

Masonic Messenger



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

June 2020



Operative, Speculative, Online see pg. 10
Crypta Interview pg 12

Guest Column: The 50 Year Mason: A Cut Above

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

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Be certain your Lodge secretary has your correct address.

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The Editor of the *Masonic Messenger* DOES NOT keep a list of addresses.



From the Desk of the Grand Secretary

Important Notices

2020 District Conventions

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

GA/SC Exchange: TBD @ Greenville Scottish Rite Building 817 Cleveland St. Greenville, SC 29601 with a meal and activity to follow.

We have been invited by MW Grand Master Cal Disher, GM of SC and MW Grand Master Johnie Garmon, GM of GA. The South Carolina brethren will come in force, trying to beat our attendance record from last year. Georgia Masons need to travel well and beat them on their home turf.

Special coins will be presented at some point during the evening, after the meal. The GA/SC Exchange is a big deal and the fellowship is superb, make your plans to bring a truck load.

Rock Quarry Meeting: the 67th Annual Rock Quarry Degree will be held on August 22, 2020 in Morgantown, Georgia. As always, there will be a meal served at the Springs at 11:00 AM. The Master's Degree will be conferred by Cherokee Lodge No. 66. The GPS coordinates for the rock quarry are 34 48 27.72N 84 12 00.62W. GPS coordinates to the Spring for lunch are 34 48 08.90N 84 11 14.59 W.

Be on the lookout for changes coming to your Masonic Messenger. The Publications Committee is in discussions with our publisher, Panaprint, to change the publication of the Masonic Messenger from Bimonthly to quarterly; going from 32 to 48 pages. This will result in a cost savings of over \$17,000. A specific date for transition has not been determined. Your Publications Committee is always working to improve your Masonic Messenger and we ask for your input on what you would like to see included in the magazine. Do not hesitate to contact me at coffeybr@gmail.com.

Brian Coffey, Second Grand Steward
Chairman, Publications Committee

Freemasonry Around Georgia



Harmony Lodge No. 405
Presents Star Awards:
Worshipful Master Brian Graham of Harmony #405 Presents Star Student and Teacher Award to Mrs Lisa Byrd Star Teacher (L) and Miss Saleena Cauley Star Student (R)



**Daylite Lodge
No. 125**

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



Members of Tallapoosa Lodge No. 126 presented a \$6,500 check to Mr. Jefferson Allen. Jefferson was injured playing sports during fall 2019, and during his surgery, he lost the use of his legs. The Brethren of Tallapoosa Lodge partnered with the Local School System and churches to raise funds to assist this family with some of his expenses.



City of Lavonia Police Officer and Lavonia Lodge No. 241, F&AM Brother Jonathan D. Merck, along with two other officers, was awarded a Life Saving Commendation at a recent Lavonia City Council Meeting.

The award was presented to Brother Merck and his fellow award recipients by Chief Bruce D. Carlisle, also a Brother of Lavonia Lodge No. 241, F&AM.



GRAND
CHAPTER
James W. Tate
ME Grand High Priest



GRAND
COUNCIL
Ryan C. Nealey
MI Grand Master



GRAND
COMMANDERY
Brandon S. Yarbrough
RE Grand Commander

THE YORK RITE IN GEORGIA

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

Our Digital Working Tools?

By Most Illustrious Grand Master Ryan C. Nealey

Before March 2020, how many of us were familiar with “Zoom meetings”? I’m guessing it’s a much lower number than now, 2 months later. Currently, we are denied the normal working tools—those being replaced by Skype, Zoom, and podcast. In a search for that indefinable “thing” so many of us joined for—that fraternal bond of brotherhood and fellowship—we are turning to working tools never employed before; Even in this fraternity that embraces change slowly. To steal a line from Bob Dylan, “The times, they are a-changin.”

The use of these digital working tools has enabled us to continue to keep in contact with friends and companions, conduct the necessary business of our local bodies, and as we will see on May 30th, even hold a Grand York Rite Session. While this digital format is not ideal—and definitely not our preferred method of association—it keeps our members, our families, and ourselves safe. While this is not the way I thought “my” Grand Session would go, it was an easy decision to make when faced the potential consequences of a face-to-face session.

In the 2 months since we have been in lockdown I have attended several Masonic meetings via Skype and Zoom, and even popped in to WB’s Wylie Forrester and Wil Moore’s Youtube live session a couple of times. These digital working tools are a poor substitute for actually being with our companions, but they also make it more convenient for us to attend. And while this can lead to a few moments of humor, especially when a child, grandchild, or pet “breaks into our secret retreat”, it reminds us that we are first committed to our families. Let us make use of and enjoy these digital working tools and be thankful that we have them. We also need to remember to show extra patience with our less technologically savvy members, it’s a learning curve for all of us—but like anything in our fraternity—its better together, whether that’s digitally or face-to-face.

See you in the screens until we can be together again.

2020 Greater Atlanta York Rite Festival

August 8th & 15th, 2020

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

- The Chapter and Council degrees will be conferred on **Saturday, August 8th**
- The Orders of the Commandery will be conferred on **Saturday, August 15th**
- Come early each Saturday for fellowship, coffee and refreshments.
- Run all petitions/candidate fees through local York Rite body prior to the festival.
- **NO VOTING WILL BE ALLOWED AT THE FESTIVAL.**



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

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

GEORGIA YORK RITE WEBSITE
www.yorkriteofga.org

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

NOW IS THE TIME TO BECOME A 32° MASON

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32°

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

PHILANTHROPY



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BROTHERHOOD



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

Spring Reunion 2020 Dates

Valley of Albany (229-432-6939) - **AUGUST 14 & 15**

Valley of Atlanta (404-873-3659) - **TBD**

Valley of Augusta (706-733-5387) - **OCTOBER 21 & 22**

Valley of Columbus (706-322-3091) - **OCTOBER 16 & 17**

Valley of Middle Georgia (478-745-4025) - **OCTOBER 16 & 24**

Valley of Savannah (912-232-5132) - **JUNE 29**

Turn in your petition to any Scottish Rite Mason today!

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

DALLAS LODGE NO. 182 HAS A LONG AND INTERESTING HISTORY..AND FUTURE!

The Lodge received its Charter in 1853 from the Grand Lodge of Georgia, F. & A. M. The City of Dallas, GA received its charter from the State of Georgia in 1854. It was named the County Seat of Paulding County after the original Paulding, which extended from Cobb County to the Alabama line, was cut in two, the western most part becoming the new Polk County. Since Van Wert, which was the County Seat of the original Paulding County, was now in Polk County, Paulding needed a new County Seat. The land on which downtown Dallas and its immediate environs now sits was sold to the County. It occupied a ridge line, was at the convergence of several roads and trails, and contained excellent sources of very good drinking water.

The early records of the Lodge are lost, and although there is hope that they or part of them may be found someday, we have little to go on for the first 70 years of its existence. Sometime in 1853, before the city received its Charter from the State of Georgia, 12 Master Masons who resided in or near Paulding County petitioned the Grand Lodge of Georgia to organize a Lodge and to meet as Masons in Paulding County. In November of that year, the lodge received its Charter from the Grand Lodge.

The founders of the Lodge were most likely from the eastwardly adjacent Cobb County, or Fulton County (where Atlanta is situated). We know the names of the Charter Members and Officers from Grand Lodge records. What we don't know is from what Lodge(s) they migrated, or where they met.

The Charter Members of the lodge (1853) were Uriah Mathus, or Matthews, WM, C.S. Jenkins, SW, E.B. Wood, JW, W.J. Chastain, SD, S.L. Strickland, JD, W.J. Wardlaw, Treas., M.O. Hutchins, Sec'y., Geo. W. Foster, SS, Z.B. Craig, JS, Geo. T. Parler. Tyler, and N.A. Lester, A.Y. Sheats, Joseph McMinn, W.J. Dyar, and D.W. Norton. All, of course, affiliated with Dallas Lodge 182. The next year, 1854, 15 Masons were Raised in Dallas Lodge. We know that WB Uriah Matthews, a mortician, was later Master of the lodge in Powder Springs, GA, for a number of years, and is buried in Powder Springs. Perhaps he was living in Powder Springs at the time that Dallas Lodge received its Charter.

In 1854 a two-story brick County Courthouse (Building A) was erected in downtown Dallas, on the spot where the Lodge now sits. According to one historian, a temporary wood frame courthouse was erected somewhere



very near that structure, possibly on the west side of Main Street, while work progressed on the original brick Court House that sat where Dallas lodge now sits. As soon as that building (Building A) was completed, the temporary structure was torn down.

All space in the Court House was occupied by the judicial and administrative officers and staff of the County, as well as the Courtroom, and so we are relatively certain that the Lodge did not meet there. Where the Lodge met between the time it received its Charter in 1853 until it began meeting in the old Courthouse (Bldg. A) in 1892 is unknown. Various sources lead us to believe that the Lodge met in at least 3 locations prior to 1892. One of these locations we believe to be on the NE corner of the Public Square. Another meeting location is said to have been across East Memorial from the present City Hall, where Highlands College is now and where the Winn Building was for many years. Conjecture has it that for a time it also met in a building slightly north of the northeast intersection of Hwy. 61 (Confederate Ave.) and Memorial Drive. This is purely conjecture, however, based on the slightest of clues.

The Lodge's history has been marked by many defining moments. Most of these events have been lost to the ravages of fire and destruction; others, as is the case with many Masonic Lodges, have simply never been recorded, either through oversight or because of circumspection.

Needless to say, the defining event was when the Founders of the Lodge decided that Dallas needed a Masonic Lodge and acted upon that conviction. Dallas at that time (1852-53) was not yet an incorporated city. The area was still somewhat wild and lawless. But

passionate zeal for the Fraternity, coupled with the desire for brotherhood, goodwill, charity and harmony compelled our Founders to do whatever was necessary to obtain a Charter from Grand Lodge, elect Officers, and begin meeting as Dallas Lodge No. 182. A small group of Masons put down the roots from which our Lodge would draw sustenance over the next 164 years.

The 15 or 20 years following its founding tested the resolve of our Lodge's members. Certainly, there were the problems that confronted most new Lodges: gain-

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**DALLAS COURTHOUSE
DAMAGED BY FLAMES**

Dallas, Ga., July 27.—(Special.)—The old courthouse here, the oldest public building in Dallas, was badly burned by a fire of unknown origin, which broke out at about 6 o'clock this morning. While authorities have been unable to determine the cause of the blaze, it is thought possible that it was started by a cigarette thrown away by one of the persons who attended a Masonic meeting in the building last night.

The inside of practically every room on the first floor was gutted, furniture in the Masonic hall, several offices, and the ladies' rest room being almost entirely destroyed. The flames were discovered before much headway was gained, and were extinguished before spreading to other floors.

The building, which was erected in 1852, is one of the oldest public buildings in this part of the state. Loss to the building was partially covered by insurance, and repair work will be started immediately.

For the past 30 years, the main court room has been used as a Masonic club room, while offices on the ground floor have been occupied by attorneys. The fire started in the court room, and that room and several adjoining offices were damaged the most.

ing enough membership to financially sustain the Lodge, as well as obtaining and maintaining a meeting place. But the War of Northern Aggression, which began only 7 years after its founding, must have greatly compounded those challenges. The particulars of how the Lodge met and surmounted obstacle after obstacle during that time and for a long period afterwards are lost; we have only the briefest mention in the surviving minutes of the turmoil and destruction wrought upon society in general and our Lodge in particular during that

time. The City of Dallas was for a time literally in the center of a wasteful whirlwind of violence, bloodshed, and tears, followed by what for many was a lifetime of deprivation and misery that the War brought upon our land. Through it all Dallas Lodge No. 182 survived. Grand Lodge records show that there was a decline in new members entered on the rolls of the Lodge in 1858, 1859, and 1860. In 1861, there were no new members or affiliations.

There would be other trials and depressing years in the Lodge's history, but surely none would compare to those days and years of physical annihilation, starvation, and "outside" economic exploitation.

In 1892, a new, larger County Courthouse (Building B) was built across the street (North of) from the old Courthouse (Building A). Building A now became

home to some office spaces, and Dallas Lodge No. 182 purchased the top floor of this building and began meeting upstairs. Where they met before that, we don't know.

And so it went for 32 years. Then, on the night or early morning of July 26/27, 1924, sometime after the regular communication of Dallas Lodge No. 182, which was at that time second and fourth Saturdays, fire gutted Building A. Some of the walls were left standing, but apparently most of the Furniture of the Lodge was consumed by the blaze. Also, sadly, we must assume that all of the Lodge minutes were also destroyed.*

In 1924/25, the Lodge purchased the lot where the old Courthouse had sat from the County and constructed a new building there (Bldg. C, the building that is presently occupied by the Lodge) and began meeting on the top floor. Shortly thereafter, in about 1927, the Lodge furnished the bottom floor and leased part of it to the United States Postal Service for their use as Post Office for the City of Dallas. There were some other tenants during this period—attorneys, contractors, etc.

The period from the late twenties through the thirties was another period of financial struggle for the region and the country, and the threat to the continued existence of the Lodge was ever-present. Attendance at the Lodge waned, partly because of the fact that many Brothers just did not have the means to continue with dues and other non-family obligations. During this period, the strength of character and devotion to the Lodge of a few members kept the Lodge open. Some of those names have been preserved in our Minutes: Foster, Cooper, Spinks, Butler, Moon, Penn, and Hart. There were others, of course, but in true Masonic fashion, many of the names of those who helped the Lodge survive at critical times were not recorded in the Minutes. It was during this time that the very Charter of the Lodge was in jeopardy, because of its financial condition.

At times it was apparent from the Minutes that the bare minimum needed to open a Lodge of Master Masons was present. But open they did. In fact, we know from the Minutes that one of the very few times that the Lodge did not meet was one meeting night in May 1864 during the Battle of Dallas.

The Post Office continued to lease the bottom floor in ten-year increments until about 1957. Brother Sammy Graham and no doubt many other Brothers in the Lodge remember going to this building and getting

their family mail. When the Post Office moved to another location in Dallas, the Lodge took over the entire building and added kitchen and dining facilities downstairs. In the 1980's, while the courthouse across the street was undergoing renovations, the Lodge for a few years rented some of its downstairs space to several law firms whose offices were impacted by the work on the Courthouse across the street.

In 2015 the Lodge began a program of incremental renovations to the interior of the Lodge which is ongoing. Downstairs, walls were removed to expand the seating space in the dining area. Carpet was removed and the original 1925 floor was again exposed and refinished. A Library & Museum was constructed. Upstairs, the lodge room proper was completely renovated. Existing wallboard and plaster was removed, exposing the old original brick load-bearing walls, which were then cleaned and sealed. New more comfortable pews replaced the old theater seats. New LED lights were installed overhead. New windows were installed. Shiplap was installed on the wall in the West. In the East, an architrave, or columns and pediment, was built behind the Master's chair. All in all, the lodge room was transformed from the old look to a much more modern, cleaner decor. Each project was done with no expense to the lodge treasury; the Brothers bore the expenses themselves.

In 2018 the Lodge sponsored and hosted a visit by the Mississippi Masonic Mountain Men, an elite Degree Team who traveled the southeast that year in celebration of the 200th anniversary of the Grand Lodge of Mississippi F&AM. The event was held at The Town of YNOT whose use was generously donated by Brother Al Walker. Close to 300 Masons including Grand Masters from 4 states attended the once in a lifetime event. Those who were there will never forget it.

Although located in a small town, whose population has "exploded" from less than 5000 in 1998 to about 15,000 today, the Lodge has historically benefited from very strong leadership. This legacy manifests itself today by the fact that Dallas Masonic Lodge No. 182 claims as members a recent Grand Master of Masons in the State of Georgia, MWB F. Andrew Lane, Jr., as well as WB Eddie Gurley, who served, for the first time in Georgia Grand Lodge History, as Grand Chaplain of the Grand Lodge of Georgia for two consecutive terms, 2013/2014, and 2014/2015, and is now Grand Chaplain Emeritus. Brother David Brown, who served as Treasurer of the Lodge for many years until

his untimely passing just a few years ago, also contributed to the Lodge in many ways and was instrumental in setting the finances of the Lodge in order. And there is no question that the Lodge has benefitted from the leadership qualities of its Worshipful Masters, past and present.

The Lodge is now in good shape, and we continue to initiate new members. Some of our charitable contributions are to Helping Hands, Inc., as well as a county-wide backpack program for children. The Lodge's primary charity remains the Masonic Children's Home of Georgia in Macon. There, children in need of a more stable home life are provided housing, food, and counseling through high school and if they wish, beyond. Our Children's Home Ambassador, Brother Tim Adair, has been exceptionally active in that capacity within the Lodge, and he and his wife Margie have expended much time and provided many gifts themselves to the children. They and others in the Lodge have been frequent visitors to the Home.

Dallas Masonic Lodge 182 will continue to pursue that great goal of Freemasonry - expressed most eloquently by Brother George Washington who wrote: "...the grand object of Masonry is to promote the happiness of the human race."

~ by Bros. Phil Pearce and Sammy Graham
Dallas Masonic Lodge No. 182

*In 1978, in preparation for the lodge's 125th Anniversary, our lodge Secretary wrote letter to the Grand Secretary in Macon, requesting the names of those initiated in Dallas Lodge between 1908 and 1924. In his letter, our Secretary explained his reason for this request, stating that the list of members of that period were lost in the 1924 fire. This could be construed to mean that a list of those members prior to 1924, or prior to 1908, had been preserved (in the minutes), and that those minutes were not destroyed in the fire, but were either spared somehow, or were safely stored elsewhere when the fire broke out. Our fingers remain crossed.

Operative, Speculative, and ONLINE:

Freemasonry in a Time of Misfortune

Freemasonry has ever been adaptive: changes in time, place, sociopolitical, or cultural norms have never ceased to push Masons to find new and innovative ways to continue to “meet and part,” conducting ritual, fellowship, and refreshment through a myriad of circumstances. When charges of secrecy and promiscuity were lobbed at Parisian Lodges in the 1730s, police reports of raided Masonic meetings suggest women were admitted. Later, in the 1750s Lodges of Adoption would be organized to counter this flowering anti-Masonic narrative.

In two examples of meetings occurring in the “lowest of valleys” we know that On November 15, 1943, seven Belgian Freemasons and resistance fighters founded the Masonic Lodge *Loge Liberté chérie* (French: Cherished Liberty Lodge) inside Hut 6 of Emslandlager VII in Esterwegen. We are also aware of Lodge *L’Obstinee* (Obstinate Lodge) or *L’Obstinee* in the Oflag XVII-A *Offizierlager* (officer’s camp) which was located near Hamburg, Germany.

Thus, it comes as no surprise that when Masonic activity ceased in the face of the novel coronavirus, that Masons took to the Trestleboard to devise new ways to “meet and greet” upon the level.

Almost overnight, social media exploded with online lectures covering topics such as Masonic history and ritual. Workshops covering topics from ritual memorization to building a better fundraiser sprouted into full bloom. Masons met to simply fellowship and toast those absent Brethren and those on the front lines of the crisis. Masons openly pondered if it was time to add a new officer to the Grand Lines: Right Worshipful Grand Tech Support.

Many Grand Bodies of the York Rite and Scottish Rite began using Zoom software to host their Grand Sessions or various workshops, inviting their subordinate bodies to do the same. The Grand York Rite of Geor-

gia in a first, held its Grand Session virtually this year with Grand Line members logging on in uniform and regalia (at least from the waist up) to even cast ballots on various legislation and to elect Grand Line officers for the upcoming year. The Zoom session was immensely successful.

Speaking of Zoom, those Masons with a sense of humor even began to have fun with the newfound virtual world. Intoned one Brother in a social media post lauding the moral precepts of the newest Working Tool in the Mason’s kit

I now present you the working tool of the Zoom meeting. Operatively, it was used to manage and lay out virtual meetings. But we, as quarantined and antsy Masons, use it for the far more noble purpose of enlightening friends and Brothers and checking in on the Craft.

Yet another, more ambitious Brother posited these working tools

I now present you with the working tools of an E-Mason. They are the mouse, the keyboard, and the router. The mouse is to move within the desktop, the keyboard to input the data, and the router to publish the data to cyberspace. But as we are not, however, assembled as Computer Nerds, but rather as Operative or E-Masons, these tools are downloaded as vehicles of moral significance and to show the meaning of E-Masons, and thus we apply them.

The mouse teaches us to keep within the bounds of the screen—a square in which we must all meet. The keyboard to show us that communication will lead us to [a] better understanding [of] each other and the rest of mankind. And the router [is] to teach us that even when we are alone on the most remote part of the globe, we may meet and gain moral sustenance from each other and thus learn more of the wonderful works of the GAOTU.

Some of our *most* ambitious Brothers however injected a wonderfully timed bit of levity into the situation by creating the “Digital Order of Knights Quarantine”



which came with an “initiation fee” of \$30 (the proceeds of which were donated to Meals on Wheels), an online “Not-a-Degree” performed live on the “Masonic Lite” podcast, an “authentic looking receipt”, and jewel crafted by Most Illustrious Brother John Bridegroom, Past Most Illustrious Grand Master of the state of Indiana and owner of the Masters Craft. Claimed the synopsis

You are about to take part in a Quest. It is a Quest to fend off the darkness descending on the Land and to find the Mantle of Light and keep our friends and families close to us. You will walk in the footsteps of a young muckraker and his trusty sidekick. You will meet strange and interesting characters along your way. And in the end, you will find the light that will burn brightly and guide us to a.....blah blah blah, yada yada yada..... You get the idea. This is pure Masonic Lite Podcast stuff, and will be performed LIVE on-line. This "Not-a-Degree", has no official connection whatsoever with Freemasonry, the Illuminati (maybe a little) or any other fraternal order. It's just for fun. No Grand body has authorized this performance, and anyone with \$30 (plus the Eventbrite fees) and a sense of humor is qualified to "receive" this "Not-a-Degree.”



While giving Masons something entertaining to do with their newfound time, at the time of publication the event raised right at \$4,000 for the Meals on Wheels charity. In fact, you can still become a member of the “Digital Order of Knights Quarantine” by going to watch the video here: <https://youtu.be/Ijju30vr6AI> and purchase the

jewel here: <https://www.masonicscarves.com/product/knights-of-the-quarantine-alternate-jewel/>.

Masonry in the state of Georgia transitioned to digital “meetings” in some districts. Though a ruling from the Grand Master dictated that no esoteric work be done during these meetings, many Lodges still found opportunities to meet, eat, and fellowship while others did that and held meetings complete with Masonic education as well.

Clarence H. Cohen Daylight Lodge #749 quickly embraced the virtual meeting concept to maintain fellow-

ship with their Brethren and conducted virtual meetings in March and April. The virtual meeting in March revolved around the question “Which Working Tool Means the Most to You?” and discussions into lessons drawn from “routine” parts of our ritual. Going further, Worshipful Master Jaime Figueroa began hosting “Masonic Town Square” virtual meetings every Friday evening to discuss the work laying idle in the quarry as we await the reopening of our Fraternity in this time of troubles, but mostly just to gather with no specific agenda, fellowship, and maintain connections with the Brethren.

Worshipful Master Noah Vaught called a “virtual meeting” of Martinez Lodge No. 710 in Augusta on May 4. At least fifteen Brethren including a Brother who lived in the Savannah area and an Entered Apprentice Mason in the Lodge. They discussed the business that they would need to conduct once they are allowed to meet together in person including Degree work to conduct, proficiencies to hear and several petitions to review. At Worshipful Brother Vaught's request, Worshipful Brother Brian Coffey, presented a Masonic education piece on the obligation of an Entered Apprentice Mason.

The Ashlar Book Study Club, sponsored by Martinez Lodge #710 and under the auspices of Lodge of Research #6 at Augusta, met and had a good discussion of our assigned reading, “A Pilgrim’s Path” by John J. Robinson. We also discussed future plans to study a contemporary book and ask the Author to join our discussion. The May meeting’s assigned reading was “Introduction to Freemasonry: Entered Apprentice” by Carl H. Claudy.

Duluth Lodge No. 480 hosted virtual meetings billed as “not a Tyled meeting...but a chance for the Brethren to get together virtually, see each other’s handsome faces, fellowship with each other, and see how we can help, aid, and assist out distressed Brother Masons during this crisis...” In response to the complaint “but my favorite part of the Meeting was the meal!” Duluth Lodge responded “We’ve got you covered Bro! Make yourself a little snack, join the Video conference as early as 7:00pm and break bread with other early arrivals!”

The Editor was pleased to be asked to provide Masonic education to this meeting, speaking on the myth of the Masonic “forget-me-not.” However, the most fun arguably was had at the “dinner” meeting. Jokes were told, Brethren “ragged” on each other, and in general, decompressed from the day and life.

THE BROTHERHOOD WILL NOT BE TELEVISED...



...but it will be
Streamed

105 as Junior Deacon. He recently obtained his Chapter degrees, but due to the virus outbreak, he has not started his journey in the Council, Commandery, or the Scottish Rite yet though he plans on doing so in the future.

To get started, tell readers about your project. How did it all get started? How did it all come together? What is the history behind it?

For a little under a year now, four Brethren from Dalton Lodge No. 105 in Dalton, Georgia have been taking their Masonic discussions to the masses with their grassroots effort, a podcast aptly named Crypta. The Masonic Messenger sat down with Brothers, creators, and hosts Anthony Luke, Jeff Fleming, Jimmy Densmore, and Daniel Callahan for a discussion about their project and their thoughts on Freemasonry in the technological age.

Tell us a bit about your Masonic history.

Each of us began our Masonic careers at different points in our lives. Most of us were in our late 20s or early 30s but Anthony didn't become a Mason until he was forty years old. Jeff has been a Mason for eight years and is a Past Master, a member of the York and Scottish Rites, as well as the Allied Masonic Degrees. He holds offices in the Chapter, Council, and Commandery of the York Rite, so he is a very busy Mason. Anthony has been a Mason for five years and is also a Past Master, and a member of both the York and Scottish Rites. He too holds offices in the Chapter, Council, and Commandery of the York Rite. Jimmy has been a Mason for three years and is the current sitting Master of Dalton Lodge No. 105. He too (sensing a pattern here yet?) is a member of the York and Scottish Rite, and holds offices in the Chapter, Council, and Commandery of the York Rite. Daniel Callahan has been a Master Mason for nearly a year. He is currently serving Dalton Lodge No.

We started throwing around the idea of a podcast back in July of 2019. We all hang out together and often have very deep conversations about Freemasonry, the universe, the strange and esoteric topics. We realized that our conversations would make a great podcast. By August of that year we were putting things in motion to start the podcast which became a journey in and of itself.

Getting started and putting all the pieces together was a lot more involved than we first assumed. We had to figure out which recording equipment worked best, buying the equipment, then determine which recording software to use, and finally and most importantly coming up with ideas for the podcast.

Our conversations in the past were mostly organic and we found out quickly that trying to plan for a conversation seemed unnatural to us. We did a few scripted podcasts in the beginning, but once we learned what our niche was, we just put out a topic and started having organic conversations again...we just recorded them this time.

So far we have nine episodes that people can listen to on Spotify, SoundCloud and Apple Podcast. We have had several thousand listens, and have a diverse listenership across multiple countries. We even have started a *Patreon* account which has

attracted some supporters.

3. Who all is involved in the endeavor and what role does each person play?

Our main host is Daniel Callahan who leads the conversation. Daniel has a background in recording so it was just a no-brainer to give him the lead. We each play important roles depending on the conversation. Jeff has a good understanding of Freemasonry so we often divert to him for answers regarding the history of the organization, questions about degrees, or other things. He is also versed in many esoteric teachings and has a firm understanding of what is considered “occult knowledge.” For his part, Anthony often takes us down some rabbit holes, having a vast interest in the strange and unusual. He too is versed in esotericism and the occult but his main purpose is to bring balance to the strange and unusual with logic and reason. Jimmy’s interest is in ancient history, particularly ancient civilizations. He brings to the table a different thought process than what is usually accepted as mainstream history. Ideas such as the world is much older and at one time much more knowledgeable than is often credited to them. Daniel and Anthony both have theology backgrounds as well and bring to the table a knowledge about religion and revealed spiritualism which is great when topics tend in those directions.



The Brothers in their element: Bro. Dan Callahan (left), W. Bro. Jeff Fleming (top), W. Bro. Anthony Luke (right), W. Bro. Jimmy Densmore (bottom)

Tell us about your process. How do you come up

with show ideas? What are your general topics of interest?

Well, we have a group text that we often use to communicate with one another. Our basic process is to just pitch ideas and see which topics we would like to cover. What we have found is that we balance one another when it comes to show ideas. One of us will throw out an idea and it will evolve through the group text communication process and almost take on a life of its own. As mentioned before, our first few podcasts we tried to follow an outlined script, but we felt it seemed too scripted and not authentic enough, so we sort of ditched that system.

Our main topics of interest are anything to do with Freemasonry, but we all love the strange and unusual and certainly esoteric teachings. So, what we decided was that Crypta is a podcast that discusses a wide variety of topics from the perspective of Master Masons. So, for example, we recently did a podcast on UFO’s and we approached it from

the perspective of rational Master Masons.

One of our sayings is “We don’t want to believe we want to know,” and we try to portray that idea to our listeners. We realize there are a lot of strange and crazy ideas out there, and we love talking about them, but in the end, we want to rationalize them by putting objective research into them and providing logical explanations. But we all believe in Big Foot. [laughs] Except Dan. [laughs]

Just to add one more aspect to this question; we

started doing these little Crypta Facts in February of this year. These are usually only two to three minute long factual bits. They are very popular with our audience as they have received some of the most listens. Our Crypta Facts have ranged from facts about Saint Valentine all the way to Woody Derenberger, one of the first people to supposedly come into contact with the infamous Mothman.

How many episodes have you produced?

We have nine episodes so far. We actually have not done a podcast since this whole thing started but plan on getting back to it soon. Right before the virus hit we were starting to catch fire, we hope to rekindle it going forward.

What is the general viewership look like and what has been the general audience reaction to your episodes?

Each podcast episode is different, and it depends on the topic. Like, we thought we would get a lot of listens to our Halloween special but I believe this episode had the lowest amount of listens at the moment. It's great though because right now we have had over 2,000 listens to the podcast. Interestingly enough, our highest listened podcast episode is, "What is Freemasonry?" which was our first podcast ever.

We have social media pages for our podcast on Instagram, Facebook, and Twitter so we've hit all the social media niches and the general reaction has been great. Most of the people we engage with on social media love the show and we have even gotten a few financial supporters from our *Patron* like we mentioned earlier. Depending on the episode topic we will have people share the episodes on their own social media pages which is really great.

Do you intend on continuing the project moving forward once things return to normal?

Absolutely. We love being a part of the podcast. Our goal is to have a fairly popular podcast one day and with that success perhaps move into other avenues. A few months back we were offered a

spot to have our own television show on a local television station, that was before the virus started up.

Do you see formats such as this—podcasts created by Brethren—as one of the ways in the future we could create interest in the fraternity? Have you had any of these experiences since beginning the podcast.

That would be a unanimous "absolutely" from us. We've actually had numerous people reach out to us about becoming a Mason. Of course, we give them the spill about having to know a Mason, or going to their local Lodge to meet the Brethren. It's really great, because we've even assisted a few potential candidates in finding their local Lodge.

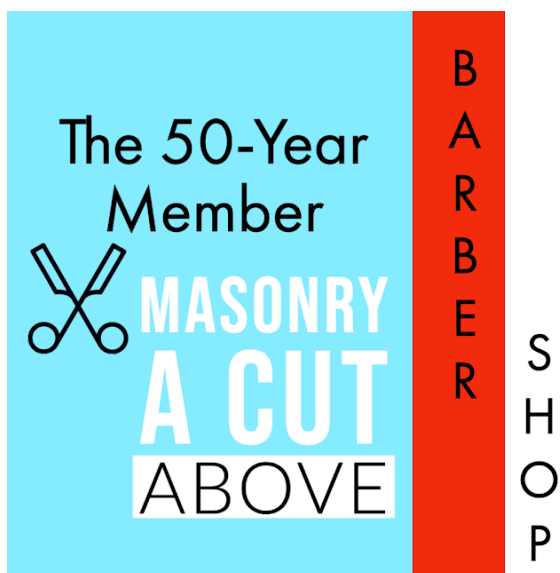
Any advice for someone wanting to start their own Masonic podcast or webshow?

Just do it. It takes time and money, but not much. Also, utilize social media platforms to market your show. We also suggest being natural with anything you do. There are a lot of podcasts that are scripted, but they are master storytellers and even though it's scripted they have the ability to make it seem organic. So, if you have that ability, great. If not, just be yourself. Our way is to just be organic with the conversations—it works for us. So, the structure of our show becomes more of this conversational thing like you might hear when a radio show has a guest instead of a "storytelling" format. But most of all, have fun. If you're not having fun your audience isn't either.

Anything else you would like to add?

Ultimately, we hope our idea catches on and we can have the opportunity to help change some of the stereotypes of Freemasons in the larger public sphere. We want people to see that we are human, and not part of some global conspiracy to take over the world. We have fun, and are into strange things too.

The following article is reprinted with permission from the author Worshipful Brother Bill Hosler. WB Bill was made a Master Mason in 2002 in Three Rivers Lodge #733 in Indiana. He served as Worshipful Master in 2007 and became a member of the internet committee for Indiana's Grand Lodge. Bill is currently a member of Roff Lodge No. 169 in Roff Oklahoma and Lebanon Lodge No. 837 in Frisco, Texas. Bill is also a member of the Valley of Fort Wayne Ancient Accepted Scottish Rite in Indiana. A typical active Freemason, Bill also served as the High Priest of Fort Wayne's Chapter of the York Rite No. 19 and was commander of the Fort Wayne Commandery No. 4 of the Knight Templar. During all this, he also served as the webmaster and magazine editor for the Mizpah Shrine in Fort Wayne Indiana. The following originally appeared on The Midnight Freemasons blog found at www.midnightfreemasons.org



The little shop on Main Street seemed to be lost in time. The place hadn't changed since it was opened in 1946. The turquoise colored walls which were adorned with photographs, stuffed animal heads, and fish from various hunting and fishing trips had watched thousands of customers walk through the glass door over the decades. Each one with a smile and a greeting on their lips to the barber who was busy cutting the hair of another customer.

After he placed his hat on the rack near the door and took his place in one of the chairs in the waiting area. Some of the men would have a good chat with the other waiting customers or read the paper or an old fishing magazine lying next to the ashtray on the end

table. They would laugh and joke and talk about their day to the nearby sound of the hair clippers. Once the customer paid for the cut to the tune of the bell ringing in an ancient cash register, the barber would sweep up the clippings of hair. After he put his broom and dustpan away, he would yell "NEXT," and the next man would step up while the barber cleans off his leather and chrome chair, each man knowing his place in the first-come, first-served line. Once the man had taken his seat in the old weathered barber chair, the barber would snap his cloth before draping over the customer and would start the process all over again.

Many times the barber wouldn't have to ask his customer how he wanted his hair cut. Chances are the man had been coming to the shop for decades and each time he got his haircut the same way he always had. It was sort of an unspoken agreement between the two men of "If it ain't broke don't fix it." As the barber picked up his clippers the conversation began. Usually about a recent ball game or a vacation or sometimes the discussion of current events. It is believed by man men who patronized this shop over the years that if the politicians had any sense they would come by and listen to what was said here since they had solved all over the world's problems many times over.

The turn of the doorknob sounded a bell on the door as the 50-year member opened the door of this time capsule to the past. The aging barber was alone in the shop and had fallen asleep in his barber chair while reading the newspaper. The peeling of the bell awakened him with a startle.

"Well, Hello, John! Come on in. Today's your lucky day, no wait today. Come on in and have a seat!" as he vacated his chair and motioned to him to come in.

As the old man made his way into the shop, he began to smile. The smell of hot shaving cream and hair tonics took him back to his childhood as he walked across the old creaking linoleum floor. If you tried hard, you could still detect the faint smell of the cigars that used to be smoked by the waiting customers. The old familiar smells of this place never failed his mind back to his childhood when his father took him into the shop for his first haircut.

After placing his hat on the metal hat rack, the old man took his place in the barber chair. He smiled, thinking about when he was a small boy, and the bar-

ber would place a wooden board across the armrests of the chair for the boy to sit on to be high enough to get his haircut.

The 50-year member knew the barber, Norm Becker, his whole life. The two men had gone to school together and after graduation both went their separate ways. Norm went to barber college and began to work with his father, who had started the shop after he returned from the war. Norm worked with his dad until the end of the 1980s when the elder barber passed away. Then the shop became Norm's shop. The 50-year member went off to college and upon graduation came home and started a family. The two men joined the local lodge about the same time, and thanks to their time at the lodge together had rekindled their long friendship.

Over the years, both men were active in Masonry. Both went through the chairs of the lodge and served "their year" as the lodge's Master. Since they left the East, both men continued to be active in the blue lodge and various other Masonic bodies. The two men could now joke how once they were once the young kids the old Past Masters would complain about and in a blink of an eye now they were the old crotchety ones sitting in the North of the lodge during the meetings.

"Same old cut as always, John, or are you going to mix things up a bit?" Norm said with a smirk. "Nah. Like you always say Norm. If it ain't broke don't fix it." "Well I wasn't sure." Norm said "Probably not a good idea anyway. You start changing your looks, the missus is gonna think you are like a Tomcat out on the prowl." They both laughed. Norm continued: "And we both know your heart or the rest of your body couldn't handle that." The old man smiled. "I think you are just trying to show me some of those fancy new haircuts you have been learning about for the kids that are coming in."

Norm continued to cut the silver hair of the 50-year member. "It's amazing isn't it! A few years ago I was thinking about retiring. The shop was getting just like lodge. I had fewer and fewer customers each year as they began to pass away. Then all of a sudden. These young kids.. well, I shouldn't call them kids. I remember how mad it used to make me when my dad used to do that when I was younger. But all of a sudden, these younger fellas started leaving the beauty shops and started to look for barbershops. They wanted to learn thing like their grandfathers did. That's about the same

time the lodge started to get busy." The 50-year member smoked and was genuinely glad for his Brother's good fortune. "I have been surprised at how much these young men have enriched my life since they started joining the lodge. I have begun fond of several of them. They have taught me so much. They even make me feel a bit younger." Norm laughed, "Lord knows you needed that, you old fuddy-duddy." "Just by using the term fuddy-duddy shows you aren't no spring chicken yourself." The 50-year member said, with that type of sarcasm, that one can only get away with when talking with an old friend.

Norm continued, "They have really made me step up my game. I've had to start looking at all the barber magazines and learn all the new and trendy haircuts. I even started giving shaves again! I hadn't given a man an actual shave since the seventies. And they want it done with a straight razor, not a throwaway razor. I was scared to death the first couple of times. I really had to sharpen my skills again. Only one thing troubles me about the whole thing." "What's that?" The 50-year member asked.

Norm said, "Well like you said, I ain't no spring chicken. There is a young fella starting here next month when he finishes barber college. If he does a good job and he likes the work in a couple of years, I'm going to sell the shop to him and retire. So I'm set financially. But what I'm worried about is the lodge."

Norm continued, "For a long time, I have worried whether Masonry was gonna die with us. When these young fellas began joining a few years back, I breathed a sigh of relief. I thought for sure Masonry was gonna be fine, and the lodge and all the other groups were going to be fine, so fellas like you and I could take a step back and let them have their turn. But it seems like after we raise them, they never come back."

The barber further explained, "I'm working harder for the lodge than ever, but it doesn't seem like we are getting anywhere. I'm still worried about the Fraternity."

The 50-year member listened to his friend's concerns and asked him "Norm if one of those young men walked into this shop and asked for a certain type of haircut, and you told him the only haircuts you give was the cuts the guys liked in the '50s when your dad ran the shop, like flat tops and crew cuts, would they come back here?" Norm laughed. "I doubt it. Shoot I wouldn't even come in!"

The 50-year member then asked Norm "Well, if the guy came in and wanted a straight razor shave, would you tell him you wouldn't do it because you used to do it in the old days and then stopped and you won't do it now, even though so many guys came in and asked for it?"

" That would be financial suicide."

The 50-year member said: "Well, if it doesn't make sense here in your place of business, then why in the devil's name do we do it in Freemasonry? These young men come into the lodge and ask, or better yet beg for what we say in public Freemasonry delivers, and we either tell them no. We don't do that anymore, or we have been doing it this way since Brother Harry Truman was president. It doesn't matter what you want; it's what you're gonna get. Sit down and be quiet."

The 50-year member continued, "If we want Freemasonry to continue on after we're gone, we need to deliver what these young men expect and are begging for, or better yet what we tell these young people what Freemasonry does. If we do that, we're gonna be fine."

There was since in the shop. The background sound of a Frank Sinatra was almost drowned out by the buzz of the building's fluorescent lightning was almost deafening as the barber's hands dropped to his side as a stunned look came across his face. Norm, in astonishment said in a quiet voice, "You know. I never thought of it that way. We keep hearing them going on about how they want education or how they want fancy dinners or an elegant lodge room. I thought they were kinda like my kids were in their teens when they were always bellyaching about something. I never thought of them like young men who were voting with their feet, or like you said with their wallets. Why hasn't anyone else ever thought of this before?"

The 50-year member explained, "Oh, some have. There was even a book written by some young Masons who explained how if the

Craft was run more like a business, we might be better off. But most of us old guys and many of us who wear the gold collars hear business and the automatic thing "profit" and think we are talking about running the Masons like General Motors and they shut their minds off. If they would bother to listen to their "customers," which are the due paying members

We wouldn't have a membership shortage. As a matter of fact, the numbers might even look like when we were youngsters."

Norm smiled as he looks the began to take the drape from his customer. "Well John, you convinced me. Well your done. That will be fifteen bucks please." The 50 year member looked at Norm "Fifteen? It's been ten bucks for years." Norm laughed. "Yep, and it's like you said we have to keep up with the times. Oh yeah, these young fellas tend to tip me along with the payment these days. "

The 50-year member reached into his wallet and handed Norm the money. As for your tip, How about I buy you a beer after lodge next week? I figure that's a safe bet. At your age you will have forgotten all about it but then." Norm laughed "Or you will and I will remind you that you said you would buy me two of them! Get out of here you tightwad!" The men were laughing as the 50-year member took his hat from the rack and walked into the street.



Photo by Jarrod Reed on Unsplash

The Freemason and the Catholic Priesthood

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

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

The *Freemason and the Catholic Priesthood*: such an inflammatory title brings so much possibility of controversy to the forefront of the mind. Centuries of bad blood between the Church of Rome and our Fraternity stem from misrepresentations, misunderstandings, and belief in outright fairytales. Commonly, Roman Catholics are inclined to believe that we deny them for membership, that we claim to offer a separate path to salvation in rejection of the Roman Church, or that our upper echelons worship the devil. We are not free from blame. In my experience with misinformed brethren I have come across those who would believe that certain essential beliefs of Roman Catholics would preclude them from Masonic membership (i.e. the requirement for auricular confession with a priest), that Catholics –with all their saints– are somehow polytheistic (therefore they do not believe in a Supreme Being), or they believe apocryphal stories about popes demanding to be given the secrets of Freemasonry. While an in-depth look into the heated exchanges between the Roman Catholic magisterium and our Fraternity would make for a fascinating research, that is not my intention; but rather it is to shine a light on how Freemasonry has mimicked the Church and its threefold Sacrament of Ordination of the Church in its three degrees.

Whenever discussing the Catholic Church, it is important to first broaden one's scope of thought by divorcing the idea of what is Catholic from what is Roman Catholic. The word "catholic" comes from a Greek word which means *universal* or *undivided*, and has been used to describe the undivided and ancient faith of Christianity since Saint Ignatius's *Letter to the Smyrnaeans* in 107 CE:

"Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church."

The delineation of what it means to be Catholic and to hold *catholicity* is usually exemplified in the *Vincetian Canon*, first described in Saint Vincent of Lerins's

Commonitory in 434CE:

"Moreover, in the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense 'Catholic,' which, as the name itself and the reason of the thing declare, comprehends all universally. This rule we shall observe if we follow universality, antiquity, consent. We shall follow universality if we confess that one faith to be true, which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors."

Under common contemporary understanding, the opposite of "Catholic" is usually thought to be "Protestant;" but in the ancient usage of the term, the opposite of "Catholic" is "Heretic." Any heresies (or sect) which emerged to challenge the claims of the undivided Church were objecting to that which is Catholic. In the jurisdictional divisions of the Catholic faith, each of the divisions held claim to the inheritance of what it means to be Catholic. While the Church of Rome and the Bishop of Rome, commonly called the Pope, are what is generally thought of when the Western mind thinks of the Catholic Church; the Eastern Orthodox, Anglican, and Independent Catholic Churches all hold legitimate claims to the Catholic name. They share the same faith in the fundamental pillars of ancient and undivided Christianity, but quarrel over theological details and governance.

In addition to upholding the faith once delivered from the ancient Christian Fathers, these branches of the Catholic faith share a common priesthood. They believe that a man is chosen by God to fulfill a duty to humanity and his fellow Christians. They believe that a man is indelibly changed in the process of ordination. They believe that ordination is necessary to perform the duties of the priesthood. They believe that ordina-

tion exists in three progressive offices of deacon, priest, and bishop. If we are to look at these and other details of the Catholic priesthood—a historic institution spanning two thousand years—it is possible for we as Freemasons to see the roots of our understanding of the three Craft degrees.

While I do not expect here to argue that the Anglican expression of the Catholic faith is the only legitimate option for every Freemason seeking Masonic authenticity; I do maintain that—in order to understand the rites, rituals, and thought processes of the Fraternity—it is important for any student of Masonic thought and history to examine the religion of the English founders of speculative Freemasonry. In the creation of Masonic ritual, the founders adapted the forms of the Church of England: not out of an attempt at usurpation, but mimicry out of convenience and admiration. The secularization of the Craft has obscured these Anglican foundations. This is beneficial for the openness of the Fraternity, but has perhaps detached us from our roots

The Degrees and the Orders of Priesthood

Freemasonry's mimicry of the Church is nothing new or hidden. Legal courts, secular governments, and private institutions have copied the governance and ceremonies of the Church since its becoming mainstream in the 4th century. The progression of Ordination in the Catholic priesthood from minor orders to deacon, deacon to priest, and priest to bishop are a natural prototype for the three degrees of Craft Freemasonry. However, it is not simply the ability to count to three which builds a correlation, but the duties, character, and relationship between the degrees which (to the Catholic scholar) resound of the orders of Catholic priesthood. Deacons are of the lowest order of ordained clergy in the Catholic faith. The very name deacon is derived from the Greek *diakonos* (διάκονος), which can be translated into English as minister, servant, or even slave. The office is established in the Acts of the Apostles in order to simply assist those of higher orders. He has no ability to perform sacraments on his own, only to execute those things which he has been directed to do from his superiors. There is no guarantee that he will ever progress past this initiatory rite, but he is charged to faithfully maintain obedience to the Bishop under whose will he serves. Even his words are not his own, having to be licensed to write his own sermons or to have them approved beforehand. For most within the Western Church, the diaconate is transitional, meaning that it is rare for a man to remain a deacon without intention to move further.

The Entered Apprentice degree, while often phrased as “representing birth,” more appropriately represents someone in the uninstructed years of youth. He has no freedom to operate on his own because he lacks the ability and comprehension so to do. As one of our lecture states, “obedience, humility, trust in God, purity of conscience, [and] economy of time,” are lessons which are inculcated in the Entered Apprentice. While there are those who linger or even remain perpetually solely within that first degree, it is meant to teach a sense of submission to those whom are guiding them through the Craft.

A priest is a man who has been given the power to act in proxy of the bishop for the majority of sacraments and services. While he lacks the ability to ordain, he is considered to have reached the level of independence to perform everything necessary within the Church. Priest in its biblical origin (often translated as elder or presbyter in Protestant circles) comes from the word *presbuteros* (πρεσβύτερος) in Greek, and is literally the word for “old man.” The word priest is purely Christian in usage: any time that you hear the word “priest” used for someone of a different faith, we are using a familiar Christian word to conceptualize the non-Christian position. The term priest or elder assumes a level of wisdom which is gained with old age, but the order of priests has never been limited to men advanced in years, only advanced in knowledge. The Fellowcraft mason is said to be representative of manhood in contrast to the emblematic childhood of the Entered Apprentice. As does the deacon which transitions to a priest, the lessons which a Fellowcraft learned in the preceding degree are built upon, along with the duties which he is expected to perform. In some jurisdictions, the progression past the Fellowcraft is limited, and much of the business is convened in the 2nd degree.

Those who are consecrated to the order of bishop hold the fullness of ordination. Bishops are inheritors of the authority of the Apostles. As the Apostles spread the Church, they chose overseers (Greek *episkopos* [ἐπίσκοπος], translated as *bishop* in English) whom they gave gifts of the Holy Ghost to in order for them to rule over and govern the Church in Christ's stead. Bishops are able to perform all seven Sacraments: baptism, consecration of communion, confirmation, absolution, marriage, unction, and ordination. Only a bishop can ordain a man to deacon, priest, or bishop. It is a rarity for a man to progress to this peak of Holy Orders, and generally a man is only chosen to be consecrated a bishop after a long life of

faithful leadership in the priesthood. The Master Mason degree is emblematic of old age. He is (quite plainly) termed an overseer of the work. Like his ecclesiastic counterpart, he is charged to govern the Craft by, “[correcting] errors and irregularities... [preserving] the reputation of the fraternity...[recommending] to [his] inferiors obedience and submission.” Like a faithful bishop is to be unwavering and un-innovating in the Faith, the Master Mason is to protect and perpetuate the Fraternity unsullied:

“The ancient landmarks of the Order, entrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.”

The Master Mason degree is not ancient to the Fraternity, but instead was the title given to the master of a lodge. As a bishop oversaw a diocese, so a Master Mason governed his lodge. It was not until the early 1700s that a third degree was regularly conferred on Fellows of the craft.

It is not the mere threefold, progressive nature which bonds the Craft degrees with the Catholic priesthood, but the relationship between the levels and the permanence of them. In ordination, a man’s soul is indelibly marked by the Holy Ghost: for all eternity he will be a priest. He may be defrocked (so to speak) and relieved from duty or renounce his position, but he will always be a priest. A mason may be suspended, expelled, or demitted; but he is always referred to as a mason (in life and death). In addition to the permanence of ordination, an ordained man accumulates offices of ordination. In other Rites of Passage, one portion of a person’s life is put away as they transition from one stage to the next: initiation to a community at birth makes one a child of that community, ceremonies at adulthood end one’s youth, marriage ends one’s independence, etc.; but when a deacon is ordained a priest or a priest consecrated as a bishop, he remains a member of that lower status. All bishops remain deacons: servants for eternity. Likewise, a Mason does not put away lower degrees as he travels through the Blue Lodge and beyond. Even the most exalted Grand Master remains an Entered Apprentice.

Regular Freemasonry as Apostolic Succession

I had a young man that came to visit my lodge a handful of times who was desirous of being a mason. We had some problems with him, though. Primarily, he insisted that he already *was* a mason. He did not mean

that he had already received the degrees, but that in spirit and belief he was already a mason in his heart. While it is admirable that he had such vigor to join our ranks, his attitude and actions were too presumptuous. He thought that the degrees were mere formality. He said that he didn’t need us to make him a mason. What caused the most uproar among those who met him was that he wore masonic jewelry and his car was covered in masonic medallions. I’m not sure whether or not he ever petitioned a lodge, but I am confident that (with that arrogance and conduct) he would never make it past a ballot box.

Can anyone be a mason? No doubt that young man had already read through our degrees via some exposé, many of which have been available for centuries. Surely he felt called to be one of us. Perhaps he had even sworn our obligations by the burning light of his laptop. We do not just recognize any person as one of our own. Someone cannot simply proclaim himself a mason and go travelling. The restrictions and standards are exacting. Many imitations have been made, but there is only one “Regular Freemasonry.” Why is that? We make no assertions that there is anything conveyed which cannot be conveyed in any number of irregular lodges: no magic incantations, no transition of spirit, and in all reality not even proprietary information. All the same, we insist that the hereditary masonic line be pure and direct, that the candidate worthy, and the ritual uniform. Examined independently, there is no reason why a woman could not be a mason, because she can swear oaths the same as we can and receive the same “light.” There is no lack of conscience that would limit any random man from upholding our system of morality just because he was not made a mason in one of our lodges (and certainly that is what our peculiar visitor believed himself). However, when viewed in light of its ecclesiastic influences, it is possible to see that we have upheld the most protected mark of Catholicity: Apostolic Succession.

To Be Continued...

PAKISTAN'S FREEMASONS

By Brother Norman Black



Until 1972, the building above in Lahore, Pakistan, was a Masonic temple in which two lodges met. It lies across the street from and in front of Lahore Museum.

Since it was confiscated, it has been used for offices of the Punjab government and currently as Lahore city hall. Access to the building was unimpeded when it was a Masonic temple. Access is now controlled by a high steel picket fence and a steel-reinforced concrete barrier wall at the vehicle and pedestrian entrance, seen on the right. Uniformed guards armed with shoulder weapons patrol this area.

When Rudyard Kipling was a Mason, his lodge, The Lodge of Hope and Perseverance, met in a Masonic building, which stood behind the Lahore Museum. In his novel *Kim*, Kipling refers to it as the “Jadoo Ghar,” or “magic house,” which was the name for it used by many people in Lahore in the late 1800s. In 1914, the building in which Kipling met was replaced by the present building.

I looked forward to visiting a Masonic lodge while in Pakistan. In preparation, I sent an e-mail to the Grand Secretary of Georgia to ask for an introductory letter. He told me the lights of all but one Pakistani lodge were put out in 1972. The only exception is Quetta Lodge which now meets in exile in London, England.

Lahore Masonic Temple was confiscated coincidentally with the confiscation of Protestant, Urdu-language academic schools in Punjab Province. The schools, including a fine college, were founded and run mainly by Presbyterians.

Pakistan is 97% Sunni and Shia Muslims, but they are divided into more than seventy sects and many linguistic and ethnic groups. The government took the schools and college to incite and focus Muslim aversion for Christians and foreign-affiliated groups in order to win support for its rule.

(Some Presbyterian grade schools, in Pakistan, were returned to the Presbyterian Education Board of Education, in Pakistan, in 1998. The college was not.)

Since 1972, many Pakistanis have received radical Islamic educations, and a significant part of the population have strong anti-western feelings. While most Pakistani Muslims do not advocate violence against non-Muslims, enough advocate or condone violence, so that advocates of tolerance have been murdered

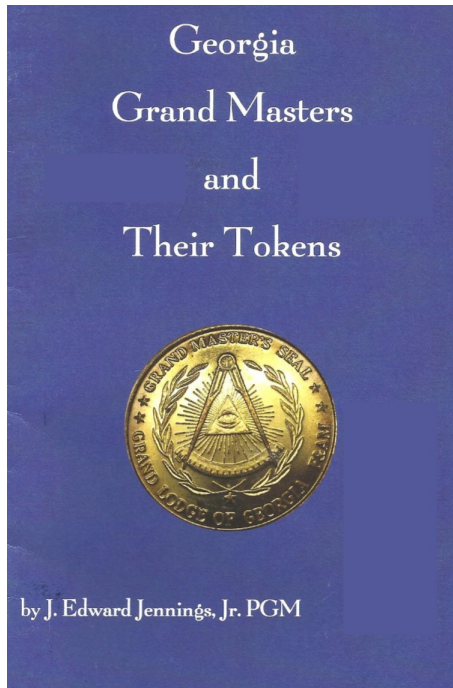
I asked several well-educated, middle-aged Pakistani's why Freemasons' Lodges were closed and was told by each, “The Masons have Jewish members.”

“We do,” I said, but we never ask a man's religion, nor do we discuss religion or political policies when a man applies for membership, during meetings, or at lodge functions. Our membership is open to men of good report, no matter what their religion. Tell me, are there so many Jews in Pakistan that the government fears their influence on Freemasonry? Each said that he did not know about any Jews in Pakistan, although one man said, “I think there may be one in Karachi.”

Jewish Masonic brethren may be a danger signal for radical Islamists, but further conversations made it clear to me that they are merely an excuse to suppress our order. I understood finally, that two main reasons underlie Pakistani's dislike of us. One is U.S. governments' unqualified support of Jewish colonialism and Israeli oppression, violation of International law, and destruction of Palestinian society. Another is U.S. military actions in Muslim nations. Freemasonry, which plays no part in these events, has been punished because of these.

Freemasonry was opposed by various Catholic Popes and in Castro's Cuba. That opposition has been relaxed somewhat, but Pakistan has put itself in line with totalitarian “isms” that unrelentingly suppressed Freemasonry. They include the dictators Franco, Hitler, and Stalin.

A Historic Publication



I now list each Grand Master who had a token, his year of service, the type of token he had struck and anything pertinent to his year.

1975-HARRIS BULLOCK This is the Grand Master that came up with idea of the token. He had a bronze and a silver token. The bronze token is the one he gave to the Brethren who came to the work day. The silver token was special and was only given to those Brethren who did something special for Grand Lodge, for the Grand Master or for the Home. These silver tokens are extremely rare and are very hard to find.



NOTE: THERE IS A FOUR-YEAR GAP FROM THE FIRST TO THE SECOND TOKEN

1979-J. KIRK NICHOLSON Brother Nicholson only had a bronze token. He also had the words "Grand Masters Penny" on his token. He was elected to the station of Grand Treasurer in 1980 and during his years in office he converted monies from the Children's Home to his own use. Masonic charges were brought against him and he was convicted and expelled from the Fraternity. He made restitution of most of the monies, but as a result of his actions many Brethren disposed of his token. As a result, his tokens are scarce.



NOTE: THERE IS A TEN-YEAR GAP BETWEEN TOKENS

1989- EARL HARRIS Brother Harris introduced something new to the tokens. Not only did he have a bronze and silver token, but he came up with the idea of a nickel-plated token. His idea was to give a special token to those Brothers who served as Master of their Lodge, or Master of their District Convention, the same year he was Grand Master. This was well received by those Brothers who received the special token.



1990-WILLIAM M. DANIEL Brother Daniel only had a bronze token, but it was yellower and brighter than his predecessors. Brother Daniel was a Judge and loved horses. At the Grand Lodge Banquet, he made his entrance into the banquet hall riding a horse. You can imagine the chaos caused when the horses' steel shoes met the concrete floor.



1991-WILLIAM M. HUTCHESON Brother Hutcheson only had a bronze token and was the first to depict an image of the Children's Home on a token. He was a great man and was a member of both the York Rite and Scottish Rite and participated in many of their degrees and festivals.



1992- REX D. CHILTON Brother Chilton had bronze and silver tokens. His motif was the Lamp of Knowledge with the square and compasses on it.



1993-JAMES E. UNDERWOOD Brother Underwood had bronze and nickel-plated tokens. His motif was the Holy Bible with the square and compasses resting on it. He was a firm believer that the Masters of Lodges and Conventions should be honored with a special token and re-instated the nickel-plated token during his year as Grand Master. He was later elected Grand Secretary and served many years in that office.



1994-THOMAS T. IRVIN Brother Irvin only had a bronze token. His motif depicted a Brother kneeling at the Holy Altar with emblems of agriculture surrounding the Brother.



J. Edward Jennings, Jr. is a Past Grand Master and a member of Dalton Lodge No. 105 in Dalton, Georgia and has been a collector of coins and tokens since early childhood. At age 78 his eyesight started failing and since he could no longer see the details on the coins he had to dispose of his collection of American coins, but he did not lose his desire to collect coins and tokens. He had accumulated a number of Grand Master tokens and decided to assemble a complete set of them. Many members of the Masonic Fraternity, having seen his collection, wanted to assemble a set also. Brother Jennings started giving those Brothers any duplicate tokens he had and the word got around that if you needed any tokens to contact Brother Jennings. He has helped many Brothers to add needed tokens to their sets and continues to do so. His personal set of Grand Master Tokens contains all of the bronze, nickel-plated, silver, and 50-year tokens and is believed to be the only complete set in existence. He is assembling another set and has placed them in the Atlanta Masonic Library for all those interested to view.

J. Edward Jennings, Jr. PGM has produced a wonderful and informative piece of Georgia Masonic history (and to the Editor's knowledge the first of its kind) focusing on the history and tradition of the Grand Master's Tokens (coins or pennies as some Masons might refer to them). Beginning with the first appearance of "Grand Master's Wages" in 1974 Past Grand Master Jennings traces the history of each token struck and shares pertinent information about each Grand Master up to and including the most recent Grand Master, Michael H. Wilson. The publication is provided in full color and provides excellent images of each and every coin.

This immense work of Georgia Masonic History should be on the bookshelf of each and every Mason in the state of Georgia. I only hope that there are continued updates to the work coming in the future so that we may continue to preserve the information relating to these valuable pieces of Masonic history for our great state.

For more information on how you can acquire a copy of the publication, you may contact MWB Ed Jennings, PGM @ 211 Hazel Drive Dalton, Georgia 30721 or at jej2009wgm@yahoo.com or 706-537-6681. The publication cost is \$10.

RELEVENCY TO THE COMMUNITY

By Brother Ralph Staunton, Dacula Lodge #433

Relevancy to your community is one of the major keys to new membership in our Masonic fraternity. I further believe that it strongly affects whether lodge members stay active and grow in the craft or become just dues paying members on our lodge roster. A previous Masonic Renewal Task Force (see <http://www.masonicrenewal.org/> for more information) in some of their conclusions from survey data, clearly showed a “substantial number of males available for membership have no knowledge of the fraternity” and also the “majority of Americans know little or nothing about Freemasonry.”

So how is your lodge becoming relevant and more recognized in your community?

Dacula Lodge #433 under WM Eric Puchstein (2019 Motto “The Little Lodge that Could”) attempted to make traction toward growth and community outreach. Two events demonstrate simple ways in which the Lodge strove to become recognized and relevant in our local community.

The first picture (below) shows Bros. Doug McCoy and Kirk Strange in appropriate attire, ready to award



Dacula Lodge student scholarships at a local school.



The second picture (above) is Dacula Lodge’s “Tomb of the Unknown” float entry in the 2019 Memorial Day Parade in Dacula. It was float #79, but thanks to a Grand Master Michael H. Wilson’s dispensation, our float was not Masonically “at the back of the parade” but at least in front of all the tractors.

Of the thousands at the parade, many families stood, or had children remove their caps, some even saluted as the Lodge “Tomb of the Unknown” passed by. This was our Lodge’s experience and I encourage each and every Lodge in the state of Georgia to find ways like this to let your “Light Shine” on your community. In the least, we will be rewarded with more good men who know about our fraternity and some who will follow that knowledge up with a petition.

From the Archives

The following article was produced for the June 1931 issue of the Masonic Messenger. It was written by Most Worshipful Brother William M. Sapp, then Third Grand Steward of the Grand Lodge of Georgia and still has importance almost ninety years later.

CONSOLIDATION

This seems to be an era of mergers and an age of consolidation, yet it is age-old.

The one who first gave expression to the thought that “In union there is strength” doubtless arrived at this conclusion after mature mediation and deliberation. This thought may be exploded by some modern Einstein, but, thus far it remains as an accepted fact, bound together by the theory of relativity.

Our cave ancestors allied themselves to invade or repel their neighbors; thus tribes were formed, thereafter succeeded by kingdoms, nations, and empires, having in mind “the greatest good to the greatest number” and for the protection of the weak against the strong.

It is conjectural just how far these matters should be carried so as not to become too strongly centralized, but consolidation has proven beneficial to mankind and in the social, commercial, and spiritual world, including schools and counties, therefore, why not apply it to the Lodges constituting the Masonic fraternity in Georgia?

The advent of automobiles, closely followed by good roads, render heretofore remote sections of easy access. Based upon a preliminary survey, the six hundred and some odd Lodges in Georgia, by consolidation, could be reduced to approximately two hundred. Many lodges, through a lack of interest occasioned by the fact that applications for membership are “few and far between,” have surrendered their charters, while many others just barely exist, yet, in practically every instance, there are consecrated, loyal members who deserve better surroundings.

They delight to meet, mix, and mingle with their brethren and witness the exemplification of work in the Masonic degrees.

The manner and method of effecting a consolidation of lodges is problematical. Masonry is democratic to the core and the voice of a wholesome majority, should, in all cases, prevail. Generally speaking, the initiative should come from the lodge desiring to consolidate with another, which may be in the form of a petition, and, upon acceptance by the lodge petitioned, a surrender of the charter of the petitioning lodge and a transfer of its membership by demit to the petitioned lodge, would accomplish the purpose desired.

Consolidation of lodges will inevitably come, but on account of community pride, local sentiment and a feeling of doubt on the part of some over-cautious members, it may be temporarily deferred, but, when once it starts and passes the experimental stage, the progress will then be rapid.

One strong lodge is preferable to several weak ones, and, in many counties in Georgia, only one lodge will suffice and meet all of the requirements for that locality.

Consolidation will greatly simplify matters and will reduce the ever present overhead expenses. The topography of the country, roads, and distances, will necessarily be considered in arriving at any logical merger of lodges with the paramount desire that “peace and harmony may prevail,” and that “there should be no contention other than that as to who can best work and best agree.”

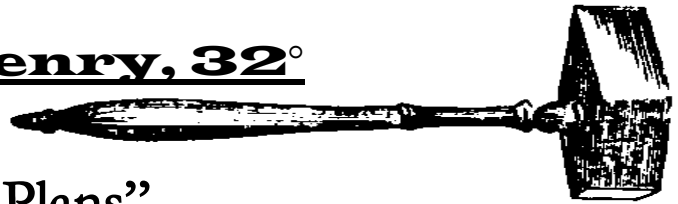
An apparent apathy prevailing throughout fraternal circles, may, among other things, be attributed to an adherence to antiquated customs, not properly designated as “landmarks,” which have long since become obsolete.

Our ancient brethren were operative Masons and they met on hills and in dales, with the blue vaulted dome as a canopy, but we as speculative Masons should accouter ourselves with the most modern implements suited for the work we have to do, and avail ourselves of every advantage which promotes the great cause of Masonry.

Consolidation of lodges may have some objections and it may have some advantage—which predominates?

The Common Gavel

By Brother Tim Henry, 32°



“Pigs Don’t Care About Your Plans”

When I was around ten years old I was fortunate enough to spend about three weeks with two of my best friends. Their parents had a camper and it was located on a small stream in the Blue Ridge mountains. Myself and my two buddies slept in a tent on the back side of the camper. The camp site was on a small dirt road and a stream ran beside it. We enjoyed three weeks of every little boy’s dreams. We swam, we didn’t bathe regularly, we fished and explored all the amazing trails and caves that surrounded us. Our favorite day of the week was when the DNR officer would come to stock the stream. If traffic was light in the area he would unload an extra dip net full of trout into our stream. We would spend the next few days providing dinner to the old folks that we were keeping alive with our tremendous hunting and fishing capabilities. I say this in jest as we used whole kernel corn from a can to catch these farm raised trout.

As summer passed I returned home and my sister and I often stayed with an older couple who had never had children. My Mother worked strange hours and struggled with addiction and this couple offered a wonderful safe haven for a kid to be a kid. The gentleman was a crotchety old man who raised beagle dogs. They were NOT to be played with, they were for work and hunting. If caught around the beagle pens we would receive a stern warning to stay away. They also raised pigs and had a large field of beans and corn. The farm had a small pond that no one ever fished except me. Now understand, ten year old boys don’t have much experience to rely on. So, I leaned heavy on what I had been successful with in the past. I had begged and pleaded to get my Mom to buy me my own tackle box. She bought me my first single tray Plano tackle box and a brand new Zebco 33 combo set. I was finally ready! I could become a professional with this type of equipment.

One afternoon while on the farm I had asked the lady if I could have a can of corn and had convinced her I would catch a mess of fish for dinner. She, being the sweetheart that she was opened a can of corn and handed it to me. I had great success with my friends with the corn, so I anticipated a repeat performance.

I made my way to the pond pulled out a red and white bobber and layered that hook with that golden kernel.

Distraction is the enemy of most young people and I was no exception. As I started working my way around that pond with my trusty Zebco 33 I completely lost sight of the catastrophe coming over the hill. At this point you’ll recall that I mentioned pigs earlier in this story. I had not noticed but a group of young hogs had topped the hill and were working their way toward my Plano. Apparently canned corn juice has quite the allure to a pig! By now I’m sure you have figured out my fishing trip turned in to a flattened tackle box, tears and a small child running after pigs in anger.

Our lives are often like this story. We lean on ourselves and the experiences we’ve had. We often overlook that the pigs are just over the ridge. Pigs don’t care about your dream, your sacrifice or your success. Pigs just want to take part in the feeding frenzy. If you struggle, they’ll be the first to tell everyone your problems. If you succeed, they’ll be the first to claim they helped you achieve it.

Brothers, pigs don’t care about your plans. As a child I learned a valuable lesson that day. I’ve never walked away from my tackle box again. I verify my surroundings and I know that not everyone has my best interest at heart. The Grand Architect has a plan designed for your life. Don’t let a bunch of pigs come over the hill and destroy your dreams.



Photo by Phoenix Han on Unsplash

“Veterans Corner” by Worshipful Brother Rick Conn, MSA

VA has developed specific tools to assist Veterans access to their Urgent Care Benefits. The VA Facility Locator provides Veterans with a list of urgent care providers in VA’s contracted network. Upon arriving, Veterans must state they are using their VA Urgent Care Benefit. The urgent care provider will verify the Veteran’s eligibility before providing care.

If a Veteran encounters any difficulties at the urgent care location, they can call: (866) 620-2071 for assistance.

- Veterans do not have an insurance card for this benefit.
- Veterans can call 833-4VETNOW (833-483-8669), 24/7 to check their eligibility for the Urgent Care Benefit.

VA Voluntary Service (VAVS) has joined the “United We Serve initiative. VAVS is committed to engaging American citizens in service during the summer months and provide lasting benefits to the veterans and communities in which they live through volunteer service. Follow the link above to see what projects may be available in your area, or use our Volunteer or Donate form to contact a VAVS Program Manager in your area.

VA is grateful for the wonderful response to help America’s heroes. Because of the high volume of inquiries, please give us a few days to respond to your application. Many thanks for volunteering to serve those who served.

For all veterans who are on Tricare the prescription drug costs for Tricare users are set to rise Jan. 1, some by as much as 42%. Effective Jan. 1, 2020, a 90-day supply of generic drugs received through the program's Express Scripts mail-order pharmacy will increase from \$7 to \$10. Co-pays on brand-name drugs received through the mail will go from \$24 to \$29; the price rises from \$53 to \$60 for non-formulary drugs.

Generic drug prescriptions filled at retail pharmacies will see the cost rise from \$11 to \$13 for a 30-day supply, while the same supply of brand-name medications will increase from \$28 to \$33. Non-formulary drugs --

those not on Tricare's list of fully covered medications -- will go up from \$53 to \$60.

Prescriptions filled on base will continue to be free.

The price increases, while normal in the civilian world, are fairly new to Tricare. They were mandated by Congress as part of the 2018 National Defense Authorization Act in an effort to bring the amount users pay into line with the actual costs of prescription drugs, which have been skyrocketing in recent years.

Per that law, these annual increases will continue until at least 2027.

Out-of-network pharmacy costs are also increasing. Users who buy drugs at those pharmacies or overseas must first meet their annual deductible, which varies by Tricare plan.

Tricare Prime users pay a 50 percent cost share for the drug after their point-of-service fee. All other users, except active-duty troops, will pay 20 percent of the total cost or \$29, whichever is higher, for drugs on the formulary. They will pay 20 percent of the cost or \$60, whichever is higher, for off-formulary drugs. Active-duty troops will be reimbursed for any out-of-network pharmacy fees.

Brothers,

I am still looking for an MSA Representative for the Dublin VAMC to take the place of Doc Bowman who passed away. Doc did an outstanding job, but he has laid down his working tools.

Please pass the word for any Brother close to the Dublin VAMC who would like to have the position of the Masonic Service Association Representative to the VAMC in Dublin please contact me @ 2683 Brocklin Drive Grayson, Ga. 20017-1432 or rickconn@bellsouth.net or 678-873-3491

***Editor’s Note:** Brethren, in the April issue article of “Veteran’s Corner” additional information from the Military Veterans Advocacy, Blue Water Navy Director of Research. The Editorial note regarding that information could be misunderstood to indicate that Ed Ball produces information related to the Veteran’s Corner article. This was in no way intended. For any information related to Veteran’s Issues as it relates to Freemasonry and the Masonic Messenger, please contact Worshipful Brother Rick Conn. Thank you.*



Georgia ChIP Communication Corner

By Worshipful Brother Cabot Rohrer

Thomas Paine – Revolutionary Patriot and writer of: ‘Origins of Freemasonry’

I am purposefully writing a brief Georgia Child Identification Program to provide some thoughts of reflection. Across the world we have seen the pause of every type of event where human interaction and close proximity exist. As we know, our GACHIP program is an example of where we are in close proximity with each other. For the safety of all, children, volunteers, and Brothers, our program has been interrupted. Thinking about what this means to all of us, this pause gives us an ideal and inspirational time to reflect on what makes us stronger as a Fraternity. Our Brotherhood has a heart of charity and a mind for continually putting into practice our masonic learnings and values.

I call upon a quote of Thomas Paine who traveled in the company of influential Masonic Brethren and inspirational men such as George Washington and Benjamin Franklin and many other co-patriots of our revolutionary war period. Not only did our beginnings of a new nation lay the foundation of the freedoms we enjoy today, it also provided the opportunity of planting the seeds of the American Masonic Enlightenment in our newly formed ‘United States’ of America.

Thomas Paine once said: *“The real man smiles in trouble, gathers strength from distress, and grows brave by reflection.”* As we have seen across this Nation, we have smiled even during this time of diversity whether through the windows of our home, our cars, assisted living homes, and hospitals. We have gathered our strength by the monumental outreach of our charities. Be it one individual Brother or the mobilization of the entire fraternity throughout our great nation, we have and will continue to show strength.

So how do we grow in being brave by reflection? We have experienced an invaluable number of lessons through this worldwide pandemic. It has taught us

that enemies of our human existence have no boundaries and is an example of being invisible and difficult to overcome. Our medical technology has been challenged to a new brink across all segments of our healthcare systems. Although the America spirit has not waned, not even for a fraction of a second, the American spirit finds a way forward.

Please take this time to reflect upon what we can do differently in promoting our GACHIP program when we get back to our Masonic work in our communities, schools and outreach events providing this timeless charity. The day of our return will arrive sooner than what we think. Therefore, give us your thoughts and ideas. We anxiously await to hear from you. Leadership starts with one individual. And you, my Brethren, are the ONE.

In closing, be safe, stay well, reach out to your Brethren, families and friends and as it has often been said: ‘BE PRESENT’! Even though we are not present in the physical sense, we are present through our influence and charitable presence. *Every good thing you do creates ripples that you may not see. Do them anyway!*



EX ANIMO: FROM THE HEART THE GIFT OF LIFE

Fraternal Greetings to all Masons in Georgia,

My name is Dr. Jim Arnold, Past Master of Hinesville Lodge #271, F&AM, and I wish to introduce myself to the Masons of the State of Georgia.

Most Worshipful Grand Master Johnie Garmon has appointed me the new Masonic Blood Drive Chairman for this Grand Jurisdiction. I am humbled and honored to be called upon to serve you in this capacity.

We Masons have done such good work over the years this program has been in existence, we should be thankful to Most Worshipful Brother Leonard Buffington, PGM for having the vision to bring this to life. Life is what this is all about, for giving blood is the gift of life. Georgia Masons are known far and wide for being generous and an understanding charity. This is the perfect charity as our gift is given anonymously and the recipient is able to accept it as such. This is truly The Gift of Love.

Since 2010 we have given nearly 40,000 units of blood. We can improve upon our philanthropy. I am developing plans to expand our program and will be seeking insight and counsel from all who wish to offer me their insights for this is your program and I am your humble servant. It is through this program we each earn our Masonic Wages, for we can all participate in one form or another: giving blood, setting up a blood drive, assisting in local blood drives, or just encouraging those whom you know to give. Each of us can contribute and impact three additional lives in our efforts, for each unit of blood donated brings life to three lives.

Our efforts bring forth good will in our communities and allow “More Light” to shine upon our Lodges. In the coming weeks more information will be announced as we work together to make our Blood Drive Program all that it can be. Thank you for your help and guidance in advance, I look forward to learning what you wish to accomplish.

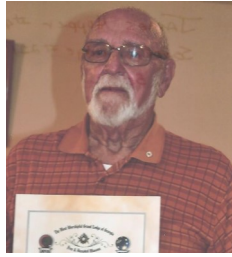
Please keep this e-mail address for all program related items: GLofGLBloodDrives@gmail.com

I can be reached at my person mobile phone to assist you with your needs: (912) 980-2515

Humbly your servant and Fraternally yours,

Dr. James D. Arnold, DMSc, SFS, MPA, PA-C
Physician Assistant
Mental Health

50 Year Awards



James Hopper
Sonora Lodge #221



Roy D. Cates
Hiram Lodge #51



William F. Janes
Pickens Star Lodge #220



Rodney Roper
Pickens Star Lodge #220
55 Years

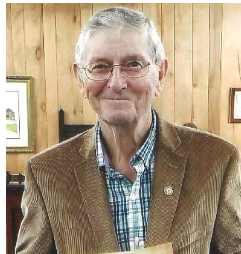


Dillard Silvers
Pickens Star Lodge #220
55 Years

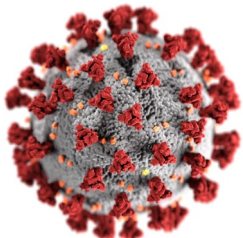


Thomas Wilkie
Pickens Star Lodge #220
55 Years

60 Year Awards



Waymon H. Yearwood
Chappell Lodge #511



Covid19 Testing available to all Georgians

Governor Brian Kemp has announced that all Georgians could be tested for the coronavirus should they desire.

Check with the Health Department that serves your county by going to <https://dph.georgia.gov/document/document/here-1/download>. Each department has a link to its web page where you should find information about testing and how to make an appointment to be tested. You can register to be tested online and reserve an appointment time.

You will stay in your car and asked not to roll the window down more than two inches. The staff wears masks, gloves, protective gowns, and face shields and do everything that can be done to protect you, your family, and the staff.

It is your choice to be tested or not. But if you want the confidence to know that you are not a carrier of the virus, this is an excellent opportunity to set your mind at ease.

In Memoriam

**Members Reported Deceased March 29
—May 30, 2020**

Name:	Lodge No.	Name:	Lodge No.
CLARK, FRED STEPHEN	15	IRONS, DWIGHT DAVID	150
PHILLIPS, RALPH LEON	15	MARKS, SYLVAN BROWN JR	153
JORDAN, DAVID EUGENE	24	HANSON, ALLEN PAUL	176
BELL, FRANCIS JACKSON	25	MAYEAUX, GRADY MURPHY SR	178
YEARGIN, RONNIE DALE	25	WALLEN, JOHNNY CLIFFORD	179
SAYLORS, JAMES EARL	33	RAKESTRAW, J. W.	182
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—May 30, 2020**

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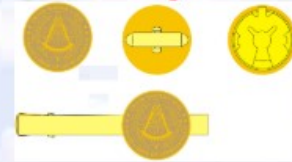
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<https://av8rstuff.com/GLofGAindex.html>

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)