WILLIAM	743
FLOYD, HERMAN EDWARD	185	HENRY, DAVID WILEY	7
FORDHAM, RAYMOND JACKSON	283	HENRY, LARRY JOE	131

In Memoriam

**Members Reported Deceased December 1,
2020—February 28, 2021**

Name:	Lodge No.	Name:	Lodge No.
HERNDON, BOBBY RAY	4	KLEIN, BOBBY RAY	679
HESTER, JAMES ALFRED JR	27	KUYKENDALL, ESTON WAYNE	314
HESTER, JAMES RANDALL	7	LAMBERT, GRADY WILLIAM	680
HICKS, RONALD DALE	537	LAWRENCE, GEORGE CHEATHAM JR	590
HILLEY, WILLIS BENSON SR	413	LEE, CLAUDE BILL	139
HITT, HAROLD CLIFFORD	246	LEE, EUGENE HAROLD	125
HODGES, DONALD RICHARD	98	LEONARD, HAROLD FRANCIS	304
HODGES, JOHN WILLIAM	523	LEWALLEN, ROBERT ALVIN	148
HOLBERT, CHARLES CICERO	154	LEWIS, LEROY	98
HOLLOWAY, DONALD EUGENE	33	LINDSEY, BILLY JOE	182
HOPKINS, JAMES EDWARD	31	LIPTHRATT, JACK LEONARD	717
HORNBUCKLE, GEORGE NAPOLEAN JR	213	LITTLE, OLEN EDWARD	12
HOWARD, CLAUDE HARRISON	227	LONG, HUGH DORSEY	349
HUDSON, CLARK AARON	289	LOVELADY, GEORGE DANIEL	702
HUFF, PHILLIP MARVIN	106	LOWE, JIMMY EUGENE	220
HUFFMAN, FRANK HUGH SR	67	LOWMAN, ANGUS JACKIE	30
HUNNICUTT, JAMES RUFUS	255	LOWRY, WILLIE FRANK	246
HUSKEY, JOSEPH EARL	423	LUNSFORD, WILLIAM HARVEY	235
HUTCHESON, FRANK MONROE	386	MAPLES, KENNETH BRILLANT	591
HYATT, WILLIAM ROGER	178	MARLOW, ROBERT EMORY	148
INGRAM, BUELL VERNON	97	MAYFORTH, JOSEPH BRIGHAM	466
IVEY, CHARLES EDISON	219	MCBRYAR, VERNON EUGENE	466
IVEY, CHARLES EDISON	219	MCCURRY, HORACE BRANSON	205
JAMESON, SAMUEL PHIL RAY	141	MCDOWELL, GORDON JR	151
JENKINS, JACK LEWIS	86	MCEWAN, DOUGLAS	622
JOHNSON, BOBBY WARE	11	MCFARLAND, ANTHONY LEE	167
JOHNSON, LORENZO DOW	312	MCGINNIS, JACOB SEWELL JR	558
JONES, EDDIE MACK	430	MCINTYRE, ROBERT ARNOLD	37
JONES, JOSEPH WESLEY	129	MCKINNEY, CHARLES BRADLEY	220
JONES, WILLIAM FRED	5	MCKISSICK, BARRY EUGENE	566
KEEL, RONALD FLETCHER	591	MCKISSICK, BARRY EUGENE	566
KEHELEY, CHARLES HOWARD	597	MEADOWS, GARY DEAN	709
KELLEY, RALPH AUGUSTUS	449	MERIER, HENRY PASCAL SR	112
KELLEY, THOMAS EDWARD	466	MEWBOURN, WILLIE PAUL	27
KELLY, JOHN DOUGLAS	259	MILES, JERRY MIKEAL	56
KENYON, CHARLES	42	MILFORD, JAMES CLOYDS	694
KERLIN, ROBERT HORNE	711	MILLER, CAULDER EARL	430
KILGORE, WILLIE HERSCHEL	178	MILLS, CONNIE GENIOUS	484
KING, JACKSON ALEXANDER	288	MOONEY, HAROLD EDWARD	680
KING, JOHN JAMES	190	MOORE, CARL JAMES JR	18
KIRBY, ALLEN MASSIE	70	MOORE, JAMES WILLIAM	4
KITCHENS, CARL EUGENE	430	MORRIS, RONNIE EDWARD	622

In Memoriam

**Members Reported Deceased December 1,
2020—February 28, 2021**

Name:	Lodge No.	Name:	Lodge No.
MORRISON, ROBERT CECIL	325	SCHULTZ, THOMAS ROBERT	729
MULLINS, LESLIE WAYNE	343	SHAMBLEE, WILLIAM STONEY	171
MULLIS, CHARLES EDWARD	101	SHARP, JOSEPH GORDON	639
NANCE, DAVID EDWIN	523	SHEPHERD, BOBBY LEE	97
OLIVER, KENNETH ROY	106	SHIVER, RICHARD LEE	24
OLIVER, ROBERT LEON SR	699	SIRMONS, SAMUEL THOMAS	83
OROSZ, LESLIE GEROLD	81	SISSON, PAUL TRAMMELL	106
OWENS, GATHA A.	276	SIZEMORE, JAMES EDWARD	160
PADGETT, TALMADGE	393	SMITH, GRADY RUDOLPH	766
PATE, GEARY WAYNE	182	SMITH, HERMAN WAYNE	105
PAYNE, BRUCE HOLDEN	251	SMITH, JAMES ALEXANDER	70
PERREN, DAVID LEE	709	SMITH, LOUIS ELBERT JR	13
PETERS, RICHARD DANIEL	367	SMITH, RICHARD ARLAN	691
PETERS, ROY DANIEL	382	SPENCE, JACK IVY	303
PETTWAY, ROBERT THORNTON	323	STAFFORD, RICHARD LEE	509
PONDER, MANNON LEE	60	STANDRIDGE, GARY DON	709
POPE, DONALD WAYNE	693	STEARMAN, WALTER LONG	135
POPE, DONALD WAYNE	693	STEPHENS, HOUSTON LAMAR JR.	144
PRICE, GAINES ROBERT	292	STEPHENSON, MICHAEL JOE	466
PRINCE, FRED ALONZO	87	STEVENS, LYNN MILLER	1
QUARLES, JAMES FLOYD	702	STEWART, WILLIAM ROBERT	111
QUEEN, EDDIE LEON	68	STREICHER, JACK	722
QUEEN, GAINES LARRY	139	STROUP, BOB COOPER	217
RAMAGE, DONALD ELBERT SR.	255	SULLIVAN, DAVID WALLACE	72
RATCLIFF, JAMES WELDON	349	SUTTON, MARVIN KERMIT	48
RATCLIFF, RANDLE DALE	291	SWAFFORD, JOHN ALLEN	66
RAYNOR, DURWOOD	45	TANKERSLEY, CARL TRUMAN	276
REAGAN, NORMAN RONALD	7	TANT, WALTER PAUL	509
REECE, BILLY EUGENE	33	TATUM, LAWRENCE HAMILTON SR	192
REED, WILBUR CLAYTON	310	TAYLOR, DICKERSON EARL	113
REYNOLDS, JUNISUS MILLIARD	590	TAYLOR, RICHARD DEWAYNE	693
REYNOLDS, WILLIAM LERIC	338	TEDDER, BURRIS GUERRY	452
RICH, CECIL ALLEN	49	THOMAS, JOSEPH HARDY JR	49
RICHARDS, RONALD GLENN	6	THOMAS, WALTER EARL	279
RIGGINS, JAMES LORAN	716	THOMPSON, KNOX FREEMAN	454
ROBERTS, ROBERT E.	214	THRASHER, JAMES LOUIS	292
ROBERTS, WILLIS GRIFFIN JR	443	THURMAN, HERMAN BARNETT	349
ROGERS, ROBERT FRANKLIN	382	TIPTON, FRANKLIN RAY	251
ROSSON, JEFFERSON LEE	113	TONDEE, LAWRENCE SNIDER	296
SAFRAN, ROBERT JOSEPH JR	2	TUTEN, JACK WALTER SR	750
SANDERS, JOHN H.	355	TWEEDY, ERNEST FRANKLIN	513
SCHLEIN, ERIC ROBERT	699	TYER, HUGH ALEXANDER JR	755

Name:	Lodge No.
TYNER, CALVIN RONNIE	691
TYRE, MURRIL LLOYD	708
UTZ, JOHN CLARE	749
VANN, RONALD KENNETH	115
VICKERY, JOHN CALVIN	33
VREELAND, LOUIS CHANDLER	486
WAGES, GERALD LEE	691
WAITS, PERRY PRESTON	566
WALDROP, JIMMY ALLEN	97
WALLS, CHRISTOPHER LEE	54
WARD, RICHARD JOSEPH	699
WARREN, ANTHONY NEIL SR	455
WATSON, JAMES W	63
WEEKS, LARRY HENRY	349
WESTBERRY, HOWARD EDWARD SR	112
WHALEY, JAMES OSCAR	64
WHITE, DAN	355
WHITLEY, DENNIS BROOKS	103
WILLIAMS, ANDREW FRANKLIN	412
WILLIAMS, LARRY CHARLES	97
WILLIAMS, THAMOUS J.	43
WILLIAMS, WILEY CARLTON	85
WILSON, EUGENE	85
WILSON, LARRY HOWARD	3
WISENBAKER, HENRY STEVEN	709
WOOD, BARRY DUANE	549
WOOD, ERNEST WILLARD	756
WOOTEN, RONALD LEE	397
WRIGHT, HERSHEL JOHN	121
WRISLEY, ALLEN BARNARD III	2
WYATT, JAMES FRANCIS	300
YARBROUGH, JAMES WILLIAM JR	716

Masonic Home of Georgia Money Clip



Pre-Orders are now being taken for a reproduction of a once treasured piece amongst Freemasons across the great State of Georgia. A beautifully designed money clip that will feature the main building and the largest square and compasses in the world will headline the enameled money clip. Arched above will be "Masonic Home of Georgia" and "The Heart of Georgia Masonry" arched below with "Est. 1905" under the square and compasses. All proceeds minus production cost will be made to the Georgia Masonic Charities Foundation: First Lady Margo Giddens Project (Building a gazebo around the cottages). Brethren, please help with this worthy cause in addition to receiving a wonderful collector's item for years to come. *Cash, check, debit, or all major credit cards accepted.*

The cost per money clip is \$20.

Please contact WB Ivy Smith at (478) 731-6050 or email ivy@av8rstuff.com to order yours!

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)