

Masonic Messenger



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

Spring 2022

“The Trip of a Lifetime”



Estoterikos Double Feature:

“Taming the Ego”

See Pages 26-28

“As Above, So Below”

See Page 29-31

**The Common Gavel:
“Farewell, My Friend”**

See Page 35

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.

THE GEORGIA MASONIC MESSENGER

VOL. 124 SPRING 2022 NO. 1

Grand Lodge Officers

Grand Master	Donald C. Combs (46)
Deputy Grand Master	Michael A. Kessler (216)
Senior Grand Warden	Benjamin W. Polston, II (6)
Junior Grand Warden	Mark A. Bradley (36, 766)
Grand Treasurer	Larry W. Nichols (59)
Grand Secretary	Van S. McGee (26, 70)
Grand Chaplain	Thomas J. Chapman (109)
Grand Marshal	Charlie N. Rice (46)
Grand Orator	Gary H. Leazer (166)
Senior Grand	Bill Shepard (717, 214)
Junior Grand Deacon	Brian C. Coffey (271, 749, 710)
First Grand Steward	Tom D. Bruce (42, 216)
Second Grand Steward	Scott W. Johnson (68, 376)
Third Grand Steward	Wiley Q. Forrester, III (292)
Grand Tyler	James L. Johns (750)

Publications

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 Published Quarterly at 811 Mulberry Street, Macon, GA 31201.
 The Messenger goes to all Masons holding membership in
 Georgia Subscription \$10.00 domestic, \$16.00 foreign per year.
 Advertising rates on application.

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Back Cover: Congratulations Worshipful Brother Leon Blair

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 _____

Be aware, it is your responsibility to make certain your address is correct.
 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 Right Worshipful Van S. “Mac” McGee

The 236th Session of the Grand Lodge of Georgia F&AM

Brethren, we are getting closer to the 2022 Grand Lodge Session every day.

As the excitement of having a regular full session starts to build, let me add to the expectation of something different. Due to circumstances beyond the control of the Grand Lodge of Georgia F&AM, we will be unable to have our session in Macon at the Marriott and Convention Center—the usual site of the Grand Lodge Session.

After a diligent search across the state for a suitable substitute, the Grand Lodge of Georgia is excited to inform the Brethren of Georgia that the 2022 Grand Lodge Session will be held as usual on the 4th Tuesday in October (10/25). However, the location will be different.

The 236th session of the Grand Lodge of Georgia F&AM will be held at the Columbus Convention and Trade Center—aka “The Ironworks.” The host Hotel will be the Columbus Marriott across the street and there will be additional hotels in the area.

There will be more details following shortly as we put the pieces together for a great event. But put the dates of October 25th and 26th on your calendar as we prepare for this new adventure together in Columbus, Georgia!!





From the Desk of the Most Worshipful Grand Master Donald C. Combs

Remember your past!

One part of the Grand Master's program for this year is to "Remember Your Past." For those who have not heard this yet, each one of us knelt at a Masonic Altar, placed our hands on a holy book, and took an obligation become a Master Mason. Every Mason on the planet took that obligation in one form or another.

However, whether it is 300 or 3000 years old we each took that obligation and promised to live by it. Remembering that obligation means that wherever your journey may take you in Freemasonry, whether you reach the station of Grand Master, Potentate of the Shrine, Grand Commander, High Priest, or Illustrious Master, or any other elevated position of any appendant body, *you could not get there without being a Master Mason first and foremost!* Going through life may be a struggle but remembering the obligations we took will help us put things in perspective as we have faith and hope in Brethren to help us through.

Part of being a Master Mason is remembering who you represent. As a Master Mason in Georgia, each time you put on a lapel pin, ring, jacket with any Masonic insignia, or get into your car with a Masonic tag on it, you are representing each and every one of the other 29,000 Masons in the state and by extension every Mason in the world. You do yourself and the Craft a disservice whenever you forget those obligations and put yourself in a position to bring reproach upon the Fraternity.

Another part of "remembering the past" to think about is the history of your Lodge. Who or what is it named after? When was it founded? Are there any significant events that have happened during its tenure to date, or were there any Masons who distinguished themselves out of your Lodge? The history of your Lodge is important because you cannot know where you are going until you know where you have been. So, to help Lodges discover their past, a part of the Lodge of the Year program, which your District Deputy can assist you with, are points delegated in the Lodge of the Year Program to write and submit your Lodges history to the Educational and Historical Commission for the archives. This is just a highlight of what "remembering your past" means.

I trust as I travel across the state and we can be together, you will hear more about our past, your past, and the history of the Craft. Until next time when we can share how to Live the Present through Faith, Hope, and Charity, may the Grand Architect shine His light on you and keep you steadfast!!

Fraternally,

Donald C. Combs
Grand Master

Results of the Bills and Resolutions Submitted to the 235th Communication of the Grand Lodge of Georgia F&AM

Editors Note: Brethren, there was an error in the last issue of the Messenger in regard to the published results of the Code Bills and Resolutions from 2020 and 2021. We regret this error and it is corrected below.

<u>Bill #</u>	<u>Short Description</u>	<u>Ruling (P/F/W/ OOO)</u>
2020-01	Create GL IT Committee	Passed
2020-02	Repeal training of Ambassadors by Trustees	Passed
2020-03	Amend withdrawal of charges	Passed
2020-04	Amend accepting charges	Passed
2020-05	Amend date for Appeals and Grievances Committee	Passed
2020-06	Change fees paid by emeritus members	Withdrawn
2020-07	Add copy of cipher code to individual lodges	Failed
2020-08	Raise per capita dues from 9.50 to 16.00	Withdrawn
2020-09	Add no member may belong to hate group	Out of Order
2020-10	Repeal homosexual activity	Tabled until 2022

2021-01	Amend petition signers to not be member of lodge	Failed
2021-02	Amend state of war to active duty	Failed
2021-03	Amend so committee can make minor "housekeeping" changes	Passed
2021-04	Amend to call off and call on from one degree to another	Passed
2021-05	Raise per capita dues from 9.50 to 16.00	Passed as amended
2021-06	Add "operating" to endowment and education funds	Passed as amended
2021-07	Add Independence Day to processions	Passed
2021-08	Create State Director of Trial Commission	Passed
2021-09	Add regulation of clothing and regalia	Passed
2021-10	Clarify purpose and responsibilities of General Welfare Committee	Fail (paper ballot) Passed (paper ballot)
2021-11	Recommender known for 6 months	Passed (paper ballot)
2021-12	Remove references to forms in Code (move online)	Passed

2022

District Conventions

<u>DISTRICT</u>	<u>TIME</u>	<u>Location</u>	<u>Host Lodge</u>
1st District March 26, 2022	9:00 AM	Garden City	Frank F. Baker Lodge No. 46
2nd District February 26, 2022	9:00 AM	Thomasville	Thomasville Lodge No. 369
3rd District March 19, 2022	9:00 AM	Butler	Fickling Lodge No. 129
4th District August 20, 2022	9:45 AM	Greenville	Greenville Lodge No. 321
5th District September 10, 2022	10:00 AM	Atlanta Atlanta Masonic Center	Roswell Lodge No. 165
6th District May 7, 2022	9:00 AM	Griffin Meridian Sun Lodge No. 26	Hampton Lodge No. 70
7th District May 13 & 14, 2022	9:00 AM	Rome	Cherokee Lodge No. 66
8th District May 21, 2022	9:00 AM	Elberton	Philomatheia Lodge No. 25
9th District September 24, 2022	9:00 AM	Cumming	Lafayette Lodge No. 44
10th District June 11, 2022	10:00 AM	Augusta	Martinez Lodge No. 710
11th District September 17, 2022	9:00 AM	St. Marys	St. Marys Lodge No. 1094
12th District April 16, 2022	9:00 AM	Warner Robins	Tyrian Lodge No. 111

Masonic Leadership Conference 2022

Class of Donald C. Combs, Grand Master

"Are your lodge's future leaders ready?"



What: Growing our future leaders

When: July 8-10, 2022

Where: Georgia College Milledgeville

Who: 2022 Sr & Jr Wardens, Sr & Jr Deacons, Sr & Jr Stewards

Cost: \$225 per person

Application Deadline: May 6, 2022

Contact your MELD director or DDGM for more information.



2022 Masonic Leadership Conference Application

Date: _____

Lodge Name: _____ No: _____ District: _____ SUB: _____

Name: _____ GLAD #: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Name on Badge (goes by): _____

Email Address: _____

Home Phone: _____ Cell Phone: _____

Shirt size: _____ (sm, med, lg, xl, 2xl, 3xl, 4xl, 5xl, 6xl)

Age: _____ Past Master (Yes/No): _____ Year: _____

Current Lodge Office: _____

Special dietary requirements: _____

Special Medical needs: _____

Emergency Contact: _____ Emer. Contact Phone: _____

Applicant: _____

(print name and sign)

Worshipful Master: _____

(print name and sign)

-----Internal use only below this line-----

Attendee type: _____ Recv'd Date: _____

Lodge Check No: _____

Remit with payment to:

Grand Lodge of Georgia / memo: Leadership Conference / 811 Mulberry St / Macon, GA 31201

Spring 2022/ 7


The Grand Lodge
Of Free and Accepted Masons for the State Of Georgia

EDICT NO. 2022-2

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

I hereby issue this edict, to-wit:

WHEREAS, it has come to my attention that there have been multiple issues related to motorcycle clubs and associations regarding the Sovereignty of the Grand Master within the jurisdiction of the Grand Lodge of Georgia, and,

WHEREAS, there have been multiple instances of misinterpretation and misuse of the Masonic Code of Georgia, and

WHEREAS, there have been multiple instances of inappropriate Masonic conduct both resulting and NOT resulting in Masonic charges being filed concerning Georgia Masons that have come to my attention,

NOW THEREFORE, it is my edict that,

Effective immediately upon the of execution of this edict, **ALL MASONIC** related motorcycle clubs and associations, except those clubs and units which are a part of and governed by Shriners International, Alee Shriners, Al Sihah Shriners, Hasan Shriners, or Yaarab Shriners, are hereby disbanded. The same are no longer sanctioned or recognized by the Grand Lodge of Georgia, if they ever were. This edict dissolves all Motorcycle related clubs or associations, except as noted above, claiming to have a Masonic affiliation in the State of Georgia including, but not limited to, The Grand Chapter Widows Sons Motorcycle Riders Association, The Lion's Paw Grand Chapter, all chapters associated with either including, but not limited to, the Lions Paw Chapter, Oglethorpe Chapter, XII Brothers Chapter, Branded Brothers Chapter, Roosevelt Chapter, Bowdoin's Knight Chapter, Sons of Solomon Chapter, Knights of the East Chapter, and all other motorcycle clubs or associations that claim Masonic affiliation in Georgia that are independent and currently operating within the jurisdiction of the Grand Lodge of Georgia.

To restore or gain sanction, support, and recognition from the Grand Lodge of Georgia, each motorcycle club or association must apply to the General Welfare Committee of the Grand Lodge of Georgia as an ***individual and independent*** club, unit, or association and strictly comply with all requirements set forth by that committee to include, but not restricted to, by-laws stating they are independent of any governing body other than the Grand Lodge of Georgia. Approval shall come under the authority of the Grand Master, or his designated representative based on the recommendation of the General Welfare Committee of the Grand Lodge of Georgia.

No member, subject to the jurisdiction of the Grand Lodge of Georgia, may as a Mason belong to, promote, or participate in any motorcycle club, or association not approved as set forth herein. No Mason may wear any clothing, helmet, insignia, jewelry, or other symbol claiming membership in a motorcycle club or association not approved as set forth herein. All Masonic references, symbols, and seals shall be immediately removed from all websites maintained by unapproved motorcycle associations, and clubs and any such websites shall immediately be taken down.

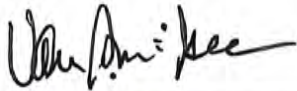
No motorcycle club, or association may apply to be or act as a parent or charter issuing organization and shall not have ANY authority other than that granted by the Grand Lodge of Georgia or its constitution as set forth in The Masonic Code of Georgia.

SO ORDERED and this edict is given under my hand and seal as Grand Master of the Grand Lodge of Free and Accepted Masons for the State of Georgia, and under the seal of the said Grand Lodge, this 13th day of January 2022.



Donald C. Combs, Grand Master

Attest:



Van S. McGee, Grand Secretary



From Worshipful Brother Lloyd Bowen

Dear Brother Secretaries,

Each lodge individually is required to file at least one annual return with the Internal Revenue Service each and every year since 2007. If your lodge had less than \$50,000 in Gross receipts for 2021 it is required to file a 990-N on-line.

If your lodge has more than \$50,000 in Gross receipts you are required to file either a 990-EZ or a 990, you should consult a Certified Public Accountant for this. The 990 series is due by the 15th day of the fifth month after your year end, May 15th for calendar year ends.

A copy of Forms 990 should be mailed to Georgia Department of Revenue, P.O. Box 740395, Atlanta GA 30374-0395, if you file the 990-N then File a copy of the receipt received from the IRS for the e-Postcard along with a brief statement as to why there is no paper return should be mailed to Georgia. If your lodge pays you or any individual more than \$600 per year for services then you are required to file a form 1099 for each such individual and a 1096 transmittal to summaries all the 1099s.

If your lodge has set up payroll then W-2s, W3 and 940 annual and quarterly 941 are required. The costs for late filing can be quite sever, please take due notice and govern yourselves accordingly. The appropriate code section in the Masonic code is 7-113

7-113. Form 990 to Grand Lodge by June 30.—Each Subordinate Lodge, by and through its Worshipful Master, shall send a copy of any and all required Federal Tax Returns (including, without limitation, Forms 990, 990-N, 1099s, W-3s, etc.) to the Office of the Grand Secretary within ten (10) days of the time that the same is required to be filed for each year hereafter.

Also required is Sales Tax for the state of Georgia for special events, such as Dunk Tank fundraisers at Fairs of Circuses, BBQ fundraisers, etc. are reported on the State of Georgia's "MISCELLANEOUS SALES EVENT" FORM Rev. (04.14.16) you can get this form on line at this address <https://dor.georgia.gov/documents/fs-32-miscellaneous-events> These sales taxes are due to be mailed within 3 days of the event. Thank you for your attention.

Respectfully and Fraternally,

Lloyd R Bowen, Chairman
Grand Lodge of Georgia F&AM
Tax Committee



Blue Lodge Officer Installations

Congratulations to all these officers elected and appointed for the 2022 Masonic Year. We wish you the best of luck in your endeavors.



Cornelia Lodge No. 92



East Point Lodge No. 288



Hapeville Lodge No. 590



Davidson Lodge No. 334



Tyrone Lodge No. 644



Fayetteville Lodge No. 711



Sincerity Lodge No. 430



Metter Lodge No. 435



Robert E. McDowell DL No. 767

R.E. McDowell DL is the newest Lodge in Georgia. The Lodge meets on the 1st and 3rd Tuesday each month at 10 am

YOU ARE INVITED TO THE **TOWN OF YNOT**

WHY NOT YNOT II?

- **MASTER MASON DEGREE WILL BE CONFERRED BY THE RENOWNED RISING STAR LODGE NO. 429 - THE TEXAS RANGER LODGE DEGREE TEAM DIRECT FROM CENTER POINT, TEXAS**
- SATURDAY, April 23, 2022 - food will be served beginning about 11 AM, followed by program and Degree work.
- Located just outside Dallas, GA
- Delicious barbecue lunch with all the fixins
- Music by "The Band of Brothers"



YNOT II

Located off of GA Hwy 61
between Dallas and Cartersville

**586 BENSON ROAD
DALLAS, GA 30132**

*FOLLOW THE YNOT AND
MASONIC SIGNS*

Questions? Contact WB Garrett
Gurley (770) 490-0740 or WB
Eddie Gurley (770) 480-9937

"BYOC"

(Bring Your Own Chair)



DRESS CODE: BAR-B-Q

HOSTED BY
DALLAS LODGE NO. 182
DALLAS, GA



MWB Donald C. Combs
and
MWB Ronald C. Mitchum

Cordially invites
All Master Masons
to the

2022
Georgia - South Carolina
Exchange Night
June 10, 2022

Hosted by
The Eighth Masonic District
of Georgia

&
Philomatheia Lodge #25

Elberton Elks Lodge

1008 Country Manor Lane
Elberton, Georgia 30635

Meal at 6 PM
Meeting at 7PM

\$10 donation
requested

Spring 2022/ 13



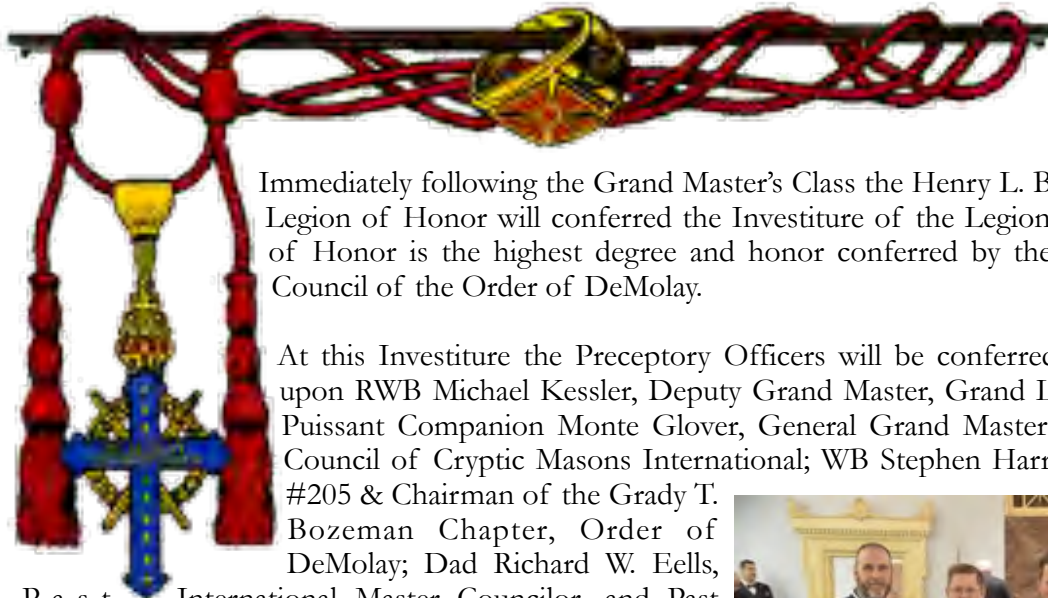
DeMolay Grand Master's Class 2022

The Order of DeMolay was founded in Kansas City, Missouri in March of 1919 starting with nine young men mentored by a Scottish Rite Mason, Frank Sherman Land. The Order rapidly grew in membership, expanding to the premier Youth Organization it is today with Chapters across the United States and around the World. The Order of DeMolay, known today as DeMolay International, has a strong history and relationship with the Masonic Fraternity and its affiliated Bodies. There are two ceremonies, called Degrees, for joining the Order of DeMolay. The first, or Initiatory Degree introduces the young man to the Seven Cardinal Virtues of the Order of DeMolay as well as what it is to be a DeMolay. The Second or DeMolay Degree, or as some call it the Jacques DeMolay Degree teaches the story of the loyalty until death of Jacques DeMolay. Both Degrees of DeMolay are conferred in their full Ritualistic form in honor of the sitting Grand Master of the Grand Lodge of Georgia. All Master Masons are welcome to attend this event as well as visit any DeMolay Chapter.

The first chapter to operate in Georgia under Letters Temporary was Cecil Cheves Chapter which was organized in August 1921. The first chapter to become fully chartered was Columbus Chapter in August 1922. Both chapters were sponsored by Scottish Rite bodies and are still active today.

Since 2004 Georgia DeMolay has hosted an event called the "Grand Master's Class". This event is held in March as part of the celebration ceremonies recognizing the month when the Order of DeMolay was founded.

The 2022 Grand Master's Class was held on Saturday, March 12, at the Atlanta Masonic Center.



Immediately following the Grand Master's Class the Henry L. Brown Preceptory of the Legion of Honor will confer the Investiture of the Legion of Honor. The Legion of Honor is the highest degree and honor conferred by the International Supreme Council of the Order of DeMolay.

At this Investiture the Preceptory Officers will be conferred the Legion of Honor upon RWB Michael Kessler, Deputy Grand Master, Grand Lodge of Georgia; Most Puissant Companion Monte Glover, General Grand Master of the General Grand Council of Cryptic Masons International; WB Stephen Harris, Hickory Flats Lodge #205 & Chairman of the Grady T. Bozeman Chapter, Order of DeMolay; Dad Richard W. Eells,

P a s t International Master Councilor, and Past Georgia State Master Councilor; and WB Dad Bryan Lindner, Hickory Flats Lodge #205 and Chapter Advisor of Grady T. Bozeman Chapter, Order of DeMolay.



The Legion of Honor Investiture is a public ceremony, and everyone is welcome and invited to attend future investiture ceremonies.



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>

2022 GEORGIA GRAND YORK RITE SESSIONS MAY 2 & MAY 14, 2022

- Joint Session will begin @ 7:30am on Monday, May 2nd
- All 3 individual body sessions will be held on Monday May 2nd
- Grand Council RSM will open immediately after initial joint session on Monday, May 2nd
- Grand Commandery will open @ 10:30am on Monday, May 2nd
- Grand Chapter RAM will open @ 1:00pm on Monday, May 2nd
- The York Rite Presiding Officer degrees such as the Order of the High Priesthood for Past High Priests, the Order of the Silver Trowel for Past Illustrious Masters and the Knight Crusader of the Cross for Past Eminent Commanders will be conferred @ 4:00pm on May 2, 2022 at the Grand Chapter building
- A Joint Luncheon (banquet) will be held @ 1:00pm on Saturday, May 14th at the Al Sihah Shrine Temple in Macon, GA
- The Joint Memorial/Divine service will be held @4:00 pm on Saturday, May 14th at the Grand Chapter building
- Installation of the Grand Line Officers will begin at 5:00pm at the Grand Chapter building with a Grand York Rite reception following on Saturday, May 14th

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

FOR MORE INFORMATION CONTACT MARK BRADLEY, GRAND SECRETARY/RECORDER AT THE YORK RITE OFFICE @ (478) 742-2557 or visit our website @ www.yorkriteofga.org

7th District Masonic Convention Celebrates Ten Years of Scholarship Program Success

The Seventh Masonic District covers the territory in Northwest Georgia bounded roughly on the South by I-20 to the Tennessee State line on the North, and the Alabama State line on the West to the borders of Cherokee, Pickens, Gilmer, and Fannin Counties on the East. The District is supported by 67 Lodges whose total membership exceeds 6,000.

Their primary function of the Convention is to offer assistance to the Lodges of the District as well as philanthropic activities such as their Scholarship Program. Fundraising for this program is an essential part of their philanthropic endeavors throughout the Masonic Year.

In 2013, Worshipful Brother Charlie Long established the program by giving two recipients each a \$1,000 scholarship to the school of their choice. The presentation also came with a challenge—for the District to continue the program and grow it to provide more students with scholarship opportunities. Since that time, the program has grown by leaps and bounds.

In the first year, the 7th District presented two scholarships of \$1,000 each. In 2021, the District awarded \$1,000 scholarships to thirty-eight worthy recipients. During the past nine years, the 7th District has awarded 182 scholarships to worthy students totaling \$182,000. Each of the subdistricts for the 7th District are represented and scholarships from the ladies of the 7th District are also presented. District Master Cary Hall says he hopes to be able to hand out at least forty scholarships this year.

Worshipful Brother Charlie stated that “I’m proud the Scholarship Program has come this far. I wanted to do something as Master of the 7th District that would make a difference. I always liked helping children and I feel that the Scholarship program gives young adults a chance to better their lives.”

This year the 7th District embarks upon their tenth year of their Scholarship Program, and the ninth

year for the annual golf tournament, which is the primary funding vehicle for the Scholarship Program.

Prospective recipients are required to submit relevant background achievement information, along with a statement of need, and are selected by a committee of twelve people including current and former educators, community members, and Masons from around the district. The candidates for the Scholarship program must be the relative of a Master Mason or sponsored by a Lodge in the 7th District. After the recipients are chosen by the Scholarship Committee, they are invited to attend the 7th Masonic District Convention in May where they are presented their award before all present including parents, community members, and Masons alike.

The future of the Scholarship Program depends solely upon the support of businesses, individuals, and Masonic Lodges and they are very grateful for the generous donations that they have received in the past. The 7th District cordially invite prospective donors to join them in their Scholarship endeavor. A donation of \$500 or more will receive appropriate recognition at the golf tournament. A donation of \$100 will sponsor a hole. With the exception of production costs, all monies raised go to the Scholarship Fund. No member of the 7th District receives any compensation for their services. The Scholarship Program is an exempt organization as described in Section 501(c)(10) of the IRS Code. Accordingly, all contributions to the Scholarship Fund are tax deductible as provided by law. The 7th District believes strongly in their Scholarship Program and helping Georgia students. They are the future!

The officers and members of the Seventh District Masonic Convention cordially invite you participate in their Annual Scholarship Program by making a monetary contribution, or by signing up to play or sponsoring a team to play in the annual golf tournament on March 25, 2022. For additional information, please contact Harold McDurmon at (404) 379-2136.

History made in Augusta, Georgia Again!

By Worshipful Brother Brian Coffey

Saturday, December 19, 2021, was a historic day in Freemasonry in Augusta, GA. A combined open Installation was held to install the Officers of Martinez Lodge #710 and Clarence H. Cohen Daylight Lodge #749. The Officers of both Lodges were installed simultaneously by Most Worshipful Grand Master Donald C. Combs. Why was this done? Worshipful Brother Brian Coffey had been elected Worshipful Master of Martinez Lodge #710 and Worshipful Brother Jarrod Coffey had been elected Worshipful Master of Clarence H. Cohen Daylight Lodge #749. What was historic about this? These Brothers are Father and Son. Add to this that in 2015 the roles were reversed as these Brothers were installed as Worshipful Masters of the other Lodge.

Worshipful Brother Jarrod Coffey was raised to the Sublime Degree of Master Mason in 2006 and served as Worshipful Master of Martinez Lodge #710 for 2016. He is active on the Masonic Education and Leadership Development Committee and the Masonic Leadership Conference. He is a National Sojourner and was recently invested with the rank and title of Knight Commander of the Court of Honour in the Valley of Augusta Scottish Rite.

Worshipful Brother Brian Coffey was raised to the Sublime Degree of Master Mason in 1983, serving as Worshipful Master of Hinesville Lodge #271 in 2001 and of Clarence H. Cohen Daylight Lodge #749 in 2016, WB B. Coffey serves on several Grand Lodge Committees and currently serves as the Junior Grand Deacon of the Grand Lodge of Georgia. He was recently coronated 33° Inspector General Honorary and holds National Offices in the National Sojourners and Heroes of '76.

MWGM Combs was assisted in the Installation by Worshipful Brother Wayne Barnes as Installing Chaplain, with Worshipful Brothers JJ Johns and Carlos Ruiz as Installing Marshalls.

Worshipful Brother C. Wayne Barnes is a Past DDGM and is currently the National President of the National Sojourners, Inc. To add to the family connection, WB Barnes is WB B. Coffey's Father-in-Law and WB J. Coffey's Grandfather.

Worshipful Brother JJ Johns is the current Worshipful

Master of Hinesville Lodge #271, the Coffey's Home Lodge and serves as the Grand Tyler of the Grand Lodge of Georgia.

Worshipful Brother Carlos Ruiz is a DDGM, Past Master and Secretary of Hinesville Lodge #271.

Both Brothers Coffey were presented to Holy Altar and, together, took their obligations as Worshipful Master of their respective Lodges. Following the obligations, the newly installed Worshipful Masters were then presented to the East and given Public Grand Honors. The officers of both Martinez Lodge and Clarence H. Cohen Lodge were installed in ample form. Many family members were present and were allowed to place the Jewel of their Office on their Mason. WM B. Coffey made remarks thanking all in attendance, especially his wife, Wendy and his Father-in-Law WB Barnes and how wonderful it was to again share this evening with his son, WM J. Coffey. WM J. Coffey made similar remarks and thanked the Grand Master for conducting the Installation.

MWGM Donald C. Combs discussed his philosophy in remarks to the assembled Brethren, ladies, and guests. He also reminded those assembled that he is WB B. Coffey's Masonic Father, having appointed him to the Grand Line, furthering the "family" connection. All then moved to the Charles Edward Nichols, Jr. Dining Room for fine dinner prepared by the Martinez Chapter #464 Order of the Eastern Star. The historic evening of Freemasonry in Georgia concluded with peace and harmony prevailing.



The Georgia Masonic Messenger publishes from a variety of sources and points of view. The opinions expressed in the following articles do not necessarily reflect the opinions or policy of the Grand Lodge of Georgia F&AM, The Georgia Masonic Messenger, the Managing Editor, or the Grand Lodge of Georgia Publication Committee but are provided for the interest, education, and consideration of the myriad of Brethren in the state of Georgia whose Masonic interests are as diverse and varied as its membership. The articles provided her are published with an interest toward providing every Mason in Georgia with something which he can enjoy when he receives this publication. Questions, comments, or concerns should be addressed to Messenger@glofga.org.



By Worshipful Brother Christopher Chapman

Knight Masonry is a chivalric fraternal Masonic Order which confers three Degrees of high symbolic, philosophical and moral value. These Masonic Degrees continue the story of the Temple in Jerusalem and in an Irish context completes the Masonic Legend of the Temple.

The Order of Knight Masons was created specifically to perpetuate Masonic Degrees which had been conferred in a variety of different bodies for centuries. Versions of the degrees had been given across the globe in a simplified fashion certainly since the early 1700s. While the subject matter of these degrees can be found within various Masonic Orders around the world, only in the Irish working under the Grand Council of Knight Masons are they communicated in the most detail and in their complete and correct form.

The Grand Council of Knight Masons was formed in 1923, in Ireland, to preserve, practice and perpetuate these degrees. Prior to that time, the right to maintain and confer these degrees, sometimes referred to as the "Green Degrees," was held by the Supreme Grand Encampment (now the Great Priory of Ireland). Knight Masonry began to make an appearance in the U.S and, eventually, the Grand Council of Knight Masons, USA was formed on February 18, 1967.

Irish Universal Freemasonry records three outstanding events in the history of the Judean people, which are: The building of King Solomon's Temple depicted in Craft Freemasonry, the reconstruction of that Temple as depicted in the degrees of the Royal Arch, and the

quest by Zerubabel, a Prince of the House Judah, to build a Second Temple after the return of the Tribes of Judah and Benjamin after the 70 years of Babylonian captivity, correctly illustrated in Knight Masonry.

A council of Knight Masons confers a total of four degrees: Knight of the Sword, which depicts Zerubabel's visit to the court of King Cyrus of Persia; Knight of the East, which dramatizes Zerubabel's later visit to the court of King Darius; Knight of the East and West, in which Zerubabel returns to his fellow countryman in Jerusalem. The fourth degree is a "chair degree" of Installed Excellent Chief for a Sir Knight elected to preside over a Council.

Therefore, becoming a Knight Mason completes the unique sequence of events recounted in Universal Irish Freemasonry. The ceremonies themselves are elaborate, evocative and also convey strong lessons of truth, virtue and integrity.

The order of Knight Masons is a chivalric Masonic order, open to Master Masons in good standing, who are also members in good standing of a Royal Arch Chapter. Membership is by invitation only, however active participation in Craft and Royal Arch Masonry often results in an invitation to one of the Councils active in Georgia.

Public Sources: <https://knightmasons.org/> <https://freemason.ie/about-grand-lodge/appendant-bodies/grand-council-of-knight-masons/>

“The Trip of a Lifetime”

By Brother Daniel Bennett

Those Masons of Georgia who regularly use the Georgia-based news website allongeorgia.com would have noticed a familiar face around December 2021. Worshipful Brother Howard Touchstone was featured in an article regarding his trip to the 80th Anniversary memorialization of the Pearl Harbor attacks in Hawaii.



Worshipful Brother Touchstone is 96 years young and is a Past Grand Chaplain of the Grand Lodge of Georgia serving under Most Worshipful Brother E. Ray Knittel in 2013-2014. (*Editors Note: Brother Touchstone made an enormous impact on me as a newly-raised Master Mason in 2013 when he offered prayer to open and close Lodge one night at Plainville Lodge*

#364 when he was there with the Grand Lodge officers for an official visit. Worshipful Brother Touchstone can deliver a homily to Deity like no other, and anyone who has heard him knows what I'm talking about).

The History

Worshipful Brother Howard is also a member of the “Greatest Generation” who lived and fought through World War II. Worshipful Brother Howard was born June 3, 1925 son of the late James L. “Fay” Touchstone, and Pearl Barton Touchstone with his twin brother Houston. He grew up in Everett Springs, Georgia one of four children and attended Everett Springs School and graduated from Armuchee High School. The Selective Service Draft would begin in 1940 and Pearl Harbor would occur at the end of 1941. The draft would be expanded in 1942 and Brothers Howard and Houston would therefore be drafted into the Navy in 1943 at the age of 18, but would not become active until 1945. Worshipful Brother Howard’s older brother Weldon had already enlisted in the Navy in 1939 and thus all three Touchstone brothers would spend the war in the Navy. The individual in charge of the brothers made sure they were not separated and so they would remain together throughout their service except for a small period of time stateside at the end of the war. They attended basic training at Naval Station Great Lakes the home of the United States Navy's only boot camp, located near North Chicago, in Lake County, Illinois. It

is simultaneously the the largest military installation in Illinois and the largest training station in the Navy. From NAVSTA Great Lakes the Brothers were assigned to medical units as Pharmacist’s mate second class. Pharmacist's mates are petty officers who, under the direction of medical officers, administer medical assistance, treatment, and services to naval personnel. They may serve in the sick bay or dispensary of a ship or shore station, at a naval hospital, or on a hospital ship. When assigned to a marine landing party, they render first aid to the injured on a battle field, or at a dressing station. Pharmacist’s Mate, Second Class, performs general nursing duties, ward, and first aid duties, while concurrently receiving advanced instruction in nursing, anatomy and physiology, hygiene and sanitation, first aid and minor surgery, metrology, elementary pharmacy, operating room procedure, elementary physical therapy, dietetics, and clerical procedures.

After their assignments and training they were sent to Honolulu, Hawaii in January of 1945 and passed through Pearl Harbor for a two-week layover before being sent to Guam. The Brothers helped to set up a medical dispensary and receiving station and were responsible for all the equipment, medicines, and care for both prisoners and servicemen. There were six men in their unit and they handled all non-life threatening injuries for a twenty-seven bed facility. Most other serious or life-threatening cases were sent up to the military hospital. The Brothers would stay in Guam for fourteen months before returning to the states. Once in California, Brother Howard had to stay behind until he had healed from a minor sickness while Houston went home. This would be the only time the twin brothers would be separated.

After his service in World War II, Brother Howard returned to farm life in Everett springs. He Used the GI bill to establish a garage and after a few years of running his garage he went to work at the General Electric plant that opened in Rome, Georgia. Houston would end up following him to the General Electric plant as well. Brother Howard spent thirty-five years at General Electric before retiring.

Brother Howard joined Cherokee Lodge No. 66 in Rome, Georgia in 1969 after his brother Houston

joined Floyd Springs Lodge in 1964 and his Brother Weldon in 1967. Brother Howard would be initiated to the Degree of Entered Apprentice on January 21, 1969, passed to the Degree of Fellowcraft on March 4, 1969, and Raised to the Sublime Degree of Master Mason on April 15, 1969. Brother Howard would go on to serve as Worshipful Master of Cherokee No. 66 in 1976. He affiliated with Seven Hills Daylight Lodge in 2000. He would serve the Grand Lodge as Worshipful and Reverend Grand Chaplain for E. Ray Knittel in 2013 and has served four consecutive terms as Chaplain of Cherokee Lodge No. 66 and serves to the present day in that station.

The Plan

At a Lodge dinner one night, some of the Brethren were talking about the lottery drawing. It had recently climbed to half a million dollars and the Brethren were discussing what they would do if they won the money. During part of the conversation, someone asked Worshipful Brother Cell Ramey of Coosa Lodge what he would do with the money if he played and won. Worshipful Brother Cell thought for a minute and decided that if he were to win the money, he would make sure Worshipful Brother Howard made it to the 80th anniversary memorial of Pearl Harbor. He deserved to be able to attend after all his service to the country and his service to Freemasonry. This conversation in turn sparked an idea.

Worshipful Brother Cell talked with Worshipful Brother Howard's daughter, Gloria Moseley, and they all agreed that it would be a wonderful opportunity for Worshipful Brother Howard to be able to attend the ceremonies. When Brother Howard was asked about what he thought—if given the opportunity, would he consider attending—he replied saying that he would love to see what Pearl Harbor looked like today after his time there in 1945.

Brother Cell immediately reached out to Worshipful Brother Jim Alford and said “let's raise some money.” Worshipful Brother Jim Alford did some research and found lots of groups that were offering tours for the 80th Anniversary including airfare there and back. It was a lot of money, but the Brethren decided to take a leap of faith and reach out to the Brethren of the Floyd County Lodges and see if they would consider participating. They set September 1st as the deadline and last possible date for them to collect the money. If they didn't raise all the money, everyone would be issued a refund.

Worshipful Brother Jim sent out eight emails to Brethren who had expressed interest in the project.

Within a month, their efforts were showing spectacular results and the Masons of Floyd County gave from their hearts for Worshipful Brother Howard. “Invariably Brethren would give every time the hat was placed on the Holy Altar to collect for the project,” said Worshipful Brother Jim Alford. Seventy-five percent of all the donations came from Floyd County Lodges or the Brethren of those Lodges, though others outside of Floyd County and the Seventh District donated as well. Their efforts were showing some success, but they were still a long way from raising the needed funds. Nevertheless, they continued their diligent work in the quarries.

Enter Tiffany, Gloria Moseley's daughter. While doing some research on different tour groups, she ran across one that seemed very promising. Essential History Expeditions of Denver, Colorado specializes in Private and Group Tours in WWI France and Belgium, WWII Normandy, Battle of the Bulge, American Civil War, American Revolution, Vietnam, South Africa, Greece & Turkey, and Pearl Harbor. Unfortunately, the tour was sold out. Nevertheless, those involved persisted.



It was not advertised anywhere, but when the company was contacted, to the amazement of all, they were holding two spots in the hopes that they could get another World War II veteran on the trip. Two spots—one for the veteran and one for their caregiver. Furthermore, the company wanted to sponsor Worshipful Brother Howard and Gloria on the tour to the tune of a little under \$12,000. All they had to come up with was the airfare, lodging, food, and things to do in their downtime. The donations that had been raised were more than enough to take care of those incidentals. It was decided. Worshipful Brother Howard was going to visit Pearl Harbor again.

The first couple of days on the island were spent touring various areas to learn about the historical parts of Hawaii when it was still under the control of the Royal Family, this included a tour of the Royal Palace.

They visited the National Memorial Cemetery of the Pacific (also known as The Punchbowl), Wheeler Air Force Base, the Pacific Aviation Museum on Ford Island, and many other sites. One of the many highlights of the trip was a visit and private tour of the POW/MIA Accounting Agency on Hickam Air Force Base. This organization finds and IDs the remains of US servicemen from WWII, Korea, and Vietnam. They arrived just as they were finishing the USS Oklahoma Project in which the organization was able to ID 396 of the 429 service-members on board when the Oklahoma capsized on December 7 after it was hit by a torpedo. Only thirty-three servicemen were unable to be identified. On the afternoon of December 7, each serviceman's remains were placed in a coffin, and they were buried in the National Cemetery or wherever the family requested. They were also given a private tour of the USS Daniel Inouye which was not open to the public at the time due to its upcoming commissioning on December 8. The other highlight was the trip to the Pearl Harbor Memorial. On the morning of the 7th only WWII survivors and caretakers and Pearl Harbor survivors and caretakers were able to go into the memorial.

The group was told to wear their Veteran's Hats and any insignia that they had as they toured and everywhere they went people thanked Howard and his companions for their service and almost everyone wanted to have their picture taken with him. Worshipful Brother Howard was a regular celebrity. There were points on the tour—such as when they loaded the ferry to go to Pearl Harbor Memorial—in which he and the other World War II veterans present received standing ovations and cheers from those around them and those on other tours.



On the night of the 7th, there was as always, the Pearl Harbor Memorial Parade. In a grand gesture, Worshipful Brother Howard was asked to be one of the Grand Marshals of the Parade, certainly a moment he will never forget.

Brother Howard had enough of the monies left over that he was able to make a donation to the tour group as a “thank you” for their service. Always the Freemason, the balance of the funds Worshipful Brother Howard gave to the Children's Home in Macon.

Ms. Mosely had plenty to say about the opportunity. “I will say it was fantastic, educational, and overall just wonderful. It was also a very emotional trip. When the group met our first night at dinner and met the other WWII veteran in the group, it was amazing to see. It was like he and daddy instantly bonded because unless you lived through it, you can't comprehend what they went through. I learned so much more about my Daddy than ever I knew. He got to tell his own story and the effects that his experiences had on him. Granted, he wasn't in the thick of it, but what he saw and experienced still stuck with him. It meant the world to me to get to hear and see a lot of the things that he went through that I did not know.”



As for their role in the event, Worshipful Brother Cell Ramey stated that, “There are a lot of men like veterans who were the forerunners of this country, and we owe them a lot. Me being a veteran myself, I know what those men had to do, and we owe them the world.”

Worshipful Brother Jim Alford was very happy of what the group had been able to accomplish for Worshipful Brother Howard. “Brother Howard has touched so many lives and has been inspirational to so many masons and other people but particularly to Masons. The Lodges and Brethren of Floyd county were ecstatic to be able to give back to Howard. Let's face it, we had the amazing opportunity to show him an outpouring of love and support even though when Worshipful Brother Cell Ramey first proposed it, it was out of the park. For us it was just amazing to give back to Howard and say ‘thank you’ and ‘we love you.’”

From the Archives

FREEMASONRY PAST

By Richard S. Sagar
Past Grand High Priest, Georgia

Editor's Note: This writing is the first in a three-part series focusing on the past, present and future of Freemasonry, delivered by three different writers at the Southeastern York Rite Conference, held in Dothan, Alabama, on August 22-23, 1986. The second and third parts of this series will follow this paper in the upcoming issues as possible.

This is the first of the papers on "Freemasonry Past, Present and Future" to be read this week. To condense nearly three hundred years of history of Speculative Freemasonry into thirty minutes is virtually impossible. Instead of the "First Grand Lodge was formed in 1717" format, I have been asked to write regarding some of those whose influence was great enough to alter the course of Freemasonry as it was in their day, and perhaps thereby to show how we come by some of our present conditions. I can only refer to a few of the "Greats" who have influenced our direction and thinking. These are my choices. Many of your favorites will be unmentioned. You will disagree with some of the comments. That is good. Hopefully, this will lead to valuable discussion.

Part One – England

I suppose the first person properly to be considered does not even have a name! Who dreamed up the idea of the first Grand Lodge? We know the names of the Lodges involved, but who was the "mover and shaker?" And, for how long had it really been discussed before the actual decision to meet was made? I find it curious that the first Grand Master was Antony Sayer, who, among much nobility, was a rather impecunious "gentleman." He was elected, we are told, because he was the oldest Mason present, but was there another reason? And, it would be gratifying to know how long he had been a Mason and where he was made one, to qualify him for this title of "oldest." Speculation only, but interesting.

Quite obviously, next must be that argumentative character, Dr. James Anderson. Tomes have been written about him, and I will not dissect him here. His various "Constitutions" rightly or wrongly, became the

foundation of the great bulk of Masonic law, tradition, and (sometimes nonsensical but, unfortunately still repeated) myth under which most of us work. One scholar, in fact, stated that he considered, "Dr. Anderson was more industrious than knowledgeable." I find this a penetrating view of his character.

I offer next Laurence Dermott, an Irishman born in 1720, just before Anderson issued his first Constitutions. Though we cannot consider today all his actions, he was the second, and most important, Grand Secretary of the Antients' Grand Lodge, and a strong influence in the squabbles between them and the so-called Moderns' Grand Lodge, which quarrel lasted until the Act of Union between the two Grand Lodges in 1813. Many scholars consider his intelligence and influence, and grasp of possible Masonic history, superior to Anderson's, and view him as the premier Freemason of the Eighteenth Century. From the particular point of view of this gathering, we must remember his unswerving belief that the Royal Arch be considered an integral part of basic Freemasonry.

Charity to one's members had existed, in a rather hit-or-miss manner, from time immemorial. Technically speaking, a grand lodge fund was in existence by 1729 on a haphazard basis, though relief had been extended from 1724. In 1788, a Brother almost unknown in this country, Chevalier Bartholomew Ruspini, founded what was to become "The Royal Masonic Institute For Girls." This appears to be the first fully organized and operated Masonic charity, and I feel should be recognized as the progenitor of all our Masonic charities, now dispensing – in North America alone – some two million dollars a day in charitable work and services. Brother Ruspini deserves to be better known and appreciated.

Reverting to the mid-1700s, we should consider a very controversial person. I had reservations about including him, but though some of his Masonic activities are questionable, there is little doubt that he had lasting influence over many degrees. I refer to Chevalier Andrew Michael Ramsay, a Catholic born in Scotland in 1686, but who spent most of his life in France, Holland and Italy. Ramsay had definitely been

active in "Continental Freemasonry", but how much and in what areas is uncertain. He returned to England about 1740 and became involved in the promotion of many "off-beat" degrees. Which of these are today considered legitimate is questionable. What is unarguable is that those strange degrees must have been a shot in the arm to Freemasonry, which by then was flagging after its tremendous take-off in its first thirty years.

Tied to Dermott and Ramsay, is another name little known to us, Cadwallader, Ninth Lord Blayney, Grand Master of the Moderns. I have mentioned the bitter dispute between the two major Grand Lodges. If not resolved it could have been another century or more before they amalgamated. By the 1760s, many Moderns were taking the Royal Arch under the Antients, to the former's unhappiness and sometimes anger. By regularizing their action through forming the first Grand Chapter, the Moderns – though officially opposed to the Royal Arch – enabled eventually to come into existence what we inaccurately refer to as the York Rite. Blayney was Grand Master and was exalted on June 11, 1766. Six weeks later, he signed what was in effect the charter of the Grand Royal Arch Chapter and became the equivalent of what we would call the Grand High Priest. Undoubtedly, the imprimatur of his support and signature turned the direction of basic Freemasonry yet once more.

So far, I have been concerned mainly with administrative and functional matters. However, now I come to a ritualistic turning point. In 1742, there William Preston was born in Scotland. He was initiated in London in 1762. An educated, literary-minded editor and publisher, he had the deepest interest in logical presentation of the ritualistic work. Argumentative, he was in Masonic trouble frequently and, at one time, was expelled by the Grand Lodge.

His work *Illustrations of Masonry*, and the content and arrangement of his lectures, are still unsurpassed. Though agreement in detail with him is by no means universal, his work forms a bridge between current American and English freemasonry of the Eighteenth Century. Though he is almost unknown, forgotten, or ignored in this country, close study of many U.S.A. rituals – allowing for two-hundred ten years of normal change in speech, forms, grammar and other aspects show descent from this man's work. Truly, "all Freemasonry is one family".

Before leaving these "movers and shakers" in England, I would mention one who is even less known in

America than any of the others. I refer to His Royal Highness, The Duke of Sussex, the sixth son of King George III. Initiated in 1798, he became Grand Master of the Moderns in 1805, immediately devoting himself to healing the breach between them and the Antients, of which his brother H.R.H. The Duke of Kent would be grand master at the time of the reconciliation. This bore fruit on St. John's Day, December 27, 1813, when The United Grand Lodge of England finally came into being. The Duke of Sussex became Grand Master of the United Grand Lodge. He ruled it wisely and well for thirty years. His interest in Freemasonry never flagged, despite lifelong ill health and even blindness. For forty-five of his seventy years, he devoted himself to Masonry and Masonic charity. This was even more unusual in view of the tremendous and unceasing calls upon members of The Blood Royal. His place in this paper is earned by his devotion and the steady guidance he gave to the Craft after the union, when Freemasonry could so easily have devolved into fratricide instead of fraternity.

Part Two – North America

The demographic breakdown of our country being so dissimilar from England, those who pulled the reins of direction often had a different philosophical attitude to Freemasonry. We, here, are concerned only with "foundation level" Freemasonry (i.e., Lodge, York Rite, and Scottish Rite); by ways such as Shrine, Eastern Star, etc. – though important – are not relevant to this paper. We'll ignore the old disputes of who, what, where of early transplants from Europe. But reasonably early on the scene came Thomas Smith Webb, initiated in 1790, at age 91! His great contribution was copying Preston's *Illustrations of Masonry* (mentioned earlier), making a few changes, and selling the result as his *Freemason's Monitor*. When published in 1797, this was sorely needed, and versions of it are still in use in some jurisdictions.

His other major contribution to our Freemasonry was his interest in what we now call "The York Rite." In his day, there was little or no Cryptic Council, but he always referred to himself on the preface of his editions as "R.M.--K.T.--&c". He was strongly instrumental in organizing General Grand Chapter.

If Webb knew little or nothing about Cryptic Masonry, this cannot be said about the next man, Jeremy L. Cross. Initiated in 1808, he immediately became a strong supporter of Webb. Where and when he became a Cryptic Mason is unclear, but within nine years he claimed an authorization from the Grand Council of Maryland to organize Councils in any state where there was not already a grand council.

Cross, at one time, was looked on as an impostor, but history has rectified this. He produced a "Monitor" giving the Council officer's names, stations, duties, robes, etc., the first such book known. Yet unlike Webb, he seems only a semi-educated man, relying for his effect on unrelenting and unchanging repetition.

Of all the towering workers of the Nineteenth Century, probably only one other equals Albert Gallatin Mackey. A doctor by profession, he became for decades the source of all Masonic wisdom, by virtue of his well-known Encyclopedia of Freemasonry.

Originally dogmatic and often inaccurate, it has been revised and reissued many times in the last one-hundred twelve years and has become a more acceptable source of information. Mackey wrote ten other books and uncountable articles and pamphlets. He became Secretary General of The Southern Jurisdiction of The Scottish Rite from 1844 until his death in 1881. Even so, he joined the York Rite in the 1840s and was elected off the floor in 1859 as General Grand High Priest. His influence on American Freemasonry still continues. He is known to all modern day Freemasons with any interest at all in our history, and further comment would be superfluous.

In this list of "power brokers," I conclude with Albert Pike. Born in Boston in 1809, he was Raised and Exalted in 1850, at the rather late age of forty-one. Three-years later he was Grand High Priest, and in 1853 moved to New Orleans where he first heard of the Scottish Rite. By this time, Mackey had been General Secretary for nine years, and communicated to Pike the fourth thru thirty-second degrees. This "communicating" for once had a beneficial result. Pike became curious at the lack of ritualistic work and started to look into the whole Scottish Rite set-up. Eventually he rewrote nearly all of the rituals, which most Orients still use.

Unbelievably, in 1859, only eight years after he was initiated into the Lodge, he became Sovereign Grand Commander, holding this position until his death in 1891 at age eighty-two. Truly an incredible career, and one which still affects a vast number of us.

Part Three – Important Events

In the limited time left, I can only mention a few of what I consider to be the most important items. Masonic Charity existed in England from earliest times. After the Union, four great Benevolences arose, evolving from many diverse funds operating at their respective times. We can take the following dates as

substantially correct, even though the charity might have been known under another name much earlier.

- The Royal Masonic Institution for Girls – 1788
- The Royal Masonic Institution for Boys – 1798
- The Royal Masonic Benevolent Institution – 1850
- The Royal Masonic Hospital – 1932

The third of these is devoted to old Masons and/or their families. Its original name was "An Asylum For Aged and Decayed Freemasons"! All the English Charities have been completely overhauled, modernized, and refinanced at high levels since World War II. Several efforts were made over the years in the Eighteenth and Nineteenth Centuries in England to promulgate a standard ritual. About 1820, the United Grand Lodge refused to endorse a particular version and that remains the position.

I am not going into a dissertation on Freemasonry and organized religion, but the present situation is not new. The Papal Bull of 1738 is well known; its true interest is that originally it was totally ignored by highly placed Churchmen. Other religious bodies have since intervened; the current series of difficulties began again about thirty-five years ago. However, let me make the point that the general impression that the Roman Catholic Church has relaxed its opposition and has no real objection to Anglo-American Freemasonry is very much not correct.

We come now to the Baltimore Convention of 1843, which I personally feel did more long-term disservice to American Freemasonry than any other event. Not least of these, in my opinion, was the resulting enforcement of all business being conducted in the third rather than the first degree. Only half the grand lodges at that time were interested in attending. I believe, sincerely, we are now paying the penalty for some of the decisions made there.

Finally, I must refer briefly to the question of the "penalties." This is either very ancient or very modern. England has removed the ancient ones from her rituals, substituting a "moral disgrace" penalty in their place. The signs have been retained, with an explanation of their origins "in former times." The Knight Templar magazine will be publishing an article on the subject in late Summer, 1987. This matter will become very important in the U.S.A. in the next few years.

I have covered many subjects, each of which can easily be expanded into a full-length paper of its own. I thank you for your attention, and particularly to Companion Benny Allen for according me the privilege of writing this paper.

Esōterikos

Taming Ego - The esoteric Masonic ethic of “Making Good Men Better”

By Greg Sudmeier, PM
Fulton Lodge No. 216

The *taming* of the ego is the foundation of our purpose here, not the elimination of ego. The ancient symbol of a man or woman standing on a reptile or wrestling with an animal is the image used to portray this reality. Our higher self strives to manage the lower. A healthy, positive, functioning ego is crucial for a balanced spiritual and emotional life. A healthy self-love gives the true energy necessary for the love of others. “*Love your Neighbor, as yourself*” is not only a Jewish or Christian concept, it is also the basis of the Hindu/Buddhist truth, **Namaste**; the *Divine* in me honors the *Divine* in you. This is healthy spiritual equity.

Though it is a well known and beautifully composed song, “**Amazing Grace**” has a central flaw in the lyric, “...*who saved a wretch like me.*” The idea that true spirituality requires self-hate, or the literal “killing” or complete elimination of ego is one of the worst concepts in western religion and also a fundamental issue in the proper development of psychological health. Of course we do wrong or even evil things, but that isn’t our core. Unhealthy shame says, “I did bad, therefore I **AM** bad.” Healthy shame (true repentance) says, “*I am good, but I made a serious error and I can and will correct it.*”

Further, accepting the untruth that humans are essentially bad at the core from birth has enabled much “religious” evil to thrive throughout history, including pogroms against Jews, the Inquisition, the Armenian Genocide, the Holocaust, etc.

The demonization of others begins with the skewed theological concept that we do not already have a spark of the *Divine* in us as individuals; that we need an exoteric external spiritual power to infiltrate our *terrible* core and save us from our inherently doomed fate. This demonization is destructive because it creates an “*Us*

and Them” comparison between humans; “*We are ‘good,’ they are not, therefore they are without God, or worse...evil.”*

Developing true life-changing Charity and Love begins with regaining the *balance* between our higher and lower natures, not the complete elimination of the lower self (which isn’t possible anyway). The tamed ego serves the higher nature and these work together to enable “The Way” or “The Path” in our spiritual walk.

An *Untamed Ego* is the biggest wall between us and the Almighty. The untamed ego resists extending ourselves to reconnect with God.

We may do a lot of detoxification of the body, eat kale, do bhakti, do yoga (Aasaans), do breathing exercises, do mindfulness exercises, spend hours in guided meditation, animal loving, forest bathing, grounding, taking the best parenting classes, maintain a gratitude manual, listen to bhajans, chant mantras, pray for two hours a day or be able to recite and perform Lodge ritual flawlessly - BUT IF WE DON'T TAME OUR EGO, ALL THE ABOVE ACTIONS ARE WASTEFUL AND EGO-BASED. HENCE, WE ARE NOT TRULY EXPERIENCING THE DIVINE.

What is an untamed Ego?

What is an Untamed Ego and how is it different from Healthy Self Pride? The difference is simple to understand.

1. Untamed Ego is Comparison, Healthy Pride is based on honest and humble self-love and care.
2. Untamed Ego says “Only I am the best.” Healthy Pride says “I am good, and so are others.”
3. Untamed Ego says, “I am better than others” (comparison element). Healthy Pride says, “I was made awesomely, and so are you.”

4. Untamed Ego avoids whatever a person can't do easily. It fears failure. A Healthy Ego is not dissuaded by challenges. It has confidence that it can grow if the right focus and energy is applied.
5. Untamed Ego with Unhealthy Shame believes: *"I am bad because I did something wrong."* A tamed ego with Healthy Shame believes: *"I did something wrong, but I can change and do better because at my core I am good. So can you!"*

A balanced emotional-spiritual psyche based on *Healthy Pride* and *Healthy Shame* believes that the only way to help others most effectively is to take care of ourselves first. Like the oxygen mask in an airplane, the instructions are to take our own oxygen first, or we won't be around long to help anyone else.

Common society, however, is most often negatively ego-based. Most people are living a life of comparison and not taming the Ego, thus missing their divine calling. This is the human drama. Comparison is run by the untamed ego, but why compare and leave the ego untamed when you are already awesome? Become Supernatural. Start *taming your ego* now. Further, there is a simple variation of definitions regarding "killing" ego and that creates misunderstanding.

It is common knowledge that psychological repression creates severe dysfunction. What we bury inside us comes back up through the cracks in destructive ways. It is healthy not to repress, but to transmute by digging up dysfunction by the roots. Such is with the ego. We can't kill it literally, but we can figuratively.

What we "kill" is the "untamed" ego that fights and constantly tricks the higher nature. What we save is the "tamed" ego, which serves the higher nature by providing healthy emotional boundaries, confidence to achieve our good goals and protection from abuse and negative discouragement.

Think of Ego like a child. When children misbehave we don't "kill" them, we redirect their energy and train their behavior so their better inclinations help them grow into productive loving adults. This is what we do with Ego, if we seek psychological-emotional-spiritual. To avoid needless argument over definitions, the idea of "killing" the ego is better termed "transmuting" or "taming" the ego.

Nine ways to tame the ego:

1. Letting go of the need to win, to be right and superior.

Winning, being perfect and becoming superior are unattainable, and as such, when we crave them, we are validating our untamed ego and its behavior. We need to focus on doing what gives us contentment, embrace compassion and what brings peace to any situation.

The world is not divided into winners and losers, and in the eyes of Divinity, we are all equal—to think otherwise will lead us to feel miserable, as we often judge ourselves the hardest. What starts as a superiority outlook quickly turns into feeling despairingly inferior.

In the example mentioned above, the need to be right was of little consequence when it meant hurting another human being.

"When the choice is to be right or to be kind, always make the choice that brings peace." ~ Wayne W. Dyer

2. Stop identifying with "the perfect body image."

Society, the media and consumerism want us to believe that people with "six packs" and great bodies are better than the rest of us. The reality is that the more we obsess with having the perfect body image, the less complete of a person we become.

We work out regularly to remain healthy, and because we enjoy the long-term benefits of being fit. We listen to our body's needs, rather than push it hard so that we can have a model's "six-pack." Our material body image doesn't define who our souls are.

3. Stop identifying with achievements.

We are not our achievements, but rather, who we become and how we feel when we achieve things. We quickly get bored with the wealth we've earned, the titles we've accrued, the mountains we've scaled...if they don't ultimately give us a feeling of deep contentment.

There is a big game being played out in the universe, and we are just a minute part of it. There is a mysterious power that guides us to many of our achievements, and we are only observers meant to experience those journeys, but the untamed ego in us prevents us from accepting this reasoning.

4. Stop identifying with luxury labels.

Many equate their self-worth with the car they drive, the first class flights they travel on and the Chanel bag they own. As we become aware of our untamed ego

behavior, we start to notice how futile it is to believe that a designer labeled item can increase our self-worth.

Instead, we find that this route will lead us into an abyss that can never be satisfied—the mantra of the untamed ego is,..."More."

5. We are not our reputation.

Our reputation doesn't create our success or serve us whatsoever, as it's something outside our control.

All the greatest people who made a difference in our world ignored all the criticism or acclaim from society.

Steve Jobs stayed on course toward Apple's vision and did not allow the business world to influence his ideas. He met many setbacks—not the least of which being ousted from the company he founded—but he returned triumphant, making Apple the number one company in the world.

6. We are not our thoughts or emotions.

"Rule your mind or it will rule you." ~ Quintus Horatius Flaccus

The livelihood of the untamed ego is in *fear*. The more we worry or get anxious, the more we fall prey to the untamed ego's hold. We must recognize that most of our fears are unwarranted, and that worrying itself is an exercise in futility.

7. Don't take things personally.

When someone doesn't greet us, or they don't share our opinion, then our untamed ego tries to convince us that they are attacking us personally. The reality is that life is not only about me, myself and I. Most of the times we are not victimized—it's our imagination controlled by our untamed ego that leads us astray, leaving us to blame others instead of giving our best.

8. Respond, don't react.

Maturity is the distance between input and reaction.

"Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom." - Viktor E. Frankl

We face many situations where our untamed ego urges us to react rather than take a few breaths to calm down and see the big picture, which then enables us to respond in a more thoughtful way. Why react to an angry driver who insults us for no apparent reason? If

they act out of untamed ego and when we don't react, we often bring out rationality and the higher nature in them, then they can see their behavior as petty and they often apologize.

9. Don't put people down.

Putting people down continually and seeing the worst in their actions only serves to make ourselves feel better.

Criticism is sometimes important to motivate and correct, but it becomes devastating in its effect when it's done solely to condemn. Research suggests that a 5:1 ratio of positive comments to negative ones is the best way to motivate employees in the workplace, and that is something that can be extended to our relationships and our self-talk.

Conclusion

Once we find the courage to tame our ego and transcend toward our true authentic self, we start to connect with everything and everyone on an intimate level. We recognize that our untamed ego is not keeping us safe, but is rather separate from our highest reality. When we come face to face with our true authentic self and awaken to the divine within, we return to our highest *"Hidden Spiritual Being."*

Also, remember, the Lodge floor is black and white for a purpose. It represents the perpetual good and bad in life and we traverse both constantly regardless of our maturity. The secret is learning to tame our ego and maintain focus on our divine purpose as we experience both good and evil. We must expect tests and difficult treatment in all stages of the development of our "Rough Ashlar." Sometimes chipping off a rough edge is painful, discouraging and may even feel unjust. Understanding this uncomfortable process as being ultimately positive, however, is the key. If we stay committed to the lofty ideals of raising to our higher nature through pure *Masonic* truth, our character will constantly be improved regardless of how others may behave. *Their* misbehavior provides *our* opportunity to grow.

"Forgive them, for they know not what they do" applies to many, even those who profess a commitment to higher ideals but their actions do not match those ideals.

This is why the greatest spiritual masters encourage us to *"love our enemies and pray for those who persecute"* us, as our enemies are many times our most important teachers. They help us learn more about ourselves and our growth faster than our friends do.

“As Above, So Below” Part I

By Brothers Jimmy Densmore and Anthony Luke
Dalton Lodge No. 105

Part 1: The Heavens Mirrored on Earth

Let us go back to the Fellow Craft degree. Mainly, let's focus on the Winding Staircase Lecture. As we will remember learning; Geometry teaches of the powers and properties of magnitudes in general.....by this science the Architect is enabled to construct His plans and execute His design; by it, also, the astronomer is enabled to make his observations and to fix the duration of the time and season, years and cycles.

Astronomy is that art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in the celestial hemispheres. Assisted by Astronomy, we can observe the magnitudes and calculate the periods and eclipses of the heavenly bodies. By it we learn to use the globes, the system of the world and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness; and through the whole creation, trace the glorious Author by His works.

Let's reference the Bible for a moment.

Matthew 6:9,10 (MSG): This is the beginning of the Lord's Prayer. It says, "With a God like this loving you, you can pray very simply. Like this: Our Father in heaven, Reveal who you are. Set the world right; Do what's best - as above, so below."

Amos 5:8 (HCSB): The One who made the Pleiades and Orion, who turns darkness into dawn and darkens day into night, who summons the waters of the sea and pours them out over the face of the earth - Yahweh is His name.

Psalms 8:3 (HCSB): When I observe Your heavens, the work of Your fingers, the moon and the stars, which You have set in place.

Job 9:9 (HCSB): He makes [the stars]: the Bear (*which signifies the constellation Ursa Major {my emphasis on this translation of the Bear}*) Orion, the Pleiades, and the constellations of the southern sky.

Job 38:32 (HCSB): Can you bring out the constellations in their season and lead the Bear and her cubs?

Genesis 1:14-18 (NKJV) Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

Let us look at the signs and seasons.

The 4 seasons of the year

- Spring Equinox (March 20 [northern hemisphere], September 22 [southern hemisphere]) Day and night are very closely the same length on this day.
- Autumn Equinox (September 22 [northern hemisphere], March 20 [southern hemisphere]) Day and night are very closely the same length on this day.
- Summer Solstice (June 21 [northern hemisphere], December 22 [southern hemisphere]) This is the longest day of the year.
- Winter Solstice (December 22 [northern hemisphere], June 21 [southern hemisphere]) This is the shortest day of the year.
- There are 12 houses of the equinox (constellations).
- Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, and Libra

Let's do some math. This math will help us understand what is called The Precession of the Equinoxes.

Number of precessional constellation: 12

Number of angular degrees in one precessional equinox: 30

Number of years to complete one angular degree of a precessional constellation: 72

It taking 72 years to complete one angular degree of precession, let us multiply that by 30 degrees. This gives us 2,160 years (72 years x 30 degrees). This equals the number of years it takes to complete one precessional shift, i.e., going from the Age of Pisces to the Age of Aquarius. (more on this transition later)

So, let's take the 2,160 years per precessional shift and multiply that by 12 constellations, this will equal 25,920 years (2,160 years x 12 constellations of the

equinox). The number of years, 25,920, is what is called The Great Year (more on this later), or the full precessional changing of the equinoxes.

How does all of this all tie into ancient civilizations and ancient mystery schools? Manly P. Hall states, “It is difficult for this age to estimate correctly the profound effect produced upon the religions, philosophies, and sciences of antiquity by the study of the planets, luminaries, and constellations. Not without adequate reason were the Magi of Persia called the Star Gazers. The Egyptians were honored with a special appellation because of their proficiency in computing the power and motion of the heavenly bodies and their effect upon the destinies of nations and individuals. Ruins of primitive astronomical observatories have been discovered in all parts of the world (more on this shortly), although in many cases modern archaeologist are unaware of the true purpose for which these structures were erected.”

He continues, “The pagans looked upon the stars as living things, capable of influencing the destinies of individuals, nations, and races. That the early Jewish patriarchs believed that the celestial bodies participated in the affairs of men is evident to any student of Biblical literature. The Chaldeans, Phoenicians, Egyptians, Persians, Hindus, and Chinese all had zodiacs that were much alike in general character, and different authorities have credited each of these nations with being the cradle of astrology and astronomy. The Central and North American Indians also had an understanding of the zodiac, but the patterns and numbers of the signs differed in many details from those of Eastern Hemispheres.”

Finally, Manly P. Hall states, “Nearly every religion of the world shows traces of astrological influence. The Old Testament of the Jews, its writings overshadowed by Egyptian culture, is a mass of astrological and astronomical allegories. Nearly all the mythology of Greece and Rome may be traced in star groups. Some writers are of the opinion that the original twenty-two letters of the Hebrew alphabet were derived from groups of stars, and that the starry handwriting on the wall of the heavens referred to words spelt out, with fixed stars for consonants, and the planets, or luminaries, for vowels. These, coming into ever-different combinations, spelt words which, when properly read, foretold future events.”

So, where do we see the heavens displayed, and where do we see the phrase, “As above, so below” displayed upon the earth. Let’s look at some examples, and even

possibly make you rethink how old and advanced civilization truly once was.

Let us start with the most famous, Stonehenge. Archaeologist believe it was constructed sometime between 3000 BCE and 2000 BCE. Some believe it to be a burial ground, but many have come to lean more toward an astrological observatory. The stones of Stonehenge were shaped and set up to frame at least two important events in the annual solar cycle - the midwinter sunset at the winter solstice and the midsummer sunrise at the summer solstice.

At the summer solstice, around June 21, the sun rises behind the Heel Stone and its first rays shine into the heart of Stonehenge. Although the tallest trilithon at the monument is no longer standing, the sun would have set between the narrow gap of these uprights during the winter solstice.

One aspect that is not discussed much about Stonehenge is its correlation to the moon. As stated in the book *Quadrivium: The Four Classical Liberal Arts of Number, Geometry, Music and Cosmology*, there are, for instance, twelve full moons in a solar year, but the twelfth falls eleven days short on the end, which means that a twelve-moon year, like the Islamic calendar, slides slowly against the solar year, coming around again after 33 years. Two numbers that correlate a Sun-Moon marriage are 18 and 19; as eclipses repeat after 18 years, and full moon dates repeat after 19 years. Stonehenge displays this as 19 stones in its inner horseshoe. Two full moons occur every 59 days, and Stonehenge records this in its outer circle of 30 stones, one of which is half the width of the others in that circle, suggesting 29.5 days per moon.

Let’s move a little further Southeast from Stonehenge to Egypt, yes, we are going to talk about the Pyramids of Giza and the Sphinx.

The most common wisdom holds that the Pyramids and Sphinx are around 4,500 years old, and was built for Khafre, a pharaoh of Egypt’s Fourth Dynasty who lived circa 2603-2578 BCE. His pyramid is commonly held to be the second tallest of the pyramids built at Giza, next to his father Khufu’s Great Pyramid. To make up for its lesser size, Khafre’s pyramid was built at a higher elevation and surrounded by a more elaborate complex with numerous statues, including the Sphinx, the head of which is thought to be built in the pharaoh’s own image.

Again, this is stated as common wisdom. But, taking astrology into account, what can it tell us about the

age of the complex at Giza? There is a theory that was proposed by Robert Bauval and published in his book *The Orion Mystery (1994)*, which states that the Pyramids at Giza line up with the stars of Orion's Belt. His evidence is very compelling, and there are naysayers about his theory. But, if you take astrology and the precession of the equinoxes into account, his theory is viably sound. Let me explain how.

To explain his theory, let's consider a recent theory about the Sphinx that will tie it all together. In the 1990's, historian and writer John Anthony West invited

Professor and Archeologist Robert Schoch of Boston University to do research on the Sphinx. They concluded in their research, that based on erosion patterns surrounding the area the Sphinx was created out of, it doesn't look like wind erosion, which is what modern historians would have you believe. Schoch determined the erosion looks as if it was created by water. The area of the Sphinx and Pyramids haven't see rainfall of that sort in over 7,500 years. So, based on these findings, they are dating the Sphinx to around 10,500 BCE.

What does this have to do with the age of the pyramids you might ask? Well, astrologically, the constellation Orion, 10,500 years ago, would have been at its point in the heavens to have Orion's Belt line up perfectly with the Pyramids of Giza. Also, speaking of the constellations, around that same time 10,500 years ago, we would have been in the precessional Age of Leo. At the point in time the Orion Constellation Theory assumes, during the Summer Equinox, and the point the sun rose in the east, directly over the head of the Sphinx ironically, the constellation Leo would have been on the horizon directly in front of the Sphinx. Which the Sphinx is a lions body, and was assumed to have a Lions mane and head before it was changed to resemble a the Pharaohs. Can this be coincidence? An isolated occurrence? Let's look further east to Cambodia.

In Cambodia, there is a temple complex called Angkor Wat. Angkor Wat was built roughly between 1113 CE and 1150 CE. It was originally built as a Hindu temple dedicated to the god Vishnu, it was converted into a Buddhist temple in the 14th century, and statues of Buddha were added to its already rich artwork. Knowing that this temple was built at such a short time ago, not 10,500 years, how could this be connected.

It is believed that the people of this region had knowledge of our past that has been forgotten or lost.

Graham Hancock, a writer on ancient civilizations has formulated the theory that they were reminding us of our past, or a past event. With current computer software, you can track back the constellations in the heavens. If you trace back the constellations to the time around 10,500 years ago, the Angkor Wat complex lines up perfectly with the constellation Draco. Also, on the Spring Equinox, the rising sun lines up in the exact center on the top of the central tower.

Now, I would like to discuss going back to what was stated earlier about the Great Year, the cycle of time that covers 25,920 years. The precession of the equinoxes is a cyclical event. Many religions believe that life is cyclical and not linear. Charles Darwin states that humans are derived from early caveman, that we have grown into the civilization we have today. Survival of the fittest and what not. Hindu philosophy teaches of a cyclical existence. They call it the Yuga's. There is 4 Yuga's. The Kali Yuga, Dwapara Yuga, Treta Yuga, and Satya Yuga. The Greco-Romans had a similar system. They called them the Iron Age (Kali), Bronze Age, (Dwapara), Silver Age (Treta), and Golden Age (Satya).

It's believed that civilizations are cyclical. There is a rise and fall. An ascending period, and a descending period. Based on current astronomical findings and Hindu teachings, we are currently in the ascending phase of the Dwapara Yuga (Bronze Age), and just coming out of the ascending half of the Kali Yuga (Iron Age). The Kali Yuga (Iron Age) is resembling of materialism. Where humanity more focused on themselves and knowledge is suppressed i.e., the Dark Ages. As we rise out of this age, we transition into the Dwapara Age (Bronze Age) which resembles technology and advancement.

As I stated earlier, it is said to be an ascending and descending cycle, 12,000 - 13,000 years ascending and 12,000 - 13,000 years descending. Civilization reaches its peak and the climax of the cycle, which is the Satya Yuga (Golden Age) and reaches its low point at the bottom of the ascending timeframe, the first half of the Kali Yuga (Iron Age). Hinduism believes that we lose connection with God, or the Grand Architect of the Universe as we Mason's call Deity, during the Kali Yuga (Iron Age), and find and have oneness with our Creator during the Satya Yuga (Golden Age). But being humans and feeble minded, we tend to lose it again. This is very familiar to Masonry, where we are losing and finding the True Word of God.



Annales or “a Chronicle”

By Daniel P. Bennett, Editor

Historian Michel-Rolph Trouillot produced an immensely influential work in 1995 entitled *Silencing the Past: Power and the Production of History*. Trouillot’s work on its surface examines the West’s failure to acknowledge the most successful slave revolt in history—the Haitian Revolution of 1791. But at its core, Trouillot uses this event and others like it to analyze and explain how power and hegemony shapes the making, writing, and recording—or not—of history. Trouillot spends chapters examining those events in history which *are not* talked about. Those lessons *we don’t* hear or learn about.

I would like to examine, for a moment, what I would term “the Masonic Silences,” lessons which I think are embedded in our legend and ritual, but which get little time “in the limelight” if you will. In the best cases, passing references might be made to particular circumstances, events, relationships, or historical figures but never fully detailed in our ritual. In the worst cases, these things get no mention or examination at all. It is within these “silences” that I hope to draw out some enduring lessons for us all, as Freemasons, to take home. The story of the temple-building Jewish nation takes the stage front and center, and is the basis for our ritual, but there is a second, subtext to all of this. One that which without, the story just isn’t the same and the Biblical events portrayed just do not happen.

I should begin with the ritual, legend, Biblical, and historical teachings imparted in the Blue Lodge Degrees, but I would also like to move forward in time a bit to look at those events and times which deal with the rebuilding of the Temple as detailed in the legends of the York Rite or Scottish Rite. For some, these legends will be familiar.

We learn in the Master’s Degree that King Solomon’s Temple is being constructed and is almost

complete when hazards occur as are depicted in that Degree. We never see the Temple finished in the Blue Lodge, however several of the Degrees of the York Rite and Scottish Rite do see the Temple completed. Throughout the Royal Arch Degrees or the Lodge of Perfection of the Scottish Rite, there are periods in which the Temple building resumes or is completed.

I would like to focus in however, on the tradition surrounding the “Three Grand Masters:” Solomon, Hiram of Tyre, and Hiram Abiff. Working in the First Temple Period and those events which concern the Blue Lodge, we have examples of behaviors and deportments that one might not expect. For these men, who were all so essential in the building of the Temple to the God of Israel were not all Jewish.

Of course, Solomon, King of Israel was of the Jewish faith. However, if we look at with Hiram of Tyre (Hiram I), we are presented with the fact that the Phoenicians (of which Hiram was) venerated Caananite Gods including a number of local or family Gods and Goddesses, not the God of Israel. We know, for example that Hiram of Tyre would have most likely worshipped a combination of Baal, Astarte, and probably Melqart—being the patron God of Tyre—who was considered to represent the king or possibly the king represented the god Melqart. In fact, it is believed that Hiram of Tyre built the temple to Melqart around the 10th Century BCE. Interestingly enough, Herodotus wrote that the entrance to the temple had two columns, one gold and one emerald. But again, we also know that Hiram of Tyre furnished King Solomon with cedar and fir trees, and gold, and workers, many of them Phoenician—including Hiram Abiff—to fulfill the measure of King Solomon’s desire.

Hiram Abiff is a little more questionable. We know from the Biblical account that Hiram Abiff was the

product of a mixed marriage. We know, for example that his father (possibly also named Hiram) was a Tyrian while his mother was possibly of the tribe of Dan (according to the book of Chronicles) or possibly of the tribe of Naphtali (according to the book of Kings). Hiram Abiff could have taken the religion of his father according to some Jewish traditions, or his mother according to others. The factor to be accounted for here is the orthodox view of matrilineal descent of belief. According to orthodox Judaism, if you are born to a Jewish mother, you are irrevocably Jewish even if you convert to a different religion. However, this belief is not universally agreed upon within the Jewish community as a whole and some sects believe that religious belief is patrilineal. We know according to Masonic tradition, Hiram Abiff made it a habit of entering into the unfinished Sanctum Sanctorum every day to offer up devotions to Deity. However, this can not be confirmed by Biblical writings. Hiram Abiff is somewhat of a mystery then. Regardless, definitely one—and maybe two—of the Grand Masters were not of the Jewish religion and would have been viewed as pagan idolaters.

We also have the Second Temple legend associated with various York Rite and Scottish Rite Bodies as well to deal with. History and tradition tell us that the Temple was sacked twice before being completely destroyed by the Babylonian King Nebuchadnezzar in 586 BCE, taking the Israelites with them into captivity. These Degrees are rounded out by the drama dealing with the building of the Second Temple under the direction of Zerubbabel.

The story of the building of the second temple can be found in the books of the Old Testament of Ezra, Nehemiah, 2 Chronicles, Haggai, Jeremiah, and Zechariah. Here is where the story gets interesting. Four edicts were issued successfully by three separate kings of Persia for the rebuilding of the Jewish Temple, first Cyrus the Great in 536 BCE, Darius I in 519 BCE, and then Artaxerxes I in 457 BCE and again in 444 BCE. All these edicts can be found in the Books of Ezra and Nehemiah. Now, what are three Zoroastrians—or by some accounts Sabians (or Mandaean, a group of gnostic Christians)—doing not only being accepting and

lenient, but in other cases downright helpful to the Jewish people who were of a different religion? We learn from the book of Isaiah and from historical writings such as Josephus that Cyrus made arrangements for the holy vessels to be returned to Jerusalem and then to have monies taken from his own treasury for the rebuilding of the Temple in Jerusalem. All of this makes up part of the story of various Degrees in both the York and Scottish Rite systems. But here again, they are acting in similar capacity as Hiram of Tyre and the Phoenicians.

Historically speaking, the examples presented here in our ritual can be explained. Arguably, we could say that Hiram of Tyre benefitted from the connections made in trade and commerce in working with King Solomon to build the Temple. It is also well known that the Persian kings were overwhelmingly liberal and lenient with all their territories and conquered peoples. Even the city of Babylon was rebuilt to be even more grand than it was before. Regardless, these examples demonstrate the desire of those outside of the Jewish people and religion to assist in the great work of building two of the greatest Jewish religious edifices known to mankind.

Now, if we ignore the questions regarding the historical nature of all these pronouncements (I only bring it up because prominent and well-studied historians have questioned the accuracy of the Biblical account) and take them at face value, what lessons should we draw from them?

What if we take these actions as only as part of the legend of the Degrees of the Craft, what do these edicts tell us as Masons?

What lessons do their protagonists—Hiram of Tyre, Hiram Abiff (maybe), Cyrus, Darius, Artaxerxes—teach us?

What do the actions of all the Phoenician workers on the Temple teach us?

What example do they set for us?

What are we to make of this? What lessons are we to draw from this information?

For those who know me only slightly, know that I revere the writings of Albert Pike. Pike wrote

extensively on the fact that Freemasonry is one of the only places in which tolerance is preached as a virtue. Pike wrote in *Morals and Dogma* that

Toleration, holding that every other man has the same right to his opinion and faith as we have to ours...holding that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that he is surely in possession of it, so every one should feel that it is quite possible that another equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession of the truth, and that whatever one firmly and conscientiously believes, is truth, to him—these are the mortal enemies of that fanaticism which persecutes for opinion's sake, and initiates crusades against whatever it, in its imaginary holiness, deems to be contrary to the law of God or verity of dogma. And education, instruction, and enlightenment are the most certain means by which fanaticism and intolerance can be rendered powerless. No true Mason scoffs at honest convictions and an ardent zeal in the cause of what one believes to be truth and justice. But he does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical...For he knows that such follies are often more calamitous than the ambition of kings; and that intolerance and bigotry have been infinitely greater curses to mankind than ignorance and error. Better any error than persecution...Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed. It has taught no doctrines, except those truths that tend directly to the well-being of man...The good Mason does the good thing which comes in his way, and because it comes in his way; from a love of duty, and not merely because a law, enacted by man or God, commands his will to do it. He is true to his mind, his conscience, heart, and soul, and feels small temptation to do to others what he would not wish to receive from them. He will deny himself for the sake of his brother near at hand...Not in vain

does the poor or the oppressed look up to him. You find such men in all Christian sects, Protestant and Catholic, in all the great religious parties of the civilized world, among Buddhists, Muslims, and Jews. They are kind fathers, generous citizens, unimpeachable in their business, beautiful in their daily lives. You see their Masonry in their work and in their play. It appears in all the forms of their activity, individual, domestic, social, ecclesiastical, or political.

We talk in our Degrees about *morality and moral principles*. I would argue that considering all the aforementioned information, one of the *moral principles* inculcated in our Degrees which doesn't get much time in the spotlight is one of toleration. A toleration which extends to all mankind. A toleration which can work to accomplish great feats for the betterment of mankind. A toleration which does not persecute, which does not condemn, and which does not take offense. The entire building of one of the greatest temples to God that the world has ever seen, would have been nigh impossible to complete if it were not for friendship and cooperation of those outside the Jewish religion. This goes even more so for the Second Temple. As Masons, our Lodges are the repository of this disinterested and courteous friendship. We continually rise above conflicts of peoples and parties. We exemplify it every time we open a Lodge, every time we confer the Master's Degree, or other Degrees in which these events form the backdrop. We demonstrate it when we do good works that come our way with our Brothers. Every time we donate money, food, blood, time, or attention to one of our fellow humans in need. We teach these lessons, though we may never refer to them specifically. Yet, there in the background, in the Masonic silence, lies one of our greatest virtues: A Brotherhood of Man, under the Fatherhood of God, for the Benefit of Humanity. This is our greatest of assets as an organization and it makes me proud to be a Freemason.

The Common Gavel

By Worshipful Brother Tim Henry

Farewell- My Friend



We all sat together in one room

We were separate in location, but- here for the same reason.

What they couldn't see -we were here for them.

As the holidays approached my friend's body had begun its final journey. Within weeks his mortal body would fail him and the shell that contained this great man would fulfill its purpose on this earth. My friend would cross over to his final reward – That house not made with hands, eternal in the heavens.

I sat in a pew with my Brothers, the gravity of the moment swept over my soul. I sat stationary surrounded by Brothers, friends we shared, and working companions. However, the idea of being surrounded by Brothers, friends, and old and dear acquaintances, loneliness still consumed me- my friend was gone.

Months have passed and the loneliness still resides. I have experienced this before, but somehow this feels different. I find myself holding a piece of wood, I know he held it and thought of me when he made the calculated cuts. Kindness is a rare quality in a man and Big John had it "in spades." As I sat and listened to John's service, the friends, family, and Brothers that spoke for a friend, a father, and Brother had a common thread that ran through all our lives – you see John Callahan liked things that needed some attention, a little shot of "oil." He wasn't afraid of a little grime or rust or even a jagged edge. John collected people and "treasures" the same way, he truly believed that everything had value. The rusty, the grimy, the nasty old piece of metal had a story. That story needed to be told, he felt the same about people- we were worth the time, we worth listening to and he would ever so gently begin to apply John's "oil" to your life.

No one counted or called it out for attention, however there were dozens of "two ball" canes in the room.

Without you knowing it John had "carved" his way into your life. Why? Why would he do it? How much love can one man have?

Many of you know our story, John had found me in a junk pile of life. I had been laid off, I was young, and my wife Angie and I had two babies under three years old. Bills were overdue and life was "kicking my ass." Broken in many ways and needing some "oil" I would never have thought sitting on the tailgate of an old white ford pickup eating oatmeal crême pies and drinking a warm RC Cola would change my life as it has, no judgement...just compassion.

I think it would dishonor my friend to think and reflect on my time with him in sadness. Big John Callahan loved to laugh; he loved a good tale. So, here is one of my favorites of "Big John and the Kid."

I was an oiler, my job consisted of driving from crane location to location armed with a grease gun and gallons of oil. I would grease or clean the cranes and help the operators with any task they might have.

When I would visit John, we had worked out a system, I would call him and pickup a Chick-Fil-A Ice Cream when I headed his way. Now, John always had the same request. "Henry- have them put it in a cup, and don't let them put a lid on it." See, John had determined that they would stack the ice cream higher without a lid, John's way of cheating the system. On this particular day, John had swung the crane over an empty parking lot, and I was sitting on the running board, and he was reared back in the seat soaking up the sun and chattering away telling a story of some description while enjoying his ice cream. On this job, John was running a friction rig crane (for this story- that's a crane that will free spool the cable off without the brake applied) setting steel and standing up wall panels. In typical John fashion, he started monkeying around in the cab and managed to kick the brake lock off with them big ole feet of his, cable started spooling off like a runaway freight train and John was

scrambling to get it stopped. The headache ball hit the parking lot at full speed and made a huge crash and cable piled up like crazy, finally John got it stopped. He was flopping around inside that cab like a catfish in the bottom of a boat. John grabbed a can of surveyor's paint (undoubtedly something he had scrounged up) handed it to me and said "run out there and paint a circle around that mess." So, I tore out with paint in hand, painted this huge orange circle around the mess. John steps out on the running board of the crane and hollers "alright, now step that off back to me." When I make it back to the crane John had that gleam in his eye that I truly miss, you know the one like he had robbed a bank, and no one was the wiser. I looked at him with complete bewilderment, he quietly whispered,

"they think we did it on purpose." As, I have gotten older I have thought about that day many times, what could have been tragic, might actually make a funny story if you play it just right...He was a master of "playing right."

The closer John came to exiting this world, the reality of life's experiences was becoming evident. I was very fortunate to speak to John in his last days. Mrs. Callahan was so very kind in allowing us to share his final days. My enduring memory of my friend's final words were his resolve and how excited he was to be going "home" he was looking forward to his journey and shared that so easily. John had one final piece for me – he needed to know that I was okay. It was hard for me to even type those words. In his final days he worried over us. It wasn't about him, it wasn't about the coming pain of death -John Callahan needed to know if I was okay...

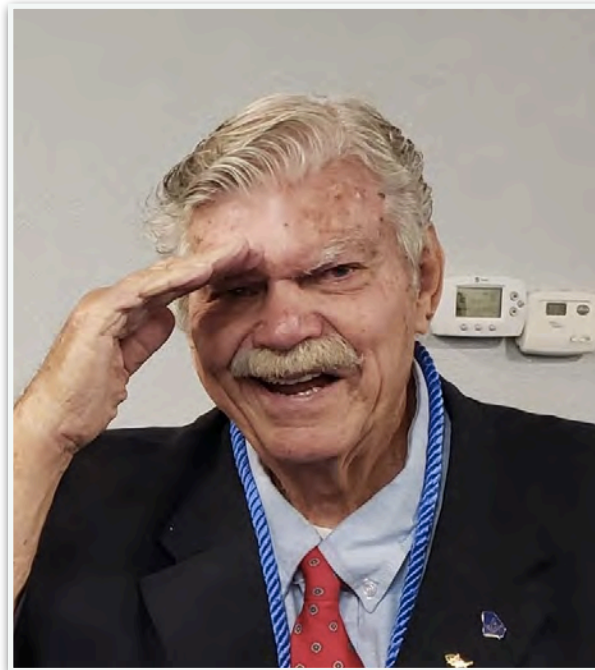
We sat in a room all in one place, we were on one side they were on the other.

We sat quietly, joined by a box of wood that held the remains of a true and trusted Brother.

We sat together-separate in our understanding of the man.

We sat together- what they couldn't see, we were here for them.

When asked of my friend, I'll speak the same- Let me tell you of my friend, mentor, and Brother and all that I could hope to emulate as a Mason.



Till we meet again my dear friend – Big John Callahan laid down his tools- 12-20-2021



COMMENTARY

“Come to Lodge and Get Your Heart Broken”

By Worshipful Brother Randy Hazan
Fulton Lodge No. 216

Did you ever have your heart broken? I don't know anyone who can answer “no” to that question unless they are too young to answer.

Probably the first thought that comes to mind is that first puppy love—maybe it was real love, but it didn't last, and the pain was real and intense, and it hurt. But the memories; ah, the memories.

Think back; maybe it was the gift you didn't get as a young child, or the time you got sick and couldn't go on the camping trip or participate in the big game or the school play. It was heart breaking and you didn't forget.

As I look back on what is approaching 30 years of my Masonic career, I find that I have met some wonderful people and many of them have touched me deeply and more than I care to count are no longer with us. It broke my heart when they left. But the memories; ah, the memories.

The thing that all heartbreak has in common is relationships—to a family member, friend, teammate, club, or fraternity member. Relationships take work and maintenance like anything worthwhile.

As a young Mason, there was a man that I met who was nice to me. He was always kind and had words of advice. I remember him telling another Brother, who has become a part of my life, that he should give up smoking his pipe. A few weeks later, this kind and friendly man was gone from throat cancer. My heart was broken because I only knew him for such a short time, it was a short relationship, but the memory is spectacular. (The other good Brother did give up his pipe.)

I have had the privilege of coaching several fine gentlemen in their degree catechism and got to know

some of them well. It was a special time when we could bond and share with each other. Some are wonderful Brothers with whom I share many fond memories. Some of those men are gone. Some moved away and have fallen out of touch. Others gone because they didn't find what they needed in the fraternity or felt hurt by something said or done. Others are gone to their maker. These too are heart breaking, but the memories.

I have had the luxury of many wonderful people mentoring me in the process of trying to be a good man, Mason, and ritualist. Having breakfast together and practicing the work. Driving to other lodges together to see and assist in degree work, and practicing the work on the way, and practicing even harder on the way back to see what improvements we could make. Many of these are gone and it broke my heart when they went. But the memories; ah, the memories.

When I go to lodge and sit with my Brethren; those that I have known from the time I joined the fraternity; those that I have known from the time they joined the fraternity. My heart warms as I see their smile, shake their hand, and if I'm lucky get a bear hug. (I believe hugs are magic, but that is another story.) I listen to the sick and deceased reports read at each meeting. And my heart aches for those in pain and breaks for those who are gone. But the memories; ah the memories.

I don't see some Brothers that used to be more involved. I have reached out by phone to some of these. Some say they got their feelings hurt because they weren't reached out to in times of trouble. One said another Brother had done him wrong. Another had his feelings hurt because of something said.

or maybe it was an oversight. As for Brothers who did something wrong—did you remember to offer council and comfort? And if what they did was un-Masonic, did you file charges? Have you made the effort to see if there was a way to reconcile your differences and hurt feelings, or did you just stop coming?

I am here and now reaching out to you, my Brothers, and asking you to come to lodge to find out that you might be missing out on opportunities to fellowship with and become friends with some wonderful individuals. If I, or someone else, hurts your feelings, please let us know, we might be more than willing to offer an apology.

By the way, it is a new year, Happy New year to you. Have you met our new Worshipful Master?

Come to lodge again—it requires some effort. You must get up off the couch and turn off the TV, and even tell your wife and children that you are taking an evening for yourself to go to lodge.

If you are concerned that you may have forgotten the appropriate lodge etiquette, reach out to a Brother of your lodge (or to me), and I am certain that someone will help you get back up to speed. If you need a ride, ask for it. We are your Brothers, but we aren't mind readers.

Come to lodge. Sometimes there are moments of tedium and boring business and bill paying. But stay and get close to your Brethren. There will be those other moments when a new young Brother does an excellent presentation. From time to time, you may see or assist in a new initiate or Brother starting or continuing their Masonic journey.

Come to lodge and you will have the opportunity to find a sense of community and friendship and bonding. Your heart will sing and your spirits soar, and if you work at these relationships and are lucky, yes, you may even get your heart broken.

Oh, and thanks for the memories!



BE AN ACTIVE MEMBER

Be an active member,
The kind that would be missed;
Don't be just contented
That your name is on the list.
Do attend the meetings
And mingle with the crowd;
Don't stay at home
And crab both long and loud.
Don't leave the work for just a few
And gripe about the clique.
And take time out to visit
A member who is sick.
There is quite a program scheduled
That means success, if done,
And it can be accomplished
With the help of everyone.
So attend the meetings regularly
And help with hand and heart,
Be an active member
And take an active part.
Think this over, Member
Are we right or are we wrong?
Be an active member.
Please don't just belong.

Veteran's Corner

By Worshipful Brother Rick Conn

Brothers, do you know about the Honorary Driver's License veterans can obtain for your Spouse? Not only does the veteran qualify for free License but the spouse of a qualified veteran, whose disabilities preclude operating a motor vehicle, is eligible for a free honorary driver's license. To qualify, a veteran must meet the same residence and qualifying service terms for a free veteran's driver's license. The surviving un-remarried spouse of an eligible deceased veteran is also eligible for a free honorary driver's license. To qualify, you must meet the same residence and qualifying service terms for a free veteran's driver's license. In order to obtain a free honorary driver's license, take proof of the veteran's qualifying service and residency to a GDVS Veterans Field Service Office. Also provide verification of spouse's disabilities that preclude operating a motor vehicle or a copy of spouse's death certificate, whichever is applicable. A service officer will verify eligibility and issue a completed Certificate of Eligibility (DS-516) which must be taken to a local Department of Driver Services office when applying for a license.

For all you Veteran Hunters out there, here is some news you many not know. Georgia residency is a requirement for each of the following.

1. Returning Veterans, A One Time Veterans License is available free to military veterans who served on active federal duty for 90 or more days and were honorably discharged on July 1, 2005, or later. This free license is valid for one year from date of issue, is available to Georgia residents, and may be issued only once. The One Time Veterans Hunting and Fishing License is a full privilege sportsman's license and includes all state paid recreational hunting and fishing privileges (some additional no-cost state licenses may be required).
2. After the One Time Veterans Hunting and Fishing License expires, veterans may apply for a discounted full privilege veterans lifetime license. Discounted Lifetime Licenses Honorably discharged resident veterans may purchase a Georgia Adult Lifetime Sportsman's License at a 20% discount (\$600, ages 16 - 49). Veterans may purchase a Senior Discount Lifetime License beginning at age 60 (\$315), or an Older Adult Lifetime License at age 50 (\$375).
3. Permanently and Totally Disabled Veterans with a permanent and total disability rating from VA (or another

government agency) for a physical or mental impairment are eligible for a 3-year disability sportsman's license at a steep discount from regular license cost. Veterans disabled for mental impairment may obtain a discounted disability fishing license.

4. Totally Blind Eligible for a free lifetime honorary fishing license. Age 65 and Older Seniors born before July 1, 1952 are eligible for a free senior lifetime sportsman's license. Seniors born on July 1, 1952 or after may purchase low cost lifetime or annual licenses.

Hunting and fishing licenses are administered by the Wildlife Resources Division of the Georgia Department of Natural Resources. For more information, visit georgiawildlife.com or call 800-366-2661.

For those that like to visit our State Parks and facilities. State Park Entrance Fee Reduction Georgia veterans with a discharge from the U.S. armed forces under honorable conditions and a VA service-connected disability rating are eligible for a 25 percent reduction of the entrance fee to state parks, historical sites, and recreational areas. To apply, bring DD Form 214, verification of service-connected disability, and proof of residency to a GDVS Veterans Field Service Office. A service officer will verify eligibility and forward the application to the GDVS Central Office.

If approved, the state park discount card will be mailed to you. For those veterans getting up in years, do you know about the GDVS: War Veterans Nursing Homes? The GDVS operates two skilled nursing care homes for eligible war veterans located in Georgia. One is in Augusta and the other is in Milledgeville. The primary mission of these homes is to provide high quality skilled nursing home care to veterans while seeking to improve their quality of life and overall health. Eligibility criteria:

- The veteran must be a current Georgia resident and meet one of the following conditions: w Resided in Georgia two years immediately preceding the date of application w Resided in Georgia five or more of the past 15 years
- The veteran must have served on active duty in the U.S. armed forces during one of the following wartime periods: w World War II: December 7, 1941 – December 31, 1946 w Korea: June 27, 1950 – January 31, 1955 w Cold War: January 31, 1955 – August 1, 1990 w Vietnam:

July 1, 1964 – May 7, 1975 w Persian Gulf: August 2, 1990 – present

- The veteran must have a discharge under other than dishonorable conditions.
- The veteran must be approved as eligible for skilled nursing care by the U.S. Department of Veterans Affairs (VA).
- The veteran must be free of contagious infectious disease and behavioral and psychiatric problems.
- The veteran must not need to be sustained by line-operated mechanical means.

To apply for admission, contact the Admissions Office of one of the homes or any GDVS Veterans Field Service Office. A nominal daily fee is charged. Eligible veterans may apply for the federal Aid & Attendance benefit to help offset this fee. Veterans with a service-connected disability rating of 70 percent or higher or whose admission is due to a service-connected condition do not have to pay the fee, as this care and treatment is paid in full by VA.

Georgia War Veterans Nursing Home – Augusta The Georgia War Veterans Home in Augusta is a 192-bed skilled nursing care facility located adjacent to the campus of Augusta University, across from the Charlie Norwood VA Medical Center. It is operated under an interagency agreement between the GDVS and Augusta University. Dedicated in 1969, the home was the first of its kind built with federal financial grant assistance. It is accredited by The Joint Commission. Along with the provision of skilled nursing care, the home serves as a teaching facility to acquaint medical, dental, pharmacy, and allied health students with the medical conditions and diseases of the aged. This provides students with practical experience and helps them gain expertise in treating the disabled and the elderly. Additionally, the home contains a GDVS Veterans Field Service Office to assist veterans in the area. Georgia War Veterans Nursing Home 1101 15th Street, Augusta, GA 30901 706-721-2405 veterans.ga.gov/gwvnh-augusta

Georgia War Veterans Home – Milledgeville The Georgia War Veterans Home is a 550-bed skilled nursing care facility comprising four buildings located on approximately 17 acres. The home provides skilled nursing care and specialty care for Alzheimer's residents. It is accredited by The Joint Commission. The home is operated through an agreement with United Veteran Services of Georgia, an affiliate of UHS-Pruitt Corporation. Additionally, the home contains a GDVS Veterans Field Service Office to assist veterans in the area. For more information, contact Georgia War Veterans Home 2249 Vinson Highway, Milledgeville, GA 31061. Phone: 478-445-6826 / veterans.ga.gov/gwvh-milledgeville

For those that need records, you may ask: Records How do I obtain a copy of my DD Form 214? If your Home of Record is listed as Georgia, the Georgia Department of Veterans Service may have a copy of your DD Form 214 on file. Contact the GDVS at 404-656-5940 to request a copy. You may also file a request via the National Archives: archives.gov/veterans. If you are requesting a DD Form 214 for a deceased family member, the request must be filed via the National Archives. How do I obtain military medals from service? You will need to complete a Standard Form 180 (SF 180), sign and mail it to the Military Records section of the National Personnel Records Center, St. Louis, MO. For assistance, you may contact any GDVS Veterans Field Service Office, call the U.S. Department of Veterans Affairs at 800-827-1000, or visit archives.gov/veterans. 31 A summary for veterans and their families

How do I obtain a Vietnam War Certificate of Honor? As part of the commemoration of the 50th anniversary of the Vietnam War, the State of Georgia and the GDVS wants to honor every Vietnam War veteran in the state. The Vietnam War Certificate of Honor is available to every Georgia veteran with honorable service during the Vietnam War. This includes veterans with service in country and those who served in other capacities. Each certificate is personalized with the Vietnam War veteran's name, rank, branch of service, and dates of service printed over the Seal of the State of Georgia and includes the official U.S. Department of Defense's Vietnam War Commemorative Partner logo. To learn more or apply for a certificate, contact the GDVS Public Information Division at certificates@vs.state.ga.us or 404-656-5933.

Some Brothers asked me the other day, What is a Veteran Identification Card? How do I get one? The Veterans Identification Card Act 2015 (Public Law 114-31) was enacted on July 20, 2015. The U.S. Department of Veterans Affairs is responsible for administering this program. It does not replace your Veteran Health Identification Card or your Department of Defense ID Card. As of July 1, 2018, VA is issuing the Veterans Identification Card (VIC) to veterans who apply online at va.gov/records or speak to a representative at a VA Medical Center or CBOC near you. Call 1-800-827-1000 for more details.

I was asked the other day also about Federal Benefits. Can the GDVS help me apply for federal veterans benefits? Absolutely. GDVS personnel are certified to counsel veterans on their eligibility for federal veterans benefits and assist them in applying. Find an office near you by visiting veterans.georgia.gov/field-offices.

50 Year Awards



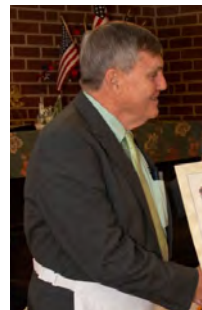
Roger E. Cleland
Fleming #718



William B. Oglesby
Sylvania #301



Lonnie Nichols
Stephens #414



John R. Harley
Ft. Benning #579



Hugh B. Hamrick, Jr.
Sincerity #430



Carl D. Curry
Sincerity #430



Russell C. Curry
Sincerity #430



Clarence R. McQueen
Ringgold #90



Neil R. Dover
Unicoy #259



Donald B. Herring
Hampton #70



Cecil F. Brand
Hampton #70



Tommy Bowen
Eton #509



Russell W. McCraine
Adel #310



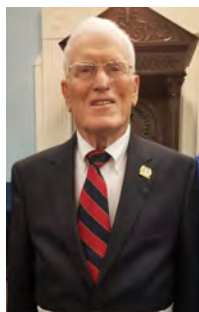
Harry J. Burkett, Jr.
Coosa #622



Jerry W. Penney
Coosa #622



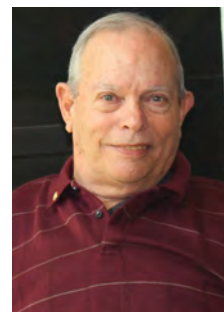
Thomas H. Kerlin, Jr.
Fayetteville #711



Melvin M. Hanson
Columbian #7



John S. Bailey
Seminole #83



James H. Hambrick, Jr.
Fayetteville #711



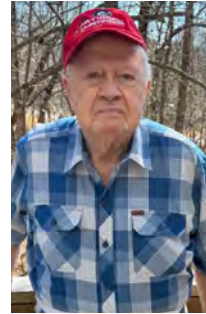
Gary Baker
Mabel #255



John M. Gilliland
Trion #160



John D. Pearson
Grovetown #730



Randall L. Edwards
Ducktown #572



Billy W. Gilliland
Lyerly #339



Harold D. Raglan
Lyerly #338



Joseph G. Morrison
Shannon #100



Tyrone Scoggins
Shannon #100



James C. Clark
Bacon #56



Douglas E. Fleming
Cornelia #92



David E. Buchanan
Marble Hill #57



Charles H. Abrams
Lindale #455



Clyde W. Knowles
Lindale #455



Charles E. Campbell
Phi Delta #148



Doug D. Bush
Meridian Sun #26



Robert E. Gentry
Matt #694



Raymond Davis
Mineral Bluff #483



Luann Beale & Helen Parks
for Bobby C. Parks
Lincolnton #354



Gene Freeman for Alton
Tankersley
Lincolnton #354

50 Year Awards AND 60 Year Awards



Brother Bob Lillard of Sweetwater Lodge #421 received his 50 Year Service Award and his 60 Year Service Award one month apart due to a records glitch with his years of service. Congratulations on these awards!

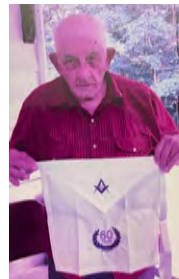
60 Year Awards



Carl Hyde
Metro DL #743



David H Pettitt
Trion #160



James R. Petty
Mineral Bluff #483

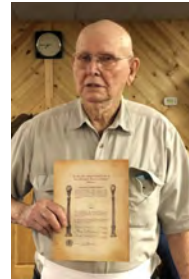
65 Year Awards



Charles E. Ware
Lincolnton #354



Eugene T. Lewis
Lincolnton #354



Kenneth L. Moody
Unicoy #259



Willie C. Bledsoe
Columbian #7



Lawrence O. Richardson
Stockbridge #691



Milton E. Smith
Tunnel Hill #202



Bobby G. Freeman
Mabel #255



George T. Shook
Unicoi #259

In Memoriam

Members Reported
Deceased December 1,
2021—February 28, 2022

WATERS, WILLIAM RANDOLPH JR.	1	DYALS, ROGER DALE	42
GORE, CHARLES ENNIS	4	LEONARD, WALTER DAVID III	42
CONLEY, JAMES MCCCELLAND	6	DICKEY, PAUL JEFFERSON JR.	48
JAMES, DALE LEE	6	KVIETKUS, EDWARD SR.	51
SIMMONS, MICHAEL LEE	6	BOZA, MICHAEL RAYMOND	59
BIGGERS, ROBERT EUGENE	7	CHANDLER, JIMMY KEITH	59
KIGHT, CLARENCE MURRAY	8	RICHARDSON, JAMES EUGENE	59
MORRIS, ROBERT CLYDE	8	MCINTYRE, CLARENCE HERMAN	69
BERGER, STUART WAYNE	9	CARRELL, HERBERT ALLEN	70
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TYUS, BILLY JACK	12	COLLUM, RICHARD HENRY	75
WOOTEN, SAMMY JOHN	12	GODFREY, EARL GLENN	87
KELLEY, CHARLES LESLIE	14	MEADOWS, DEWEY EUGENE	87
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CHEELEY, WILLIAM EDWARD	22	KIRBY, THOMAS FLOYD	97
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GRIFFIN, LARRY BRYAN	25	INGRAM, DONNIE GENE	99
LEE, EARL HAMILTON	25	OVERSTREET, BENJAMIN BRINSON	99
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DANIEL, ROBERT EDWARD	131	CROUCH, JOHN WAYNE	204
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SIEBERT, HERSCHEL LEE	134	GREEN, HAROLD MELTON	220
LEA, JAMES RONALD	135	JONES, MARDRE POWELL JR.	220
NEWSOME, GREGORY	135	MEEKS, DAVID HAROLD	220
PRUETT, WILLIAM LEEON	135	TROXLER, PAUL DREWRY	220
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SAXON, LYNWOOD EUGENE	144	COWART, HOMER CHARLIE	235
TANNER, JIMMY LEON	144	WHITLEY, JIMMY DALE SR.	241
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PASCOE, JOHN BUTLER	151	HANEY, HERSHEL THOMAS	244
WARREN, WILLIAM	153	JONES, WILLIAM BRYAN JR.	244
KIRBY, CHARLES WILLIAM	154	MCCARTHY, JAMES WILLIAM	251
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The Grand Lodge of Georgia
Free and Accepted Masons
Masonic Messenger
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At the meeting held on January 13 at Thomasville Lodge, the regular officers were installed and the Mason of the Year was named.

This year the 2021 Mason of the Year Award went to Worshipful Brother Leon Blair, PM (1968), 101 years old, 75 years of service, 25 years of service as our Lodge secretary and a beloved Brother by everyone at Thomasville Lodge. He attends meetings on a regular basis as a wonderful example to the Brethren. He is a mentor to many brothers and strong and well-versed in the Craft.

The Masonic Messenger would like to Congratulate our Brother Leon Blair for this wonderful award. Thank you Brother for all your years of service to the Craft.

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)