

Masonic Messenger



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

Summer 2021

FATHER TO SON,

SON TO FATHER



See Page 28

**Estoterikos: A Basic Lesson in
Esteric Christianity**

See Pages 25-27

Rock Quarry Reopens!

See Page 15

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)

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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

OFFICIAL NOTICE

Cory Andrew Quarles a former member of Hill City Lodge No. 319, who was also a past master of Gordon Springs Lodge No. 463; resigned from Freemasonry effective August 14, 2019, and now requests reinstatement through the Grand Lodge of Georgia, as a regular Master Mason.

Masonic Code 86-114 requires, in part, that notice of the request for reinstatement shall be published in the Masonic Messenger to allow any member to comment or object in writing. However, objections on the floor of Grand Lodge can be made orally by any permanent member of Grand Lodge, currently elected Masters, or any other Master Mason with the consent of Grand Lodge, at the annual communication.

Grand Lodge votes on the request for reinstatement. The 235th Annual Communication of Grand Lodge, will be held in Macon, GA on October 26, 2021. Written objections must be sent to the Grand Secretary in time to be considered by the investigating committee.

GRAND LODGE INFORMATION

Code Bills **MUST** be in the Grand Secretaries Office on or before; September 1st (**MC 3-114**)

All CODE BILLS will be published on Grand View, including those from 2020; which were held over from last years communication

By-law amendments **Must** be in the Grand Secretaries on or before, September 15th.

PER CAPITA INFORMATION

Per-captia statements will be sent out on or before July 6th, (**MC 7-110**)

The dues to Grand Lodge are payable on **the 1st of August** of each year for each member on the roll, on June 30th of that year. (Section 23-129) Statements will be on Grand View in your Lodge Portals, listed as "Annual Returns"

GRAND LODGE INFORMATION

Grand Lodge 235th. Annual Communication will be held on Tuesday October 26th, as a full session in the Macon Centreplex. No out of state guests or vendors will be present. Complete information will be published in the Fall edition of the Masonic Messenger, as well as in Grand View.

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

April 8, 2021 a date which will live in infamy, to borrow a phrase, Governor Kemp in executive order dramatically reduced the COVID-19 restrictions. This allowed us to resume, fully, our Masonic labors and begin to once again make Masons. While we have enjoyed meeting and fellowship, we have been denied the ability to do the only thing a lodge in Georgia is chartered to do and that is to confer the Degrees of Masonry. Now it is time to go back to work and show all our candidates that the wait has been worth it. I have spoken with several of these men in the last few months and they all said they wanted to become Masons and were willing to wait, knowing that it was not the fault of anyone but the virus causing the delay. The candidates have done their part it is time for us to do ours and give them quality degree work. Remember we want Masons not members so give them that life changing experience we all received we came through that inner door.

Brethren, we need to work efficiently and proficiently, work your candidates without delay, because the window of opportunity that allows us to work can close just as quickly. Lodges could work together, combining classes, degree teams can be of great help to those Lodges that need assistance. I am willing to grant dispensations to assist in any way, as long as it does not conflict with Masonic Code. This could be a time of great fellowship between Lodges and a memorable experience for our candidates. But most important of all is to do good work, give these candidates the best opportunity to grasp the beauty of Freemasonry.

I will still want the Worshipful Masters and Wardens to continue to insure their Brothers are safe and feel comfortable attending Lodge meetings. Take whatever

precautions you deem necessary in your Lodges, should that be temperature checks, masks, social distancing, getting the vaccine or staying home. There is still a virus out there and let us not forget that.

Other things going on in our Grand Lodge are the dedication of the new Valley of Savannah Scottish Rite building that will happen on Saturday June 26 at 10 am. This is a big day for Georgia Masonry with the dedication and cornerstone of a high-tech new building. We would love to see a large crowd for this event. On August the 14th in Macon we will do the cornerstone and dedication of Cottage #5, we have a full day of events planned to end the Cottage Campaign. There will be speakers, food, entertainment and a commemorative gift to all who attend, please mark your calendars and plan to attend. ALL are welcomed.

As of now we are planning for a regular session of Grand Lodge in October. We have two years of business to go through. We are looking for another place to hold the picnic, the Farmers Market is being used as a vaccination and testing site and is unavailable. There will be no out of state guests or vendors, hopefully this is the last time we will ever have to accommodate a disease.

Finally, I want to thank all of the Masons of Georgia for your patience and prayers doing this difficult time in our history. During my visits around our great state, I have found the Brethren to be of good cheer and while anxious, are understanding of the situation. The Masonic lesson of abiding our time and patience has been put to the test.

I look forward to seeing you during the remainder of this Masonic year.

“May the Good LORD take a liken to ya.”

80 YEARS A MASON



On Tuesday May 25, the Grand Master and the Grand Secretary made the journey to the small town of Franklin Georgia in Heard County. The purpose of the trip was to meet and honor Brother Thomas Darden Lipford a member of Chattahoochee Lodge No. 61 for 80 years and lifelong resident of Franklin for 101 years. The Grand Master and Grand Secretary along with 12-15 Masons from Chattahoochee and other Lodges in the area gathered in the front yard of Brother Thomas's home to honor our good Brother on this auspicious occasion.

Brother Thomas Darden Lipford was born May 30, 1919 and will in a matter of days will celebrate his 102nd birthday. He attended college at Emory/Oxford earning a degree in business afterward he worked in his fathers hardware store in Franklin. He was raised to the sublime degree of Master Mason in Chat-

tahoochee Lodge No. 61 on March 17, 1942 and with our country at war Brother Thomas tried to enlist in the Navy. Brother Thomas served in the U.S. Army Air Corp and was assigned to a B-24 aircraft as crew chief during the war. While he was in the hospital his plane was shot down and all were killed, he suffered from survivors guilt for many years, he served until the end of the war.

Returning to Franklin he married his longtime sweetheart and was ready to go to work in the family business and start a family. Bro. Thomas was an outstanding pitcher with an incredible knuckleball and curveball. He was approached by the Atlanta Crackers to play but he knew he had to support a growing family with regular income, he later said that not trying out for the Crackers was one of his life's regrets. He and his brother took over the hardware store converting half of the business to a grocery store. Brother Thomas has always been civic minded and has been active in community in which he was raised. He owned and ran a business in town, was a long time member and chairman of the School Board, member of the American Legion, Sunday School Superintendent and a well respected and solid citizen of Franklin Georgia. He so highly thought of by his Masonic Brothers that 12-15 from different Lodges in the area showed up for the presentation.

Congratulations Brother Thomas on a long life well lived. What a great example of a man and a Mason.

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

A SPECIAL MASONIC MOMENT

On Monday May 17, 2021 a delegation of members from Mt. Mansfield Lodge #26 F&AM paid a visit to the home of Brother Russell B. Wilson a nonagenarian and sixty three year member of Unicoy Lodge # 259 of Hiawassee, GA. Brother Victor Stone, Most Worshipful Past Grand Master of the Grand Lodge of Vermont, Brother John Oleszkiewicz, Worshipful Master, and Brother Rob Connelly, WPM, acting on behalf of Brother Jan M. Giddens, Most Worshipful Grand Master of the Grand Lodge of Georgia, presented Brother Wilson with a 60 Year membership certificate and a variety of Masonic pins and keepsakes. Brother Stone extended the congratulations and well wishes of Grand Master Giddens, Right Worshipful Brother Van S. McGee, Grand Secretary of the Grand Lodge of Georgia, and the officers of the Grand Lodge of Georgia and Unicoy Lodge #259.

Also in attendance at the presentation were Brother Wilson's wife, his daughter Kathy, and his son-in-law Brother Gary Galbraith (a Vermont Mason for 30 years). Brother Wilson enjoyed the evening and was pleased to receive communication from his home State of Georgia. As well, he enjoyed the conversation with his family and Masonic visitors.



MWPGM Victor Stone presenting a 60 year membership certificate on behalf of Bro. Jan Giddens, MWGM of the Grand Lodge of Georgia to Brother Russell B. Wilson.



From Left to Right: Bro. Rob Connelly, PM of Mt. Mansfield Lodge #26, Bro. John Oleszkiewicz, Master of Mt. Mansfield Lodge #26, Brother Russell B. Wilson, member of Unicoy Lodge # 259 and Bro. Victor Stone, MWPGM of the Grand Lodge of Vermont.

Editor's Note: This article originally appeared in the Connecticut Freemasons Magazine and is reprinted with permission in the Georgia Masonic Messenger. Congratulations to our Dear Brother Wagner and thank you to our Brethren from Connecticut for assisting in this presentation.

District 3

Lodges 7, 1, 12, 17, 42, 47, 55, 64, 76, 78



Grand Lodge of Connecticut Assists Grand Lodge of Georgia with 65-Year Pin Presentation *by George Frascarelli*

The Grand Lodge of Georgia asked the Grand Lodge of Connecticut to present a 65-year pin to Brother William Wagner of Winsted. Brother Wagner was raised a Master Mason at Mount Herndon Lodge No. 305 in Columbus, Georgia on April 26, 1956. RWB Shane Dufresne, Grand Senior Steward and Grand Lodge Officer for Masonic District 3 contacted St. Andrew's Lodge No. 64's Secretary, WB Bill Marchand, and set the ball in motion.

St. Andrew's Lodge's brothers honored Brother Wagner with the presentation of his 65 year pin and celebrated with a cake during their stated communication on March 3. Brother Wagner currently resides in Winsted and is retired.

Present at the event were RWB Shane Dufresne, RWB Mike Adams District Deputy of Masonic District 3A, AGM Mike Dzurnak, and WB Dan Reeves of Seneca Lodge No. 55 in Torrington.



RWB Shane Dufresne presents Bro. Wagner his pin



Brethren of St. Andrew's Lodge, visiting brothers and Bro. Wagner



Brother William Wagner and cake.

65-Year Pin!

Notes from the Children's Home



Cottage No. 5 Cornerstone Event

A Celebration, Dedication, and a Secret Revealed

On August 14, 2021, Most Worshipful Grand Master Jan M. Giddens, the Grand Lodge Officers, Masonic Children's Home Ambassadors, and Masons all will unveil the Georgia Masonic Secret! Please help us to make this Masonic Secret known to all in Georgia. The Trustees and Ambassadors of the Masonic Children's Home are planning a large event for this most auspicious of occasions and are soliciting as many as possible from all across the state of Georgia to attend.

The event will begin on August 14th at 9AM and continue until we finish our work at around 4PM. Tours of the occupied Cottages will be provided. Each Mason who attends the event will be presented with a special Masonic Coin which will be struck to memorialize this event. Refreshments will be provided.

Most importantly, on August 14th, we will be laying and dedicating the cornerstone for the final Children's Cottage, Cottage No. 5 and will be officially celebrating the finale of the Cottage Campaign. Though this finale does not mean that we will not continue to make further changes as needed for the Masonic Home and the children we care for because the support of the Masons of Georgia is still earnestly desired.

We urge you to come and see for yourself what accomplishments that have been made and listen to what might be expected to come.

Notes from the Children's Home

Rising administrative, installation, and maintenance expenses require a change in prices for pavers in the Children's Garden at the Masonic Home. The changes are listed below.



1. The Most Worshipful Grand Master shall select what project or projects the paver proceeds shall fund each year.
2. All administrative, installation and maintenance expenses shall be paid by paver sales proceeds.
3. The following prices shall be effective 11/1/2021:
 - Red Pavers in Red Circle -- \$100
 - Ivory Pavers in Square & Compass -- \$250
 - Ivory Pavers in Letter G -- \$1,000

Brethren, please take due notice and govern yourselves accordingly,
Georgia Masonic Charities Foundation

Dear Masons of Georgia,

As the 2020-2021 school year is drawing to a close, we are starting to plan for the 2021-2022 year. Through your generous donations, our students have always been able to start the year with everything they need to be successful, and this past year was no exception. As we begin to look at our supply closet in preparation for the Fall, we are taking note of specific supplies that are running low. To help save some of your time, we have created a public Amazon wish list with all of our anticipated needs listed at <https://a.co/hVStS9H>. Here you would be able to select which items you would like to donate and shipping is already set up to come straight to us. Every little bit helps, and we appreciate your continued support.

If you would like to shop on your own, that is fine too! We are currently in need of notebook dividers, 3 ring binders (1", 2", and 3"), spiral notebooks (1, 3, and 5 subject), composition notebooks, highlighters, dry erase markers, mechanical pencils, large erasers, wired earbuds, red ink pens, tri-fold display boards, sticky notes, college ruled notebook paper, note cards, colored pencils, scissors, basic desk calculators, protractors and drawing compasses.

Our supply closet does not need any more crayons, regular pencils, blue or black pens, posterboard, wide ruled notebook paper, rulers, folders, book covers, or clear sheet protectors. We are all set on these items.

Thank you again, as always, for all that you do for the children of The Masonic Home.

Your continued generosity is greatly appreciated.

Sincerely,
Shannon Marrs- Education Director

Grand Lodge of Georgia, F.&A.M.
Committee on Recognition
Announcement

The Committee on Recognition ("the Committee") is created by Masonic Code Section 2-205, which provides that it "shall consider and recommend to the Grand Lodge accepting or rejecting all requests for recognition." The committee uses the Standards of Recognition established by the Commission on Information for Recognition of the Conference of Grand Masters of Masons of North America. The standards are summarized as:

1. Legitimacy of Origin.
2. Exclusive Territorial Jurisdiction, except by mutual consent or treaty; and
3. Adherence to the Ancient Landmarks – specifically, a belief in God, the Volume of Sacred Law as an indispensable part of the Furniture of the Lodge, and the prohibition of the discussion of politics and religion.

While several requests are still under consideration by the Committee, it had been expected that the Prince Hall Grand Lodge of Georgia would request recognition since Prince Hall Grand Lodges have done so in neighboring states. At this time Florida, Alabama, and Tennessee have granted recognition on terms similar to those presented in Georgia. A copy of the request sent to the Grand Lodge of Georgia is included here for your review. Since receiving the request, the Committee has made a careful examination and investigation of the credentials and history of the Prince Hall Grand Lodge of Georgia applying the standards set out above. The Committee is satisfied that this Prince Hall Grand Lodge is a proper descendant from a legitimately chartered lodge and subsequent Provincial Grand Lodge of the Grand Lodge of England. The committee is also satisfied as to the petitioning Grand Lodge's adherence to the Ancient Landmarks.

The attached request for recognition made by the Prince Hall Grand Lodge of Georgia recognizes that our Grand Lodges have co-existed in Georgia for over 150 years. The goal stated in the letter is to ***"formally acknowledge one another but maintain our separate existence."*** The Prince Hall request is ONLY for recognition with certain safeguards suggested in the letter.

After careful consideration and discussion, including a review of how recognition of this type has proceeded in neighboring states, the Committee unanimously recommends recognition and amity as requested and as described in the formal request from the Prince Hall Grand Lodge with two changes:

1. ***Remove the language "unless authorized by both Grand Masters" from the first provision so that it will read:***

There shall be **no visitation at the subordinate lodge level; and**

2. ***change the fourth provision from five (5) to ten (10) years before amendment or revisiting so that it shall read:***

If approved and ratified by the Grand Lodge of Georgia, this request shall not be amended nor revisited within ten (10) years from the date of acceptance from the Grand Lodge of Georgia..

This is only a recommendation, and a final decision is reserved to the Grand Lodge in session.

Respectfully submitted by the Committee on Recognition:

M.:W.:B.: Jan M. Giddens, Grand Master
R.:W.:B.: Donald C. Combs, Deputy Grand Master - Chairman
R.:W.:B.: Michael A. Kessler, Senior Grand Warden
R.:W.:B.: Benjamin W. Polston, II, Junior Grand Warden
R.:W.:B.: Van S. McGee, Grand Secretary
W.:B.: Jeffery L. Smith, Past Master
W.:B.: William T. White, Past Master

**MOST WORSHIPFUL
PRINCE HALL GRAND LODGE
FREE AND ACCEPTED MASONS
JURISDICTION OF GEORGIA**

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**Corey D. Shackelford, Sr., 33°
Grand Master**

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18mwgm@mwphglga.org

December 18, 2020

Grand Lodge of Georgia F&AM
V.S. "Mac" McGee
R.:W.: Grand Secretary
811 Mulberry Street
Macon, GA 31201
Grand Lodge of Georgia F&AM

Re: Request for Amity/Recognition

Grand Secretary McGee:

The Most Worshipful Prince Hall Grand Lodge, Free & Accepted Masons of Georgia (MWPHGL-GA) Executive Board, voted unanimously in favor of requesting mutual Amity/Recognition with the Grand Lodge of Georgia F&AM (GLGA) on December 9, 2020 during our monthly Executive Board meeting.

As you may know, the MWPHGL of Georgia meets all the standards for recognition as utilized in regular Freemasonry worldwide; therefore, it is our request that our Grand Lodges enter into Fraternal Amity/Recognition. Our two Grand Bodies have shared this jurisdiction without interference from the other for over 150 years. It is our goal to formally acknowledge one another but to maintain our separate existence.

The request comes with the following safeguards for both institutions' membership in mind:

1. There shall be ***no visitation at the subordinate lodge level unless authorized by both Grand Masters;***
2. The Amity/Recognition Agreement ***shall never constitute future merger;***
3. There shall be ***no instance of demitting to the other Jurisdiction;*** and,
4. If approved and ratified by the GLGA, this request shall not be amended nor revisited within five (5) years from the date of acceptance from the GLGA.

Fraternally,



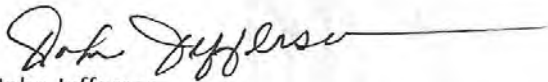
Corey D. Shackleford, Sr., 33°

Most Worshipful Grand Master

Most Worshipful Prince Hall Grand Lodge of Georgia



Attested:



John Jefferson

R.: W.: Grand Secretary

M.: W.: Prince Hall Grand Lodge

F&AM of Georgia

68TH ANNUAL ROCK QUARRY COMMUNICATION

AUGUST 28, 2021

MORGANTON, GA. 30560

BRAWLEY MOUNTAIN

DINNER AT THE SPRING 12-3:30 PM

GATE TO QUARRY OPENS AT 3:30 PM

LODGE OPENS AT 6 PM

If heading North on 515/Appalachian Hwy, go to the 8th traffic light (there will be An Exxon Station with a Dunkin Donut on corner) and turn right onto Ga 60. In .54 miles, this will come to a dead end/stop sign, and you turn left to continue on Ga.60. In 1.45 miles (just past post office), you will turn right to continue on Ga. 60. In 7.5 miles, the Quarry will be on your right, and the spring where the food will be served is just .5 miles past that point. Signs will be posted along the route. Come on out and join us for a great evening. The Master's Degree will be performed by The Dallas Fellowcraft Club.

Lavonia DeMolay Chapter No. 11095, LT
5744 Vickery Street
Lavonia, Georgia 30553

Lavonia.DeMolay@gmail.com



www.BeADeMolay.org

Tuesday, March 24, 2021, Master Councilor Ben Gettys, and Senior Councilor (and Master Councilor-elect) Ethan Venable, of Lavonia DeMolay Chapter No. 11095 (LT) visited their sponsoring body, Lavonia Lodge No. 241, F&AM of Georgia, during one of the Masonic Lodge's regular meetings. The young men gave the Lodge Members an update on the progress of the Chapter, and presented the Lodge with a token of their appreciation.



Ben Gettys and Ethan Venables joined by the Brothers of Lavonia Lodge No. 241, F&AM. (L-R) "Rich" Richards, Mark Sewell, Josh Blakely, Ed Perkins, Jackson Rogers, David Post, Ben Gettys, Matthew Johnson, Ethan Venables, Bill Pankey, Ben Johnson, Buddy Chastain



The next day, on Wednesday, March 25, 2021, Lavonia DeMolay Chapter 11095 (LT) hosted Mrs. Margaret Ayers and Messrs. Buddy Chastain and Bill Pankey. Mrs. Ayers spoke to the DeMolay Chapter about local history. Messrs. Chastain and Pankey, veterans of the U.S. Armed Forces, spoke to the DeMolay Chapter about Patriotism and service to our country.

This event was in further celebration of DeMolay Month (the month of March) and taught the young men of the Chapter about Civic Service and Patriotism.



The young men of DeMolay Chapter 11095 (LT) surround guest speakers (Center L-R) Bill Pankey, Margaret Ayers, and Buddy Chastain

This March, we are celebrating the 99th year of DeMolay in the State of Georgia. The mission of DeMolay is in "striving to shape young men into leaders of character." In today's ever-shifting climate of media, trends, politics, and societal norms, it is important for young men to grow up with a solid set of values that transcend time and place.

DeMolay was founded by nine young men, with the assistance of Frank S. Land, in Kansas City, Missouri, in 1919. The young men, many of whom had lost their fathers in World War I, were looking for an organization to provide friendship, brotherhood, and mentorship on how to become better men and citizens in their communities. What began as a conversation and regular meetings with local boys became an international organization and Fraternity for young men. 102 years later, DeMolay is an international youth leadership organization making positive impacts on young men around the world.

Lavonia DeMolay is an inclusive Chapter that serves the Northeast Georgia area. If you are interested in learning more about DeMolay, please contact us at Lavonia.DeMolay@gmail.com, or visit our website at www.BeADeMolay.org.



The International Order of the Rainbow for Girls

Georgia's International Order of the Rainbow for Girls Donate \$1,066.41 to Atlanta Speech School

Autumn Asbill, a member of the International Order of the Rainbow for Girls (IORG) and youth leader for the State Officers of Georgia, delivered school supplies valued at \$1,066.41 to Atlanta Speech School. The school supplies were donated by the organization's members.

IORG is a leadership and service organization for girls ages 10 to 20 and there are 15 assemblies throughout the state of Georgia. Each year, the organization focuses their service efforts on one cause or charity. In 2020-21, the organization focused on communication disorders and organizations that support children overcoming these challenges. At each state-wide meeting, members bought a designated school supply for Atlanta Speech School.

Atlanta Speech School provides programs for children to gain essential language and literacy foundations, specifically for children with speech and/or language delays and children who are deaf or hard of hearing. Nearly 1 in 12 (7.7%) U.S. children ages 3-17 are diagnosed with a voice, speech, language, or swallowing disorder in a 12-month period. (www.nidcd.nih.gov). Atlanta Speech School also specializes in dyslexia through their Wardlaw School – one of the nation's leading schools for children with dyslexia.

Autumn's brother, Noah, was diagnosed with dyslexia and she understand the struggle to ensure he was provided with the right resources to achieve his educational and literacy goals. Living in Savannah, Atlanta Speech School is not an option, but luckily Noah received free therapy from RiteCare® at Georgia Southern University. The RiteCare® Center at Georgia Southern University is supported by the Ancient and Accepted Scottish Rite – Valley of Savannah, in keeping with the national philanthropic program of the Scottish Rite Masons to support speech and hearing clinics. Today there are numerous RiteCare® clinics, centers and special programs operating or planned throughout the United States. Through this philanthropic effort, RiteCare® Centers have significantly helped tens of thousands of children across the United States improve their communication skills in order to improve their lives.

In June, Georgia Rainbow will make a monetary contribution to RiteCare at the annual convention in order to help more kids like Noah, reach their potential.



Pictured – Erica Welch (Program Director of the Katherine Hamm Center at Atlanta Speech School) and Autumn Asbill (2020-2021 Grand Worthy Advisor, State of Georgia IORG)



**GRAND
CHAPTER**
John H. Johnson
ME Grand High Priest



**GRAND
COUNCIL**
James W. Bard
MI Grand Master



**GRAND
COMMANDERY**
Carl J. Gamel
RE Grand Commander

THE YORK RITE IN GEORGIA

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



John H. Johnson
ME Grand High Priest



James W. Bard
MI Grand Master



Carl J. Gamel
RE Grand Commander

The Grand York Rite Session was held during the first week of May and a new slate of officers was elected. John H. Johnson was elected Most Excellent Grand High Priest of the Grand Chapter of Georgia, James W. Bard, Most Illustrious Grand Master of the Grand Council of Georgia and Carl J. Gamel, Right Eminent Grand Commander of the Grand Commandery of Georgia. Johnnie M. Garmon, MWPGM was elected as the Excellent Grand Master of 1st Veil, Grand Chapter of Georgia. Jim Arnold was elected as Illustrious Grand Steward of the Grand Council of Georgia. Michael H. Sampsell was elected as Eminent Grand Warder of the Grand Commandery of Georgia. Congratulations to all and we hope for another fantastic year in York Rite Masonry.

2021 Greater Atlanta York Rite Festival

September 18th & October 9th , 2021

Atlanta Masonic Center, 1690 Peachtree St NW Atlanta, GA 30309

- The Chapter and Council degrees will be conferred on **Saturday, September 18th**
- The Orders of the Commandery will be conferred on **Saturday, October 2nd**
- Come early each Saturday for fellowship, coffee and refreshments.
- Run all petitions/candidate fees through local York Rite body prior to the festival.
- **NO VOTING WILL BE ALLOWED AT THE FESTIVAL.**



CONTACT: Alesandro da Silva, President, email: alexvds@live.com Phone: 404-273-0315

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

GEORGIA YORK RITE WEBSITE
www.yorkriteofga.org

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



Annales or “a Chronicle”

By Daniel P. Bennett, Editor

“WHAT’S IN A NAME?”

CLANDESTINE, REGULAR, AND IRREGULAR FREEMASONRY

clan·des·tine

/klanˈdestən, ˈklandesˌtɪn/

Learn to pronounce

adjective

kept secret or done secretly, especially because illicit.

It is sometimes bemoaned that the language of our Masonic ritual and catechisms are outdated. Of course, very few individuals in this century use terms such as “vicissitudes” or “bourn” in common conversation or writing. To make this situation the more perilous, there are a number of terms used in Masonic parlance or ritual which are often used or alluded to, but never fully explained or clarified in the ritual or catechism (don’t even get me started on “waterford” or “waterfall”). These parts of our ritual are not readily understood and are never explained however, we dutifully commit them to memory and at appropriate times can recite them without question or thought. In some such cases as this, a Mason is left to infer from context what a particular term or phrase means. In other cases, a Mason might go and ask for direction or assistance from a Past Master or his Mentor or Instructor. Of course, the result of these inquiries will depend on the knowledge of the individual Mason or the Mason to which he proffers the question.

Almost immediately after being Raised, I began to instruct candidates. I was raised in 2012 and began instructing in 2013. My first candidates had the pleasure (insert sarcasm) of having me as their instructor for all three Degrees. During those first meetings, I learned a valuable lesson which I will impart here. It is this: I make sure that new Brethren I’m instructing know that

they can ask me any question at all and if I don’t know the answer, we will go in search of it together. I say this to them because for almost the first year of being a Mason I believed one part of our catechism in the EA Degree referenced “petrol” instead of “pectoral.” When one of the first Entered Apprentices I taught stopped me and inquired what that term meant in Masonic context, and why it was in our ritual, I of course stopped to consider it and in a very visible moment of frustration exclaimed to the Brother, “I honestly just don’t know, but that was what I was taught. Now that I think of it, it doesn’t make a whole lot of sense does it?” This of course caused me to go in search of the actual term, which led me to an article written by R. W. Bro. Ray Hilton, Past Secretary of a Lodge in Springfield, Missouri. I of course learned a great deal more than just the correct word!

It was enlightening. But it was also important, not only to me and my Entered Apprentice but to the Craft as a whole. Had I not stopped, thought deeply, and went in search of an explanation to that particular term in our Masonic catechism, I would have potentially corrupted possibly dozens of Masons on down the line by teaching an incorrect term. Would it have caused work to grind to a halt in our Masonic temple? Of course not. But I would have been responsible for perpetuating an incongruity—albeit a small one—in the work. This is why the stoneworkers which were our forebears were so exacting in their work. A small miscalculation over a successive distance or height can snowball into a much larger issue unless a correction is made.

One such term which I continually run into which I find misconstrued is the word “clandestine.” Every

Master Mason knows that he must not visit a clandestine Lodge, not talk Masonically with a clandestinely made Mason, but not all Master Masons can define "clandestine." Brother Chris Hodapp states correctly that "Clandestine Freemasonry" is probably one of the most misunderstood terms we casually sling around in the Masonic world, and in many corners, it results in a highly charged confrontation. We mention it obliquely in our obligation, and then never officially refer to it, or even define it, ever again."

This term is of course mentioned in the Master Mason obligation and catechism, but as in similar cases, a newly Raised Master Mason does not get much of an explanation of what the term means. Out in the wilds of the internet, on message boards, and in Masonic Facebook Groups, one can find this word thrown around so much that it is almost impossible to infer a correct usage of the term.

Webster's Dictionary defines the term as *kept secret or done secretly, especially because illicit*. Now apart from the "illicit" issue, one could apply the term "clandestine" to anything we do in a Masonic Lodge in regard to ritual because it is done "secretively." This definition of course does not help very much. We get a little better of an explanation from a Short Talk Bulletin published in 1935, "The dictionary gives 'surreptitious, underhand' as synonyms for the word, and while these express the Masonic meaning to some extent, they are not wholly clarifying." Not much better. What about Anderson's Constitutions?

Anderson's Constitutions declare in Section 8, that

If any Set or Number of Masons shall take upon themselves to form a Lodge without the Grand-Master's Warrant, the regular Lodges are not to countenance them, or own them as fair Brethren and duly form'd, nor approve of their Acts and Deeds ; but must treat them as Rebels, until they humble themselves, as the Grand-Master shall in his Prudence direct, and until he approve of them by his Warrant, which must be signify'd to the other Lodges, as the Custom is when a new Lodge is to be reg-

ister'd in the List of Lodges.

In other words, Lodges formed without a Warrant from the Grand Master (we now say Grand Lodge) is "clandestine," and so a "clandestine Mason" is one made in a Lodge without a Warrant."

Seems simple. Except by this definition George Washington is a clandestine Mason because the Lodge at Fredricksburg in which Washington was initiated had no Warrant or Charter until long after the First President was made a Mason. This was common in the past as many old Lodges were brought to light and worked for a while without a Warrant yet were never "clandestine" (that is unless you are content with our first United States President and premier Master Mason in American History being forever considered by such a scandalous term.)



So maybe it is not so simple to declare someone to be "clandestine." To complicate the matter even further, we can add additional terms into this foray. For example, the Short Talk Bulletin goes on to state,

A 'cowan' is a man with unlawful Masonic knowledge; an 'intruder' is one with neither knowledge nor secrets, who makes himself otherwise obnoxious; a 'clandestine' is one

who has been initiated by unlawful means, an 'irregular' is one who has been initiated by a Lodge working without authorization.

An 'irregular' Mason is sometimes, unfortunately, confused with a 'clandestine' Mason; Unfortunately, because some men are 'irregularly' made Masons even today - usually in all innocence. George Washington was initiated before he was twenty-one years of age; according to modern ideas [in some Grand Jurisdictions], this was an 'irregular' making, but there was never a taint of clandestinism attached to...[the Lodge or Washington]...North Dakota permits the reception of a petition of a man under age, although he must be of age when he is initiated; that their law differs from other laws does not make the North Dakota minor, who receives his degrees after he is twenty-one, either irregular or clandestine. In a Jurisdiction in which all the membership must be notified of the degree to be conferred and upon whom, the Worshipful Master may forget to list one candidate in his monthly circular; if the unpublished candidate, regularly elected, is initiated, it is an 'irregular' making, and the Grand Master may well order him 'healed' by being reinitiated, but no power could make such a Mason clandestine.

When a Lodge makes a Mason of one not 'freeborn,' not of a 'mature and discrete age' one who is a bondman, in his dotage, or his nonage, a Mason is made irregularly, but not clandestinely.

When the Mother Grand Lodge [in England] separated into two, in 1751, each termed the other clandestine, and this polite name-calling continued even in [the United States], between Lodges begun here under authority of the two rival Grand Lodges in England.

Confused yet? Albert G. Mackey, in *Mackey's Masonic Encyclopedia*, I believe makes it the clearest since he provides and example for his definition.

The ordinary meaning of this word is secret, hidden. The French word *clandestin*, from which it is derived, is defined by Boiste to be something *fait en cachette et contre les lois*, a phrase meaning in the French language "Done in a hiding place and against the laws," which better suits the Masonic signification, which refers to what is illegal, or not authorized. Irregular is the word which is often used for small departures from custom.

reg·u·lar·i·ty

/ˌregyəˈlerədē/

In Freemasonry, regularity is one of the factors by which individual Grand Lodges judge whether to recognize one another for the purposes of allowing formal interaction at the Grand Lodge level and visitation by members of other jurisdictions. Each individual Grand Lodge determines which other Grand Lodges it considers Regular (and the standards for determining this are not uniform between Grand Lodges).

Mackey goes on to cite the case against the so-called "American Masonic Federation" which a simple Google search will explain most of what you need to know, or simply refer to Mackey's Encyclopedia.

Today, Masonic Grand Lodges are mostly in agreement on what constitutes a "clandestine Lodge" or a "clandestine Mason" though some Masons struggle to define the term. Simply put, a clandestine Lodge or Mason is the one is a Lodge or Grand Lodge unrecognized by other Grand Lodges, working without right, authority, or *legitimate* descent or a man made a Mason in such a clandestine Lodge. Many Masons have been made in clandestine Grand Lodges and have no idea until they attempt to travel and are rebuffed. These men of course can be made real Masons with a renunciation of their previous membership and by petitioning a regular Lodge and receiving the three Degrees. At the end of the day, the great thing about the proliferation of the internet is that Masonic Grand Lodges and other Masonic societies have compiled lists of clandestine Lodges organized by state.

From Chris Hodapp's assessment of clandestine Lodges:

The Internet in particular has made it all too easy for these clandestine groups to sign on to LegalZoom, file a proper notice of incorporation with the Secretary of State's office with the correct paperwork, pick up a copy of Duncan's at the bookstore, buy a blank charter and a stack of very impressive grand officer aprons and jewels from Macoy's or an online Pakistani embroidery company, pick out dazzling Masonic rings, start a lavish website, and print out posters inviting folks to come on down to the rented Masonic lodge (once owned by a legitimate lodge or even grand lodge, but sold years ago) on Saturday with their \$1000 check and be a 33° Mason that night. They'll have a dues card, and they'll have all of the right words and signs...Starting in the 1980s and 90s, the late historian and author Joseph A. Walkes, Jr. helped to establish the Phylaxis Society to specifically research issues and history surrounding Prince Hall Freemasonry. At that time, much misinformation and even less authentic research material existed about their unique and historic branch of US Freemasonry, and the Phylaxis Society under Walkes' early leadership provided a haven for Masonic scholarship.



As part of their mission, they embarked on a daunting task that was astonishing in an age before computerized, online public records. They went state by state, and often into municipalities, and researched the incorporation records

for what became the Joseph A. Walkes, Jr. Commission on Bogus Masonic Practices to identify the hundreds of phony organizations

in the US claiming to be Masonic.

The list is now ten years out of date, and hasn't kept up with the most recent proliferation of these instant lodges and grand lodges, but it is a good starting point for anyone wanting to get a taste of just how massive the problem really is.



"International Freemasons," a clandestine Masonic group were forced due to lawsuits to add a key below the square and compasses for their logo.

If you ever have a question of whether or not a Grand Lodge or Mason is "clandestine" (because one can not tell simply from outward appearances) I would suggest perusing those lists to gain a better understanding of which Lodges are clandestine. It is incredibly important for us in this day and age to know what various words in our catechism mean and to know and understand the meaning and context of such words in our Masonic lexicon. "Clandestine" is just one of these terms. "Pectoral" is another. We all joined a Lodge of Freemasons in search of "light." Let us not let it end after our reception as a Master Mason.

After the Third Step

By Worshipful Brother Christopher Chapman



Allied Masonic Degrees in America began with the formation of the Sovereign College of Allied Masonic and Christian Degrees at Richmond, Virginia, on January 14, 1892. Thereafter, Two Grand Councils were formed in 1932 and 1933, respectively, and thereafter they entered into an agreement to consolidate both organizations into one Grand Council, it was ratified by both groups and became effective on September 7, 1933.

The Allied Masonic Degrees maintains the authority to preserve and work detached degrees. A detached degree is one that is part of recognized Masonry, but for whatever reason, it is no longer a part of another masonic lodge, chapter, council, or order. In the U.S. they are a collection of detached degrees some of which, at one time, were conferred under Craft warrants, or were worked as “side degrees”.

In addition to perpetuating these degrees, A.M.D. brings together, in small groups, Freemasons who are

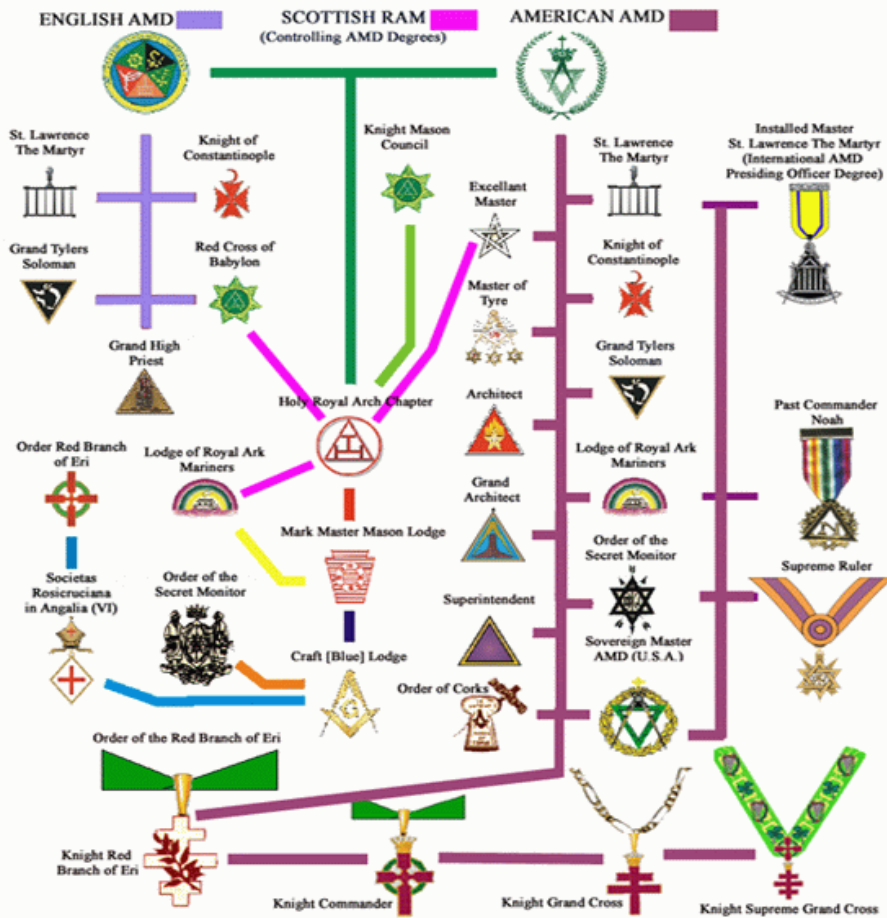
interested in the advancement of all aspects of Masonry. By limiting the membership in a Council, securing membership only by invitation to members with a proven record of service to the craft, and a genuine interest in Masonic research and learning, the end result is a congenial group able to enjoy fellowship when meeting together.

Many of the detached degrees worked by the A.M.D. are the result of warranted lodges that became dormant in the U.S. In time, these degrees were collected together and preserved under the authority of the Allied Masonic Degrees. The degrees comprising the system in the United States are: Royal Ark Mariner, Order of the Secret Monitor, Order of St. Lawrence the Martyr; Knight of Constantinople, Architect, Superintendent, Grand Tilers of Solomon, Master of Tyre, and Excellent Master. There are also degrees with special rules for membership: Ye Ancient Order of Corks, and the Order of the Scarlet Cord. Finally, there is an honorary Order obtainable only by merit: Red Branch of Eri and Appendant Orders, which is comprised of 4 levels of membership. Membership to the Orders of the RBE can only be obtained through election by the member's council, and consistent with the requirements established by the Grand Council.

The Sovereign Master of his Council receives additional degrees by virtue of his office as the presiding officer; Installed Sovereign Master Degree (AMD Chair Degree), Installed Commander Noah (RAM Chair Degree), Installed Supreme Ruler (OSM Chair Degree), Installed Worthy Master (OSLM Chair Degree), Knight Commander (RBE, if elected to this honor by his council).

In England, The A.M.D. confers far fewer degrees: Order of Saint Lawrence the Martyr, Knight of Constantinople, Grand High Priest, and Red Cross of Bab-

THE ALLIED MASONIC DEGREES



at every festival, which varies from year to year, but might only be conferred every few years, or only once. Most of the chair degrees and many of the restricted degrees are offered annually at National Masonic Week in Washington D.C., provided the member is eligible, qualified, and in most cases elected to receive the degree.

As mentioned before, each Council is limited to twenty-seven members, with two exceptions. One of these Councils is known as the Council of the Nine Muses and is limited to nine members. The other is Grand Masters Council, which has what is known as a roving charter. The purpose of the latter Council is to provide a place of membership in the Allied Masonic Degrees for brethren

residing in localities where Councils have not been organized. The main reason for this is that the several of the degrees governed by the A.M.D. in the U.S. are actually conferred in warranted lodges in England. Among these degrees are the Royal Ark Mariner, the Order of the Secret Monitor, and the Order of the Scarlet Cord. Neither Scotland, nor Ireland, has an organization equivalent to the A.M.D., and so, they do not work the degrees. In fact, the only other countries that work the A.M.D. degrees, or some variation of them are Canada, France, and Australia.

The A.M.D. degrees are conferred in Councils operating under a charter issued under the jurisdiction of the Grand Council. All of the Councils in Georgia meet annually to conduct a day long festival where the degrees are worked, in full form and in full regalia. Generally, half of the degrees are worked in odd years and the other half worked in even years. Members must attend two annual festivals to obtain all of the regular degrees. In addition, there is usually a degree worked

residing in localities where Councils have not been organized.

The Allied Masonic Degrees are an invitational organization, and requires members to be in good standing in the Royal Arch as well as the Blue Lodge.

Public Sources:

<https://www.amdusa.org/>
<https://www.markmasonshall.org/orders/allied-masonic-degrees>
https://en.wikipedia.org/wiki/Allied_Masonic_Degrees

Esōterikos

A basic lesson in Esoteric "Christianity," Masonic history and Meditation

Written by Bro. Greg Sudmeier, based on a statement from esoteric author, Dakota Garoutte

Forward

Some believe that Masonry is essentially "Christian" in nature and the exoteric interpretation and practice of the York Rite tends to reinforce this idea. This is why brothers of other faiths tend to gravitate to the Scottish Rite tradition. This division is ultimately completely unnecessary, but a much deeper understanding of Masonic roots and an esoteric understanding of scripture is needed to help further enlighten the full brotherhood.

This article's purpose is to help readers begin to understand the validity and unity of all loving spiritual traditions and Masonic teachings through sharing concise philosophical and historical truths. Sadly, and understandably, the term "Christian" carries much negative baggage. Rediscovering history will help many understand that the origins of the "Christian" movement were not exclusive, but universal and in harmony with all ancient teachings. Properly understood, "The Way," the original teachings of early "Christianity," is a Kabbalistic esoteric spiritual vehicle that illuminates the material-spiritual-electrical processes of the human body and brain. It shares ultimate enlightenment with all loving faith traditions. It is not an exclusive claim to salvation over and against those other traditions.

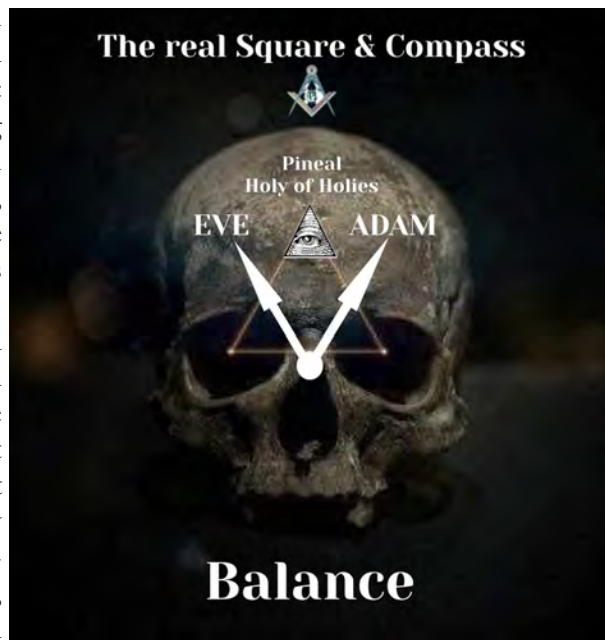
This article is submitted with only seven references or citations of fact for the express purpose of inspiring individual research and growth. Start digging for yourself, "There's gold in them thar hills!" Just dig in the right places.

Potential

"Jesus" (Hebrew - Yeheshua) had "12 followers," symbolizing the 12 astrological constellations and the 12 cranial nerves.

By using such terms as the "Son of God" and "the light," Yeheshua was metaphorically referring to himself as the literal Sun with surrounding astrological signs, as well as the transforming spiritual light of the "single eye," the Pineal Gland which sits in the center of the human brain surrounded by the 12 cranial nerves. With his use of the great moniker, "I Am," he also intentionally referred to the internal Source of all, *The Great Architect of the Universe*.

Yeheshua was Jewish and a learned initiate in the ancient mysteries. He was obviously one of the greatest spiritual adepts in human history. Even so, he taught his followers that "Alone I can do nothing"-1* and that, once initiated and trained in deep meditation, his followers too had all the same potential and would do "greater things" than he.-2* Indeed, this potential lies deeply within all human beings. This is the beautiful esoteric message in Masonry about being "On the level."



Crucifixion

Jesus was "crucified" between "two thieves" on the hill of "Golgatha" at the "age of 33." The "two thieves" symbolize the left and right hemispheres of the brain, which in itself symbolizes the grand Hermetic Law of Polarity. This is also why a Masonic Lodge, the physical building, is generally the size of two large cubes with the altar in the center between the two. It is a symbol of our very nature both physically and spiritually.-3*

"Golgotha" translates into "skull" or "place of the skull," while the two thieves (polarity) are "thieves" because they naturally pull to one side, or "steal" the

unification of polarity, preventing it from becoming the combined balanced material-spiritual energy that opens the crown chakra (becoming “fully human and fully God”). One side is the spiritual side, the other is the material (Ego) and Esoterically the Higher-Self is the centered "Christ." The spiritual, accepts the "Christ," while the material “thief,” the Ego, mocks and denies it because the Ego does not want to be "saved" as it does not want to die.

The term “Christ,” is meant universally. It is the Higher-Self in the middle and symbolizes the Pineal Gland of the brain, acting as the unifying bridge ("the cross") between the “two thieves” or brain hemispheres. The Pineal-Pituitary connection balances the pull to either side. By being "crucified," “Christ,” aka the Higher-Self ("anointed" by the internal oil that travels up the spine - “staircase”), is able to unify the polarity of an individual and give them eternal life. Besides being an internal bridge in the brain, the wooden cross in the biblical story also symbolizes ignorance, the crowd symbolizes the Demiurge (Jehova), both of which hate Truth and bound (or nail) one to material suffering. To place “Christ on the cross” is to place the Higher-Self on ignorance, meaning...to keep the Ego ignorant of its existence. This applies to all traditions.

Resurrection

Taking 3 days to occur, the “resurrection” is another numerological symbol, as the number 3 in Kabbalah unifies two unified but opposite or “opposing forces” resulting in a stronger center energy (this is also the esoteric meaning of the “Unity” candle ceremony in weddings.)

By raising on “the 3rd day,” life and death are no longer opposites. They become one. Resurrection also represents a reversed process of life; instead of the standard lineage of birth, life, then death, the line re-orders to death, rebirth, and life. Three (Trinity) is also the symbol of the Winter Solstice, when the Sun “dies” for three days and is then “resurrected,” bringing new life every annual season.

Physical Metaphors

“The age of 33” is the number of spinal vertebrae, which in Kabbalah also symbolizes the 33 steps one takes to reach Keter, the dwelling place of God, which is also known as the “Crown” and symbolized as the top of the skull of the human body.

“Satan's fall” is referring to the lower level conscious-

ness, symbolized as the lowest vertebrae at the spine in Kabbalah, where the electrical energy of the Kundalini “snakes” Ida and Pingala (DNA) begin their spiral ascent up the “winding staircase” (spine). Through meditation these two balanced energies rise and purify each chakra (energy center) finally reaching the Pineal gland which opens the Crown Chakra (“tears the veil”).

Ancient Wisdom Safe Again

The enlightenment of Ancient Mystery-Hermetic-Gnostic wisdom was all common knowledge at one time in various forms, until the rise of Orthodoxy (“right thinking” - “no salvation outside the church”) through the Roman Catholic Church, approx. 300 years after Jesus.

Via Emperor Constantine and the strict dictatorial assembling of the Nicene council (among others) the church created a system that attempted to end individual gnosis and force the official and political dispensing of theological “truth” through the Roman Orthodox Church alone.

Inner knowledge (gnosis) became demonized and violently suppressed by the church, which literally hunted and murdered the esoteric Cathars and Merovingians, burned “heretics” at the stake and sanctioned the Inquisition, etc.

The true esoteric (occult, hidden) and internal meaning of the “death and resurrection of the Christ” within the human brain became exoterically literalized and lost to the general masses, with the exception of a few Gnostic sects that necessarily went into hiding and continued to practice the original “Path” or “Way.”

Though breaking off from its Catholic foundations, the subsequent Protestant tradition retained a similar exclusive orthodoxy (no salvation outside the church’s official interpretation of scripture, as taught in accepted seminary instruction) that promoted and practiced concepts in eliminating individual inner gnosis. While no longer adherent to Papal intermediation with the Divine, Protestant theology still uses the mistaken foundation of a strict literal scriptural hermeneutic (non-metaphorical interpretation of bible stories).

Templar Rescue

Through their close business contact with and work inside many other spiritual cultures, and against church teaching, the Catholic order of the Knights Templar learned, absorbed, followed and then pre-

served and protected the ancient Gnostic esoteric wisdom. The Templars subsequently inspired more spiritual branches, becoming the Martinist, Theosophy and Freemasonry traditions (there are more). One of these later branch sects would also become known as the Rosicrucians which has a direct spiritual lineage to the original Hebrew Essene sect, the same sect to which Yeheshua and his family belonged. Masonry and Rosicrucian philosophy share much in common.

In a further and typically brutal attempt to suppress the growing resurgence of individual spiritual gnosis (and to eliminate a large monetary debt owed to the Templars), in 1307, Pope Clement V (politically and financially influenced by King Phillip the Fair of France) erroneously issued a Papal Bull excommunicating the Templars with many false charges of “heresy.” Brutal tortures were used to illicit false confessions from the Templar captives. Pope Clement V eventually rescinded his false excommunication-4* but only after at least 600 Templars were tortured and murdered in and around Paris. The history of the burning of Templar Grand Commander, Jacques de Molay, is a Masonic tradition on which the Masonic Order of the DeMolay for youth is founded. The 600 Templars who remained in Paris gave their lives to enhance the appearance of a normal presence, but a much larger contingent of Templars were warned early and escaped quietly on their 18 ship fleet before being arrested.-5* They relocated their great wealth and the protected Hermetic-Gnostic esoteric wisdom to other places including Scotland, Ethiopia, and “the New World,” the American continent, before Columbus.

Fortunately, the Catholic Church finally grew past attempting to physically kill off esoteric inner wisdom, recognizing that the deeper wisdom has always remained even in their own tradition.

No longer fearing violent retribution, the underground esoteric spiritual traditions that faithfully carried the Ancient Egyptian, Kabbalistic and Hermetic Mysteries through the Dark Ages became public again. The United Grand Lodge of England (UGLE), which began the modern open Masonic movement surfaced in 1717. The then open Masonic practice obviously migrated to the American colonies and directly informed the birth of the United States of America. Exoteric and religiously exclusive teachings in Catholic and Protestant traditions stubbornly remain, but are waning.

Ultimate Message

The ultimate multi-faith message in all of this is to find one's Higher-Self, the “Perfect Ashlar,” or, in esoteric terms, the all-faith manifested “Christ” within all, and let it unify your spiritual side and physical side. Otherwise we human beings are ruled by Ego, the lower-self, and...will die by Ego, only to repeat a multi-lived process as many times as necessary until finally awakening to the Light.

The Perfect Ashlar, the awakened Higher-Self (soul) gives eternal life because it can never die. This “*Perennial Philosophy*” both validates and ultimately unifies all loving spiritual paths and informs the core meanings of our Masonic practice. We are all spiritual beings having a physical experience. The Ego tells us it's the other way around, or, that there is no spiritual aspect to life at all. Besides learning and applying the inner meanings of our Masonic Craft, a simple daily silent Meditation is the vehicle to discover the profound internal realities that prove the Ego incorrect. 5 minutes a day is all it takes to begin, eventually building to 30 minutes a day, then to 2.5 hours a day.

Also, although they aren't necessarily bad in and of themselves, we don't have to buy fancy spiritual clothes, listen to self-help audiobooks, or attend seminars or religious services to find “the kingdom of God” within us.-*6, *7 Just sit with eyes shut and listen. Just be. This is where you find the universal “Way” of Yeheshua, “The Path” of Buddha and Muhammad, the truth in all other loving spiritual traditions, and the Masonic Great Architect of The Universe, the Source of All. It's all there inside you at the center of your internal lodge, waiting for you to stay quiet enough to hear it. Welcome to the true lodge and temple,...you.

*1 NT - John 5:30

*2 NT - John 14:12

*3 “The Meaning of Masonry” by W.L. Wilmshurst, Chapter 3

*4 Reuters: - <https://www.google.com/amp/mobile.reuters.com/article/amp/idUSL093422320071012>

*5 “The Way of the Templar” by brother Timothy Hogan

*6 NT - Luke 17:21

*7 “The Search for God In Ancient Egypt” - Jan Assmann is Professor of Egyptology at Heidelberg University and the 1998 winner of the prestigious Deutsche Historikerpreis (German History Prize).

FATHER TO SON, SON TO FATHER

Service milestones in our Masonic Fraternity are some of the most historical events in a Lodge's lifetime. Each service award is a reflection upon our past, our proud history, and the Brethren who have "come this way before" to help build up our Lodges and communities. However, there are times when the presentation of Masonic service awards take on an especially historic significance. Thomasville Lodge No. 369 recently had one such "once in a lifetime" historical presentation.

Gary and Leon Blair are not only Masonic Brothers, but also Father and Son. Worshipful Brother Leon, who served as Worshipful Master of Thomasville Lodge in 1968 (and who served as Secretary of Thomasville Lodge for over twenty-five years) was raised to the Sublime Degree of Master Mason at the age of twenty-three in October of 1943. Worshipful Brother Leon received his 75-Year Award from the Grand Lodge of Georgia in 2018. Worshipful Brother Leon turned 100 years old in September of 2020 and is a 77-year Mason. Fast-forward to March of 1971 and Worshipful Brother Leon's son Gary was made a Master Mason in Annapolis Lodge No. 89 while serving as a Midshipman at the US Naval Academy in Annapolis at the age of twenty-four.



Now fast-forward to April 2021. 77-Year Mason Father, Brother Leon presented his son, Brother Gary with his 50-Year Service Award. Not only was Brother Gary's father able to present him with his apron, his Mother Ms. Deana Blair was able to present her son with his 50-Year Pin.

Worshipful Brother Gene Jernigan DDGM stated that he has never seen a 50-Year Mason receive his Apron and Pin while the recipient's parents were participating in the ceremony! Between Brothers Gary and Leon they share 126 Years of service to our venerable fraternity.

Congratulations to both of our distinguished Brethren!



The information and images for the production of this article was provided by Brother Van Cowart of Thomasville Lodge.

From the Archives

The Social Dynamics of Freemasonry

By Charles B. Jones, Junior Grand Warden,
Grand Lodge of Tennessee

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

Your distinguished chairman of the program committee has asked me to share with you my thoughts on the responsibilities which the newly installed Master assumes when he agrees to promote the general good of society. In approaching the subject, which I have titled, "The Social Dynamics of Freemasonry," let us pose three questions and try to answer each within the principles and rules which are laid down in the several Masonic lectures. Those questions are:

1. What does it mean to promote the general good of society?
2. How can the Master go about doing it?
3. What can he or should he do in the implementation of a program to promote the general good of society?

To promote the general good of society means to contribute to the growth or prosperity of that which is conceived as fitting in the moral order of universe. If we are to have moral order, it is evident that this order must proceed from action based upon the concept of the moral absolute.

It is no accident that geometry, the first and noblest of sciences, is the foundation upon which the superstructure of Freemasonry is erected. The square of the hypotenuse of a right triangle is equal to the sums of the squares of the other two sides. This mathematical law is as true today as in the day of the ancient Pythagoras and it is true anywhere in space or time.

While man theorizes in a world of increasing relativism and erects false gods in his own image, the voice of the

Grand Architect of the Universe still thunders through the ages, "I am that I am," and man still does not hear.

If the Master of Freemasonry is to promote the general good of society, he must hear again the voice from Sinai and plumb the depths of his soul for the true meaning of his answer to the question put to him when he first left the West and traveled toward the East, "As a rational and accountable being, in whom do you put your trust?"

I believe that many of our candidates today answer this question only with a mental assent when it should be answered direct from the heart and soul.

The Master must ponder the relevancy of the words of the prophet Jere-miah, "For my people have committed two evils. They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

If the Master would promote the general good of society, he must care-fully inspect every rough ashlar to determine its genuineness. If it is in truth of the proper constitution, he must then fashion it into a perfect ashlar and bring it to the Supreme Grand Master, existing beyond the controlling grasp of man's finite intellect, who will fit it into that great Masonic Temple which is indeed the moral order of the universe.

We have considered for the last few moments what it means to promote the general good of society. Now we can come to think about how the Master can go about doing it. May I call your attention to the first four of the ancient charges to which the master-elect must also give his assent?

1. You agree to be a good man and true, and strictly to obey the moral law?
2. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?
3. You promise not to be concerned in plots or conspiracies against the government, but patiently to submit to the laws and the constituted authorities?
4. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably and act honorably by all men?

If these charges are properly understood and honored, the Master will of necessity, be in perfect harmony with the conclusions we have already reached as to what it means to promote the general good of society. Furthermore, if we can agree that every entered apprentice should possess those qualities that would make him a potential Master, then we will realize that these charges are enjoined upon the craft as well as the Master.

It follows that the wise Master will strive by precept and example to inculcate adherence to these principles by every Brother over whom he has been called to preside.

It is not very fashionable nowadays to assert the positive validity of laws which are stated negatively, but we do well to remember that from the ancient tablet, eight of the Ten Commandments begin with "Thou shall not."

While Lincoln's legacy is not that of negative thought, his dream of a decent society united by a common bond of freedom was expressed in ten "can-nots."

1. You cannot bring about prosperity by discouraging thrift.
2. You cannot help small men by tearing down big men.
3. You cannot strengthen the weak by weakening the strong.
4. You cannot lift the wage earner by pulling down the wage payer.
5. You cannot help the poor man by destroying the rich.
6. You cannot keep out of trouble by spending more than your income.
7. You cannot further the Brotherhood of Man by inciting class hatred.
8. You cannot establish security on borrowed money.
9. You cannot build character and courage by taking away man's initiative and independence.
10. You cannot help men permanently by doing for them what they could and should do for themselves.

A careful reflection by the well-informed Mason upon the positive lessons of the three degrees will reveal no contradiction to these words from the pen of a great president who was not a Mason.

The Entered Apprentice, upon his initiation, is charged with the performance of three great duties.

Those are, duties owed to God, his neighbor and himself.

He is reminded of his social responsibility and is encouraged to promote by kind and friendly acts, the happiness of his fellow man. In the preceding lectures, he has seen himself depicted as a certain point within a circle and has been instructed in the boundaries of his duty to God and man.

The great light of Masonry illuminates this circle and since it is the rule and guide of our faith and practice (social action, if you please), the Master and brethren should strive to order their lives and actions in accordance with its precepts.

How can the Master promote the general good of society? In the words of Saint Peter: "Honor all men. Love the Brotherhood. Fear God. Honor the King."

We should honor men first of all because they are God's creation. In the beginning, God created the heavens and the earth and he took from the dust of the earth and made man and breathed into his nostrils the breath of life and man became a living soul. When God created man he received an endowment far greater than all other of God's creation.

God gave man a mind. Man can talk to God and God can talk to man. We were created in the image of God, just a little lower than the Angels, and man also possesses a soul that is worth more than all the worlds. What would it profit a man if he should gain the whole world and lose his eternal soul? What would you give in exchange for your soul? We are to honor all men, because they are God's creation and they possess eternal souls with a value far greater than mind is able to comprehend.

Love the Brotherhood – I think that St. Paul expressed this most beautifully when he said in the thirteenth chapter of First Corinthians that, though you and I may have the ability to speak with the tongues of Angels, if we have not in our hearts the love for the Brotherhood, our words would mean no more than the noise that comes from the sounding brass of tinkling cymbals.

We may possess the type of faith whereby we could remove mountains of difficulty, but without this love, it would mean nothing. We might, by chance, even be willing to give our bodies to be burned at the stake, but unless we possess in our heart love for our Brethren, it is no profit to anybody or anything.

Fear God – To fear God is the beginning of wisdom,

which comes only from God. We are living in a day and age where there is an abundance of know-ledge. This world has more knowledge than ever before. We are able to accom-plish most anything that we set out to do. Yet I am afraid that while our know-ledge is on the increase, our wisdom, which comes only from God, is on the down-ward trend. This is a sure sign of the coming of the King of Kings whom we are to honor with all our soul and might.

Now we come to consider the final question. That question is, what can or should the Master do in the implementation of a program to promote the general good of society?

Brethren, we already have the program, because the very essence of Freemasonry is to promote the general good of society. If we have missed this point, we need to retrace our steps and study more diligently the eternal truths symbolized by each rung on which our feet have tarried as we climbed the ladder of Freemasonry.

Just as our churches are made up of imperfect people who share a common faith, so is our institution a body of imperfect men who should seek to invest the bones of Freemasonry with the flesh and spirit of the Great Creator whence order sprung out of chaos and confusion.

In the vast literature of our institution lie buried and unused the working tools which the Master should learn how to use and pass along to the Craft. Just as we may say a prayer void of significance because its sincerity is not vouchsafed by works, so may the flawlessly rendered ritual become pious platitudes if it does not manifest itself in the fruits of brotherly love, relief and truth. While the failures and shortcomings of the individual Mason may bring reproach from the profane, they do not detract from the excellency of the institution.

Instead, they emphasize the need for a more assiduous use of the working tools to keep the cutting edge of our lives finely honed for the service of mankind. Let the Master first set his own house in order and let him then encourage the Craft to do likewise. Let us remove the beam that clouds our own vision so that we may clearly see the real needs of those around us. Then will we begin to understand the meaning of those words from the Master teacher, "The life is more than meat and the body is more than raiment."

Having laid the foundation for the proper understanding of what it means to "promote the general good of society," may I quote from Brother Dudley Wright's

essay on "The Ethics of Freemasonry."

"Freemasonry may properly endorse and cooperate with all nonsectarian charitable or benevolent institutions other than Masonic. While the regulations of many jurisdictions forbid the appropriation of lodge funds for other than strictly Masonic purposes, the moral and financial support of all good works, by Masons as individuals, will not exceed the debt they owe to less fortunate humanity."

In almost every Lodge we find some brethren who hold up their hands in disapproval at the mere mention of a lodge of Masons concerning itself with anything other than its usual routine of regular meetings and "work" of conferring degrees. They insist that interest in civic and moral movements of the time is "un-Masonic" and that the charity of Masonry must be confined solely to those of its own household.

Do they forget that the time honored charge to a Master recites "universal benevolence you are always to inculcate"? Do they forget that the Masonic Hall or Temple is solemnly dedicated to Freemasonry, virtue and uni-versal benevolence? Do they forget that the Worshipful Master of every Lodge is required to affirm previous to his installation, that he does agree to promote the general good of society, to cultivate the social virtues and to propagate the know-ledge of the art?

"The aged and helpless, the widows and orphans, the sick or crippled, and the indigent, have just claims on our fraternal benevolence and are ever present and continuous objects of our charitable regards. We must meet our responsibility toward them with a thoughtful care for their best welfare, and consideration of their most comfortable environment."

It should be the constant care of every Master to strive to promote the general good of society. He can best do this by being a good example in all walks of life. The Master should be the finest Mason in his community and always willing to go the second mile when duty demands it, without being asked to do so. The Master should take time out to be a good neighbor not only to his close friends, but to all the Craft. Time is very precious and the minutes ticking away at this very moment can never be recalled. They are gone forever. Let us all work while it is day for the night cometh when no man can work.

You and I, as well as the Master, have a definite purpose to perform and if we are to promote the general good of society we must have a vision because there are multitudes of Masons that have lost their sight and

have not the courage or capacity to see Masonry as it really is.

They go through life failing to see the beauty and the opportunity that Freemasonry presents. If our vision has been limited, let us ask the one who has the strength to enlarge our capacity and power to see things as they really are because where there is no vision the people or society will perish. We can promote the general good of society by showing a world dominated with fear, that Masonry stands fearless and unafraid. It affords opportunities for service in fostering the higher ideals of life.

To be effective, these principles and ideals of Masonry must be actively practiced by the Master as well as the Craft. Amid the rush and turmoil of our daily experiences, it is helpful to know that within our order is a place where peace and fraternity may be found, where the application of the golden rule is strongly urged. Brethren, the principles of Masonry have not changed and the Master should strive to see that no member loses sight of them or fails to practice these fundamental truths.

It is sad but true, the trend of the times can often cause many to forsake the ideals of Masonry because the seas of life often run unusually high and the devil of the tempest and turmoil are having their innings.

Despite all we read, hear and see that might cause us in an unguarded moment to discard the life belt of Masonic teachings, I say to you, my Brethren, most earnestly that there was never a time when Masonic guidance, Masonic hope and courage were needed more than in this very hour.

We are facing a breakdown of moral standards and moral conduct in individuals as well as in our government. Pledges and treaties are looked upon as jokes if they stand in the way of individual greed and desire. If there is the faintest gleam of Masonic Light remaining within us, we must stand shoulder-to-shoulder with the Master, against accepting any such standards as suitable principles for those who have been brought from darkness to light. We should individually and collectively, give our best to the service of God and mankind in order to promote the general good of society.

If the Master is to be successful in promoting the good of society, he must ponder at times the question, "What does the future hold for Masonry?"

This question requires careful study and thought. As our great fraternity increases in number, so should it

continue in the same relative proportion in power and influence until it will be difficult to even estimate the power for good it will exercise upon society.

Let me say in closing that every Mason should learn his responsibility first to his God and his fellow man and practice those principles of Brotherhood that is the underlying basic principle of our order. Only then can we look forward to a day when chaos and confusion shall be removed from our midst and the reign of the Prince of Peace shall be perfect and everlasting.

God speed the day and in the meantime, the Master should lead and encourage the armies of our Masons to feed the hungry, clothe the naked and bind up the wounds of the afflicted. By so doing, I think all of you will agree that he has promoted a program that has made a most worthy contribution to the good of all society.



“Not Enough Light”

By WB Michael Nichols
Clinton Lodge No. 54



COMMENTARY

Recently, I heard a Brother say that our Lodge was not giving Light to our members. I thought about that for a time and thought back to when I joined the lodge. My recollections must have been different than his.

When I filled out my petition it was with the understanding that I would be joining a Band of Brothers. Men who were like minded as myself. Ecclesiastes 4:12 KJV *And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.* Proverbs 27:17 KJV tells us *Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*

I recall hearing Matthew 7:7-8 KJV: *Ask and it will be given to you; seek and you will find; knock and the door will be opened to you* before I ever entered the Lodge. This implied to me that there was some action necessary on my part. *For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.* What I was seeking was not going to be handed to me, but was there for me if I wanted it.

Isaiah 8:20 KJV *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

Isaiah 59:9 KJV *Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.*

Prior to entering the Lodge I was appropriately dressed. Psalm 118:27 KJV *God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.*

When I was led into the Lodge and to the Northeast corner, I was reminded of Lamentations 3:2 KJV *He hath led me, and brought me into dark-*

ness, but not into light.

After having been offered a prayer by the Lodge, I was led about the Lodge and ended up in front of its Holy altar. Psalm 43:3 KJV *O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

At the altar, I was obligated into the fraternity. Proverbs 6:23 KJV *For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.* Daniel 2:22 KJV *He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.* After being obligated I was brought to light. 2 Corinthians 4:6 KJV *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Psalm 18:28 KJV *For thou wilt light my candle: the Lord my God will enlighten my darkness.*

We are told of the builder's trestleboard as in Exodus 18:20 KJV *And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.* Ephesians 5:8 KJV *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

In our Fellowcraft Degree we are told we will obtain more light in Freemasonry. In the Master's Degree we are told we shall receive True Light. Psalm 4:6 KJV *There be many that say, who will shew us any good? Lord, lift thou up the light of thy countenance upon us.* After each of my degrees I was told I had to learn the catechism and my coaches would be as eager to teach as I was to learn. Once again I am being told I am expected to participate in the process of coming to light. After I had passed my Master's catechism, I was told I would be expected to teach others. To teach one

must first learn. I was told I would get out of Freemasonry whatever I put into it. Yet again I have to participate in the process. I was told I must attend Lodge and participate to truly learn. It is to the Fraternity's detriment that younger generations want everything given to them for no effort or expense on their part. They want instant gratification instead of working for something. These traits devalue Freemasonry.

We are told the Holy Bible is given to us for our rule and guide, but many never bother to read it. Much of our ritual comes from its pages. To gain entry to the fraternity we had to acknowledge belief in a Supreme Being. I fear many do not. Let me share a portion with you:

Many thought the prophet John was the Messiah, but he tells us in John 1:7 KJV *The same came for a witness, to bear witness of the Light that all men through him might believe. John was not that Light, but was sent to bear witness of that Light.* John 1:9 KJV *That was the true Light, which lighteth every man that cometh into the world.* John 3:20 KJV *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* John 3:21 KJV *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

1 John 1:5 KJV *Tells us this then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 John 2:9-10 KJV *He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in darkness.*

In John 8:12 KJV Jesus tells us, *"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."* In John 9:5 KJV *As long as I am in the world, I am the light of the world.* In John 12:46 KJV *I am come a*

light into the world, that whosoever believeth on me should not abide in darkness.

Matthew 5:16 KJV *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Acts 13:47 KJV *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

1 Peter 2:9 KJV *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:*

Psalms 27:1 KJV *The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?*

Revelation 21:23 KJV *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

Revelation 21:24 KJV *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

Revelation 22:5 KJV *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

I submit to you that the Light offered by Freemasonry lies before you on our Holy altar and is there for any who seek it. It will not come to you, but like our fraternity awaits your maturity to seek it out. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Jesus Christ, the true source of masonic light!

"I Use a Particular Phrase"

By WB Mike Roman

Roswell Lodge No. 165



COMMENTARY

I use a particular phrase from time to time. I never gave much thought to where I learned it or why I learned it until a few weeks ago. Before my Mom and Dad's passing, my brother Tim took home several large boxes of pictures of our childhood, pictures of both Mom & Dad's families, and pictures of Mom & Dad's parties. He was there assisting them prepare to sell their home and move in with him. That was in 2002. I called Tim a few weeks ago and asked if he had found pictures that Grandma (Dad's Mom) had. Tim remembered the mentioned pictures but he had not checked to see if he had them. A few weeks later, he sent, by text, one of those pictures.

Several things happened when I saw the picture. The picture showed dead bodies stacked like kindling next to barracks from the Nazi extermination camps. I remembered the shoebox after shoebox after shoebox of pictures my Grandmother (Dad's mom and a Polish immigrant) had of the Nazi death camps' activities. I cried, recalling and remembering her sharing those pictures, the good times we had, her teaching me how to make pierogies and other Polish dishes. She taught me some Polish, and a phrase that Grandma mentioned when she showed me those pictures.

Usually mom, dad, and Aunts and Uncles called me Mikey, a cute name for a kid. Grandma called me Mikey also. She did not when she told me the phrase. She said, "Mike - all it takes for evil to succeed is for good men to do nothing. Mike, you will make a good man." I took it to mean that the *adult* me would be a good man. The question is how you become "a good man" and remain as such. Tim and I talked on the phone for a few hours and we discussed him copying those pictures and getting them to a Holocaust museum. Either that night or a few nights later, I had a dream remembering Grandma showing me those pictures and her mentioning that phrase.

I believe that phrase led me to Freemasonry, since Freemasonry's goal is to "make good men better." In 2011, I met a man at a veterans meeting who had recently lost his wife to cancer. He lived near me, he seemed nice and since he was also a veteran, I wanted to learn about his time in Vietnam, and was delighted when he asked me to a breakfast discussion. During the discussions, he waved his right hand in my face and I noticed what looked like a Masonic ring. I asked him is that a Masonic ring? He said yes, and I asked the right question. He told me about Roswell Masonic Lodge and asked if I wanted to be part of the next festivities. He told me to show up about 6:00am on a Saturday, meet, and work with the men in the Lodge. I agreed. I participated in the activities of preparing and serving meals comprised of smoked pork butt, making the world-renowned Brunswick stew, cleaning up, but most importantly meeting the men that comprised the Roswell Masonic Lodge. It was their annual fund raising BBQ. I have to say, they appeared to be much like my Vietnam Brothers. They

were dedicated to producing a fun atmosphere, and a superior product (food in this case.) They had a 60+ year tradition of providing fun activities, BBQ, and Brunswick stew for the people that comprised that area of North Fulton County Georgia. I hoped I had found men like my Army Buddies and people like my Detroit and Mississippi families. Sometimes first impressions are not accurate, so I took the next several months learning if my first impression was correct. I filled out a request to become a Master Mason in late December 2011. Since there was no one who had known me, previously for the proper length of time, I had to spend the proper time to meet the members of the Roswell Lodge and get a positive nod for membership. On March 21, 2013, I became a Master Mason.

It sure is funny how a small picture can have such a powerful impact on someone! Whoever sent those pictures to my Dad's mother had the intent to document the atrocities of everyday life in those Nazi Death Camps. One theory is that Grandma Roman's Aunt was in that death camp and active in the Polish Resistance to the Nazi Regime. I pray that her intent was for one of her family's descendants to take actions for such a Remembrance. Are my brothers and I acting on the wishes of an ancestor about which we have little information?

Here is why I am telling the story of the shoeboxes. My Dad's father was a Master Mason. After becoming a Master Mason, and after my Dad's passing, I received my Dad's father's Scottish Rite ring, which was part of my Dad's estate. I called my Dad's father Dosh. I often asked my mom and dad if they could tell me why I had done that and neither could tell me. After becoming a Master Mason, I did a self-study of Freemasonry. I read a book about the different groups that comprise Freemasonry and began to review the Scottish Rite branch of Freemasonry. When I read the list of Degrees of the Scottish Rite, I saw a mention of Knights Kadosh, the 30th Degree of Scottish Rite in the Southern Jurisdiction. What lesson accompanies that 30th Degree? "The lesson of this degree is to be true to ourselves, to stand for what is right and just in our lives today. To believe in God, country and ourselves."

I was very young when I gave my Grandfather the name Dosh. How did I learn that name? Did he teach me about Freemasonry and the Scottish Rite? Did his education direct me to Freemasonry? Did my Grandmother's pictures and comment also direct me to Freemasonry because of family ties? I do not know.

I am happy to be a Master Mason, and I intend to live as a Master Mason to serve as a role model for the Brothers that serve the Craft. We all know how difficult it is to be a good Freemason. Does a whisper from the past also help put us back on the path to be a better man once we stray?

“From the Quarry to the Temple”

By Duane Olson

Mount Zion Lodge No. 316



COMMENTARY

We are asked in each degree when we were first prepared to be a Mason. We answer, “In our heart.”

This is true but let's look at this from a different view.

In our hearts we are Masons regardless of if we have a card in our wallet testifying to this or not. It is something no one can take from us as it's in our nature. It not only takes a man to ask for a petition, but it takes that fellow Mason to observe the quarry (profane world) and determine if that rough stone (the petitioner) has the qualities we associate with Freemasonry. If he determines that this man is what Freemasonry desires for our edifice, he then calls another Mason over to verify it (first and second signatures on a petition). The stone is then presented to the lodge. Three more Masons are charged by the Worshipful Master to investigate the stone and see if it truly is of the needed quality to become an ashlar in our Temple. They go to the quarry and investigate its qualities and suitability. They come back to the Worshipful Master and report on their investigation. We then present this information to the Lodge in its entirety and ask them to also certify that the stone is of sufficient quality to become an ashlar. Being approved, the stone is now removed from the quarry and brought through the initiation to become a rough ashlar.

In the first degree we use two tools to take the raw stone and make it into the rough ashlar. The 24-inch gauge and the common gavel. With these two tools we shape the stone into the correct dimensions by measuring it with the gauge and then use the common gavel to break off the pieces to get to the correct size and rough shape. Once we have done this to a sufficient degree the raw stone, now a rough ashlar, is presented before the lodge and examined to see if in fact it now meets the criteria of a rough ashlar by using the catechism. All the Masons ballot on whether or not it meets the lodges standards for a rough ashlar and if he should now continue the process of becoming a perfect ashlar.

In the second degree the rough ashlar is further defined by using the working tools of this degree, the square, level, and plumb. The square is used to ensure all the corners are 90 degrees. The plumb to ensure its sides are vertical and the level that the horizontals are straight and true. It is still not the perfect ashlar but is now able to be dry fitted in its position in the temple. We still use the tools of the entered prentice to knock off rough edges and such to ensure a good fit. We measure it over and over again to make it fit as perfectly as possible. As in the first, the catechism is used to demonstrate that the working tools have been used to correctly shape the ashlar for its next stage of development

In the third degree we are taught to use all the tools of Freemasonry to form the perfect ashlar but most importantly the trowel. I think that it is inaccurate to infer that after this degree the Mason is truly a perfect ashlar as no ashlar is ever completely perfect. They all have some flaw that needs to be polished or shaped to make it better. It's a never-ending journey. Here again we use the catechism to demonstrate that the transformation has occurred. The stone is polished, the corners and edges perfected to the cleanest of lines. The size is just right to be placed in the temple and mortar is applied with the trowel to make it part of the whole.

Too many times I think we forget the reason we have the signers in the petition, the purpose of the investigating committee, why we have the catechisms and why we ballot after the man presents his catechism to the Lodge. I encourage each Mason to reflect on this as we watch candidates go through the journey from the rough stone in the quarry to the “perfect” ashlar of the third degree.

VETERANS CORNER

BY WORSHIPFUL BROTHER RICK CONN

Compatriots, here is the latest news from the VA system. Please read and take notice thereof.

VAMC COVID-19 Update

- Atlanta VAMC – “Operation Warp Speed”
 - Participated in a drive-thru COVID vaccine campaign at the Mercedes-Benz Stadium – Successful
- Atlanta VAMC Vaccine
 - Moderna – 2 doses
 - Johnson and Johnson – 1dose
- Atlanta VAMC walk-ins for the Johnson and Johnson vaccine
 - Tuesdays and Thursdays from 4pm to 8pm
- Vaccine open to all veterans enrolled in the VA healthcare system (Appointment only)
 - Schedule appointment
 - Contact Primary Healthcare Provider
 - Call 1.800.224.4087
 - Check the VAMC Facebook page and website future dates, locations and updates
- Save Lives Act
 - Vaccines have been opened up to all veterans, spouses and direct family members “Until the masks come off”
 - No plan yet; waiting on guidance

COVID-19 Patients

- 6 veterans hospitalized and none in the ICU
- 4 employees with COVID-19
- Possible increase in COVID cases after Spring Break

Enroll in VA Healthcare

- How To Apply For VA Health Care | Veterans Affairs
 - <https://www.va.gov/health-care/how-to-apply/>
- Establish a My Health Vet account

Reopening of VAMC

- Atlanta VA HCS has gradually opened up to “face to face” appointments
 - 50% for Primary Care appointment,
 - 25% for Mental Health, and
 - 75% for Specialty Care appointments
 - Tremendous success with virtual mental health appointments and treatment

VA Routine Appointments/Services

- Contact Primary Care Physician (PCP) to schedule appointment to a telehealth or telephone appointment
- Contact PCP for all urgent procedures
- Curbside issue of medicine and prescription refills
- Access to Care www.accesstocare.va.gov

VAMC Community Base Care Program

- See improvement in vendor communications and community care consults

- Community care authorizations are for a year and can be extended if the provider is still within network at the end of the year
 - If the provider is not, the veteran will be offered an in-network provider
 - If the veteran does not want to change to a within network provider and continues treatment with the old provider
 - They will receive a bill and will incur debt with the provider

VAMC Telephone System

- New Phone System is rolling out, some CBOCs are already up to date
- Project the system to be complete within the next couple months

VAMC New Call Center

- Mental health already online
- Specialty and primary care to follow soon
- Objective is to improve service with a consistent message to veterans

CBOC

- New Multi-Specialty Clinics in Cobb and Pike County are set to open in Summer 2022
- The Pike clinic will relieve the overcrowded at the Stockbridge Clinic

Former Eagle Nest

- Residents that chose to move back to the Atlanta are being housed in the Trinkka-Davis facility
- All others chose to stay in the Dublin, Augusta and Central Alabama facilities
- Building scheduled to be demolished this calendar year.
- Planning on building a new facility
 - New outpatient facilities and
 - Administrative area

Administrative Personnel

- Dr. Tincie Lynch with the Dekalb County Veterans Board
- Mr. Chris Hodge Chief of Communication at the hospital

If you need further information you can call the VAMC information line at 404-939-6111

Thanks for your service and may God Bless you all. And may God Bless America.

COVID-19 Vaccinations

now available for Veterans of all ages

Vaccines are only available at the locations and times listed below.

MUST HAVE A SCHEDULED APPOINTMENT

For appointments:

Contact your Primary Care Team

ATLANTA (AVC)

VA Clinic

250 N Arcadia Ave
Decatur, GA 30030

8:00-1:30

4/8/2021

4/17/2021 (8AM-2PM)

4/22/2021

BLAIRSVILLE

VA Clinic

1294 Highway 515 E
Blairsville, GA 30512

10:00-12:45

4/1/2021

4/15/2021

4/29/2021

CARROLLTON

Trinka Davis

Veterans Village

180 Martin Drive
Carrollton, GA 30117

08:30-12:30

4/7/2021

4/10/2021 (8AM-2PM)

4/21/2021

COVINGTON

VA Clinic

10155 Eagle Drive,
Covington, GA 30014

10:00-12:45

4/1/2021

4/8/2021

4/15/2021

4/22/2021

4/29/2021

FORT MCPHERSON

VA Clinic

1701 Hardee Ave SW
Atlanta, GA 30310

09:00-12:45

4/5/2021

4/19/2021

GWINNETT

VA Clinic

1975 Riverside Pkwy
Lawrenceville, GA 30043

08:00-12:30

4/6/2021

4/20/2021

4/24/2021 (8AM-2PM)

NEWNAN

VA Clinic

39-A Oak Hill Court
Newnan, GA 30265

10:00-12:45

4/7/2021

4/14/2021

4/21/2021

4/28/2021

NORTHEAST COBB

VA Clinic

2217 Roswell Road
Marietta, GA 30062

08:30-12:00

4/2/2021

4/9/2021

4/16/2021

4/23/2021

4/30/2021

OAKWOOD

VA Clinic

4175 Tanners Creek Drive
Flowery Branch, GA 30542

10:00-12:45

4/7/2021

4/14/2021

4/21/2021

4/28/2021

PICKENS

VA Clinic

934 East Church Street
Jasper, GA 30143

10:00-12:30

4/9/2021

4/23/2021

4/30/2021

ROME

VA Clinic

30 Chateau Drive
Rome, GA 30161

08:30-11:30

4/2/2021

4/9/2021

4/16/2021

4/30/2021

STOCKBRIDGE

VA Clinic

175 Medical Boulevard
Stockbridge, GA 30281

10:00-12:45

4/1/2021

4/8/2021

4/15/2021

4/22/2021

4/29/2021

WEST COBB

VA Clinic

333 Midway Road
Marietta, GA 30064

08:00-12:45

4/9/2021

4/23/2021

VACCINE CENTER

Medical Center, Main Floor

1670 Clairmont Road
Decatur, GA 30033

Monday, Wednesday, & Friday

0730 – 1530

Tuesday & Thursday

0730 – 2000

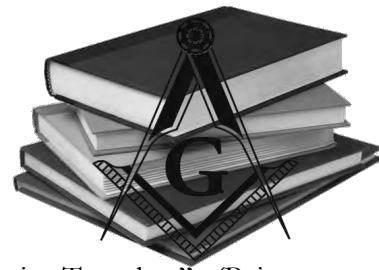
Saturday

0730 - 1530

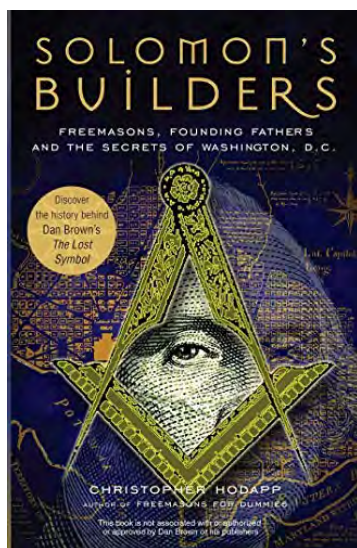
**Vaccine
Allocations
are Limited**

Masons of the Shelf

Book Reviews



Hodapp, Christopher. *Solomon's builders: freemasons, founding fathers and the secrets of Washington, D.C.* Berkeley, Calif.: Ulysses, 2007. 324 pp., Paperback \$14.95, Kindle Edition \$12.99.



As Masons, the name Christopher Hodapp is commonly heard. Probably most notable for his book *Freemasonry for Dummies* and his blog by the same name, Hodapp has fascinated us for years by providing educational resources and news stories relative to Freemasonry, *Solomon's Builders* is no exception. *Solomon's Builders* tells the story

of American Freemasonry, beginning with how it moved over to the Americas, the institution of British Military Lodges, how the Revolutionary War affected Freemasonry, the factual story of Prince Hall and Prince Hall Masonry, and finally the all-secret formation and design of Washington D.C.

A perfect example of one of the misconceptions Hodapp aims to disprove is the claim that the Map of Washington D.C. is laid out by Masons and in the book *The Temple and the Lodge* by Michael Baigent and Richard Leigh. The final paragraph reads:

“Subsequently, the Capitol and the White House were each to become focal points of an elaborate geometry governing the layout of the nation’s capital city. This geometry, originally devised by an architect named Pierre L’Enfant, was subsequently modified by Washington and Jefferson so as to produce specifically octagonal patterns incorporating the particular cross used as a

device by Masonic Templars” (Baigent, 262)

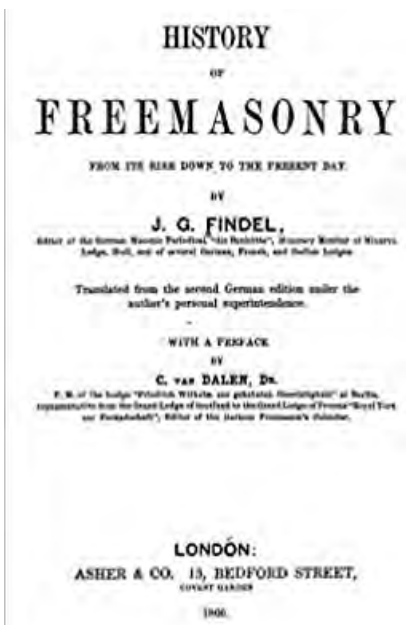
Hodapp disproves this claim and the claims of several scholars. David Ovason claimed that the set-up of Washington, D.C. is for Masonic worship of that of Virgo, and several years later, Robert Lomas in his book *Turning the Hiram Key*, makes the claim that Ovason was wrong and that it was actually set up for the worship of Venus. Hodapp explains and cites how full of conjecture and unprovable these wild claims are.

Hodapp continues to primarily disprove the commonly held belief that Freemasonry has built the capitol as it is today -that it is full of secret signs, symbols, and ritualistic meaning- but he does not discredit the influence Freemasonry has had on the formation of our country and on the history of Washington D.C., or even on the symbols used in some of the monuments but he wants the readers to take that a step further and see how we as masons apply these concepts to building spiritual buildings within ourselves. Hodapp’s book is not only a fantastic starting point to dive into research on American Freemasonry but also provides an example of what true masonic research looks like. He does not rely on conjecture or fairy tales but focuses on historical facts and proven concepts.

“Solomon’s Builders still construct temples on Earth today, but they do not need to hew stones or erect marble edifices. They do not need to hide cryptic messages in street maps or conceal strange symbols in the dentils and modillions of public buildings. The temples they build are in their own hearts—spiritual buildings, not made with hands. And the monuments they leave behind are far more eternal than any limestone obelisk.” (Hodapp, 290)

Reviewed by Bro. Jackson Fussell of East Point Lodge No. 288.

Findel, Joseph G. *History of Freemasonry from its Origin Down to the Present Day Translated From the 2nd German Edition*. London, 1869. 748 pp, Paperback approx. \$20.27, Hardback approx. \$39.32.



To gain a basic understanding of the history of Freemasonry free from all the mythical and mystical baggage which characterized earlier histories, researchers need to turn to J.G. Findel's *History of Freemasonry from its Origin Down to the Present Day*. Published by the German Mason Gottfried Joseph Gabriel Findel as *Geschichte*

der Freimaurerei von der Zeit ihres Entstehens bis auf die Gegenwart in 1861, the work was subsequently translated into English in 1865 and a second edition appeared in 1869. Findel previously authored a history of German Literature and was the editor of the German Masonic periodical *Die Bauhütte*, (The Lodge) which gained him many contacts throughout the Masonic world. He was thus able to write a history of the Masonic organization spanning many countries by utilizing primary documents provided to him through the world's numerous Grand Lodges in addition to the secondary surveys mentioned earlier.

Findel breaks down his work into four parts, each within a particular time period defined by various developments within the organization. Findel provides an excellent general historiography of the organization and of the various historians and their theses regarding the origins of the institution. Findel does not reach back into the mists of time—or even to the British Isles—but rather situated the origins of the organization in the Roman architectural colleges, which evolved into the German *steinmetzen* [stonemason] groups of the medieval period. It is to these organizations that Findel believes the English Freemasons are indebted for their organization. He explains that he believes its symbols were expounded upon by the more learned members of these groups thereby mak-

ing the organization more intellectual and allegorical and therefore mystical. Findel concludes part one with a thorough examination of the various old Masonic charters and constitutions in existence at that time, categorizing them chronologically and summing up their main points of import. After this thorough introduction, Findel turns to an examination of the various legends of the early history of the organization and also includes an assessment of the early building fraternities of Germany, England, and Scotland.

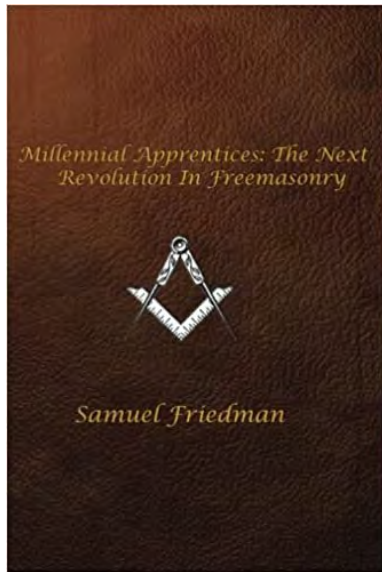
Findel's second section covers the development of Freemasonry in the various European states with special emphasis on the countries of England, Ireland, Scotland, France and Germany in the years following the foundation of the Grand Lodge of England in 1717. The author addresses the various crises in the early years of the organization, including the schism between the "Moderns" and the "Ancients" and the appearance and proliferation of the "high degrees" in England and elsewhere. Findel also provides brief sketches of the organization of Freemasonry in other continental countries such as Denmark, Russia, Spain, Portugal, and America.

Findel's assessment of this second period of development of the Masonic organization is less than positive, fraught as it was with the disruptions and disagreements within the organization as to the purposes and directions of the fraternity. Furthermore, as Findel explains, these schismatic tendencies and grandiose innovations later spread throughout the continent, in his opinion further adding to the chaotic nature of this period of Masonic organization as it struggled to expand. Findel thus looks backward, to the early form of the fraternity, in which the simplistic and unpretentious was the rule and not the exception, and which he believed was a pre-requisite for the reform, defense, and continued growth of the organization as a whole.

Reviewed by Worshipful Brother Daniel Bennett of Plainville Lodge No. 364.

Have you read a great Masonic book recently that you would like to write a review on? Send it to Messenger@glofga.org! We would love to publish it!

Friedman, Samuel.. *Millennial Apprentices: The Next Revolution in Freemasonry*. Fairport, NY, Self-Published, 2015. 132 pp. Paperback \$14.99.



Samuel Friedman has written a thought-provoking book, *Millennial Apprentices: The Next Revolution in Freemasonry*, to help the Craft understand the needs and wants of the next generation of Freemasons. As a new Mason and a Millennial, he is well-suited to address this topic. He does a pretty good job describing the Millennial Generation; I came away with

a better understanding of this group. This understanding is important as we hope to attract this very large generation into our ancient Fraternity.

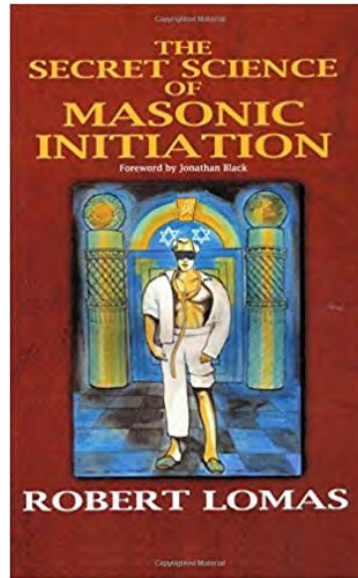
Mr. Friedman describes how Freemasons were involved in many of the democratic revolutions of the past, including the American war of independence from Great Britain. He feels that Freemasonry has abdicated our responsibility of being a beacon of moral and philosophical light to our communities and nation.

The Observance Lodge concept is discussed, and Mr. Friedman believes this to be an important aspect of the lodge experience going forward, especially for the Millennial Generation. He feels that this generation will find the solemnity and structure of an Observant Lodge appealing and meet their needs.

While I enjoyed the book overall and found items that will be useful for me to take and try to enact in my lodges, I do not agree with some of his conclusions. This is most true when he discussed that we should not have National Flags in the Lodge and touched on other social issues that Grand Lodges are struggling with in today's changing times. I recommend this book for any Brother trying to better understand the next generation and how to shape our Craft to meet their needs.

Lomas, Robert. *The Secret Science of Masonic Initiation*. San Francisco, CA, Weiser Books, 2010. 148 pp. Paperback \$25.44.

Robert Lomas' book, *The Secret Science of Masonic*



Initiation, explores the more esoteric aspects of Masonic Initiation and delves into the use of Freemasonry to teach the ancient Mysteries. He believes that, if truly understood, the Masonic Initiation is a transformative experience. Not just in the sense of "making a good man better" but in a physical and physiological sense. Lomas argues that Masonic Initiation, being tied to the ancient Mys-

teries, actually transforms us spiritually and intellectually into a different stream of consciousness from normal men. He states that the greatest men of all ages that have worked for the advancement of mankind have been initiates of the ancient Mysteries. These ancient Mysteries can be seen in the rites and legends of the Ancient Egyptians, the Phoenicians and all of the major religions of the world which have had their secret initiatic orders, apart from their public religion.

While I found this book interesting, I kept wondering why my Initiations into Freemasonry had not had the major transformative effect on me that Lomas describes. I guess I am just "not there" yet. I do not fully agree with his description of the esoteric side of the degrees, but I do agree that Freemasonry can be transformative. Perhaps as I conduct further research and study I can get closer to Lomas' views on our initiations and their true purpose. I will say that I have read other, similar, books since I read this one; books such as Hall's *The Lost Keys of Freemasonry* and Steinmetz's book, *Freemasonry – Its Hidden Meaning*, which discuss the same theories as Lomas, but with a slightly different take on the process of initiation. I would suggest reading Lomas' book, but I think it would have been better to start with Steinmetz, Hall, Wilmschurt and then move to Lomas; perhaps then I would have been more ready and attuned to his message.

These reviews were submitted by Worshipful Brother Brian Coffey of Hinesville Lodge No. 271.

50 Year Awards



Gerald Pritchett
Whigham #356



Vernon Womack
Coosa #622



Charles F. Toles, Jr.
Alpine #211



Earl F. Robinson
Lindale #455



Joy K. Plemons
Lindale #455



David S. Plemons
Lindale #455



Franklin W. Agan
Lindale #455



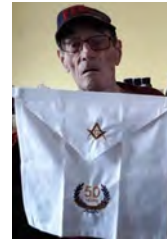
Dwight M. Lawler
Coosa #622



Barry W. Murdock
Coosa #622



William D. Chambers
Rossville #397



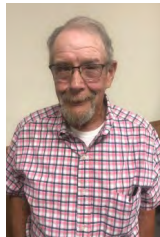
Clyde Oxford
Dawson #68



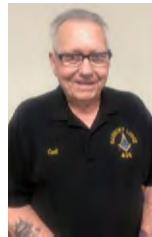
Paul D. Forshee
Tunnel Hill #202



Ronald H. Duncan
Tunnel Hill #202



Hugh Brantley
Harmony #405



Cecil L. Clonts
Harmony #405



Rayford Davenport
Lindale #455



James E. Petty
Meyerhardt #314



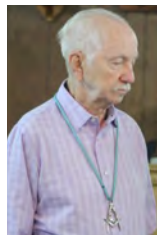
Charlie C. Henderson, Jr.
Mansfield #489



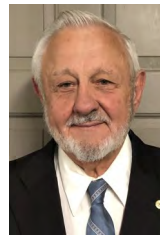
Jack Cantrell
Cornelia #92



Marvin Smith
Cornelia #92



George E. Tate, Sr.
Gordon Springs #463



Herbert B. Church
Mt. Airy #141



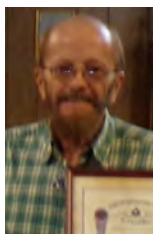
Walter R. Peacock
Fickling #129



Bobby C. Cason
Rockmart #97



Gary McNamara
Young Cane #597



Richard Wheeler
Young Cane #597



Larry C. Dodd
Toccoa #309



Alton H. Herron
Toccoa #309



Richard M. Andrews
Toccoa #309



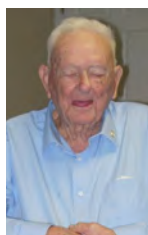
Fred Leonard, Sr.
Rex #251



Warren S. Shore
Rex #251



Charles R. Rager
Rex #251



John O. Shuman
Pembroke #469



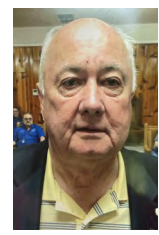
Robert Winters
Pembroke #469



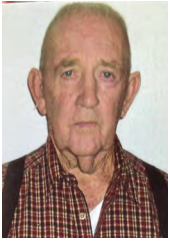
Jack Futch
Pembroke #469



Carey V. Cox
Camilla #128



Jimmy W. Kelly, Jr.
Latham #12



Harold F. Bowden
Ancient York #127



Charles E. Holloway
Ancient York #127



James G. Herndon
Latham #12



Kester Williford
Stonewall #98



Wilmer C. Fuller
Buck Creek #639



Kelly W. Foster
Fickling #139



Billy S. Martin
Nancy Hart #690



Alfred E. Knight
Oothcaloga #154



Bobby J. Dodd
Oothcaloga #154



Samuel D. Thomas
Oothcaloga #154



Robert C. Phillips
Latham #12



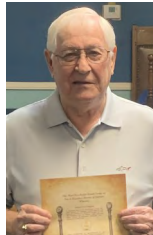
Robert L. Herndon
Oothcaloga #154



Benny Mobley
Whigham #356



Charles E. Gore
Loftin #688



Hubert L. Duncan
Rossville #397



Neil Schwartz
Mableton #171



Ray A. Ayers
Nancy Hart #690



Aubrey W. Harvey
Ancient York #127



Robert E. Robbins
Oothcaloga #154

In Memoriam

**Members Reported Deceased March 1, 2021
—May 31, 2021**

Name:	Lodge No.	Name:	Lodge No.
EDWARDS, JAMES CARMAN	1	GLASS, MARVIN RAY	100
FLURY, WILLIAM JORDAN	3	AUTRY, PAUL FRANKLIN	100
MORGAN, JAMES DENNIS	3	DOSTER, RAYMOND FRANKLAND	103
FRANCIS, CHARLES EDWARD SR.	7	LONG, CHARLIE BREWER	105
YAWN, HENRY THOMAS JR	7	SANDEFUR, CHARLES WILLIAM JR	109
BROOKINS, BENNIE FRANK	8	ASBELL, EMMETT SMITH	111
WILLIS, JOHN ALBIN	8	COMERS, JOHN ALBERT	111
MARTIN, PAUL FRANKLIN	12	CROUCH, FRED HILBURN JR	113
CARTY, DONA C.	16	REYNOLDS, JASPER JOE	114
KNIGHT, RICHARD WELLS	26	DUNCAN, CHARLES ALLEN	114
BLAYLOCK, JAMES WESLEY	26	IPPOLITO, GERALD	114
WINTERS, ELMORE JEFFERSON	27	DYER, WILLIAM HAROLD	114
WEST, CHARLES GEORGE	31	BRIGHT, BORIS ELBERT	121
DEAL, DOUGLAS LYNN	32	NICHOLS, JAMES DANIEL	121
WILLIAMS, RODNEY LEE	32	MCCOLLUM, THOMAS LARRY	121
HALL, BILLY JAMES	33	FIELDER, JERRY WENDELL	126
LANGSTON, JAMES ANDREW	33	DENMON, BOBBY ELBERT Sr.	126
BAIR, JAMES WILLIAM	33	COOK, DAVID RICHARD	127
MATHUSS, RUSSELL LAMAR	33	CASSADY, DARAN	129
MCLEMORE, MITCHELL LYNN	33	BONE, CLARENCE TAYLOR	129
MASSEY, CECIL C.	42	WILSON, NIM WESLEY	131
BALLARD, DOUGLAS RICHARD	45	EVANS, REX ANTHONY	131
BURNS, GEORGE CALVIN	46	DUNCAN, HOWARD PATTILLO	131
HOLLINGSWORTH, ROBERT CRAIG	58	MOON, PHILLIP THANE	135
ROSS, JAMES CASPER	60	RODRIGUEZ, LEE SOLIS	144
EVANS, THOMAS ROBERT	63	CLINE, RAYMOND EARL	144
ASHE, JAMES NEWTON JR.	71	STEVENS, STEVE DANIEL	144
BELL, EDWARD GARLAND	71	FRANCIS, CHARLES EDWARD JR	144
MILLER, PAUL BRYAN	72	IDEN, CHARLES DONALD	144
JONES, WILLIAM HAROLD	75	MCCOY, JAMES TIMOTHY SR	148
HENDRIX, WILLIAM LOYD	77	JONES, RONALD GOLDIN	153
DENMAN, DAVID CLYDE	78	RICKETT, JULIAN BURCH	154
JAMES, BILLY GENE	81	BOLING, WILLIAM CLEVELAND JR	165
THOMAS, JAMES MARTIN	85	TERRELL, GERALD LEE	167
GRIFFIN, JIMMY MELTON	86	BAKER, LOUIS EDWARD	167
BROWN, ALVIN KEITH	86	CHADWICK, CHARLES CLAY	176
TRAMMELL, ROGER LEE JR	87	DUVALL, SEAN PIERRE	178
PEURIFOY, ROBERT ROSS	90	HULSEY, ARNOLD WILLIAM JR	178
CASON, WILLIAM CLIFFORD SR	91	NEELY, THOMAS CHARLES	178
HOBSON, DAVID MARION	92	PLOOF, ROBERT PAUL	182
REID, FRED DOUGLAS	92	JEANNERET, ANDREW STEPHEN	182
HELMS, LEWIS HAROLD	97	EADES, JOHN HAROLD	184
JOHNSON, JERE WALTER	99	MCLEMORE, WILLIAM DONALD	190

In Memoriam

**Members Reported Deceased March 1,
2021—May 31, 2021**

Name:	Lodge No.	Name:	Lodge No.
RHODES, THARPE ALVIS	190	BECKHAM, GEORGE MARSHALL	369
BROWN, CECIL CRAWFORD JR.	192	STAPP, JERRY OLIN	376
BROWN, COSSIE LEWIS	198	SHOTTS, EMMETT BOOKER JR	382
PRITCHARD, JAMES WILLIAM	205	ALDRIDGE, IRA LESTER JR	386
GOOLSBY, CHARLES EDWARD	217	PURVIS, CLYDE	386
GOODMAN, DONALD RAY	220	HUNTER, JAMES HAMILTON	391
THREATT, ROY QUILLION	228	PALMER, JOHNNY AMANUEL	397
HICKS, GEORGE CURTIS	235	WORLEY, WILLIAM JAMES	413
DEMPSEY, WILLIAM FRANK	235	RHINEHARDT, MITCHELL CRAIG	414
HADDEN, SEAB MARCUS	243	ROGERS, JAMES RICHARD	414
KINSLER, DON MORRIS	251	DUTTON, WINFRED ANDREW	421
TANNER, OWEN RANDALL SR.	251	HUMPHREYS, JAMES BENJAMIN JR	428
MARTINEZ, RUBEN	251	BENNETT, SWENSON	434
DRYDEN, HUGH DEAN	251	ELROD, HARLIN EDDIE	457
TERRELL, WILLIAM DEAN	255	BOWMAN, PHILLIP DEAN	480
MCCOLLUM, BENJAMIN FRANCIS	255	FLYNT, WILLIAM THOMAS	480
BENTLEY, JOHN WELLINGTON	256	TIPPINS, JOHN EARL	484
KELLEY, HAROLD WAYNE	261	BEDINGFIELD, ROY EDISON JR	486
MYERS, CHARLES AUTHER	262	KING, JAMES THOMAS SR	509
GODFREY, RICHARD AUGUSTUS	265	PARKER, CARL HADEN	509
BENNETT, BILLY	268	HARRISON, LOWELL GLENN	511
PRENDERGAST, EDWARD GREGORY	271	WILLIAMS, MARK NEAL	513
SMOAK, EUGENE LAMAR	271	WILLIAMS, GEORGE JACKSON JR	523
ATKINSON, W. F.	279	SIMMONS, PHILLIP ANTHONY	534
PIERCE, JEROME CECIL	288	DENNEY, REGINALD JAMES	534
HUDSON, GREGORY SCOT	289	STANLEY, JACOB	534
FONTENOT, DAVID MITCHELL	289	JACKSON, HORACE WAYNE	537
WALL, BILLY ALAN	289	BURK, CARL DAVID	549
STEPHENS, GEORGE FRANKLIN	294	BROWN, BILLIE GENE	549
DAY, GERALD MARVIN	298	HEARD, JEFFREY WAYNE	572
AUTRY, ADAM RYAN	300	BASS, WILLIAM COLEMAN III	586
DILL, JERRY WAYNE	300	LANEY, BOBBY KEITH	591
REYNOLDS, GARY MAYO	302	HOWELL, LARRY EGENE	591
THOMASON, CLARENCE DAWSON	304	TRESSLAR, JACKIE LEE	591
ARONSON, SAMUAL	310	BENTON, HERMAN CLAYTON	622
SMITH, TRAVIS FLOYD SR	323	WADDELL, LARRY WAYNE	652
HARP, DONALD ALLEN JR	334	JAMES, TOMMY CLEVELAND JR	652
BYROM, WILLIAM RILEY	337	SHEPHERD, WARREN FRANKLIN JR	663
HILL, EDDIE MERRILL JR	348	ERWIN, ERNEST EDWARD	664
KEENER, HOYT	349	WHITE, CHARLES THOMAS	677
BURNS, LEWIS ARLIN	350	DENSMORE, CHARLES MICHAEL	679
HOWARD, ANDREW EUBANKS	350	BRANDENBURG, ERNEST CLIFFORD JR	688
TESTON, ERNEST	368	COOPER, JACKIE LEWIS	689

In Memoriam

**Members Reported Deceased March 1, 2021
—May 31, 2021**

Name:	Lodge No.
CRAFT, JOHN MILTON	690
ROPER, DANNY LAMAR	690
FLEMING, HAILEY ALFORD Sr.	690
MATHIS, ONEST LEE	691
HOWELL, MARSHALL WEBB	691
BARRON, GARLAND CALUP	694
EARWOOD, T. J.	709
MCMILLAN, WILLIAM HENDERSON	709
MOODY, CHARLES PITTS	710
MILLER, HAROLD EUGENE	711
SARGENT, RAYMOND LENIS	715
STANDARD, CHARLES EUGENE JR	718
HOLSONBAKE, WILLIE ALLEN	718
DURDIN, WIRT WHITLEY	720
WARREN, JAMES ERIC	720
TROTTER, DONALD GENE	729
ROBERTS, CHARLES EDWARD JR	729
KIRKSEY, JACK MICHAEL SR.	734
MILLIRONS, JAMES HUGH	734
SMITH, JACK OLIVER SR	735
PATZ, WILLIAM ELDER	743
FLEMING, WESLEY HOWELL	754
BLANKENSHIP, WILLIAM LOUIS	755
MCKNIGHT, WILLIAM VIRGIL	756
WATERS, HARLAND LAMAR	766

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)