

# BEYOND THE "LITE" (SUMMER 2009)



**EZEKIEL M. BEY, FPS  
EDITOR-IN-CHIEF**

Brother Ezekiel M. Bey, born in East Harlem New York City on November 23, 1967, became a positive influence in his community. As a student of the late Joseph A. Walkes Jr., Ezekiel learned much under his instructions, and today to the Masonic word, Ezekiel M. Bey is recognized as a giant an avid researcher and historian of Masonic studies. He has done extensive research in the Schomburg Library, New York City; does correspondence research with the Masonic Iowa Library, Cedar Rapids, Iowa; the Livingston Library, New York City; and has worked and collaborated with many other research societies and repositories of Masonic information.

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Madam Mayor, Distinguished members of the Cambridge City Council, my name is Red Mitchell.

Regarding item 20 on the Resolution list, Declaring Prince Hall a Founding Father.

A short while ago, Mayor Simmons composed a news release that read, "Prince Hall's life and legacy in the days before and after the American Revolution proved to be the foundation on which the modern civil rights movement was built. He advocated for the inclusion of African Americans in the Continental Army, an end to slavery and for the education of Black children. He formed organizations where African Americans could gather and speak that remain vital to this day-all at a time when it was dangerous to do so."

She had previously presented a resolution to the Council, which passed unanimously, to place a memorial to Prince Hall on the Cambridge Common. This picture shows the ground breaking for that monument which occurred September 13th 2008.

The term "Founding Fathers" is credited to Warren G. Harding in an address he made to the Republican National convention in 1916.

It has come to mean and include only those men who signed the Declaration of Independence or who wrote the Constitution.

Some historians now refer to a "founding period" where men like Joseph Warren and John Marshall could be included. General Joseph Warren, who wrote the Suffolk Resolves in 1774 which sounded like a model for the Declaration of Independence, was killed during the Battle of Bunker Hill, and John Marshall, the first Supreme Court Chief Justice fought throughout the revolution but was too young to be a delegate to the convention, but defined or interpreted much of what the constitution was or could be. One such

Historian is Dr. Gary Nash, Professor and Director, National Center for History in the Schools, UCLA. He responded to a letter from Councilor Simmons when she asked if it was appropriate to refer to Prince Hall as a Founding Father. He replied that it was appropriate and that he had used the term himself when referring to Prince Hall and others, during the founding period, such as Absalom Jones and Richard Allen. He stated that it was a long overdue recognition of his love of freedom and commitment to the people of his community to have a plaque where the term Founding Father appeared.

This memorial to Prince Hall symbolizes the many nameless, faceless and forgotten Patriots, black men and women of the Revolutionary period, throughout the thirteen colonies, who helped lay the foundation, representing them, and to authenticate the statement that "All men are created equal"



**P.M. Red Mitchell, Ma.  
Masonic Educator**



M.W. Wilbert M. Curtis, GM

**MWPHGL of Texas**

The memorial monument for Prince Hall is the best thing for Prince Hall Freemasonry "since sliced bread". It's potential to further legitimize Prince Hall Freemasonry in the United States is second only to the original African Lodge #459 charter from the Mother Grand Lodge of England, the Prince Hall Memorial at his grave site on Copps Hill and mutual fraternal recognition between the Prince Hall Affiliated Grand Lodges and

## Why I Support The Prince Hall Memorial Monument of Cambridge Common, Massachusetts

the United Grand Lodge of England.

Whereas this monument will make Americans aware of Prince Hall and his legacy of hard work for people of color during the American Revolutionary War period, it does two things for Prince Hall Freemasonry. It provides credibility to Prince Hall Freemasonry based on the fact that a man of his character saw the need to involve men of color in such a fine institution such as Freemasonry. Secondly, it shows the world what we as Prince Hall Freemasons already know; Prince Hall Freemasonry is regular, alive, well and is here to stay!

This project also comes at a

time when we as Prince Hall Freemasons need a cause to focus on that will hopefully take our minds off of the negativism of the situation that we currently find ourselves embarked in.

My faith in God leads me to believe that it is no accident that this moment project is happening at this time. It is our wakeup call as Prince Hall Masons to be about the work of what I love so dear... Prince Hall Freemasonry.

Fraternally yours,

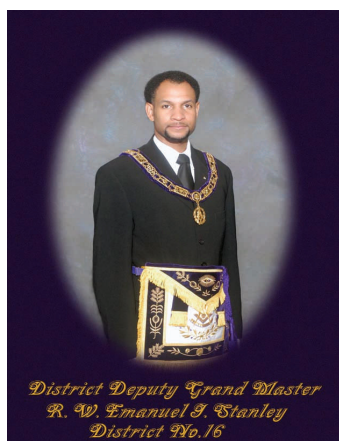
*Wilbert M. Curtis*

Wilbert M. Curtis, MWGM,  
MWPHGL of Texas



**MOST WORSHIPFUL  
PRINCE HALL GRAND  
LODGE OF TEXAS  
(GRAND EAST)**

## INTERESTING FACTS ABOUT THE JURISDICTION OF MARYLAND

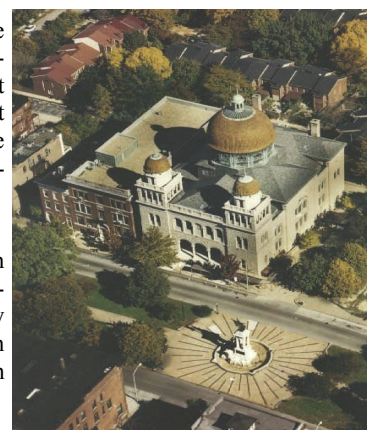


*District Deputy Grand Master  
R. W. Emanuel J. Stanley  
District No. 16*

Freemasonry among Black Men in Maryland had its start on February 2, 1825 with what was then known as Friendship Lodge No. 6 it was chartered under the authority of the First Independent African Grand Lodge of North America of the State of Pennsylvania. Using basic math skills we can see that Blacks in Maryland have been practicing the sublime art for 184 years. Pennsylvania went on to later charter two more lodges --- St. James

Lodge and Enterprise Lodge (their nomenclature is unknown). These three lodges met in 1845 and created the First Colored Grand Lodge of Free and Accepted Masons of Maryland.

In 1847 a curious organization was formed known as the National Grand Lodge, this body formed another grand lodge in this state. The result of which caused much discord until a





## INTERESTING FACTS ABOUT THE JURISDICTION OF MARYLAND (CONT.)

Union was ratified on September 12, 1876.

These two bodies merged and formed the First Union Colored Grand Lodge of the State of Maryland. In 1878 the name was changed to the MW United Grand Lodge of the State of Maryland and it remained so till 1947 when it was changed to its present name The Most Worshipful Prince Hall Grand Lodge of Maryland and its Jurisdiction, Inc.

The Grand Lodge of Maryland was instrumental in the formation of lodges in Virginia, the District of Columbia and West Virginia.

In 1865 the Grand Lodge of Maryland organized Lincoln Lodge No. 11 (4), in Alexandria, Virginia.

In 1870 Bro. Thornton A. Jackson, Grand Inspector of Washington, D.C. reports the following:

"To the MW F.C. Grand Lodge of Maryland. Warren Lodge No. 9, the only Lodge in my jurisdiction, I have the pleasure to report in the most flourishing condition. In order to accommodate the work pressing upon her, has held almost weekly meetings for several months past, and the brethren have fitted up, and furnished their new hall for their accommodation. I expect that petitions for dispensations for one or two new

Lodges will soon be presented to this Grand Lodge.

Respectfully submitted,

Thornton A. Jackson  
Washington, November 1st, 1870."

Warren Lodge has been re-numbered to Lodge No. 8 under the MW Prince Hall Grand Lodge of the District of Columbia. Brothers who are members of the Scottish Rite and the Order of Eastern Stars should know the name of Thornton Jackson well. He was a very prominent Mason in his day; serving as Sovereign Grand Commander of the Supreme Council, AASR and he is also credited for forming the first Chapter of Eastern Stars among Blacks.

In the 1881 proceedings of the M.W. United Grand Lodge of the Most Ancient and Honorable Fraternity of A.F.&A. Masons for the State of Maryland and its Jurisdiction we find the following:

"The committee appointed by the Grand Master to visit Harper's Ferry and Martinsburg, West Virginia, reported that they visited Harper's Ferry on the 30 the Day of May, A.L. 5881, and set apart Rising Sun Lodge, No. 34, and installed the following officers: Thomas Jefferson, W.M.; Thomas Edwards, S.W.; Henry Thomas, J.W. Number of members, 22. Visited Martinsburg, W.Va., on May 31st,

A.L. 5881, and set apart Mt. Pisgah Lodge, No. 33, and installed the following officers: H.E. Keys, W.M.; Charles H. Smith, S.W.; George W. Green, J.W. Number of members, 40, and in a flourishing condition.

WALTER SORRELL,  
JOHN H. SMITH,  
JOS. H. LEE,  
Committee."

It further states that these lodges together with Star Lodge, No. 32 of Charlestown, West Va., held a Masonic convention and resolved to form a Grand Lodge for the state of West Virginia. They petitioned the Grand Lodge of Maryland to set apart said Grand Lodge and install the Grand Officers for the same. Their petition was met favorably and the Grand Master appointed a committee to install the officers.

On the national level we have had three Imperial Potentates to come from this jurisdiction. Bro. Hiram W. Watty served as the second Imperial Potentate of the AEAONMS from 1902 - 1904, John H. Murphy, SR (1913 -1915) and John H. Murphy, JR (1935 - 1939). We currently have two Brothers in the Imperial Council and they are Bro's Ronald Dickens (Imp. Recorder) and Warren L. Broomer (Imp. Auditor).

and John H. Murphy, JR (1935 - 1939). We currently have two Brothers in the Imperial Council and they are Bro's Ronald Dickens (Imp. Recorder) and Warren L. Broomer (Imp. Auditor). At one time there existed 5 Supreme Councils for the AASR although the Grand Constitution of 1862 only allowed two. A conference was held 1881 to "unite" the Councils into two. At that meeting Bro. Lemuel G. Griffin, James A. Handy, A.W. Tancil and Hiram Watty served as representatives of the Baltimore Supreme Council. As a result of the conference two Supreme Councils were formed, namely the United Supreme Council of the Northern Jurisdiction and the United Supreme Council of the Southern Jurisdiction. PGM Willard W. Allen served as Sovereign Grand Commander; George T. Duppin served as Lt. Grand Commander, Joseph P. Evans as Treasurer General - Holy Empire. Our current Grand Master, SGIG Shelton D. Redden is a Past Lieutenant Grand Commander for the Southern Jurisdiction. The Honorable Shelton D. Redden has also served in the capacity of President of the Conference of Prince Hall Grand Masters, Inc. from 2006 - 2009. MWGM Redden's predecessor, the Honorable Samuel T. Daniels, SR previously served as the Chairman of the Steering Committee for the Conference of Prince Hall Grand Masters.

The Chairman of the Steering Committee was the title of the presiding officer prior to the conference voting to change that position to that of President of the conference.

## A FEW QUESTIONS FOR P.M. JAMES YOUNG BY EZEKIEL M. BEY (PRINCE HALL MONUMENT II)

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**Ezekiel :** PM Young please share with me briefly the history of the Prince Hall Memorial

**James:** In September of 2005, former City Councilor, now Mayor, E. Denise Simmons, placed an order to the City Manager to designate a site and appoint a committee of community and business leaders to erect a memorial in honor of the great Patriot, Fraternal Leader, and Abolitionist, Prince Hall. After becoming one of our nation's first black masons and founding the African Lodge #1, he continued to educate his community on the intrinsic rights of all human beings. We hope to properly pay respect and promote Prince Hall's legacy in an exquisite monument, designed and crafted by the award-winning artist Ted Clausen, whose design will captivate and inspire generations to come. On September 12, 2009, the likely day of Hall's birthday, Cambridge Mayor Denise Simmons will unveil the country's first monument honoring Prince Hall. To make this significant occasion a reality, the Prince Hall Memorial Foundation is striving to meet a fund raising goal of \$100,000 by the end of July. We hope you will join us in our efforts. A donation, no matter how large or small, will help our community and country recognize and celebrate the man who fought for our liberties.

**Ezekiel :** How is the city of Cambridge and its Mayor, supporting/promoting the memorial?

**James:** The Prince Hall Memorial Committee was formed in 2005 under the leadership of former City Councilor E. Denise Simmons. The committee consists of community and business leaders who work to honor Prince Hall, a man whose legacy is synonymous with leadership, bravery, inspiration and equality.

**Ezekiel:** Is the MWPHGL of MA involved, if so, in what capacity?

**James:** From the offset, Grand Historian Ray Coleman, P.G.M. Leslie Lewis, and, Chairman of Masonic Education, under the MWPHGL of MA, as well as myself, have been intricately involved since the formation of the committee, initially, for the purpose of ensuring that any information relative to the life and legacy of Prince Hall is accurate before going public.

**Ezekiel :** The website you designed and are managing for the project <http://www.princehallmemorial.org/ph/>

list many supporters such as the Charles H. Museum of African American History, Phi Beta Sigma & Dr. Cornel West. What other non-Masonic organizations are supporting the memorial?

**James:** At this time, aside from the names aforementioned, Microsoft Corporation has donated \$10,000.00 towards the Prince Hall Monument and will be hosting an after affair the evening of the unveiling for those who donate \$1,000.00 or more. University of Massachusetts at Dartmouth Assistant Professor, and Prince Hall Mason, Morgan James Peters along with Assistant Professor of History, Dolita Cathcart, PhD, of Wheaton College have sent their full endorsements towards the Prince Hall Monument and more endorsements are on the way. Aside from managing the Prince Hall Monument website, I've been diligently seeking support, purposely, from outside entities and organizations because the works of Prince Hall in his day impacted, not only, Freemasonry, but the African-American community as a whole and laid foundation to what we now theme Civil Rights in America.

**Ezekiel :** It has been rumored that some mainstream Grand Lodges have seen the value in such a monument and they have donated to the project. Can you name the mainstream grand lodges that have contributed?

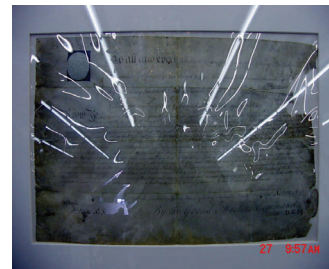
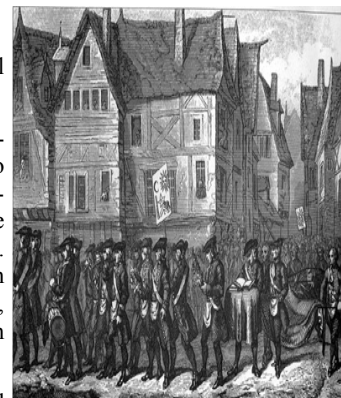
**James:** At this time, we have received donations from the Grand Lodge of Michigan as well as the United Grand Lodge of England. Written support has come from as far as the United Grand Lodge of Greece.

**Ezekiel:** It's commendable that so many non-Masonic organizations are familiar with Prince Hall and his contributions to the history of the United States. How have the Prince Hall Grand Lodges, Scottish & York Rite bodies and the Shrine embraced the project? Have they donated as have the non-Masonic organizations?

**James:** At this time, while responding to this interview, the only MWPHGL's who has donated is the MWPHGL of MA under the leadership of then, Grand Master, P.G.M. Leslie Lewis as well as the MWPHGL of Texas under the current leadership of Grand Master Wilbert M. Curtis. Mind you, every Prince Hall Grand Lodge has been informed as well as received phone calls from myself on more than one occasion, in an effort to impress the importance of our Prince Hall Grand Lodge leadership to be the major contributors towards this effort, for the obvious reasoning of Prince Hall, not only, being the abolitionist, promoter of education, great patriot, but also being the founder of what we enjoy today as an affiliation named in his honor. Grand Master Curtis, I believe, will be a major influence in galvanizing support from other Jurisdictions – especially with him being the current President of the Conference of Grand Masters as well.



P.M. James Young, MI  
Member of PH Monument



(CONTINUED ON NEXT PAGE)



## A FEW QUESTIONS FOR P.M. JAMES YOUNG (PRINCE HALL MONUMENT II CONT'D)

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**Ezekiel :** Is the Prince Hall rank & file membership aware of the project, if so, what has been the response from the Brothers & Sisters on an individual basis?

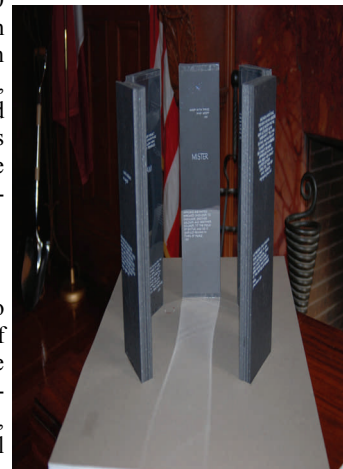
**James:** Since January 2009, I drafted what eventually became the official Press Release for the project which was disseminated throughout the country to various print media distributors as well as to most of our MWPGL's. In addition, I utilized the Internet to spread the word through mediums such as Facebook as well as the popular PHAmily Ning website that houses thousands of members. Under each web site I created sub groups entitled Prince Hall Monument Project where hundreds of members, Masons and Eastern Stars, signed up to stay informed of any relative updates concerning the Prince Hall Monument Project. There are current fund raising campaigns on both websites where I'm asking, for instance, all members on Facebook, to donate \$10.00 each – based on the total number of members, which is at nearly 600, we can raise close to \$6,000.00 – just from Facebook alone. The Eastern Star who manages the PHAmily ning website has several thousand members in which she can project, at least, \$20,000.00 potentially being raised just from that web site alone. To be honest, most donations generated thus far is solely the efforts of the 'rank and file' members who heeded the call and acted. Unfortunately, most of the our 'leadership' have not acted in terms of donating towards the project and this is not a result of our leadership being ignorant of what's occurring. So, at this time, I give much credit for the 'non-titled' Brothers and Sisters for acting and continuing to act to ensure the success of this much needed monument.

**Ezekiel :** To your knowledge are there any grass roots efforts taking place to raise funds for the memorial?

**James:** In fact, since early February 2009, I launched a fund raising effort themed '1,000 Prince Hall Masons To Donate \$100.00's Each.' Several Brothers from around the country accepted the poster image for the purpose of posting the announcement within their respective Jurisdictions. Again, the efforts using Facebook as well as the PHAmily Ning site is solely responsible for the majority of donations thus far. Also, under the Michigan Jurisdiction, there will be two fund raising events where several Lodges and Chapters have come together to, one, host a Jazz Gala and the other is being hosted by one Lodge where 100% of proceeds will go to the Prince Hall Monument Fund. Both events are guaranteeing \$5,000.00 each, if not more.

**Ezekiel:** How much more funds are needed and what do you believe is necessary to achieve the fund raising goal to ensure the project is completed before September 12, 2009?

**James:** To date, we have raised over \$35,000.00 and what's needed in order to ensure the deadline is met is a strong 50% of the total cost of \$100,000.00 in which I'm confident once our Prince Hall Grand Lodges step up and donate, we will be victorious and make history for Prince Hall Freemasonry.



**Ground Breaking  
Ceremony**

## PHYLAXIS SOCIETY

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The Phylaxis Society is a Masonic research organization whose focus is on Prince Hall Masonry and its history. After Quatuor Coronati Lodge in the UK and the Philalethes Society in the US, the Phylaxis Society is the third largest Masonic research organization in the world, and it has members the world over. The majority of Phylaxis members are Prince Hall Masons, but any regular Master Mason may become a member and thus may participate in all the Society's activities. A prospective member must simply be in good standing in a regularly constituted Masonic Lodge.

Membership in the Phylaxis Society is \$35.00 per year for those using domestic ( US ) mail. There are also special offerings, such as a four-year membership at a reduced price. Person or organizations that do not qualify for regular membership are allowed to become subscribers who receive our quarterly magazine but are not allowed to participate at our annual convention or hold office in the Society.

In a nutshell, here are the benefits of Membership in the Society:

1. Receipt of all material published by the Society, including *The Phylaxis* magazine.
2. The privilege of participating in the work of the Society.
3. An opportunity to correspond and exchange ideas and material with Masonic students throughout the world.
4. An opportunity to publish the results of your personal Masonic research and study.
5. Opportunity to become one of a rare group of 15 Actual Fellows.

Learn more and sign up for membership at <http://www.thephylaxis.org/phylaxis/>

John B. Williams, President

The Phylaxis Society

<http://www.thephylaxis.org/williams>



## IF WE CAN RECOGNIZE WHITE MASONS, WHY CAN'T WE RECOGNIZE BLACK MASONS? (BY HONORABLE JOHN B. WILLIAMS)

Race is not an issue in deciding Masonic recognition; the racial makeup of a group is entirely irrelevant and offers no advantage either in favor of or against recognition of a body. The fact is that our Grand Lodge recognizes Black Masons in virtually every state of the nation, provided they pass the test of Masonic legitimacy. There are Black bodies that we do not recognize Masonically for other reasons.

1. *Some of them are not known to us.* Our fraternal Relations Committee attempted to identify all organizations operating in California using the emblem of the square and compass. We did not find them all. Of those we found, we sent correspondence to the last known address of each asking

whether they wished to enter into discussion regarding items of mutual interest. We received a response from only one of them. We offered that body an opportunity to enter into discussions that might lead to the formation of a unified grand lodge encompassing their members and ours: they refused to discuss the idea.

2. *Recognition between two Masonic bodies must be mutually desired.* We do not recognize a body that has no interest in recognition. Overtures must come from both parties, and only after mutually agreeable discussions have been concluded between representatives of the two groups will recognition be recommended by the Fraternal Relations Committee. Even then, the

matter must still be approved by both Grand Lodges in session.

This is a difficult issue for anyone committed to Masonic ideals, because there are men out there, members of the four-letter lodges, who are as devoted to the principles of Masonry as some of us are. Many of you will agree that a man who has pledged himself to conform to the principles of the Masonic Order, a man who has obligated himself in the same manner as we have, even if he has been tricked into making this pledge by a spurious, unrecognized organization, is a greater friend to us than one who has made no such pledge.

This is the reason that we accept these men into the Order under the relaxed standards of the Healing process. It is not the man but the organization that recognition excludes.



**Honorable John B. Williams, CA.**  
**President of the Phylaxis Society**



## “AND LET THERE BE LIGHT”

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“In all ages, Societies have been organized and Institutions founded, having for their object the elevation of the characters and the amelioration of the conditions of mankind. Among these stands forth pre-eminently the institution of Freemasonry, which has existed from time immemorial, and has received the sanction of the wisest and best of men. This institution

teaches us to have faith in God, Hope in Immortality, and Charity to all mankind; and inculcates the exercise of Brotherly Love, Relief and Truth, and the practice of those virtues that elevate and adorn society. To the unworthy, the door to the Sacred Temple of Freemasonry is ever closed, but to the virtuous and humane, who would drink at the pure fountain of Benevolence and

Truth,” the invitation is “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.



**R.W. Leonard LaRue, N.Y.  
Masonic Educator**

## PHYLAXIS SOCIETY COUNCIL OF REPRESENTATIVES

The Council of Representatives is one of two primary units of The Phylaxis Society. In actuality it serves as ‘The State Department’ of The Phylaxis Society.

The Council of Representatives exist to support the missions and the goals of The Phylaxis Society internationally by educating the craft world-wide concerning Prince Hall Freemasonry, its descent, dogma and regularity; to instruct all in the history of Prince Hall Freemasonry and to bring all of the craft into Phylaxis membership.

Representatives work to increase positive awareness of the Society and its Prince Hall Masonic centered educational goals, reaffirming the Society’s role as a vital

source of answers and to the goals of building friendship and understanding. They have to have a confident, cordial and friendly relationship with the head of their Grand Lodge and engage in Masonic discourse with the Grand Lecturer, Grand Historian, District Deputy Grand Masters and Lodge Education Officers of the Jurisdiction where they live and work. In all ways, seeking more light and imparting light at every opportunity...Such as being capable and available to speak at Prince Hall Americanism Day, St’s Johns Days, etc!

During the Annual Session of the Phylaxis Society which falls in the first week of March each year in observance of Prince Hall’s Masonic

raising date, Representatives receive training and share in Masonic intercourse with Representatives from every Jurisdiction. This writer knows of no other setting where a mason can participate in a truly knowledgeable and free sharing of Masonic brotherhood such as found at these sessions.

The Council of Representatives consist of a President, First and Second Vice Presidents and Five Regional Vice Presidents. The current President is Hon. Robert N. Campbell, FPS who has previously served the Society in various offices including First Vice President under the Hon. Joseph A. Walkes, Jr., FPS the Phylaxis Society’s Founder and first President.



**Honorable, Robert N. Campbell, FPS  
Council of Representative President**

## PGM LEWIS MYRICK SR., "360° OF MASONIC EXPERIENCE

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BY PGM FLOYD BAGWELL Jr.



PGM LEWIS MYRICK SR., CT

It is not an exaggeration to cite the fact that Lewis Myrick, Sr. has come full circle in more than fifty (50) years of Masonic service. Little is known in the "Prince Hall Circle" about this giant, as often his achievements are little understood and understated for far too many reasons that cannot be included in this article.

Bro. Lewis Myrick, Sr. is a native of Buena Vista, Georgia where he spent most of his formative years growing up. At a very early age his family moved to Hartford, Connecticut; but, he, did not make the adjustment to the city life and returned to live with his grandmother and grandfather in Georgia. Interestingly, Bro. Myrick has recounted that the only time he was called a nigger was during his brief stay as a child in Connecticut.

Growing up in Georgia surrounded by relatives who were Masons aroused Bro. Myrick's interest in the fraternity and later that interest led to his joining what turned out to be a "Non-Prince Hall" lodge. He grew up watching an uncle spend twenty (20) years serving as Senior Warden of the Sons of Buena Vista Lodge, Prince Hall and the service he provided to that community as a caring and devoted Mason. However when it came time for him to join the Order later as a man he did so in error because in Connecticut, as in many cases, the mainstream fraternity (Prince Hall) was silent. As is the case generally, the profane is totally unaware of the differences in Prince Hall Masons and others who profess to be one and the same.

Bro. Lewis, in 1957, joined the International group under the same lack of knowledge and at the urging of his father-in-law. Once joining, "what an education" he got about methods and procedures that vastly differed from what he had experienced observing the Masonic work as performed by his grandfather and uncle. Of great concern was the recruitment of membership "for pay" which troubled him as much if not more than anything about his newly found membership.

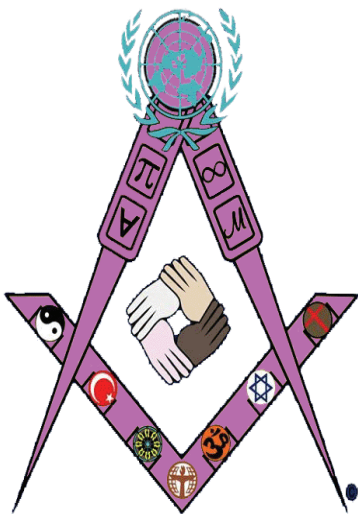
Despite his initial concerns about his Masonic affiliation through the International group, Bro. Myrick displayed great zeal and moved through the ranks to become Master of King Solomon Lodge, International Masons. It was not until 1960 that Bro Lew really began to understand the stark reality and gravity of membership in non mainstream Masonic bodies. This realization was heightened when he along with members and leaders of the International Masonic group were subpoenaed by George W. Crawford in a famous court case brought against clandestine Masons in Connecticut. At trial the Grand Lodge of Connecticut, AF&AM served as "friends of the court" on the behalf of The Grand Lodge of Connecticut, F&AM, Inc. (aka The Prince Hall Grand Lodge). After lengthy testimony by both sides it was established that The Grand Lodge of Connecticut, F&AM and its membership were indeed legitimate based upon the fact that they traced their origin to African Lodge # 459. The International group, not having the same ability to trace its origin, was ordered by the court to desist their activities. As a note of interest, in 1958

the Grand Lodge of Connecticut, AF&AM gained passage of a state general statute it introduced in to the General Assembly of Connecticut which reads: Section 6206: RE: Unlawful Wearing of Insignia. By statute law of Connecticut (Section 53-377, General Statute, 1958, as amended), it is a penal offense, punishable with a fine of not more than five hundred dollars (\$500), to willfully wear the insignia, rosette or badge of any fraternal order, or use the same to obtain aid or assistance, or to use the name of any such society, organization or order, or the title of its officers, or its ritual or ceremonies, unless entitled to do so under the Constitution, By-laws or Rules and Regulations of such order or society, or to claim to be a member thereof, with intent to deceive or defraud. This applies to clandestine lodges, clandestinely made Masons or imposters whose acts come within the statute adopted.

After facing "The Silver Fox," as Past Grand Master George W. Crawford was known in Connecticut, PM Myrick saw the strong light of Masonry under the banner of Prince Hall. He felt bewildered and deeply betrayed by the International group's leadership for not being able to defend itself from the blistering barrage of Masonic practice and procedural challenges presented them during trial. Immediately after the trial Bro. Myrick withdrew his association with the International group.

Having been tried, but not denied, PM Myrick was approached by members of the Grand Lodge line, notably the Deputy Grand Master John Rogers who encouraged him to work with them (Prince Hall Grand Lodge)

"CONNECTICUT"  
FIRST IN RECGONITION





## PGM LEWIS MYRICK SR., "360° OF MASONIC EXPERIENCE

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BY PGM FLOYD BAGWELL Jr. (CONTINUE)

to help bring over the men from "the other side". In his efforts at least two of the International Lodges made the move to "come over" to Prince Hall as whole lodges. One was PM Myrick's Lodge who members were healed. While coming over to Prince Hall held its rather difficult challenges, Bro. Lew kept the faith and his zeal for the Order. He was one of the charter members of the newly formed Tuscan Lodge #17, Prince Hall and again rose through the ranks becoming Past Master there too.

Once seeing the new light Bro Myrick began to experience the strong bond that existed between Connecticut Freemasons ( AF&AM and Prince Hall).

There were many opportunities for the "brotherhood" to come together at Table Lodges, degree work visitations and other planned programs. In the workplace he had additional opportunities to interact and share Masonic fellowship. Through these many encounters, there was also encouragement to join the Philalethes Society as well as other AF&AM research bodies. Many in the body began to urge PM Myrick to seek office in the Grand Lodge Line and at first he resisted. However he was nominated and elected Grand Junior Warden and moved on to become Grand Master.

Remembering the strong bonds that had been established over the years with AF&AM,

Grand Master Myrick was poised to work on the behalf of Prince Hall when they asked for full recognition between the bodies. On October 14, 1989, while serving a Grand Master the official vote was taken with both Grand Lodges agreeing by one vote

less than being unanimous to recognize each other. One Prince Hall brother voted not to support the measure. At this historic moment in time Grand Master Lewis Myrick had experienced a 360 degree journey in Masonry.



(Left) PGM Floyd Bagwell Jr., (Center) PGM William Greene, (Right) PGM Lewis Myrick Sr.

## LOOK INWARD, By P.M. Hilliard (JR) Wheeler

My brothers I am writing this not as a brother that is directly involved in one of the below situations but as an outside view of the craft. I actually wrote this piece over 13 years ago and it still reigns true today, sad but true we are still hurting each other.

I am concerned that brothers today are not treasuring the fellowship and friendships that they are developing with one another. Ask yourself these questions:

- Are you extending your hand in friendship and brotherly love?
- Are you a useful tool to the craft or is the craft a tool for you?
- Are you truly there for your brother?

- Are you harboring malaise in your heart against him because he has gotten to a level that someday you truly aspire to achieve?
- Would you go behind his back to knock him down to achieve your goal?
- How far would you go to get what you want?
- Could you hurt your fellow brother to achieve your goals?

Search inside yourself to see the true light within. We first must remember that as brothers we should treat each other and everyone correctly. Do not take for granted that your actions are not going to hurt your fellow brother. The statements that you make can hurt and alienate a good

brother forever. As we see the decline of several members in the craft, think instead of driving our brothers away; we can bring them back or how to keep them involved in functions of the lodge. There are so many brothers of the craft that are no longer present or active and have no intentions of returning because of some of the irreparable actions or situations that have occurred. Let us all think about our actions, and statements before we make them. It is for that reason and that reason only that I write this. I am proud of that fact that I was accepted to enter a lodge of Master Masons. Since then I have seen (and I am not alone in this thought) a lot of double dealing and back stabbing

brothers that do things that are so hurtful to the same ones that they profess to love and support. After a few acts that I saw brothers do to each other over the years, I was prompted to write this statement. Remember the oath we have all promised at "The Altar" before you strike against your brother. Remember what we are suppose to represent.....



P.M. Hilliard (JR) Wheeler

## FREEMASONRY aka "A SEARCH FOR TRUTH"

I write this as a Practitioner and Student of Freemasonry and I feel compelled to make some remarks about a few issues I find bothersome and threaten the growth and bonifides of our Craft we claim to Love. I hope that, just maybe, although negative in nature, what I am going to say will bring about some positive reactions for the better. First, we should tell the truth to all, Candidates and the world at large, that Freemasonry plainly and Simply is "A way of life", something you should LIVE. Also, we should strongly emphasize that Freemasonry is non-sectarian and Freemasons belong to the "Religion of THEIR choice"; Freemasonry takes all good men . . . ." and is inclusive and is not exclusive, when it pertains to Religion. We have not done a very good job of projecting a more positive image of Our Craft or retaining members and we need to seriously address both shortcomings.

Second, We need to stop letting," The blind, lead the blind".

Many Worshipful Masters are elected who are NOT "Masters of the work" and thus, cannot teach that which they have not learned or experienced themselves. The Masonic definition of Master is, "TEACHER" !!! Are We electing Brothers who are without the required Executive, Legislative and Judicial (Masonic) knowledge and skills they obligated themselves to uphold? Leadership, where are you? Now to the Worshipful Masters most important appointment.

Brothers, in my opinion, the selection of a Tiler is the most important appointment of a Worshipful Master. The Brother appointed should be Alert, Reliable, Respectful, Observant, Unafraid and have knowledge of Tiler related Protocol. Also, he should be Tactful, Courteous, and Maintain order in his area and clearly understand "Lawful Masonic Information". Just

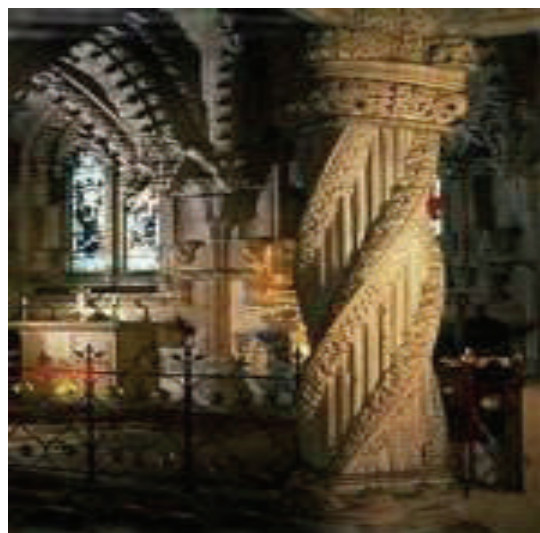
think about THIS fact; the Worshipful Master CAN-NOT open his Lodge without Him BEING "at his Place" AND, after the Lodge is opened, the Tiler decides, to leave his post and go elsewhere without letting it be known to the Master; everything done business or degree work) after the Tiler left, would become null and void. "The LAST as well as

FIRST great care.....".

More to come next time and "So Mote It Be",



**R.W. S David Bailey , N.Y.  
Masonic Educator  
DDGM EMERITUS**



## Africans in the Canadian Diaspora, By Ludwick Hall

One of the least discussed subjects among Africans of American and Canadian descent is the African experience in Canada. Because of the role played by Canada as a terminal in the Underground Railroad, much of the African experience in Canada is lost in myths and folklore. Contrary to popular opinion, Slavery as an institution existed and was widespread in Canada, although because of the short

agricultural growing season, the lack of a dependence on an agra-economy, and an economy based on the fur and fisheries businesses, slavery was not as brutal to the individual slave as it was in the lower American States. In 1628 the first recorded African slave, Oliver le Juene from Madagascar, was brought to Canada by a British Convoy to what was then the French Colony of New France. By the early

1700s, Africans began arriving in greater numbers in New France. By 1763 with the end of the "Seven years War" the British displaced the French as the administrators of Canada, and it became a Colony of the British Empire. Despite the seemingly less physical work (as compared to slave labour on plantations) and as a result of their position within the domestic realms of their slave owners, Canadian slaves were



**P.M. Ludwick Hall, 47 N.Y.  
Masonic Educator**



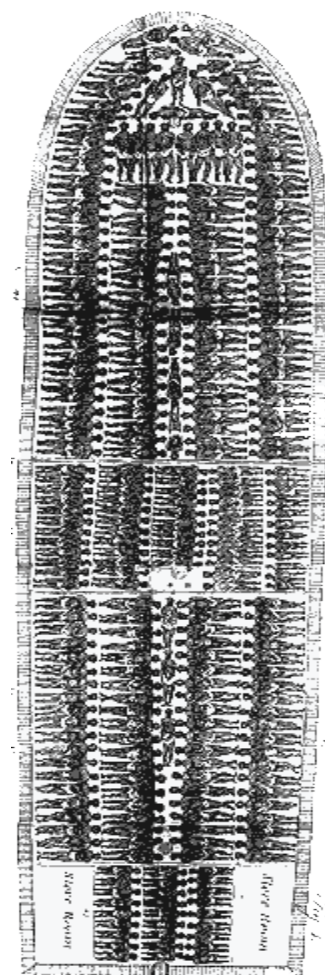
## AFRICANS IN THE CANADIAN DIASPORA (CONTINUE)

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under the watchful eye of their masters". After the American Revolution many Americans who were Loyalists to England, fled to Canada bringing their slaves with them. Conversely during the same period some slaves fled Canada to resettle in the American States of Massachusetts, Maine, Vermont, and Pennsylvania. The [Imperial Act of 1790](#) assured prospective immigrants that their slaves would remain their property. By 1790 the abolitionist movement was gaining credence and in 1793 'The Slave Act' " was legislated, although not without opposition. The elected members of the executive council, many of whom were merchants or farmers who depended on slave labor, saw no need for emancipation. Finally the Assembly passed the [Act Against Slavery](#) that legislated the gradual abolition of slavery: mandating that no slaves could be imported; slaves already in the Provinces would remain enslaved until death, no new slaves could be brought into Upper Canada, and children born to female slaves would be slaves but must be freed at age 25. To discourage [manumission](#). "The Act" required the master to provide security that former slaves would not become a public charge. The Compromise [Slave Act of 1793](#) stands as the only attempt by any Canadian legisla-

ture to act against slavery. This legal rule ensured the eventual end of slavery in Upper Canada, although as it diminished the sale value of slaves within the province it also resulted in slaves being sold to the United States. In 1798 there was an unsuccessful attempt by lobbying groups to rescind the legislation and continue the importation of slaves. Finally "The British Imperial Act of 1833" abolished slavery in the British Empire, which included Canada. It took effective on August 1, 1834, and led the way to Canada being a refuge for runaway slaves. With slavery abolished in Canada, it became a preferred destination for abolitionist and their runaway slaves as they navigated the routes of the Underground Railroad. One of its most famous conductors was Harriet Tubman. Called the "Black Moses" of her people, she made repeated trips into the South to guide slaves north. Her trips ended at St. Catharines, Ontario at the home of Rev. Hiram Wilson, the leader of the local refugee community. Between 1834 and 1865 thousands of enslaved Africans fleeing slavery in the American Slave holding States were transported to, and became residents of Canada. It was against this backdrop that Masonry had its formation in the Dominion of Canada. Like their American counterparts, free Afro Canadians sought the camaraderie of the Ma-

sonic Fraternity. And like their American counterparts, they experienced the same barriers that were race based. Prince Hall Freemasonry made its debut in Canada in 1851 when T. C. Harnley was deputed by the M.W. Union Grand Lodge of New Jersey ( National Compact), to erect Lodges in Canada (Ontario and Quebec). The first Lodge organized was Mount Olive, No. 1, in Hamilton, Ontario on December 27, 1852, It was followed by Victoria, No. 2, at St. Catharines, Ontario on June 7, 1853; and finally Olive Branch, No. 3, at Windsor, Ontario in October 1854; On August 25, 1856, these three Lodges established by Prince Hall Masons were organized into the M.W. Widow's Son Grand Lodge of the Province of Canada. Benjamin F. Stewart, Deputy Grand Master of the National Compact Grand Lodge of New Jersey was elected its first Grand Master and Joseph F. O'Banyoun was elected its first Grand Secretary. There was no representative of the GL of New Jersey at the establishment of the Grand Lodge, but the Grand Master of the M.W. Grand of New York (National Compact) Paul Drayton and his Grand Secretary John Isaacs officiated at the consecration. It was because of a refusal to accept blacks into Ontario Lodges that led to the formation of this parallel organization consisting of Afro-Canadians. During the American Revolutionary



## AFRICANS IN THE CANADIAN DIASPORA (CONTINUE)

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War, the British Army offered freedom to any slave who joined them in their efforts to defeat the Colonist. This resulted in thousands of runaway slaves assisting the British. At the conclusion of the War, and fearing for their safety, the British Army relocated the Africans who joined their cause in the Northeastern United States to Nova Scotia. Runaway African slaves who joined the British cause in other parts of the Country were relocated to the British Colonies in the Caribbean. In Canada there is a perception that there is no Color Bar, and in Nova Scotia in 1855 this seemed to be true. It was in that year that five Afro Canadians were admitted as members of Royal Sussex Lodge No. 704 (now No. 6) in Halifax, Nova Scotia. As it was the case in Boston, some Seventy One years earlier, because of the reluctance of their White brethren to interact with them, they applied to the United Grand Lodge of England and on December 3, 1856 were granted a Charter to work and act as Union Lodge No. 993. Union Lodge was subsequently renumbered, No. 693 by the United Grand Lodge of England in 1863. The members of Union Lodge had the same experiences as their American brethren in Boston,

and was not admitted to membership by the Grand Lodge of Nova Scotia until 1869 as Union Lodge No. 18. Union Lodge No. 18 existed until 1916 when for what the Grand Lodge of Nova Scotia considered "Gross irregularities", its Charter was forfeited. By the late 1860's, in addition to Widow Son's Grand Lodge in the Dominion, who's Lodges were established by Union Grand Lodge of New Jersey, (National Compact), Lodges were established by both Grand Lodges (Independent and National Compact) of New York, Michigan and Illinois. On October 22, 1872, delegates from the Ten Prince Hall Affiliated Lodges in the Province of Ontario met and reorganized Widow Son's Grand Lodge, as the Most Worshipful Grand Lodge of the Province of Ontario. Today that Grand Lodge is known as the Most Worshipful Prince Hall Grand Lodge of the Province of Ontario. M.W. William Boyd, the then Grand Master of the M.W. Grand Lodge of the Jurisdiction of Ohio (now M.W. Prince Hall Grand Lodge of the State of Ohio) installed the officers. The first Grand Master of the M.W. Grand Lodge of Ontario, Prince Hall was M.W. Benjamin Steward. In 1975, the M.W. Grand Lodge of the

Province of Ontario, officially changed its name to the M.W. Prince Hall Grand Lodge of the Province of Ontario. From 1856 to 2008, the Prince Hall Grand Lodge of the Province of Ontario existed side by side with its Mainstream counterpart, the Grand Lodge of the Province of Ontario, with neither Grand Lodge acknowledging the existence of the other. It was not until the year 2005 that efforts were first made by M.W. Donald H. Mumby of the Grand Lodge of the Province of Ontario and M.W. J. Halstead of the M.W. Prince Hall Grand Lodge of the Province of Ontario, to enter into fraternal relations. These efforts did not result in the recognition by both Grand Jurisdictions until the 2008 session of the Grand Lodge of the Province of Ontario, where that body in Grand Lodge assembled legislated to formally recognize the M.W. Prince Hall Grand Lodge of the Province of Ontario. That action was subsequently repeated by the M.W. Prince Hall Grand Lodge of the Province of Ontario.





# An Ancient Spirit of Blackness, By Ezekiel M. Bey, FPS

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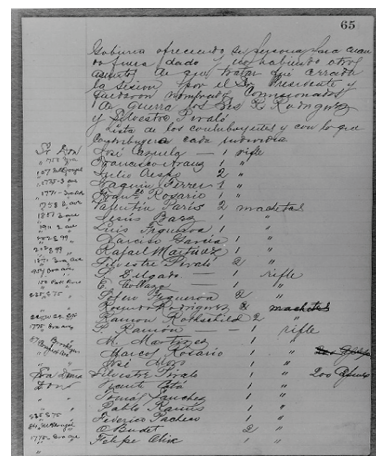


When joining Prince Hall Masonry, I noticed many different ethnic groups as it relates to race. I noticed there were several Masons from Latin countries in the fraternity. This made a difference in a way for me because in the beginning I did not realize how many Spanish-speaking Masons that were members of my Grand Lodge being that I myself have a Latin background. The percentage was low, however they existed. As I began to do research about my Grand Lodge, I notice that there were several Spanish Lodges in the history of "The MWPGL of NY" that existed at one time or another. The names of these Lodges were, **Hijos del Caribe # 75** chartered June 5, 1930 and later changed their name to **Pedro L. Berseche**; we also had a Lodge by the name of **Igualdad # 77** who later changed their name to **Dr. Julio Bastos**.

**Esperanza # 80** chartered in 1936 was the fourth speaking Lodge in the Jurisdiction of the MWPGL of NY and changed their name to **Uruguay**. These three Lodges later surrendered their charters and it has been said they moved to another jurisdiction of a Spanish-Speaking country. These Lodges I believe mirrored with great respect a particular Lodge that had a history unlike any other history in New York. The first Spanish speaking Lodge was named **El Sol de Cuba #38**; translation of that name is **The Sun of Cuba**. Warranted in 1881 by the help and influence of members of the first Masonic District, (Lafayette Marcus, Andrew N. Portos, John Johnson, Manuel R. Coronado, Abraham Seino, and Sixto Pozo all from Mt. Olive #2 with Brother Abony Brown from Celestial #3). These men and Masons presented a petition to Grand Lodge for a dispensation to set up a Spanish speaking Lodge. After the establishment of El Sol de Cuba # 38 in 1881, 11 years passed when a gentleman by the name of Arthur Alfonso Schomburg joined this Spanish speaking Lodge and was raised to the sublime degree of Master Mason in 1892. This would be a continued progress of El So de Cuba

#38 with an added energy, which would change the face of Freemasonry in the State of New York.

**Arthur Alfonso Schomburg**, whose birth name was "Arturo" was born in San Juan, Puerto Rico on January 24, 1874, son of Mary Josefa Schomburg who was a black woman born in St. Croix, and his father Carlos Federico Schomburg a Puerto Rican of German descent. Arthur who attended public schools in Puerto Rico graduated from the *Instituto de Instruccion* and the *Instituto de Ensenanza Popular*. He later attended *Thomas College* in the Virgin Islands. Arthur's love was collecting books and photographs of the historical past of Blacks in Puerto Rico. These early interests in Arthur's life prepared him for the responsibilities and obligations he would later assume in his future. By April 17, 1891 Arthur migrated to New York City settling on the lower east side of Manhattan. On April 3, 1892 he became a founding member of a political group called "*Las Dos Antillas (The Two Island) Cuban Revolutionary Party and Puerto Rico Revolutionary Party*" These party's were for the purpose of helping in liberating Cuba and Puerto Rico from Spain.



Arthur A. Schomburg

## GIL NOBLE SPEAKS AT SUNY DOWNSTATE MEDICAL CENTER

Mr. Gil Noble spoke on a good subject at the Black History Month program at SUNY Downstate Medical Center in Brooklyn New York in 2008. Ezekiel M. Bey, who is the Director of the Environmental Services Department had a good talk with Noble. Noble was born in Harlem to Jamaican immigrants Gilbert and Iris Noble. As a teenager, Noble

was inspired by pianist Errol Garner and decided to pursue a career in music. He formed the Gil Noble Trio and played in clubs around New York City while attending City College. After graduating, he worked for Union Carbide and modeled on the side. He met his wife Jean, also a model, during this time. Noble attempted to break into broadcast by doing voiceovers

and television commercials. He became a part-time announcer for WLIB, a Harlem radio station, in 1962. While at WLIB, he also reported, read newscasts, serviced the Associated Press teletype machine and tracked interview tapes. This experience gave him working knowledge of all aspects of a newsroom operation.



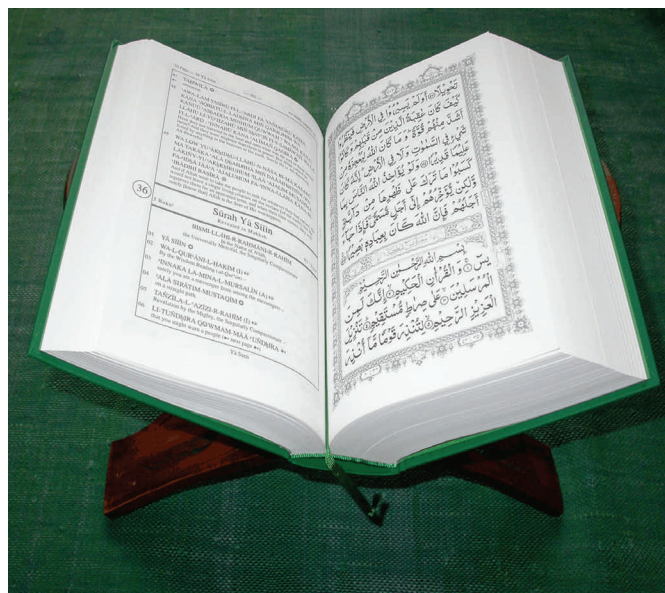
GIL NOBLE

&

P.M. EZEKIEL M. BEY

LIKE IT IS!!!

## THE QUR'AN IN THE CRAFT DEGREES



Over the years, several times the question has arisen about handling the Qur'an for use in a Lodge, and which verses to use for the conferral of degrees upon Muslim candidates and Brethren. This article attempts to respond to that question, is adapted and excerpted from a fuller consideration published elsewhere, and originally derived from a response to a query by an Australian research body. The verses chosen are not the only applicable ones, but seemed to best fit based on the intended lesson of the degree in which they occur.

The Qur'an is segregated into 114 sections which are called *Surahs*, meaning Degrees, and these are the rough equivalent of chapters. The *Surahs* are separated into *ayahs*, or signs, which correspond to verses. Thus, one can say quite literally that the Qur'an was revealed in degrees and signs, and this is true not only of the Qur'an, but of the Great Book of Nature whence the observant Mason derives many of his lessons. Indeed, the Qur'an makes ample and frequent reference to the operations of

Nature as proofs of Divine Order, and from which man ought to be learning something of the nature of the Deity.

*"And hold fast by the Rope (Covenant) which G-d stretches forth for you, all together, and be not disunited. And remember G-d's favor to you when you were enemies, then He united your hearts so by His favor you became Brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus G-d makes clear to you His messages that you may be guided*

Maulana Muhammad 'Ali, a translator and commentator of Qur'an says that the Arabic word for covenant is *hahl*, which means a rope, or a cord. It signifies, therefore, a bond, a cause of union, a bond of love or friendship, a covenant or compact whereby one becomes responsible for the safety of a person or a thing. Consider deeply the import of this as the new Brother learns the meaning of his own cable tow.

The newly-made Brother learns the lessons that concern themselves with the outer world, dimensions and nature of Lodge, and the connection to the Natural environment and his place in it. This ultimately turns the Brother's attention toward himself and the inner world as he is passed a Fellow Craft, and like the winding of the Letter G along an inward-turning spiral, the self-reflection then begins. As the psychic nature of the Craft unfolds for the Brother's study and the Great Throne is contemplated, the next *ayah* seems to naturally occur:

*"G-d! There is no god but He, the Ever-living, the Self-subsisting, by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heav-*

*ens and whatever is in the earth. Who is he that can intercede with Him, but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great."*

Suratu-l-Baqarah

(The Cow) 2: 255

The same spirit of genuflection that the Preston-Webb ritual enjoins on the Brethren who gather in the Middle Chamber is felt by the Muslim listening to the oft-quoted and famous Ayatu-l-Kursi, or Sign of the Throne, here quoted. In this frame of mind, the meanings of the Plumb and Level are made more clear.

*Kursi* means chair or throne, but 'Ali states that the implication is the all-comprehensive knowledge of G-d. The word is freely used to indicate knowledge or learning, and an Arabic proverb states that "the best of men are the men of learning." Because the verse refers to knowledge with a word that means throne, it connects the idea of power and sovereignty to knowledge, so that we may understand the relation of our self-mastery to our self-rule, and that our authority in our lives increases in direct proportion to our knowledge. An ignorant Mason is thus an oxymoron, and in breach of his own Obligation.

Finally, the Brother declares his commitment to the Straight Path, which brings him face to face with tests of his integrity. Once a commitment is given and a Way embarked upon, there are countless insistent obstructions to try that commitment. In the ensuing de-



# THE QUR'AN IN THE CRAFT DEGREES (CONTINUE)



P.M. Rashied K. Sharrieff-Al-Bey

gree, a profound example of personal integrity firmly and forcefully grasps the Brother's attention, but he is given a reminder to bear him up for his task:

*"Surely the Grip of thy Lord is strong. Surely He it is Who creates first (most initially) and then reproduces; And He is the Forgiving, the Loving, Lord of the Throne of Power, the Glorious, Doer of what He intends."*

Suratu-l-Buruj (The Stars, or The Zodiac) 85: 12 - 16

There are several interesting parallels between Freemasonry and Islam. While it is naturally ordained that some must lead while others follow, both Freemasonry and Islam insist that there is a rule of equality between human beings, so that their authority comes from their office and that they are otherwise on the Level. For its part, Islam recognizes no priesthood, and Freemasonry has a similar regard for the role of the Past Master. While his knowledge permits him to be a useful advisor, he returns to the Craft that he previously

served from the East. Both Freemasonry and Islam both regard the covenant or bond of fraternity as a rope that binds us together. Both Freemasonry and Islam consider that the integrity of one's word is paramount, even in the face of abuses and hardship. These parallels suggest areas for further study.

## ISLAMIC NOTABLES IN FREEMASONRY, BY RASHIED K. SHARRIEF-AL-BEY



Abduh-al-Qadir

Many Brethren and many Muslims mistakenly believe that one cannot be a Muslim and be a Mason at the same time, but history gives ample demonstration of some of the most notable Muslim scholars of their time holding membership in Lodges in the Muslim world; sometimes more than one Lodge. Two of Islam's

greatest luminaries and co-founder of the Salafi reform movement, **Jamal al-Din al-Afghani and Muhammad Abduh**, were members of Egypt's Star In The East Lodge #1355, erected in 1871 under the UGLE-sponsored National Grand Lodge of Egypt.

Another example is the Grand Orient National d'Egypte, the French-based Grand Lodge, which had its roots in Isis Lodge, erected in 1799 as Napoleon's military campaign withdrew. English-based Masonry came later as the two foreign powers struggled for supremacy in Egypt. General Gamal Nasser nationalized Egyptian assets in 1964 and closed both the Grand Orient of Egypt and National Grand Lodge of Egypt.

The Grand Lodge of Iran was erected that same year. Here we see a member's jewel from Lodge Saadi #6, Grand Lodge of Iran, showing the Lodge's crest. Crests are used to show a Lodge's heritage and events significant to its history. Note the Farsi inscription on the lintel, above the twin pillars, showing he Lodge's name and

number.

In 1845, Les Pyramides Lodge was erected in Alexandria, and al-Amir Abd-al-Qadir - a leader who fought against the colonization of Algeria - was initiated into it in 1864 for saving over twelve thousand Christians in Damascus during a riot, even after being imprisoned and exiled several years earlier for resisting French imperialism.

Raghib Idris Bey was Grand Master in Egypt from 1889 to 1922, and was the Ruler of the Craft that led its greatest expansion. MW Bro A. Bey was succeeded by MW Prince Muhammad Ali Pasha, who held office from 1922 to 1927. MW Mahmud Fahmi Qutri succeeded him and governed the Craft in the wake of his career.

Freemasonry has a very intertwined history with several Muslim countries, and has grown or receded in accord with political realities, much as it did in the U.S. with the Morgan Affair. It is a fascinating area of study, and presents a wide open field for the wide-awake man who seeks ever more and further for Light.



MW Prince Muhammad Ali Pasha  
1924



MW Raghib Idris Bey



W.: Jamal al-Din al Afghani

## Blue-Lite University For Masonic Research & Education

In the real world Education is a process. One begins at an elementary level and travels upward in an orderly manner through the secondary level. If one seeks a more enriched life and to acquire more knowledge and skills, then one begins to realize that Education is a life-long pursuit and will seek further education, at a College or University

In the true Masonic World, "Freemasonry Is A Way Of Life" and thus, contains a vast body of knowledge that one must also pursue, sequentially and systematically. In using this organized approach of study, one may start to truly understand and begin "to walk and act as such" ..... and Live the Masonic Life.

An "On-line PHAmily Universal Research/Study Group" can become that Institution of Higher Learning for the furtherance of Masonic Knowledge. It can be the engine for teaching and learning.

This On-Line Website will

provide participants direct contact with their Mentors and Instructors. It will also provide an opportunity for the participants to dialogue for clarification and/or assistance.

Blue-Lite is THE place to grow Masonically !!!

Who is eligible to participate? **All Blue-Lite Members.**

The Faculty and Contributors will consist of some of the best minds and most knowledgeable Brothers from around the jurisdictions that comprise the Prince Hall World. Also, all information offered that is not authored by the presenter must include the source of the material.

Some of the areas that will be covered are:

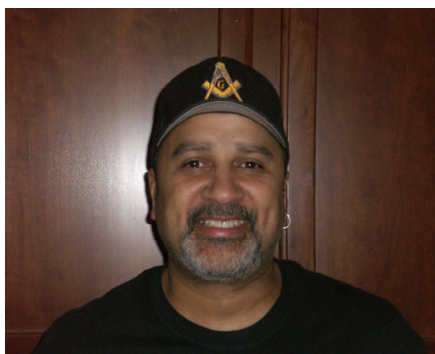
- Ancient Craft Masonry (USA)
- Ritual, evolution of Symbolism, meaning of Freemasonry, Universality of re: Religion

Tenets

- Philosophy
- Masonic Funerals
- Masonic Jurisprudence
- Masonic Constitutions (Comparison)
- Masonic Trials
- Mutual Recognition
- Bogus Masonry (John G. Jones et al)
- Masonic Protocol
- Etc.



## Director Of The Commission On Bogus Masonic Practices, P.M. Ralph McNeal Jr.



**P.M. Ralph McNeal, Az.**  
**Director of The Commission**

Many PHA Grand Lodges had Non-Prince Hall Commissions set up at one time or another. The commissions were set up to explore the possibility of bringing Bogus Masons into the PHA family. Bringing them in, so that the public at large would not confuse their work, or their mistakes with that of our PHA Grand Lodges. Also to add to the membership of our organization. In this day and age, these commissions are basically

non-existent. One would think that such a commission should be set up in the hot-beds of Bogus Masonry such as the jurisdictions of New York and Illinois. These two jurisdictions by far have more Bogus groups than any other jurisdiction. Commissions today are on paper only. In some PHA jurisdictions the head of that committee uses that title to basically fill his Masonic resume.



## Director Of The Commission On Bogus Masonic Practices, P.M. Ralph McNeal Jr. (Cont.)

I have served on a commission in a jurisdiction that had the potential to bring many members over, only to have those on that same commission basically have sympathy for those who we were trying to get rid of.

After exhaustive research on many of these organizations, we tried to extend a hand to the jurisdictions within the "Tri-state" area, only to find out that New Jersey had the only active Non-Prince Hall Commission. A few years later to my surprise the PHGL of New Jersey is caught up in something called the "Inter Fraternal" celebration. Basically a Black history month celebration banquet with many Bogus GLs. Every Bogus GM who attends wears their top hat. In other words, work that has been laid down to educate, only to be thrown in the trash.

After serving my GL as the Grand Historian, and Grand Archivist, I relocated to Arizona. Bogus masonry was basically not around here in Arizona. PHA Masonry was king though our numbers are small. It was a late night phone call that I had with the late Bro. Joseph A. Walkes, Jr. that basically changed my Masonic life. Bro. Walkes was looking for a replacement for the Phylaxis Society's Non Prince Hall Commission. After listening to him for an hour, I decided to throw my hat in the ring as its Director. Bro. Walkes gladly accepted my interest. From there, I had to decide who I would ask to become a member of this Commission. Watching certain brethren on Blue Lite post and looking at their passion for the fraternity, I asked the following brethren to join. Ezekiel M. Bey out of the MWPHGL of New York. Bro. Ezekiel had a passion for history and also was Bogus himself at one time. Due to him being in the hot-bed of the Bogus World, I knew he could keep his finger on the pulse. Joe Snow out of MWPHGL of Georgia for his passion for history, and also to get it right! At that time also when I asked Bro. Joe, the Nuwaubians and Dwight York were running Georgia hot and heavy. Bro. Emanuel Stanley out of MWPHGL of Maryland for his level head and also his knack in finding

information on the net. Bro. Emanuel also had a certain expertise in finding ways to smooth things over.

Bro Robert "Soup" Campbell (MWPHGL of Missouri) stated that we should change our name due to the recognition of our Mainstream brethren. After throwing around some names (Unrecognized Commission, etc), it was decided by the members of the Commission to rename the commission as **'The Phylaxis Society's Commission on Bogus Masonic Practices'**. The members of the commission really loved the name because we knew that the title would infuriate our detractors. Putting Grand Lodges on this site would lead to insulting letters, and sometimes death threats. But the main issue that we sought out to do was to prevent profanes from joining these organizations, educate the Bogus masons and most of all our PHA brethren.

When our leader and mentor passed, we then named the commission in his honor due to his keen foresight and judgment that we still hold in high esteem today. The new name changed to: **The Phylaxis Society's Joseph A. Walkes, Jr., Commission on Bogus Masonic Practices.**

For the last ten years we have been responsible for many PHA GLs gaining new members. We never boasted about bringing in members, nor pressured any Grand Master to recognize us as such. Our web page has infuriated many Bogus Masons, and has also been referenced source. Our research has also been mentioned in many books on Prince Hall Masonry written the last ten year, and our work has made many Mainstream Masons uncomfortable.

The last two years, we have been active within the PHA Conference of Grand Masters. Active meaning that we have provided a report trying to educate our leaders. Some have taken our message back to their respectful jurisdictions, while some have not listened to the words of those who are not considered their peers.

Case in point is the events that happened during the latter part of June. Adelpic Union Lodge #14 had an event that would have taken some of these Grand Lodges off of the streets, and would add to their membership. Adelpic Union Lodge #14 had scheduled a debate for their monthly Communication that evening entitled: "The Great Debate: Should Prince Hall Grand Lodges "recognize" African-American Non-Prince Hall bodies?" What a great fundraiser, and also a way to educate the PHA Mason, Bogus Mason and profane community!!

The debaters featured were WM Thomas Brooks of Adelpic Union Lodge No. 14 (A practicing attorney) and RW Ezekiel M. Bey (Member of the Phylaxis Society's Joseph A. Walkes, Jr., Commission on Bogus Masonic Practices) and a renown Masonic Historian. Both are great debaters who are entrenched with their philosophies. There was big anticipation for the debate. People were lining up at the MWPHGL of New York's building, only to be turned away. Turned away due to their Grand Master's orders to not have the debate.

The Misunderstanding was:

- 1) The debate would be akin to holding "Masonic intercourse with clandestine Masons".
- 2) New and/or young Master

Masons weren't educated enough to handle exposure to a debate on this issue.

You be the judged and tell me if that debate would have been holding "Masonic intercourse" or the membership not educated enough to such an educational forum???

Here is a time to refresh a few lodges with possible members who can barely muster up a quorum to meet. In my opinion, this was a mistake. I have seen many things that can be questionable with our Grand Masters. But to deny the possibility of future membership? I pray that this Grand Master has a Grand Master plan to receive more members into the fraternity.

Education is what we are lacking as an organization. At every turn, we should be out there trying to educate the masses about who we are as a fraternity. The average PHA Mason cannot tell a 10 year old kid who was Prince Hall and what is Prince Hall Freemasonry.

We need to set up these commissions in our jurisdictions once again. I know the Commission on Masonic Education in the jurisdiction of the MWPHGL of New York (Lead by S. David Bailey) wears many hats. But to have a commission solely to do the research on the 20 plus Grand Lodges in New York and have them come to the table for a possible "healing" (not recognition), is truly overdue. Our membership needs a boost and that boost should come from those Grand Lodges that we need to get off the streets.....!!!

## Letter To A Future Grand Master, By P.M. Antonio Caffey (OH)



**P.M. Antonio Caffey, (OH)**  
**Masonic Researcher**

Often times, once someone is in line to become Grand Master, his mind has already been shaped by his Masonic experiences (both good and bad.) He has already started planning his administration and can sometimes, not be open to any new ideas. By this time, he's either going to be a) A Grand Master who is going to maintain the status quo or b) Someone who is going to come in, and move the Fraternity forward. Unfortunately, we see more of the (a) than the (b) in many of our jurisdictions.

What if we could write a letter to all of our future Grand Masters when they first come into our Order? You might ask yourself, "How could we do such a thing? No one knows that they, one day, will become Grand Master when they are initiated?" You would be correct in making that assessment, which is more the reason to treat each and every candidate as if they will one day lead our Craft. This is where their Masonic experience begins. This is where an appreciation, understanding and reverence for our ancient and honorable society take shape. This is where the future of our time honored institution will be determined. Knowing what you know now, what would you say to that future Grand Master?

Dear Bro. (Insert Name)

I am writing this letter to you from the future. I hope that it reaches you before you receive your first degree. My Brother, one day, you will ascend to the highest office in Craft Masonry, Grand Master of Masons. This office has, since time immemorial, been the chief steward of Masonic affairs within this jurisdiction. You will be tasked with not only maintaining our time honored customs and practices, but also updating and changing those things that need and should be changed. As you continue to progress through our Fraternity on your way to the Grand East, I ask you to consider the following things:

1. Change is Good! - Contrary to popular belief, Freemasonry has undergone many changes since 1717. You will come across Brethren within our mystic circle who will try to convince you that you are not allowed to change anything. That the way we are doing things today, are the way we have always done things. I urge you to resist the temptation to follow that line of thought. Changes that do not violate our ancient customs should and have to be made to keep Freemasonry relevant for today's members.

2. Believe in Masonic Education - Hopefully you are receiving good Masonic education as you progress through the Fraternity. If you are not, plan to implement a progressive educational program within your administration. Once again, Brothers may tell you that Masonic Education is not important. The more you take it seriously now, the more you will understand how vital it is. Once elected, if the Brethren see that you as the Grand Master have made Masonic Education a priority, they too will follow your lead.

3. You Serve at the Will of the Craft- The Grand Master has a lot of authority and influence in Freemasonry.

Basically, if you say "do this" or "do that," the Brethren must comply. However, you must remember that you are a Master Mason who was selected to lead and inspire us. Some of the men who will sit in the Grand East before you may take the authority they have and abuse it. Your job is to serve the Craft. As it is stated within our degree work, you should set the Craft to work, and give them proper instruction.

My Brother, I hope you take the words I have written to heart. I ask that you not forget the obligations that you are going to take or the lessons you are going to learn. By holding on to these items, I am sure you will be a fine Grand Master.

I remain,

Fraternally yours,

Bro. Antonio Caffey, PM





## FREEMASONRY LESSON NO. 1, BY P.M. TATENN RA

**A SYSTEM OF MORALITY.**

What is a system? A system is a group of components that interact to achieve a purpose. There are many different kinds of systems such as biological systems, astronomical systems, atomic systems, social systems, and so forth. We practice a **Morality System**. What is the definition of moral? The definition is good in character or conduct. It implies conformity to the customary rules and accepted standards of society: He leads a moral life. Morality is a system of morals; set of rules or principles of conduct. Moral instruction in Freemasonry is veiled in its allegorical legends, metaphorical allusions, emblems and symbols.

It is said that this system of Morality is veiled. What does veil mean? One definition is anything that screens or hides. So our **SYSTEM OF MORALITY IS SCREENED OR HIDDEN. SCREENED OR HIDDEN IN OR BEHIND**

**WHAT? ALLEGORY!**

What is allegory? Allegory both conceals and reveals. It is the written, oral, or artistic expression by means of symbolic fictional figures and actions of truths or generalizations about human conduct or experience. Fables, parables, and legends are allegories, and are forms of imaginative literature or spoken utterance constructed in such a way that their readers or listeners are encouraged to look for meanings hidden beneath the literal surface of the fiction. The wisdom of allegory, in all its many variations, is tied to the development of myth and mythology. Every culture embodies its basic assumptions in stories whose mythic structures reflect the society's prevailing attitudes toward life. The fact is that the great moral truths of Freemasonry are indestructible, and stand independent of the symbolism intended to illustrate them when disengaged, isolated, or

separated from the symbolism. What symbolism do we use to illustrate the great moral truths? Now check this out. Not only are great moral truths veiled in allegory but they are illustrated by astronomical symbols. As the sun is... As the sun is... As the sun is... Any inquiry into the symbolic character of Freemasonry must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution. We must have some knowledge of the science of symbolism. We can say that Freemasonry is a system of morality developed and inculcated by the science of symbolism. There is no science so ancient as that of symbolism. Such is the system adopted in Freemasonry for the development and inculcation of the great moral, religious, and philosophical truths which are found in **ALL the VOLUMES OF SACRED LAW.**



**P.M. Tatenn Ra, OK.**  
**Gibraltar Lodge No. 150**

## MISSED OPPORTUNITY? BY P.M. ALTON

Will the newsletter "BEYOND THE LITE" be yet another missed opportunity by Prince Hall Masons? The establishment of the newsletter is a courageous move. This is a much needed outlet for us to receive Masonic education and assist in the education of others. I could envision the newsletter being forced to become a magazine as a result of the amount of input received. Still, what will we do individually? Will our names be on the rolls of those who contribute articles? Will we get in the game or will we sit on the sidelines and bash newsletter contribu-

tors? Will we take responsibility for success? With the many knowledgeable brothers on Blue-Lite, "BEYOND THE LITE" articles will be in demand beyond Blue-Lite.

Personally, I know that I will be waiting to see articles. I will be waiting in anticipation of the ensuing light. I will also be waiting to see who shows up at game time (contribute to "BEYOND THE LITE"). It is easy to talk a good game, but playing the game requires courage and commitment. Am I just talking? I am not just talking. I plan to play in the game.

I will submit two articles for each issue of "BEYOND THE LITE" and hope that one of the articles make the cut. The day that neither article makes the cut will be a good day, because that will be a clear indication that the editorial staff of "BEYOND THE LITE" is overloaded with articles.

Again, I congratulate Bro. Ezekiel M. Bey for the foresight of producing a newsletter that will impact Prince Hall Freemasonry and beyond. I challenge all of us to participate. We need to win (be successful) this one.



**P.M. Alton Roundtree**  
**Masonic Writer/Researcher**



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System Administrator / Founder  
[RISES\\_IN\\_THE\\_EAST@YAHOO.COM](mailto:RISES_IN_THE_EAST@YAHOO.COM)

**Blue-Lite Research Discussion Group** is a forum, which discusses issues pertaining to Freemasonry via E-mail. This group is currently for **Prince Hall Affiliated Masons** from all jurisdictions. It is not the intention to exclude Regular Masons of other tolerances from our forum, but rather to provide a list server for educational and discussion purposes related to the concerns of **Prince Hall Affiliated Masons** in a secure manner. It provides a place to correct any misinformation **Prince Hall Masons** might have been exposed to and guides them toward a clearer picture of what Freemasonry is. It is a tool.

One of our ultimate goals is to enlighten **Prince Hall Masons** of a more **Universal Freemasonry** outside of their Lodge room and outside of their own tolerance. This forum gives many **Prince Hall Masons** the chance to express themselves on issues they do not understand or would like to learn about. One of our greatest advancements is the development of relations with our Mainstream counterparts. Many **Prince Hall Masons** do not know or even understand that although in some jurisdictions Mainstream and Prince Hall tolerances are not in amity or share in mutual recognition, they are still regular Masons and their Grand Lodges are Regular Bodies, unlike the many Bogus entities that claim to be descendents of Regular Freemasonry.

**Blue-Lite Research Group** is not affiliated with any Grand Lodge. It does not claim to be an appendant body nor a concordant entity of any kind to any Grand Lodge. It is dependent solely on the continued informational contribution of the members. Our members are strictly **Prince Hall Affiliated Masons** from around the world and join of their own free will and accord.

**Blue-Lite Research Group** and its Staff Members are not responsible for any misinformation, postings, replies, or messages members may place on the group, but at all times will try to correct the errors in information. Each member is responsible for his own postings and according to Blue-Lite guidelines, any unasonic conduct will result in termination from the group.

"Blue-Lite" carries no Grand Lodge title in its name nor has any affiliation of any kind with any Grand Lodge business or duties. It is merely for discussion and research.

"Blue-Lite" is not designed to take anything from your study classes or schools of instructions but to enhance your studies and try to answer questions that one might have difficulty in seeking.

Although "**Blue-Lite**" discards all attachment files, we

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Concerning Freemasonry, all modes of recognition, passwords, & and jurisdictional business is forbidden. **PLEASE REFER TO BLUE-LITE GUIDELINES.**

We have over 1300 Prince Hall Affiliated subscribers from all over the United States as well as the Bahamas, Germany, Japan, Korea and the Philippines. Brother Ezekiel M. Bey founded the Blue-Lite Research Group on January 28, 2000.

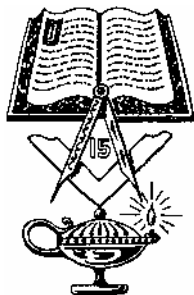
To Join Blue-Lite, you can send an Email to the Administrator, Ezekiel M. Bey, @ [riser\\_in\\_the\\_east@yahoo.com](mailto:riser_in_the_east@yahoo.com) with you Lodge name and number, the jurisdiction you are from, you secretary contact number and if there is anyone on Blue-Lite who you may know, please give us his contact number.

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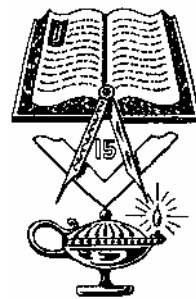


# THE PHYLAXIS SOCIETY

Membership

Post Office Box 5675

Albuquerque, NM 87185-5675



## MEMBERSHIP APPLICATION FORM

I hereby apply for membership in the Phylaxis Society. In support of this petition, I give the following information. I understand that upon my acceptance, I shall receive all materials issued during the 12-month period following my acceptance.

### PERSONAL DATA

Full name \_\_\_\_\_

Residence \_\_\_\_\_

Send all mail to \_\_\_\_\_

Home phone \_\_\_\_\_ E-Mail \_\_\_\_\_ URL \_\_\_\_\_

Sponsor: \_\_\_\_\_

(If recommended by a Phylaxis member, enter his name; if you are a member of Blue-Lite enter BLUE-LITE, otherwise enter INTERNET)

### MASONIC RECORD

Degrees received in \_\_\_\_\_ Lodge No. \_\_\_\_\_

Located at \_\_\_\_\_ M.M. Degree (date) \_\_\_\_\_

I am a member in good standing of \_\_\_\_\_

In (City and State) \_\_\_\_\_

### MEMBERSHIP AND FEES

- ☐ Life Membership (Master Masons) \$500.00
- ☐ Limited Life Membership (20 year membership for organizations) \$500.00
- ☐ Annual Membership \$35.00
- ☐ Annual Subscription for Non-Masons \$35.00
- ☐ Foreign Annual Members and Subscribers \$50.00

Date \_\_\_\_\_ Signature \_\_\_\_\_

Payment enclosed \_\_\_\_\_ Subscriber only \_\_\_\_\_

Check or money order

Check here

Mail completed form with check or money order to

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