



Martin O. Weddington Papers.

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# THE PHYLAXIS SOCIETY

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PAUL V BEST, FPS  
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*To All Whom These Presents May Come, Greetings:*

WHEREAS, a petition has been presented to me by members of the PHYLAXIS SOCIETY, residing in the State of MINNESOTA, praying, on account of the convenience of their respective dwellings, and for other good reasons, for authorization to empower them to assemble as a legal CHAPTER of the PHYLAXIS SOCIETY, to discharge the duties of the Society in a regular and constitutional manner, according to the constitution and regulations of the PHYLAXIS SOCIETY.

### ELECTED OFFICERS

MARTIN O WEDDINGTON, PRESIDENT  
DONALD C WHARRY, SECRETARY  
CHARLES J SNARGRESS, VICE-PRESIDENT  
AZARIAH BUCKLEY, TREASURER  
MORRIS S MILLER, COORDINATOR

AND, WHEREAS, the said petitioners are Prince Hall Master Masons in good standing with their respective lodges, and this Society. Therefore, I, JOSEPH A WALKES JR, FPS, President of the PHYLAXIS SOCIETY, by virtue of the authority in me vested, do hereby grant this authorization, authorizing and empowering our trusty and well beloved brethren to form and open a Chapter in the State of MINNESOTA, County of RAMSEY/HENNEPIN, to be called the THOMAS H LYLES CHAPTER of the PHYLAXIS SOCIETY.

AND, I do hereby grant the power to the members thereof to elect the officers of the said new Chapter.

### APPOINTED OFFICERS

WILLIAM M DAVIS, CHAPLAIN/ORGANIST  
PAUL V BEST, ASST. SEC, CONSULTANT  
MORRIS S MILLER, PARLIAMENTARIAN  
MILTON HENRY, HISTORIAN

AND, it shall be their duty and they are hereby required to work in accordance to the By-Laws of the PHYLAXIS SOCIETY and the By-Laws of their Chapter, and particularly shall make not so much as a suggestion concerning the legislative and ritualistic affairs of any Masonic body.

RASHAD HASAN, EDITOR/PUBLICIST

CHARLES MILLINER, SGT-AT-ARMS

IN Testimony whereof, I have hereunto set my hand, This 6TH day of MARCH, A.D. 1982.

*Joseph A. Walkes Jr.*  
JOSEPH A WALKES JR, FPS

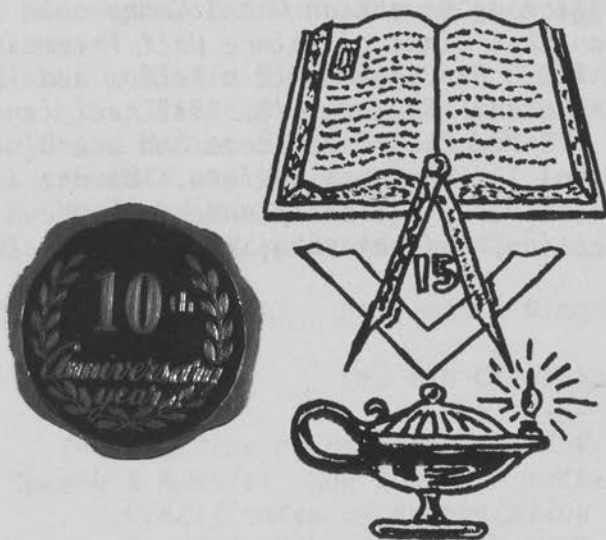
PRESIDENT

*Paul V Best*

EXECUTIVE SECRETARY

PAUL V BEST, FPS

THE PHYLAXIS SOCIETY



FOUNDED 1973

ANNUAL AWARDS BANQUET

Saturday, March 5, 1983  
hosted by the

THOMAS H LYLES CHAPTER  
Sheraton Midway Hotel  
St Paul, MN

Joseph A Walkes Jr, FPS  
Founder & President

Martin O Weddington, MPS  
Chapter President

Paul V Best, FPS Life  
Executive Secretary

Morris S Miller, MPS  
MW Grand Master

10 Anniversary Keynote Speaker:

The HONORABLE I. H. CLAYBORN, FPS LIFE  
Sovereign Grand Commander, United Supreme Council  
A.A.S.R., So. Jur.

Much could be, and has been written and said about I.H. Clayborn, but we shall just present a 'brief' introduction to whet your appetite. He is a Tall Texan, having been the Past Grand Master of that jurisdiction for some 15 years until 1981. He served for many years as the Lt. Grand Cmdr. of the Southern Jurisdiction Supreme Council before ascending to the office of Sovereign Grand Cmdr. upon the untimely death of another Giant of Prince Hall Freemasonry, Dr Ino G Lewis, Jr. FPS. Dr Clayborn is a Fellow and 1st Life Member of The Phylaxis Society, the 1982 recipient of the Dr Ino G Lewis FPS Medal of Excellence and one of the original supporters of The Phylaxis Society. We are indeed gracious and appreciative of his acceptance to be Keynoter at this historic session, and our many, many, thanks for his loyal support.

----- 0 -----  
menu

Soup du Jour  
Mixed Garden Greens  
Roast Prime Rib of Beef, au Jus  
Baked Potato w/ Sour Cream & Chive  
Chef's Selection Dessert  
Rolls & Butter  
Coffee, Tea or Milk

- PROGRAM -

Master of Ceremonies: Robert H Johnson, PGM, MPS  
1st Phylaxis Society Member in Minnesota: 1973

Invocation: Rev Bro. Earl F Miller

Music: Selections by Bro. James Murray, Baritone  
Special Selection: "Amazing Grace" Flute Solo  
Felix James  
Selections: Leon Wallace, Baritone/Bass  
Accompanist: Mrs. Gloria Taylor James

Introductions: Martin O Weddington - Chapter Members  
Joseph A Walkes, Jr FPS - Executive Staff  
Worthy Grand Matron Gerri Sylvia, Minn. - Distinguished  
Guests and Visitors  
MW Grand Master Morris S Miller, MPS -  
Distinguished Visitors & Guests

Presentation of Keynoter: Dr James A Mingo, FPS Life

Keynoter: Dr. I H Clayborn, FPS, Life

Awards: Introduction of President: Paul V Best, FPS Life  
Speech & Awards: Hon Joseph A Walkes, Jr FPS Life  
Certificates of Appreciation  
Certificates of Fellow  
Dr Ino G Lewis FPS Medal of Excellence 1983  
Special Presentations

Remarks: Martin O Weddington, Chapter President  
Distinguished Guests  
MW Grand Master, Morris S Miller, MPS

Benediction

Hospitality

Viewing of Special Exhibit: Black Stamps II a unique  
and exceptional collection of Black Postage Stamps  
from around the world - from the Paul V Best collection.



## Officers of The Thomas H Lyles Chapter

Martin O Weddington, MPS	President
✓ Charles E Snodgrass, MPS	Vice-president
✓ Azariah Buckley, MPS	Sec/Treasurer
✓ Morris S Miller, MPS	Coordinator
✓ William M Davis, MPS	Chaplain/Organist
✓ Milton Henry, MPS	Historian
Rashad Hasan, MPS	Publicist
Charles Milliner, MPS	Sgt-at-Arms
✓ Charles Martin, MPS	Hospitality Chmn.

- \* -

### Executive Staff

Joseph A Walkes Jr FPS (KS)	Founder & President
Herbert Dailey, FPS (WA)	1st Vice-president
Robert A Simmons, MPS (NY)	2nd Vice-president
Paul V Best, FPS (MN)	Executive Secretary
Alonzo D Foote, Sr FPS (WA)	Treasurer
William D Green, FPS (WA)	Financial Secretary
Edward B Darnell, FPS (MI)	Newsletter Editor
Raymond T Coleman, FPS (MA)	Phylaxis Editor
James A Mingo, FPS (DC)	Chairman of Fellows

- \* -

Our heartfelt thanks to the many friends, Brethren supporters, contributors and to those who sent well wishes for this session. There were many who wanted to be here but simply were unable to. Throughout the past 10 years your support has been invaluable and carried us through many times of trouble. We thank you for the many votes of confidence in the past and know that we can look forward to your continuing support in the coming years. Let us go forward with renewed vigor, and a swift determination to make every member of our Prince Hall Family and every member of the Masonic Family More Enlightened: Every Member Get One New Member.

Joseph A Walkes, Jr FPS

*Grand Master & Patron*  
*Worthy Grand Master* Jurisdiction in Attendance

Kansas, Massachusetts, Michigan, Washington, New York,  
Mississippi, Louisiana, Pennsylvania, Georgia, Ohio, Kentucky,  
Indiana, D.C., New Mexico, Oregon, Texas, Iowa, Connecticut  
Minnesota Russell S. Gideon (*Pickup tickets*)  
I. H. Clayborn,  
*both years thanks for your presence!*  
DFL Primarys March 22, Tues evening!

GREETINGS! GREETINGS! GREETINGS!

The Members of Mount Olive Lodge #3 wish to extend our best to The Phylaxis Society on the occasion of the 10th Anniversary Session. Our sincerest thanks for the abundance of fine written articles. To a very Special Friend & Brother, we personally thank and extend congratulations to: Our Honorary Brother, Joseph A Walkes Jr, Assistant Secretary 1982. Our Lodge books will never be the same. We realize our ad is too late for inclusion in the souvenir journal, but we wanted to extend our support and well wishes anyway.

Respectfully,

Bro. Hilton L Reddick Jr  
Worshipful Master

\*\*\*\*\*

MIZPAH CHAPTER #6  
O.E.S.  
Winnipeg, Manitoba

Best wishes for a most harmonious and successful session on this special occasion. We know our ad is too late to be in the brochure but extend our well-wishes anyway, on behalf of all of our Members.

## SESSION ATTENDEES

(pre-registered)

### Executive Staff

Joseph A Walkes, FPS Kansas  
Herbert Dailey, FPS Washington  
Robert A Simmons, MPS New York  
William D Green, FPS Washington  
Paul V Best, FPS Minnesota  
Edward B Darnell FPS Michigan  
James A Mingo FPS Dist. Columb.  
James A Allen MPS Michigan

### Grand Officers

Morris S Miller, MWGM MN  
Earle L Bradford, MWGM LA  
H. M Thompson, MWGM MS  
Emanuel F Mathis, MWGM N Mex  
Thomas R Vickers, PGM OR  
Milton Henry, PGM MN  
I H Clayborn, PGM TX  
Eleanor Kavanaugh Gr Matron, KY  
Walter T Bradley, GS KY  
B T Alexander, PGM MI  
Brice Simmons, PG Matron NY  
Robert H. Johnson, PGM MN  
Kary Ellen Dunn, Past Grand Matron IN  
Mollie Bradley, Past Grand Matron KY  
Gerri Sylvia, WG Matron MN

### Distinguished

Robert L. Darby, GA  
Charles Bailey, KS  
William Chapman Jr., MI  
Charles Dixon, IN  
Charles Thomas, IN  
Fred L. Dunham, OH  
Donester Barksdale, OES OH  
H. Marie Gray, OES IN  
Dr. David Hickman, MS  
William B. Hall, PA  
Keith Arrington, IA  
William C. Durow, IA  
Jerry Marsengill, IA  
Clemmon Modisett, WA  
Janette Jones, OES NY  
Gregory Marshall, LA  
Sidney Breckenridge, WA

### Supreme Council

Russell S. Gideon, Sovereign Gr Cmdr. N.J.

## HISTORY

The Phylaxis Society was founded in 1973 by Brother Joseph A Walkes Jr, and was modeled after The Philalethes Society, a Caucasian organization with a very limited Black membership.

The Society is composed mainly of Prince Hall Masons, with a few Caucasian members, and views itself as "A SOCIETY OF PRINCE HALL FREEMASONS WHO SEEK MORE LIGHT AND HAVE LIGHT TO IMPART."

We earnestly encourage our members to become writers about Masonry; but more especially readers. To that end, Certificates of Literature are offered as incentives for well-written work.

The Society holds an Annual Executive Session in various sections of the country, replete with Masonic Workshops and visitations to Masonic places of interest. Since, inception, we have convened in the cities of Boston, Des Moines, Seattle, Detroit and Indianapolis, to name a few sites. In order to successfully hold such meetings, it is necessary for that locality to have a Phylaxis Society Chapter for hosting purposes.

On the evening of Sunday, January 31, 1982, seventeen Master Masons of The Minnesota Jurisdiction met at the call of, and under the direction of the MW Grand Master Morris S Miller, MPS., for the purpose of establishing a Chapter of The Phylaxis Society.

After Grand Master Miller read the Origin, Purpose, and Qualification for Membership, and How To Become A Member, a discussion period followed.

The name Thomas H Lyles Chapter was suggested and adopted. Thomas H Lyles was the first Grand Master of this Jurisdiction.

The following officers were elected:

Martin O Weddington, MPS	President
Charles J Snargrass, Sr MPS	Vice-president
Donald C Wharry, MPS	Secretary
Azariah Buckley, MPS	Treasurer
Morris S Miller, MPS	Coordinator

The following officers were appointed by the President:

Robert H. Johnson	Administrative Asst.
William M Davis, MPS	Chaplain-Organist
Morris S Miller, MPS	Parliamentarian
Paul V Best, FPS	Asst. Secy-Consultant
Milton Henry, MPS	Historian
Rashad Hasan, MPS	Editor
Charles Milliner, MPS	Sergeant-at-Arms

We sincerely anticipate that this Chapter will be an asset to The Phylaxis Society in particular, and Prince Hall Freemasonry in general.



# The PHYLAXIS



THIRD QUARTER, 1977

Vol. III

No. 3

*A society for Prince Hall Freemasons who seek  
more light and who have light to impart.*

## THE PHYLAXIS

Published at Boston, Mass. by  
THE PHYLAXIS SOCIETY

Raymond T. Coleman, M.P.S. Editor  
2566 Washington St., Roxbury, Massachusetts 02119

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1616 South Cedar, Tacoma, Washington 98405  
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Alonzo D. Foote, Sr., M.P.S. Treasurer  
P.O. Box 99601, Tacoma, Washington 98499

### SUBSCRIPTION RATE: FOR ONE YEAR, \$7.00

The Phylaxis Magazine is the official publication of the Phylaxis Society. Any article appearing in this publication expresses only the opinion of the writer, and does not become the official pronouncement of the Phylaxis Society. No advertising of any form is solicited or accepted. All communication relative to the magazine should be addressed to the Editor. Inquiries relative to membership must be addressed to the Executive Secretary. Membership is by invitation and recommendation only. The joining fee is \$5.00. Dues are \$7.00 per year in advance, which amount includes a subscription to the "Phylaxis" magazine for one year.

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### 1977 DUES

ALL MEMBERS ARE REQUESTED TO FORWARD THEIR  
1977 DUES [\$7.00] TO THE  
EXECUTIVE SECRETARY

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## A WORD FROM THE PRESIDENT

Often I receive letters from Caucasian "regular" Freemasons; most want to know why they cannot become members of the Phylaxis Society which is simply answered; because they are not Prince Hall

Freemasons. In this case we point them to our Caucasian counterpart, the **Philalethes Society**. Some of the letters request information on Prince Hall Freemasonry. For instance, a Brother from England who was writing a paper on lodge music wanted to know had Bro. W. C. Handy, the well-known Jazz musician composed any lodge music; or in the case of the Brother from the Loge National Francaise (National Grand Lodge), Paris, France, who was interested in Prince Hall Freemasonry in general and sent us the Charges of the Free and Traditional Masonry in both French and English; or the Brother in California who was upset because of the racial traditions of his Grand Lodge and wanted to know if he could visit Prince Hall lodges in his area. Some though are not so kind, as I have received letters attacking the Society and Prince Hall Freemasonry as "Uncle Tom niggers!"

Yet for the most part letters from Caucasian Freemasons have often been helpful, as in the case of the attorney from Illinois who sends us postcards from time to time on books or items we might find interesting; there are also our two Honorary Fellows in Iowa who take as much interest in the Society as we do. And in a word, we gratefully accept assistance from Freemasons where-so-ever dispersed.

The front cover of this issue was designed and printed by Bro. L. Sherman Brooks, a skilled calligrapher and professional scribe (see article L. Sherman Brooks, Masonic Calligrapher, July 1976 issue of the **Phylaxis Magazine**) from New York. He is a member of Sylvan Lodge No. 303, F. & A.M. of Sinclairville, New York, where he served as secretary for five years. He is the District Service Representative for the thirteen Lodges in the county, with the responsibility for masonic education, lodge relationship, etc., to which he was appointed by the District Deputy Grand Master. Bro. Brooks is also a member of our sister organization, The Philalethes Society.

When the Society wanted to change its back cover from the PHA Masonic Structure to something more in keeping with the nature of a Prince Hall Masonic Research Society, it was Bro. Brooks who did the Prince Hall Credo which appears in each issue.

The Society's highly esteemed Certificate of Literature and Certificate of Fellow of the Phylaxis Society is also done by the skillful hands of Bro. Brooks.

So, as the Phylaxis Society attempts to render service to the entire Prince Hall Fraternity, Freemasons, true Freemasons, Brothers of goodwill, have rendered service to this Society. On the behalf of the Executive Committee and the entire membership of the Phylaxis Society, thank you for your Brotherly love and fraternal kindness.

JOSEPH A. WALKES, JR., F.P.S.

## NIGGERDOM IN REGALIA

by

JOSEPH A. WALKES, JR.  
F.P.S. [Kansas]

### PART III

"In the proceedings of Missouri for 1872, there is much interesting matter concerning a controversy he had with a man by the name of F. G. Tisdall, the Masonic editor of a New York City newspaper known as Pomeroy's Democrat. A news dispatch from Natchez, Miss., tells about the formation of a "nigger Lodge called H. R. Revels Lodge," etc. That dispatch was dated March 9, 1871, but on the date of August 26, following, there was published an editorial bearing the caption of "Niggerdom in Regalia." Brother Clark replied to the same in very strong language both through letter and in the proceedings for 1872, under the heading of "An attack on Me and the Legitimacy of Masonry Among Colored Men." One must read all the matter in order to appreciate the attitude of Clark's opponent."

Harry A. Williamson

"January 15th, 1872. R. H. Revels Lodge No. 36, Natchez, Mississippi. I am happy to say I found the brethren all hard at work, under influence of that truly Masonic virtue, circumspection, which makes our beloved order the admonition of all those who have fed upon the moral crumbs that falls from her pure altar."

Alexander Clark

"The man who steals my purse, steals trash;  
'Twas mine, 'tis his, and maybe slave to  
thousands:

But he who pilfers me my good name,  
Robs me of that which not enriches him,  
But makes me poor indeed."

"Without this feeling of brotherly love, without this great bond, we can never prosper, more especially in our Order, whose very foundation stone it is. From this feeling, as our footstone, springs all the best and warmest affections; from its practice, every virtue, genuine and not as the world at large construes it; and from it springs truth as a Capstone, the noblest attribute with which an All-wise Providence has endowed us."

F. G. Tisdall

In reply to Tisdall's vile and unmasonic attack, Grand Master Clark wrote: "First, this learned writer, Brother F. G. Tisdall, 33°, says: "As Pomeroy's **Democrat**, in all its parts is a **white man's** paper," we reply that it would have been better had he said that it was a whited sepulchre full of dead men's bones, the fruits of its labors in defense of treason during our terrible rebellion. Now, for a white man's paper to attack a colored man, and then refuse him a hearing, is base and cowardly. Again, he says: "So far as its Masonic department is concerned, an organ of legitimate Masonry, we declined to publish the communication referred to as coming from a clandestine source, and returned the same to the writer." This is untrue, as the manuscript was never returned."

"Second. For a legitimate Mason to attack one that he holds to be illegitimate, is unmasonic, and does not accord with that ancient precept that a silent tongue teaches. I pass to the next proposition. He says: "They have, so far as symbolic Masonry is concerned, Lodges, Grand Lodges and a National Grand Lodge." Now, this being admitted by my learned brother, F. G. Tisdall, 33°, this is all that is in this controversy, for the Lodge I organized at Natchez, under my dispensation, was a blue Lodge, purely symbolic with power and authority to make Masons according to the ancient rules and regulations as set forth in the ancient constitution, and not otherwise. But this confession or admission of our learned brother, does not accord with his assertion in his reply to his correspondent "E. G. De L\_\_\_\_," in his 29th of March article, headed "Negroes trying to Revel as Masons in Mississippi," this learned 33° says: "This man Clark is a bastard, spurious, illegitimate Mason, and has, as our correspondent was inclined to believe, lied. There does not exist a Lodge of Masons composed of "American citizens of African descent," in the United or the "untied" States."

"Now, I ask the question, does this show that the man Clark has lied, or does it prove that the man Tisdall has lied? Certainly Bro. Tisdall lied when he said in his 29th of March article, that "there was not a Lodge of Masons composed of "American citizens of African descent," in the United or the "untied" States," for in his article of the 26th of August, five months after, he says, "So far as Symbolic Masonry is concerned, they have Lodges, Grand Lodges, and a National Grand Lodge." Now, this is true and of course the other is untrue, and the man Tisdall, and all who read his two articles, must incline to the belief that he has and did lie."

"I now pass to notice a question of more importance, viz: the legitimacy of Masonry among colored men in the United States of North America. Now, as our learned brother Tisdall has published the Warrant of



constitution, verbatim, on which Masonry among colored men in the United States exist, which was granted by the Grand Lodge of England, in 1784 and 1787, Warrant No. 459. "To our beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several others." Thus so far as a Warrant of constitution being granted by the Grand Lodge of England to the above mentioned brethren, constituting them into a regular Lodge of F.A.A.A.Y. Masons, empowering them to make Masons according to ancient rules and regulations, as warranted by the ancient constitution.

All this being conceded by Brother Tisdall, and admitted by all, we will now notice his criticisms, which are false in theory and in practice to all the principles in Masonry. Our learned brother says: "The basis upon which the negroes have raised their superstructure, according to the laws which prevail among Masons, especially in the United States, is fatally defective, and their work consequently illegitimate." My reply to our learned Brother is; that is the very basis upon which our superstructure was raised, viz: Warrant 459, granted by the Grand Lodge of England, in 1784 and 1787, to old African Lodge, Boston, Massachusetts. And upon this basis we stand and vow, in the language of Walter Scott's Chieftain, who planted his feet firmly on the eternal granite of his native hills, and fixing his revengeful eyes upon his mortal foe, exclaimed in a voice of thunder,

**"Come one, come all, this rock shall fly  
From its firm base as soon as I."**

So let us invest ourselves with this deep toned spirit of opposition to all and any encroachments, and the basis upon which our Masonic temple stands, and we have nothing to fear.

But, says brother Tisdall, "In the first place, the Grand Lodge of England had no right, in 1784, to establish a Lodge in Boston, as there was a Grand Lodge exercising authority, established there for the State of Massachusetts. In the second place, the Warrant granted in 1784 to the negroes, gave them no authority to establish a Grand Lodge, or a National Grand Lodge, it being nothing more than an ordinary Lodge Warrant. Thirdly, the Warrant, from want of compliance with its provisions, even if it had been legally granted, became forfeited from its failure to make annual returns, and has long since been expunged from the roll of the English Lodges. Their recognition, therefore, would be an outrage on Masonic law and usage, and if they are visited here by persons claiming to be regular Masons it is at the expense of their most solemn covenants."

In reply to the first proposition, we say the Grand Lodge of England had a perfect and unequivocal right to grant Warrant No. 459 to African Grand Lodge in 1784 and 1787, as there was no Masonic law or dogma in Masonry anywhere in the world at that time,

prohibiting it, and the learned 33° ought to have known that there was another Grand Lodge in Massachusetts at the same time, viz., St. John Grand Lodge, which was chartered in 1733, thirty-six years before the Grand Lodge of Massachusetts, which was not chartered till the year 1769.

Now, why has our learned brother singled out the Grand Lodge of Massachusetts? For if the Grand Lodge of England had no right to grant the African Grand Lodge Warrant because of the Grand Lodge of Massachusetts, which was chartered in 1769, eighteen years before, then certainly she had no right to have granted the Grand Lodge of Massachusetts a Warrant, because St. John's Grand Lodge was chartered in 1733, thirty-six years before. The Grand Lodge of Massachusetts was organized in 1769. Was it an irregular and clandestine body because organized thirty-six years after St. John's Grand Lodge? It was never so regarded. Both were located in Boston, and each treated the other as an equal in the union of the two in 1792. History relates no disturbance between them on the question of jurisdiction. If the charter of 1784 was 'irregular' because of the jurisdiction of the charter of 1769, why was not the charter of 1769 equally 'irregular' because of the charter of 1733? Or did the fact that one was issued to the white man and the other to the black, make the difference? And if so, where is the Masonic law making the distinction in color? The truth is that the dogma of a Grand Lodge possessing exclusive jurisdiction in a State or Territory where located, much less in a whole continent, is preposterous and is a comparatively new one, purely of American origin, and is not today acknowledged by Grand Lodges anywhere except in the United States.

This dogma was first enunciated at the union of the two Grand Lodges in Massachusetts in 1792, and we believe for the criminal and unmasonic purpose of excluding the African Grand Lodge from the rights and benefits of Masonry in this country, which has signally failed, and in the language of that truly learned and high minded Masonic jurist, A.T.C. Pierson, in his exposition on Masonry among colored Men in this country, which we have learned so much from, and quoted so often, says, "But as there was no such law, even in America, and no such claims had been made in 1784 or 1787, and not until five years afterwards, the granting of a charter to African Grand Lodge was not a violation of the jurisdictional rights of the Grand Lodge of Massachusetts, or either of them, and hence was not a clandestine body."

This is true, and so acknowledged everywhere among Masons except where innovation has made a lie.

But we pass to notice brother Tisdall's last proposition, viz: that "the Warrant was but an ordinary

Warrant and for want of compliance with its provisions, became forfeited and was expunged from the roll of English Lodges.

In reply we say that the Warrant of African Grand Lodge was the same as that of the Grand Lodge of St. John's and the Grand Lodge of Massachusetts, with equal jurisdictional authority and power, and if one was but an ordinary Warrant, then was the other two, if the two had the right to assume the rights of a Grand Lodge from the ordinary Warrant, why not the other?

Second. If the one was expunged from the rolls of English Lodges for non-compliance of the charter, why not the other two? These two Lodges ceased, not only to make returns, but to work, for a number of years, then from their scattered and defunct masses, organized without the knowledge or authority of their superior, and proceeded to what is now their statutes all over this country. Now, if brother Tisdall's theory is true, then is Masonry fatally defective, irregular and clandestine, all over this country among the American Lodges, white or colored, and especially among the white Lodges. But we hold that his theory is false and untrue, and affirm the doctrine that Masons in their constitutional numbers had the right to organize and form Lodges and Grand Lodges, as they did, both white and colored, except the false and unmasonic American dogma, viz: that a Grand Lodge has the exclusive right to the exclusion of all others.

We quote brother Tisdall's last proposition as follows: "These colored brudders have, on more occasions than one, in years gone by, published their list of dignataries in the columns of the press, and probably with the desire of receiving the benefits of our quarter of a million circulation, this year honored us with their notice, but though highly sensible of the intended honor, we most respectfully declined to be the medium of communication between them and the regular constituted Fraternity."

In reply to this last proposition of our learned and would-be Masonic jurist, Tisdal 33°, is that whether we did or did not desire the benefit of a notice before his quarter of a million readers, we certainly got it inasmuch as he published the Warrant, verbatim, as granted by the Grand Lodge of England to the African Grand Lodge, from which our right and legitimacy hails. I think he has done more to enlighten his quarter of a million readers than his foolish and unwise criticism on its legitimacy or the right of the Grand Lodge of England to grant it, and in doing this he has done what he says he positively declined to be, viz: "the medium of communication" between the regular fraternities in the United States. Now, in disposing of brother Tisdall and his criticism, we do it with no illwill of heart, but with a sincere prayer to God that he may on due reflection over the many true Masonic

lessons he has so often learned while worshipping at the shrine of our beloved order, be constrained to return to the divine attribute, truth." <sup>41</sup>

And with that, Grand Master Alexander Clark closed the books on a most shameful chapter of American Masonry.

The Black scholar-historian, a Prince Hall Freemason, W. E. B. Du Bois, wrote: "... somebody in each era must make clear the facts with utter disregard to his own wish and desire and belief. What we have got to know, as far as possible, are the things that actually happened in the world... the historian has no right, posing as scientist, to conceal or distort facts; and until we distinguish between these two functions of the chronicler of human action, we are going to render it easy for a muddled world out of sheer ignorance to make the same mistake ten times over." <sup>42</sup>

And this is what this writer has attempted to do. Masonically this has not been a kind story, but one that had to be retold. The facts are there for all to see, as they were recorded so many years ago. Is it not true that irregardless of how small or insignificant an incident may appear, or how buried it may lay in the history books, some one, some day, may very well come along and expose it before the entire world, and the world will pass their judgement.

In 1858, before the "Niggerdom in Regalia" incident, before there was a lodge name for him and before he became the first Black United States Senator, Bro. Hiram Rhodes Revels would record, "We so far, with such historical data as we at present can reach, can see no essential difference between the course of our colored Lodges and the primary American Grand Lodges of our pale brethren. If, therefore, they cannot affiliate with us, we beg of them not hastily to condemn us. We feel that whilst they condemn us, they must condemn themselves, to a great degree. We believe, too, that in time a spirit less marked by prejudice will prevail toward us, which we hope to merit and to earn by a close adherence to the ancient pattern of most honorable masons, and by our personal efforts to improve in all the moral and social qualities so ennobling to human nature." <sup>43</sup>

How ironic it is, that the rabid negrophobe Confederate General Albert Pike who is quoted often in this work; who swore he would leave Masonry before he would accept a Black man as a Freemason, would be publishing his famed **Morals and Dogma** also in 1871, would write: "There can be no genuine Brotherhood without mutual regard, good opinion and esteem, mutual charity, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, and expect, allow for, and overlook, the evil, who can be Brethren one of the



other, in any true sense of the word. Those who gloat over the failings of one another, who think each other to be naturally base and low, of a nature in which the Evil predominates and excellence is not to be looked for, cannot be even friends, and much less Brethren.

No one can have a right to think meanly of his race, unless he also thinks meanly of himself. If, from a single fault or error, he judges of the character of another, and takes the single act as evidence of the whole nature of the man and of the whole course of his life, he ought to consent to be judged by the same rule, and to admit it to be right that others should thus uncharitably condemn himself."

Today, as a monument to the Masonic ideals of Alexander Clark stands H. R. Revels Lodge No. 3, F. & A.M. in Natchez, Mississippi.

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## THE MASONIC ADDRESSES AND WRITINGS OF IRA S. HOLDER, SR., F.P.S. [New York]



## THE GIANT SLEEPETH

BY  
IRA S. HOLDER, SR.  
F.P.S.  
GRAND HISTORIAN  
EMERITUS

Judging from the title, you are prone to think that I am about to outline a fiction or fairy tale for your amusement. Let me now dispel such a fallacy from your minds. I assure you it is neither; it is in fact, a bona fide situation which actually exists today before our very eyes. I would term it, not only serious, but tragic. It is serious because the lives of so many innocent young men are affected annually. It is serious because they are the recruited victims of spurious and irregular masonry. It is serious because they are caught like flies in a spider's web, through no fault of

theirs, not knowing the proper place to go in advance. It is serious because some of these individuals, after realizing their error, become disillusioned, and rarely enter the Prince Hall Masonic Fraternity, and therefore must be considered lost. Those of you who simply knocked on the door of a Prince Hall Masonic Lodge for the first time, and were admitted, without having to go the roundabout way, should be thankful and consider yourselves the lucky ones. It could have been you.

It is tragic because the Prince Hall Masonic Fraternity is not showing the deep concern it should, to remedy and alleviate this deplorable situation; which can now be termed alarming. It is tragic because the Fraternity has failed to indoctrinate the membership on all aspects pertaining to the life and efforts of Prince Hall. It is tragic because they have failed to inform the public at large of all aspects pertaining to the life and efforts of Prince Hall. Yes, there is a lot to do that has not been done.

In presenting this message, I do so with a deep sense of humility and much concern for the future of our Great Fraternity, hoping that by doing so the seeds sown today will fall on fertile ground, and eventually bear fruit tomorrow.

As Prince Hall Masons wherever dispersed, we should be extremely proud of our priceless Masonic Heritage left to us by our Patron Saint, Prince Hall. He left us a legacy which is ours to keep, to preserve, and to build to its fullest potential. A priceless heritage such as ours, should never be hidden under a bushel, but held high as a beacon for others to see, and chart a course safely to their objective or destination.

The alarming rate of the yearly decline in the overall membership of the Prince Hall Masonic Fraternity, during recent years, is a grave concern. It requires a total, overall assessment of our priorities. The instituting of a positive approach to counteract this steady decline, in keeping with the times, is a necessity.

The destiny and progress of every Grand Lodge is the responsibility of the Grand Master, his elected and appointed officers, and all the members of his Cabinet. They should work together as a team for the ultimate good of the Fraternity. The same holds true for the Worshipful Master of a subordinate Lodge, except that his main concern is the ultimate good of his Lodge.

## THE GIANT

The Prince Hall Masonic Fraternity is composed of 43 Grand Jurisdictions, including the Bahamas, Ontario, Can., and Liberia, W. Africa. They all originated from the long line and lineage of the "Mother Grand Lodge"—The Grand Lodge of Massachusetts, from whence we came. The number of subordinate Lodges, as of May 15, 1977, total 4,816. The total membership, at one time, totaled 500,000. Now it is 276,835. The total combined assets of the 43 Grand

Jurisdictions amount to \$57,058,878.73.

These, my Brothers, are only a few of the statistics I now have at my disposal. I am sure they bear out my terminology—the Prince Hall Masonic Fraternity is a Giant, but alas! "The Giant Sleepeth." How long will the Giant continue his slumber? When will he awaken from his slumber and assess the chaotic and deplorable situation that some disgruntled members of the Prince Hall Masonic Family created many, many years ago?

Yes, this is an indictment on the Fraternity as a whole, since nothing of a constructive nature is being done to cure this Masonic Cancer; spurious and irregular masonry that is so prevalent and widespread in our society today.

Here is proof. You be the judge!

In the year 1815, there were four subordinate Lodges in Pennsylvania, duly Chartered by the Grand Lodge of Massachusetts. In December of that year, these four Lodges met in Convention and formed the First African Independent Grand Lodge of Pennsylvania. Thirteen years later in 1828, two of the subordinate Lodges of those constituting said Jurisdiction, namely: Harmony Lodge #5 and Union Lodge #4, were expelled for contumacy or defiance of authority. **These two Lodges along with two others which Harmony Lodge #5 had illegally "created," met in Philadelphia on July 17, 1837, and formed a so-called Grand Lodge, under the name of Hiram Grand Lodge of Pennsylvania. The formation of this alleged second Grand Lodge in the State was in violation of the Landmarks, established practices and Masonic Jurisprudence. None of the participants was a legitimate Masonic Body. Notwithstanding the illegitimate formation and status of this spurious body, it continued to prosper and challenged the leadership of the regular Prince Hall Grand Lodge of Pennsylvania; thus, creating a bitter feud between the two groups, which continued for many years.**

For many years, spurious and irregular masonry has flourished, undaunted by the "Slumbering Giant," encouraged by the thought that there is nothing to fear as long as the "Giant" sleeps. It is time to awaken the "Giant" from his slumber which has been much too long. There is a lot of work to be done in order for the entire Prince Hall Masonic Fraternity to portray the role of leadership, that is expected of it, as the greatest body of Black Masonic Brothers in the world.

Allow me, if you will, the satisfaction of stating some of the areas in which programs can be instituted and prove advantageous:

## PROPOSED RECOMMENDATIONS

1. Institute a longer term of office for Grand Masters; instead of the two years as is now the general custom, so that they will be able to plan **constructive programs** in keeping with the



times; and, have ample time to implement them.

2. Begin a series, now, of Public Awareness Programs, embracing all pertinent facts on the life and humanitarian efforts of Prince Hall, the Man and Mason.
3. Have the Prince Hall story published in comics for the benefit of children, so that when the children of today become the men and women of tomorrow, they will know exactly where to go in search of true Masonic Light, instead of groping blindly in the dark.

These **RECOMMENDATIONS** will serve a twofold purpose:

1. When the youngster brings the comic book to the father or mother and asks them to read it to them (as most children do), seldom will they turn them away without complying with their request. In this manner, both the youngsters and the parents are not only amused but informed. Also, through the instituting of Educational Forums for the general public;

2. Create a Speakers Procurement Bureau for the benefit of Church Groups, Civic Organizations, Block Associations, Clubs, etc. Include a Speaker's kit with the necessary information which will be given free-of-charge. This material can be read at their leisure. And, an exhibition of Masonic artifacts and paraphernalia, etc., etc., including miniature copies of the Prince Hall Charter.

My Brothers, I have tried my best to apprise each and every member of the Prince Hall Masonic Family of the serious plight in which our Fraternity finds itself today. Also, to instill in each individual from the highest elected Officer to the lowliest member, the gravity of the chaotic situation, and the urgency of implementing appropriate and corrective methods to offset the steady decline. I fully realize as stated before, "I am but a voice, crying in the wilderness," hoping that someone, somewhere, will hear and arouse in others, the initiative to do something about remedying the present situation. Having spent a great part of my adult life (31 years), in two non-Prince Hall Lodges, much to my regret, I feel quite competent to speak out on the subject, by having had the personal experience. In 1959, I became a member of the Prince Hall Family, and since that time I have been speaking out ever since, when the occasion presented itself, but, unfortunately, to no avail.

This time, I do hope the message will get through to someone, and that someone will arouse in others, the need for implementing corrective methods. It is my hope that the **RECOMMENDATIONS** outlined, will be evaluated for their worth and dealt with accordingly. The time has come when the entire Fraternity in order to survive must face reality. We are losing ground. Instead of going forward, we are going back-

wards. We must stop, assess the situation anew, in other words, "Let us take stock now." Let us see what we can salvage; then, let us put our shoulder to the wheel, and press forward on a united front, with renewed spirit, vigor, and confidence, toward a fuller, brighter and glorious tomorrow.

THANK YOU.

### ARE YOU A MASON?

by

Edward O. Henderson, M.P.S.

Augusta, GA

Are you a Mason? This question has been asked many times,

But first of all you must know what a Mason really is.

A Mason isn't anything new to our life, not knowing it.

A lot of us have been true Masons all our lives.

A Mason is nothing more than being an upright and just man.

Are you a Mason?

Do you work along in harmony with all mankind?  
Do you give help, asking for nothing in return?

Are you a Mason?

Are you willing to give another brother help even though you feel that he is not your man?

Are you a Mason?

Instead of ridiculing your fellow man or brother, do you face him with his faults and try to give him proper guidance and help?

Are you a Mason?

Are you willing to help a worthy distressed widow, children, or family of a Mason even though your wife or friends do not want you to do so?

Are you a Mason?

Do you give your Worshipful Master all the support that he so greatly needs?

Are you a Mason?

Do you practice and live by Truth, Relief, Brotherly Love, Fortitude, Prudence, Temperance, and Justice?

Are you seeking more light or are you keeping yourself in darkness? I ask again:

Are you a Mason?

All through this little passage I have asked, 'Are you a Mason?' But now I want to replace **Mason** with the following: Are you a Noble? Are you a prince? Are you a Sir Knight? Are you a Companion?

But the most important question is . . . :

ARE YOU A MAN?????

## Notes, Queries and Information

by The Phylaxis Society

P.O. Box 3151, Ft. Leavenworth, Kansas 66027

PRINCE HALL, LIFE AND LEGACY by Charles H. Wesley, F.P.S., the long-awaited book with the facts, not myths, of the founder of Prince Hall Freemasonry has finally been printed. There are 49 illustrations, handsomely bound in black vellum cloth, gold lettering. The book can be purchased through the United Supreme Council 33°, A.A.S.R., Post Office Box 2959, Washington, D.C. 20013, ATTN: James A. Mingo, M.P.S., Secretary-General. Cost is \$7.50 plus \$1.00 for postage and handling.

1976 BACK ISSUES OF THE PHYLAXIS MAGAZINE: March '76; July '76; September '76 and December '76 are available for \$5.50 for the entire set. These are a must for your masonic library. Send order to the President.

MIDDLE-CLASS BLACKS IN A WHITE SOCIETY—PRINCE HALL FREEMASONRY IN AMERICA by William Alan Muraskin. A non-masonic Jewish Sociologist looks at Prince Hall Freemasonry. A controversial and interesting study of the fraternity. Costs \$14.95 from University of California Press, 1414 South Tenth Street, Richmond, California 94804.

PRINCE HALL MASONIC YEARBOOK. The official list of Prince Hall Masonic Lodges around the globe can be received from Thomas G. Waldon, P.G.M., Executive Secretary-Treasurer, Conference of Prince Hall Grand Masters, 2322 Tippecanoe, Terre Haute, Indiana 47807. Cost is \$2.00, allow three weeks for delivery.

PRINCE HALL SEALS. Attention all Secretaries of Prince Hall Lodges, place the Prince Hall seal on each of your communications. The Prince Hall Seals are \$2.00 per sheet of 100 seals. Write the President.

PRINCE HALL PHILOSOPHICAL LODGE OF RESEARCH, F. & A.M. of Connecticut. Work is going ahead to charter a research lodge by the Most Worshipful Prince Hall Grand Lodge of Connecticut, F. & A.M. in Hartford. It will be as far as we know the second research lodge in Prince Hall Masonry. The first was the Prince Hall Lodge of Research of New York, chartered by that Grand Lodge June 3, 1943. Its transactions were named "THE PHLORONY." Bro. Harry A. Williamson was its first Master. The Phylaxis Society has shown a great interest in its development, and has offered its assistance. We are in hope that all Prince Hall Freemasons will do likewise.

GRAND LODGE PROCEEDINGS WANTED! Letters have been sent to all of the Grand Secretaries in the Prince Hall family by the Iowa Masonic Library in Cedar Rapids, Iowa requesting copies of Grand Lodge proceedings, magazines and newspapers for safe-keeping in the world's largest Masonic library. All Prince Hall Freemasons are asked to aid in this worthwhile project. ALL MEMBERS OF THE SOCIETY, GRAND LODGE SECRETARIES, C.C. F.C.'s, EDITORS, GRAND MASTERS, PAST GRAND MASTERS, etc., please forward what you can to:

Keith Arrington, F.P.S.  
Assistant Librarian  
Iowa Masonic Library  
Box 279  
Cedar Rapids, Iowa 52406

TRANSACTIONS OF THE PHYLAXIS SOCIETY: 1973-1976. Which contains the history of the Society; John Pine, "Noted Masonic Engraver was Black" by Keith Arrington, F.P.S., "The Iowa Masonic Library; First, Biggest and Best in the World" by Jerry Marsengill, F.P.S., "Caucasian Prince Hall Lodge" by Joseph A. Walkes, F.P.S. and "The Phylaxis Society History—A Society is Born," also by Joseph A. Walkes F.P.S. to include minutes of the Society's Executive Meeting of 1975 are available. Copies contain a few typing errors, a savings at a cost of \$2.00 each. Send orders to the President.

It is with sadness that we learn of the passing of **Most Worshipful James E. Green**, Grand Master of the Prince Hall Grand Lodge of Liberia. Grand Master Green was also the Vice President of the Republic of Liberia. Memorial Service was held July 27, 1977 at the First Baptist Church of Washington, D.C. Grand Master Green had just recently attended the Conference of Prince Hall Grand Masters.





## ROOTS

by

**JOSEPH A. WALKES, JR.**  
F.P.S. [Kansas]

(PHYLAXIS NOTE: This speech was presented before the members of the A.G. Clark Chapter of the Phylaxis Society in Des Moines, Iowa, April 23, 1977.)

### "ROOTS"

By

**JOSEPH A. WALKES, JR., M.P.S.**

To

Members of Phylaxis Society,  
Des Moines, Iowa  
23 April 77

In the latest issue of the Phylaxis Magazine, we quoted the lines from Cicero that "A people without a knowledge of their past is like a tree without roots". This may in part explain the phenomenal acceptance of Alex Haley's Book "Roots" and may also explain the success of the Phylaxis Society.

We advocate that there is more to Masonry than one's Masonic Lodge, or one's district, or one's Grand Lodge or Masonic jurisdiction. We advocate that there is a whole world of Masonry to be discovered, or rediscovered and to be enjoyed.

Masonry offers so much — And as we are a nation that specializes, Masonry allows us the right to specialize also. For instance there are those who specialize in the study of the science of Masonic symbolism. We have been instructed that Masonry is veiled in allegory and illustrated by symbols. It is here that one investigate the private — silent language of the craft.

There are those who specialize in the study of the Philosophy of Freemasonry. In no place does Freemasonry publish or propound a written creed or set of doctrines. Freemasonry does not define itself. The answer to the one question, "What is Freemasonry?"; is the most complex problem these specialists face, and in order to even attempt to answer a man must possess a mass of knowledge of Masonic history, laws, rites, symbols, landmarks, and literature that few men can ever possibly possess.

There are those who specialize in the study of Masonic jurisprudence. As the craft is governed by

unwritten laws called Ancient Landmarks. They can be described and defined in print, but neither writing nor publication creates them, nor can alter them, nor destroy them, nor give them their authority and they are as much in effect when not written as when they are, and therefore this whole field is large, complex, and difficult—only a few can master this subject.

There are those who specialize in the study of the Volume of Sacred Laws. The Bible occupies the center of the Lodge. It is here we learn of the legend of the craft, the Great Pillars, The Temple, and etc. And in Freemasonry this is also complex for the volume of Sacred Laws includes also the Old Testament, or the Koran, or the Vedas, or the Zend Avesta, or the Confucian Analects, and etc.

There are those like myself who specialize in the History of Freemasonry from the building crafts of the middle ages to the present, and of course there are many facets within this area. For myself, my interest lies in the history of Prince Hall Freemasonry, which I research and attempt to write about. Mine is a labor of love, to seek, discover and to explain the roots of our Masonic heritage.

I have often been taken to task by those who do not understand me for stating that the history of the Black Man in America is the history of Prince Hall Freemasonry.

I do not attempt to define this statement, but say if one would collect the books on the Life and Time of our Black heroes of the past, one would have a collection on the lives of Prince Hall Freemasons.

So Masonry, with all its complexities, is many different enjoyments, and it is rather amazing, that we can define it all under one word, "Light".

And this as well defines the Phylaxis Society, which is a vehicle for the disbursing of Masonic Light. And like the order it serves, it too is quite complex, and quite diversified.

The Society crosses Jurisdictional lines, and international boundaries and its only purpose is to serve Prince Hall Freemasonry.

Its primary goal is to tell the world the story of our fraternity, and to educate the entire masonic community of the beauty of our "roots"! We do this by many means: as a masonic research Society, we seek out our history; as a public relations organization for our fraternity we publish our findings; as an investigative agency we safeguard our institution against those who would harm us!

We give our all to this fraternity we love, and we ask nothing for ourselves, only to serve. And when the Prince Hall Masonic history for this decade is written, let there be said, that one of the most dynamic forces within the Prince Hall Family was those dedicated scholars who banded together as a Society to seek light and who had light to impart. Let this be our legacy and our roots. Thank you.

## ARTICLES AND ACTIONS OF FREEDOM

BY

**JOHN W. DAVIS, M.P.S.**

(PHYLAXIS NOTE: This speech was presented to the 58th Annual Session of the Conference of Grand Masters, Prince Hall Masons of America held at the Washington Hilton Hotel, Washington, D.C., May 11-13, 1977.)

### "ARTICLES AND ACTIONS OF FREEDOM"

Mr. Chairman:

Sovereign Grand Commander Jno. G. Lewis, Jr. of The Southern Jurisdiction; Sovereign Grand Commander Frank M. Summers of The Northern Jurisdiction; Imperial Potentate L.L. Melton of The Shriners-A.E.A.O.N.M.S.; Grand Master Edward E. Marshall, Jr.—our Conference Host, Washington, D.C.; Grand Masters of our Conference of Grand Masters; Officers of The Conference, Fraternal Friends, Brothers and Distinguished Visiting Guests:

Fraternal Greetings:

I hope that all of us may be of one accord in the thought that each person in this gathering, in this room, on this day, at this moment is an important entity in God's plan and program for human beings and the world as the place of their habitation. Irreparable harm will dim our thought of inclusiveness if just one of us is not included in the plan and program of contemporary immortality now projected. Individualism is basic in all of the concerns of pluralism. In this concept society had its origin, humanity took on meaning, fellowship became the cement in the theory of goodwill among men, brotherhood and personal responsibility became twins in causes which made care a social value. No one of us can afford to be absent or missing in this category of High Calling....No, not one.

Inclusiveness is the supreme key to the understanding of consciousness. The soul of man is the tick-tock characteristic of consciousness in the primal state. It is man's counselor, arbiter, judicial advisor and unfailing companion. It is his claim on divine infinitude. There is one soul—one life—one humanity and, one God. Of course there is a wide range of registration of the soul's qualities which demand sensitive responses—viable actions—and solutions of wide diversities and differences within the one humanity. We loosely refer to this as decision making. It is more accurately the evaluation of consciousness in man and in the human race which makes men aware of

the fact that they are a part of a life and purpose much greater than their own and that they are linked in evolution with all forms and aspects of life and bear responsibility for all. In this we learn and grow and recognize little by little that the light of the human soul begins to shine thus lighting the way forward for the little ones still lost in the maze of ignorance and desire.

This is the challenge to us on this day—Every Mason is involved. We are members of an "Institution not an Organization." We are builders of a world. We are co-architects of an invisible Kingdom not made by the hands of men. Our services are limited by personal grants in perpetuity. We are a part of a great design. All of us know, the warning of John Donne which says to each of us:

"Every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less.... And any man's death diminishes me, because I am involved in mankind. Therefore, never send to know for whom the bell tolls—It tolls for thee."

We know that, "No man is an island."

We here today are fortunate. We are alive. We are Prince Hall Masons F. & A.M. We know that the American way of life requires the development of a society of free men devoted to individual liberty and to concern for the public welfare. We know that a free society must rely heavily, if its values are to be realized and defended, on the voluntary action of its citizens contributing to the public good. Without societal responsibility many citizens will remain indifferent to the well-being of others, that racial and religious prejudices will continue to persist—that slums will grow and increase the degradation of disadvantaged people, that schools will degenerate in effectiveness and quality, that the family and the church will become less and less affirmative factors of social control. Crime, pollution, joblessness, police brutality, wrong and corruption in high places in government and inhumanity to man represent elements which reduce first class Nations to second and third class status among the Nations of the world.

Let me repeat again a comment of Joseph Fort Newton, a Masonic scholar and author which is meaningful to the point national decline just mentioned. This is his characterization: Masonry is more than an institution—more than a society. Masonry is one of the forms of the Divine Life upon earth. No one can hope to define a spirit so gracious, an order so benign, an influence so prophetic of the present and future upbuilding of the race."

This is a benediction of power projected through Fraternalism, Brotherhood and Fellowship. **Ignite this power** is our answer to the call for a national consciousness so much needed today in this country and in the world. President Carter cannot do alone the



work needed to restore in America respect for Family, for religion and the church, for quality education, housing, respect for human personality, jobs for people who want to work, injustice, deteriorating cities, inhumanities to men and women, discrimination and desegregation which defy simple justice among peoples.

These issues are just as important as the ills of nuclear energy—inflation—nuclear arms—the Arms Race—distressed cities of the Nation, The Oil and Energy Crises, The National Debt and Welfare. No thought is now advanced to classify or rank these issues in order of importance or concern. It is emphasized however that the unmet needs of millions of people in any country can after an indefinitely long period of suffering and personal deprivation cause them to defeat the best conceived plans of any Nation. America is not an exception.

The Prince Hall Masons have over a period of 202 years contributed creditably to the building of America. Their loyalty to this country and its ideals has been exemplary especially when one considers the inhuman sufferings, the economic disadvantages, the ungodly brutalities, personal neglect and injustices, cruelties of bodies and minds, family separations, enacted legal barriers, denials of anything bordering on personal or citizen rights and refusals for the privilege of learning or religious expression. The evils now related were permitted by the people who themselves came to the New Country in search of Freedom and a new life of opportunity in a new free world.

During these days of woe for suffering human beings, the Prince Hall Masons were working within the Souls of the White Americans in the hope of planting within them—**A Conscience**. This effort was intended to prevent Americans from destroying America. At one period there were 500,000 Negro Masons in America. Today there are 276,835 Masons who are diligent in tasks to improve this country. They continue today to serve as a vehicle of Black solidarity to remove the indignities suffered by Black people in their daily lives. This is their continuing challenge.

To implement this challenge I wish to present some suggestions which regularly appointed or Ad Hoc Committees may study and if agreeable present the results of study to Masonic Members or regularly organized bodies of our craft. The suggestions:

1. A newly formed and updated Roster of officers and some statistical data on our Grand Lodges which indicate: Grand Lodge Holdings in the amount of \$57,058,878.73; 4,815 Lodges; and, a membership of 276,835 Masons.
2. A document which will serve as a reminder of The 1976 Tribute to 201 Years of Prince Hall

Masonry in America with Grand Master Jno. G. Lewis, Jr. of The Grand Lodge of Louisiana serving as the symbol of Black Masonry in America. The event was memorable and meaningful to the cause of Masonry in America.

3. A copy of **The Phylaxis**—a publication which might well find its way to the desk of each Grand Master, with little cost—including now an excellent story and display on The Tribute to Black Masonry of October 7, 1976. See pp. 2, 3, 9, 10, 11, 12, 13 and 21 and 22.
4. An invitation to The L.D.F. Convocation which is to be held on May 20, 1977.
5. A listing of Masonic Contributions to L.D.F. from 1951 to May 1, 1977—a total of \$708,439.48. Each Grand Master will be interested in the statement.
6. Every Grand Master and every Deputy Grand Master of Prince Hall Grand Lodge should have a copy of Dr. Charles H. Wesley's new book: **"Prince Hall: Life and Legacy."** It is a brilliant and clarifying statement on Black Masonry in America.
7. Miscellaneous documents of some interest, including an in-house report of current students of Law who will soon be serving the legal causes involving Black people in the courts. This study by Mr. Butler T. Henderson who is here today is not ready yet for the newspapers. Mr. Henderson will be happy to discuss the report with any interested Grand Master.



#### CONCLUSION

Jack Greenberg, Director-Counsel of The Legal Defense Fund thanks you for the substantive support granted The Legal Defense Fund through the years and solicits your continued assistance re difficult present cases and more to come.

Butler T. Henderson and I thank each and all of The Grand Masters for the privilege to serve the Conference of Prince Hall and Masonry in America and for the opportunity to be a part of you.

Respectfully submitted,  
JOHN W. DAVIS, 33°

c/o The Legal Defense and Educational Fund  
10 Columbus Circle — Suite 2030  
N.Y.C. 10019

# BLACK G.I.s IN KOREA ADOPT A LEPER COLONY

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By DANIEL BRIGHT

The Bible says Naaman was a captain of the Syrian army and a mighty man of valor. But he was a leper.

The Samarian prophet Elisha told Naaman to wash in the Jordan River seven times, "... and thou shalt be clean."

Help from a foreigner in his time of need as a leper eased the pain for Naaman and his faith made him whole.

Help for some of Korea's lepers comes also from the hands of foreigners. Members of the Prince Hall Military Lodge, which is made up of black Army and Air Force personnel, have adopted the lepers of St. Lazarus Village near Seoul, in order to aid them in their time of need.

Members of the lodge learned that the patients were suffering from a lack of adequate diet and from insufficient heating. These needs caused the Prince Hall Military Lodge Number 141 (formerly Number 21) located in Seoul, Korea, to undertake what has now become a continuing program of support.

Worshipful Master, James Curtis, Jr., and Brother Roy, Lodge Coordinator, visited the village last September after hearing of their plight and conducted detailed discussions with Father Lee. About 1-1/2 months later (Thanksgiving Day) the entire lodge went to the village taking with them hundreds of pounds of food, clothing and coal for heating the buildings of the village. It was very evident from the smiles on the faces of the villagers that the Masons had found a new group of friends.

This was followed by a second visit on Christmas Day when the

Masons arrived again bringing food, clothing, heating fuel and at this time, because of the season, Christmas "goodies" for the children. Worshipful Master Curtis played Santa Claus and passed out candy-stuffed stockings and toys to the eager children. One thing was proven that day—the kids of St. Lazarus are no different from kids anywhere in the world when it comes to getting Christmas gifts—their faces told the whole story!

"We plan on maintaining a constant liaison with the patients," explained Sergeant Major Lee O. Roy, Office of the Assistant Chief of Staff, Eighth U.S. Army. "Each month someone from the lodge visits the patients and finds out their needs and if at all possible the lodge members try to fulfill these needs."

During Roy's visit to the village in March he learned that the patients' water supply was frozen over. The lodge set up plans to finance digging a well to provide them with water year round.

Another project is to help the patients work their fields on the village farm.

Also, in March the lodge donated six bags of rice, 400 charcoal briquettes for home heating, 40 boxes of fruit juices, 10 boxes of clothes and toys for the children, 50 boxes of food and health items.

One problem that Roy encountered when he was trying to locate rice and charcoal for the village is the social standing of lepers in Korean society. They simply have no standing, and the average Korean shuns them.



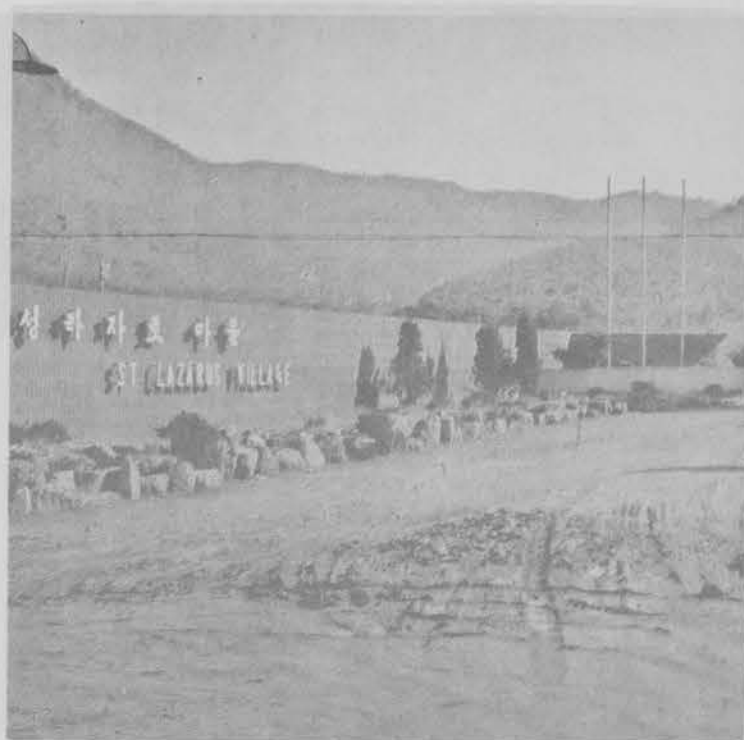
## Black soldiers of Prince Hall Lodge in Korea devoted to brotherly love

"I went to at least three different places starting at six o'clock the night before we were supposed to take the rice and charcoal out to the patients," Roy stated. "We didn't find anyone who would go out to the village until almost two o'clock the next afternoon, and then it was only because Mrs. Dixon, the wife of Sergeant First Class Roy Dixon, one of the lodge members, and a native Korean, explained to the store owner that most of the patients were negative cases and would not infect anyone and that the positive patients were kept isolated."

This attitude has had a damaging effect on St. Lazarus Village's effort to become self-sufficient. The village purchased a number of chickens and began raising them. However, when the chickens contracted a disease, the patients could not get anyone to come out and cure them. The entire chicken population died.



Staff Sergeant William Hardy gives a helping hand to one of the patients who carries a load of rice donated by the Prince Hall Lodge to the leprosarium.



St. Lazarus entrance. The village has 500 inhabitants, 150 being children.

Building men, aiding and assisting those in need, fostering friendship, morality and brotherly love — these are phrases sprinkled throughout and continuously repeated in Masonic teachings — worldwide. The Prince Hall Masons of Korea certainly seem to be practicing what they and all Masons preach. This group of brothers, numbering some 300 and located throughout the Republic of Korea have touched the lives of numerous Koreans as well as Americans. This has been done primarily through charity programs, participation in community activities and sponsoring social events designed to bring people together and thereby promote the friendship and brotherly love that is their goal.

The most extensive charity program the Masons have undertaken is the support of the St. Lazarus Village, currently in progress. This village, under the direction of Father Alexander Lee, is located 20 miles south of the capitol city of Seoul and has 500 inhabitants — 150 being children.

Of the adult population, 25% still carry the active disease of leprosy, and the remainder have been cured. Since the actively diseased must be supported completely, it is this group that receives the greatest amount of attention from the lodge. The cured patients operate a self-help program that provides for some of their needs. They raise pigs, chickens and some vegetables, however, they too need some outside support.

Some of the people responsible for the St. Lazarus assistance program in addition to Worshipful Master Curtis, are Brothers Lee O. Roy, Harry Tillman, John Revels, Billy Miller, Henry L. Crenshaw and Delmus R. Credle.

Brother Roy was assigned the task of coordinating the assistance program. He was born in Tyler, Texas and was inducted into the Army Air Corps during World War II. After a two-year break in service, he returned to active duty in 1948 at Fort Lewis, Washington where he served in a variety of leadership and administrative positions. When the United States entered the conflict in Korea in 1950, Brother Roy was sent there and served with the 2d Infantry Division, the 301st Transportation Group and the 187th Regimental Combat Team. After serving more than 19 months and returning to the United States, Brother Roy continued to work his way up the ladder in the administrative field.



Relieving their poverty and discomfort is Prince Hall Lodge's major project.



Sergeant Joseph Turner, a lodge member from Camp Case, 30 miles northeast of Seoul, makes friends with one of the elderly patients at the leper colony.



Master Sergeant Howard Ray (right) and a lodge brother make a gift presentation to one of the more severely damaged leprosy patients at the leprosarium.

He returned to Korea for the second time in April, 1973 and assumed the duties of Sergeant Major of the G1 Staff, Eighth U.S. Army. He became a member of Prince Hall Military Lodge Number 141 in October, 1973.

Brother Henry Crenshaw, Staff Sergeant, U.S. Army is principal assistant to Brother Roy in military duties and the many tasks in the lodge. He is just completing his second tour in Korea after having joined the lodge in October, 1973 and being appointed secretary of the Yongsan study club for a short period.

Brother Harry Tillman, currently the Senior Warden of the lodge was born in Summit, Mississippi in 1939, where he lived most of his childhood days with his parents and five brothers and sisters. He was part of a very religious family so it was only natural that his religious training started early at home and the church that his parents attended.

In 1956, while competing as part of the Lincoln County Basketball Team for the State championship, he was awarded a four-year athletic scholarship to Jackson State Teachers College. He is now on his second tour in Korea, returning in 1972. He petitioned to become a Mason in late 1972 and was raised in March, 1973. He was elected to the post of Junior Warden in June of the same year. Later in the year (December) he was elected to the post of Senior Warden.

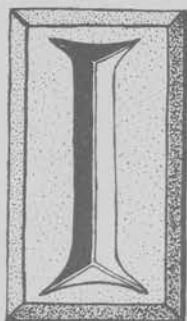
Brother Revels, assigned to HQ Eighth U.S. Army's Honor Guard Company, was born in Tulsa, Oklahoma in 1943 and entered the Army in 1961. Since that time, Brother Revels has been assigned to Fort Knox, Kentucky, 26th Infantry Division in Vietnam, Korea, back to Vietnam and then back to Korea. He joined Prince Hall Military Lodge Number 141 in August, 1973 and was elected Junior Warden in November of that same year.

Brother Delmus R. Credle, secretary of the lodge, was born in Bayboro, N.C. and attended grade school and high school in Bayboro. He also attended college for two years at A&T College, Greensboro, N.C. from August, 1957 to August, 1959. During the same month, he entered the U.S. Army. His overseas tours have been in Japan Vietnam and Korea.

Brother Billy Miller, current President of the Yongsan Masonic Study Club and Program Chairman for the lodge, started his

(Continued in next issue.)





**BELIEVE IN GOD** ♦ Grand Architect  
of the Universe. The Alpha of unreckoned  
yesterdays, the Omega of the impenetrable  
tomorrows. The beginning and the end.

**I** believe in Man, potentially God's other self  
often faltering on his way upward ~ but irrepressible  
in the urge to scale the spiritual Annapurnas.

**I** believe in Freemasonry ~ that corporate adventure in  
universal brotherhood, despising kinship with  
no child of the All-Father.

**I** believe in Prince Hall Masonry ~ a door of benevolence,  
securely tiled against the unworthy, but opened  
wide to men of good report, whether Aryan or Hottentot.

**I** believe in Masonic vows ~ the truths of true men plight  
in their better selves.

Scripsit C. Sherman Brooks 1976



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A SOCIETY FOR PRINCE HALL FREEMASONS WHO SEEK LIGHT AND WHO  
HAVE LIGHT TO IMPART.

# The PHYLAXIS

Vol. XII, No. 3 - 3rd Quarter, 1986



MONUMENT TO C. C. ANTOINE,  
PAST MASTER, LIEUTENANT GOVERNOR OF LOUISIANA 1872 - 1878  
SHREVEPORT, LOUISIANA

*A society for Prince Hall Freemasons who seek  
more light and who have light to impart.*





## THE PHYLAXIS

Published at Kansas City, Missouri  
by THE PHYLAXIS SOCIETY

*A Society for Prince Hall Freemasons, who seek  
more light and who have a light to impart.*

Joseph A. Walkes, Jr. .... Editor  
P.O. Box 3151, Ft. Leavenworth, Kansas 66027

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## A Word from the President



By now all of our members and subscribers should have received the September 1985 and our June 1986 issues. We have taken pains to explain the reason why the September issue was late. Once again, I extend my apologies to all over its lateness.

In this issue we share a little of Louisiana and the release of my latest book "**Jno. G. Lewis, Jr. - End of an Era: History of the Prince Hall Grand Lodge of Louisiana 1842-1979**". I wish to publicly thank all of the Craft who was so very very kind to me during my stay in Shreveport, Louisiana. Special thanks goes to M. W. Earl L. Bradford FPS; Samuel P. Jenkins MPS, Jim Turner, Alvin Kirk MPS, Jack Strong MPS, David Tyson MPS, and the Commanders of the Rite, Ben Johnson and Thomas Greer.

These brethren went "beyond the call" in their kindness to me. I hope that all members of the Phylaxis Society will avail themselves in reading the book. The Society has always, from its formation in 1973, used Jno. G. Lewis, Jr. FPS as one of its mentors. We award annually the "Jno. G. Lewis, Jr. Medal of Excellence" and on our "Altar of Honor" is a photograph of Past Grand Master Lewis. He is as much a part of the Society as he was a guiding light to the Most Worshipful Prince Hall Grand Lodge of Louisiana.

Our series, "A Trip of 1,000 Miles" continues to bring mail to our box. The latest from a Brother from the King County Masonic Library in Seattle, Washington, who at age 85 has spent 50 of it combating the King Tut Masonic Fraud. For those who may be interested in this, we encourage all to purchase Jerry Marsengill's book "**How To Kick A Sacred Cow**" which was published by Iowa Research Lodge No. 2, the same Lodge that published my "**Prince Hall Masonic Quiz Book**".

In our last issue we reported on the workshops presented by members of our Northwest Chapter, our oldest Chapter. In this issue a report is presented by Bro. Clyde Payne MPS on the New York Chapter and its progress.

JOSEPH A. WALKES, JR FPS  
President

## DYNAMIC LEADERSHIP: SOLOMON AND THE KING OF KINGS



By

Paul V. Best FPS (Wash., D.C.)

*(Phylaxis Note: This was the keynote address  
delivered to James A. Mingo Consistory No. 334 an-  
nual banquet, April 12, 1986.)*

Ill. Commander-in-Chief, Grand Masters, other distinguished brothers & sisters: We thank our Supreme Grand Master for the privilege of being here tonight to share a few moments with you, and to him, we give all the honor and the praise.

As Prince Hall Masons we are taught to pay homage to the deity, for that is prerequisite to being made a mason. We have characters we are particularly proud of, such as the patron saints: John the baptist and John the evangelist. We are taught that Masonic Temples are dedicated to the holy Sts. John and that the Temple of Solomon we have read. Tonight, I want to reveal a little about King Solomon himself.

Along with the sons of men, the Bible presents no character so great and so illustrious as Solomon. You only have to briefly scan the pages of the Bible to discover that Solomon heads the list of "the greatest". The record shows that he was a man of great spiritual qualities: that he excelled his predecessors and shall forever excell his successors in wisdom, in knowledge and in understanding. For with this wisdom and superior knowledge, Solomon was in a class all-by-himself. Solomon was a great king.

Having ascended the throne of his father, David, at the then tender age of 20, he ruled Israel as a king and without the experience as his lofty position demanded. Anything less than superior wisdom, knowledge and understanding would have spelled failure for some.

Therefore, when he ascended his throne, his particular prayer was for ... "an understanding heart". He prefaced his prayer with acknowledgement of the deepness of his inner energy to cope with, and just deal with the many perplexing problems that would arise among his subjects.

Having admitted his naivete, and inability for such a task, he said to his daughter: "I want divine guidance and righteousness." He did not ask for riches and honor, but simply asked God for ... an understanding

heart. Not riches ... not honor ... not great fame ... just an understanding heart. "For as of now," he said, "I know not how to go out to let the Lord come in."

I like Solomon's attitude here ... and it would do some of us "know-alls" good to follow Solomon's example. For we know so much, and yet we know so little! And about that much that we think we know!

Because of his meek and humble spirit, it pleased God, and not only did he give him wisdom and knowledge, but riches and world-wide fame. Solomon had no sooner ascended the throne than the problem arose of two women claiming motherhood of an infant child. Being neighbors and friends, their children had been allowed to mingle and each mother cared for both children. One of the children died. Solomon solved that problem by calling for his swordsman and proclaiming: "I will split the live baby in half and give half to each mother." One of the women ran forward and shouted: "Give her the baby!" pointing to the other mother. Solomon proclaimed: "Here is the real mother." For only a real mother would rather see the child alive and with someone else than to see the child not alive. A great king was Solomon.

Legend has it that he told the difference between boys and girls by watching them wash their hands. For the girls washed their hands one way, and the boys washed their hands another way. There was an instance when a craftsman had created some flowers so realistic that they could not be distinguished from the real ones. Solomon determined the real flowers by setting forth a hive of honey bees in the room and observing which flowers they descended upon. Nature cannot be fooled.

Somebody once said to him, "Solomon, I'd like some water; and I don't want it to come from the dew of heaven, nor from the rains, nor from the snow. Give me some water." Solomon called for his horseman and said to them: "Take the man outside and flog him til he sweats ... rub him down. Then give him some water."

Solomon was great! He wore a crown of gold, studded with diamonds that sparkled like dewdrops of the morning when touched by the 1,000 fingers of the rising sun. He wore a flowing robe, scarlet and purple, made of the finest weaving, which was held together by a cord of gold, which denoted international importance. In his hand, was a scepter of pure gold, which he swayed and waved over his subjects. He sat upon a royal throne made of cedar, and overlaid with pure gold; and before him his subjects of the earth, men and women of different lands, bowed as they came into his presence.

Thousands of servants waited upon his slightest command and wish, and withdrew to their feet when they knew the king was coming in. Beautiful maidens danced a path before him to the king's delight. 700 wives and 300 concubines gave him love and solace that he might never know loneliness. He wine and dined with the other great kings around him, and those from distant lands as well. The queen of the south came

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to visit him, and after but a brief respite of observing Solomon she stated that "the half has never been told." Solomon was a great king.

He stunned his guests with words of wisdom, and men from every language and kingdom, and tongue, learned at his feet. He walked and talked with the wisest of the ages . . . but never lost the common touch. Words of wisdom fell from his lips like poultice falling from the skins of shaken lilies. He was a great man blessed by God. The treasures from foreign lands brought to him were of infinitesimal value. Solomon's possessions were without number, and his silver and gold, and precious jewels could not be weighed, nor measured to determine their value.

50,000 white stallions and 20,000 black thoroughbreds in the stables throughout the kingdom added to the lustre. Three-score vineyards of brown beans; 20 pair oxen from the stall, dressed by their herdsmen and prepared by those skilled in the culinary arts were but a few of the many pleasures Solomon enjoyed. Solomon was a great king!

The horses which drew his chariot were bedecked with harness that were decorated with rings and knobs and brass which dazzled the eyes of men as they glimpsed them against the golden rays of the noonday sun. Wisdom and honor, and riches and world-wide fame were his to claim. And his name reached into the farthest recesses of the then-known world.

He spoke and set forth in writing 3,000 proverbs, and wrote 1,000 and 5 psalms. Bees and birds and weasants and groomed fowl, and other creeping things of the earth were his constant study. He spoke of trees in the forest, from the giant oak to the cedars of Leganon. Solomon spoke of bees and winged fowl, from scavengers that made their nests under the eaves of the temple, to the great eagles which soared above the clouds; and from grasshoppers to pomegranates. He spoke to young men as a father and to adults as their counselor. Solomon was indeed, a great king!

He contracted with Hiram of Tyre, so that he might build the house of God. This house, and magnificent picture, he built in Jerusalem with so much architectural skill that during the 7 years it took to complete it, neither the ring of an ax, hammer, or saw was heard during its erection; nor did it rain during the time the craftsmen were attending to their labours. Yes, Solomon was great!

He contracted with Hiram, the widow's son, so that he might do the tedious work of carving and engineering the creations. In the temple he erected the most Holy place—the mercy seat and the Ark of the Covenant. Above the mercy seat he placed two cherubims of cedar and overlaid them with pure gold. The wings which touched each other at the center. Upon the Ark made for God, he carved figures of cherubims and palm trees, and open flowers. 12 gates to the city with watch towers and sentinels, were designed by Solomon as he sought to secure and protect the city from foreign invasions. A great king

was this king Solomon!

Solomon built for himself a temple so immaculate that its mansion took 13 years in completion. Before his mansion he built a molten seat, and erected it upon 12 oxen: 3 to the east, 3 to the north, and 3 looking west and south. Around it he placed carved lambs and pomegranates and other delicious fruit. He made washbasins of pure gold, and cloaks of gold, needlework of gold, and fine chains of gold. On the great day of the dedication of the house of God, he slew lambs and oxen without number and offered their sacrifice unto God and prayed for fidelity for himself and his subjects. Solomon was truly a great king!

But Jesus said . . . a greater than Solomon is here!!!

With all of Solomon's riches . . . with all of his wisdom . . . with all of his knowledge . . . and with all of his understanding . . . with all of his fame . . . Jesus . . . the lowly Nazarene, who had no place to call home, said in the text: A greater than Solomon is here!!!

This statement pricked the hearts and minds of the Sages and Pharisees and scribes . . . cause they thought that no man who ever lived—was as great as Solomon; and that no man would ever live who could be as great and as wise as Solomon.

These people did not consider Jesus as being in their class—much less being in the class of Solomon. They saw Jesus as only a carpenter working in the shop with his father, Joseph—making yokes for oxen, or plow handles for plows, or going about fixing roofs for neighbors. But Jesus said . . . a greater than Solomon is here!!

Without understanding the darkness, they could not understand how this Galilee peasant could be an equal with Solomon. But, I'm a living witness tonight that he's greater than Solomon. For we read in the Bible that Jesus was with the father eons before the word was; before the scepter of silence was broken; or the spirit of God moved upon the face of the valley deep.

It was Jesus who entered the cosmos of chaos and divided the waters underground. The universe, with all of her grandeur, and with all of her expanding wonders, her mysteries, her immeasurable heights, her unfathomable depths, her terrestrial marvels which stagger the human imagination, only display God's infinite wisdom, logic and power. He is greater than Solomon!

It was Jesus who fixed the infinitesimally small dust which becomes a mighty power when they're gathered together by a whirlwind; which takes a mild wind and builds it into a devastating tornado. I know he's greater than Solomon! For Solomon was a wise king . . . but Jesus was wise enough to make a world like this. He spoke and it was done . . . he commanded and time stood still . . . he created ocean after ocean, and constellation after colossal stars, any one of which could destroy our earth if God would but rest his finger for a split second.

Every particle of his creation bears the unmistakable stamp of his expertise! Not one molecule took its shape and size as an after-thought and product of a divine mind. Not one atom got into the scheme of things by accident. Not one speck of grass, or one leaf of a tree, or one drop of rain, nor one petal of a rose can improve upon itself. He painted the landscapes with nature's colors and he's never lost a thorn around a rose bush. Not one meandering stream, nor one bubbling brook, nor one flowing river can change its course. He is greater than Solomon!

There are those who tell us there is no God; but I tell you, there is a God somewhere! Solomon made a molten seat and placed before it artificial animals and oxen. But Jesus said let there be and animals came leaping from the waters and moving according to God's divine ordinance.

His name is above every name, and before the name of Jesus, every knee must bow, every tongue must confess that he is Lord and Christ. When He spoke and said: "Let there be", little birds came leaping from the waters mounted on their wings and leaping from treetop to treetop and singing their master's praise. And yet . . . not one of them ever had a single rehearsal. The name of Jesus has sounded down the corridors for centuries like sweet music to charm the ears for those of us who would listen. His influence inspired Gabriel to blow that silver trumpet with the spiritual air from every continent.

In the Bible we read — he's better than man; he's better than angels; he's better than Abraham; more worthy than Moses; he's general God, but surely divine. He did not become but he is what he is! And is what he always will be and that's God all by himself! He didn't start for he had nowhere to come from . . . he doesn't stop for he has no boundary lines . . . he's as high up as high up is . . . and as low down as low down is! And before him angels bow and cry: H-O-L-Y! H-O-L-Y! H-O-L-Y!

I used to wonder why the angels never got tired of bowing down and praising him. But I began to think of the power and mightiness of Jesus, and I realized that every time the angels bow and look at him, they see something new about him that they never saw before. Therefore, they are always in an abject strain trying to give him the praise and the glory that's due his eternal name.

Surely, I want to always be in a strain when I think about Jesus. For there are too many folk who talk about other folk — and always bad. But they don't know who Jesus is! For when you think about what Jesus did, there's no comparison among men or masons! Let me tell you: my Jesus said: a greater than Solomon is here!! Can I tell you a few things about him? What he does for those who believe in him?

He convicts; he converts; he transforms; he reforms; he informs; he performs; he conforms; he constrains; he obtains; he restrains; he attains; he maintains; he refrains; he sustains; he oversees; he believes; he instills; he reveals; he indwells; he unveils; he enfolds; he remolds; he inspires; he defies; he liberates; he invigorates; he detects; he perfects; he corrects; he inspects; he commands; he demands; he remands; he chastises; he advises; he sanctifies; he energizes; he sympathizes; he empathizes; he implants; he transplants; he saturates; he eradicates; he sends; he mends; he bends; he multiplies; he rectifies; he purifies; he never denies; he dignifies; he intensifies; he regulates; he penetrates; he believes; he receives; he forgives; he relives; he speaks; he peaks; he defends; he attends; he walks; he talks; he chides; he rides; he knows; he shows; he feeds; he leads; he prays; he never strays.

Other things that my God is: He's almighty; he's omnipotent; he's omnipresent; he's infallible; he's undeniable; he's all-powerful; he's supreme; he's H-O-L-Y; he's righteous; he's just; he's loving; he's kind; he's forgiving; he's understanding; he's sure; he's unfailing; he's untiring; he's unfaltering; he's sovereign; he's divine!!!

19 centuries have come and gone and he is the worshipped figure of the human race and the leader of mankind's progress. Solomon led his people wisely . . . but Jesus leads the entire world.

All the armies that ever marched . . . all the navies that ever sailed . . . all the parliaments that ever met . . . all the kings and rulers that have ever reigned put together, have not affected the life of man on this earth as much as that one solitary life.

He walks with me! He talks with me! And He tells me that I am his own! He is surely . . . greater than Solomon!!! For true, Solomon was a great king . . . but my God . . . He is the King of Kings!!!

A greater than Solomon is here!!!!







Edwin H. Castle holding *Phylaxis* magazine in Brisbane, Queensland Australia.

## MAKING OUR MARK

By  
Edwin H. Castle FPS  
(Australia)

How and when the Mark Degree originated is uncertain. We know Mark Masonry was worked in the 18th century Fellowcraft Lodges and there are grounds to believe its introduction may have followed close on that of Royal Arch Masonry. But the ideas and illustrations expanded in it can be traced back to 'Time Immemorial'. Operative masons made marks even in Egypt, Assyria, Babylonia, Greece and other countries, and their widespread use in the Middle Ages is proved by the many marks that can still be found on medieval buildings in many countries.

A theory that possible magical or esoteric significance could be attached to them is now generally thought otherwise. The view they only had a practical use, for among uneducated or illiterate peoples, the marks, whether chiselled in stone, engraved on metal, or stamped on clay, or inscribed on paper or parchment were easily recognisable as equivalent of a signature. In most cases this individual mark was also accompanied by the attesting mark of an overseer or other person responsible for the work executed. The indised stone thus identifying the mason should any work proving to be imperfect and also at the same time was means of commendation for good work and craftsmanship, and thus with the apprentice class was more possible to be given more responsible work.

The distinguished Masonic historian, R. F. Gould, states in his article - 'On the Antiquity of Masonic Symbolism' - that 'marks, signs and symbols, were the earliest forms of written language', and that statement is as true today as it ever was. The possession of such a mark, was, the modern use of a Trade Mark, or Trade Union card, for only qualified craftsmen had the right to use them. A man travelling from site to site in search of work literally - literally a journeyman - craftsman - could only offer his mark as proof of his craftsman-status. To digress for a minute, on the Register of the Grand Lodge of Scotland, will be found named such a

Lodge, whether originally it was such or purely so-named is immaterial, it bears out what was the term used for the travelling mason. It was also common practice to craftsmen to meet at certain hostelrys, and when of the giving of certain proofs learned of work available in certain areas.

Although there is evidence of only such marks being 'registered' in Scotland and Germany in comparatively recent times, it is logical to think that proof as such was demanded, some form of organisation existed if they were to have maximum value. We know, also that many of the medieval Craft Guilds, besides the Masons used marks, such a general use is of such equal antiquity. Ancient fabrics bore their weaver's marks. In ancient countries like, China, India, Egypt and Rome, a wide variety of merchandise bore authenticating marks. And Roman pottery, thus marked, has been found in Britain, gives weight to the theory that the Romans introduced the idea into the country, where as elsewhere it has proved its usefulness, and has led over the centuries to a complex system of patents and trademarks, subject to special legislation and affecting the makers of goods, the merchants, and even the countries exporting them.

It is against this historical background of marks that we must consider the Mark Degree. Although we have no evidence, what ceremony, if any, was associated or enacted, with the adoption of a mark for the operative mason when he qualified as a craftsman, the Degree now worked by speculative masons is known to have undergone many variations, and at times been the subject of some confusion in the course of its development. But the facts that our medieval operative forebears used marks, and that the medieval Craft Guilds staged simple 'Mystery Plays' in connection with Church festivals—taken in conjunction with the play—form of the middle portion of our own ceremony, may well afford an interesting sidelight. Even though, after the Reformation, and with the decline of the great Craft Guilds, regular performances of these became fewer, their survival to an extent which has enabled them to be revived to modern times, as at York and similar Festivals, shows the inherent tradition and the memory of them most have long outlived their presentation. That such traditions are memory may have to some extent influenced the development of a speculative ritual degree, based on the concept of the Craftsman's mark and on the actual work of building the Temple, is not, therefore, a possibility to be dismissed lightly. The opening and closing portions of the Mark Ritual closely resemble Craft Working and provide a Prologue and Epilogue as it were to the story or play within. Drama and Suspense are offered by a plot based on the hero's efforts to make good; conflict, essential to a good plot, results when, in the second act his success is apparently threatened by the Overseers, (the respectable villains of the piece) and is intensified in the third act climax wherein the hero is evidently disgraced; but in the fourth act, justice is not only done, but is seen to be

### Making Our Mark: cont.

done. This considered as a dramatic 'mystery-play', the characters in the inner play become easily recognisable. There are the Overseers who hesitate to cut red-tape, waive rules and accept personal responsibility for decisions which might subsequently earn censure, criticism, and the reaction of each offers an insight into his character and status. The J.O., possibly newly appointed, lacks experience and therefore confidence. He makes no comment. The S.O., slightly more experienced, grudgingly recognises the masterly skill displayed and is thus prepared to be more sympathetic, but is equally reluctant to risk chances of promotion by accepting responsibility, while in the M.O., we have the all too familiar figure—the man, invested with a little power, is determined to use it to the full, showing neither interest in the work, or sympathy for the Craftsman, his sole concern is with rigid 'plans and rules' and the apparent misconduct of his subordinates!

The failure of some Mark Lodge officers to recognise, appreciate and interpret this dramatic play within the ceremony may perhaps explain why one sometimes hear Mark Masons say they do not care for this Degree very much, on the grounds that it lacks the interest and the profundity of the Craft Degrees. Those privileged to see a Mark Advancement worked, well must agree that it is a ceremony which repays far more study than given to it. The extracts from the Volume of the Sacred Law which are heard after the play, amply repay contemplation and leave no doubt as to the spiritual reward, that 'new name given' after rebirth! Not all the early Mark workings are based as the Degree worked today—on the rejection of something subsequently found to be vital. But the underlying theme of work, of the dignity, of honest labour, which through the whole of Masonry, is common to all, although the ritual form varied. It is notable in the Mark Degree worked today in England today, that the originality of fashioning the K... is entrusted to a Fellowcraft and not to a qualified Master. We are not told whether it was a first attempt or whether more had been chiselled and discarded before one was produced which met with the Craftsman's own approval—such a one that he hoped would meet with official approval. Using imagination and this therefore challenges our impression throughout understanding the dangers of not seeing and taking for granted, we can share in the hours of toil, of alternating hope and despair, of excitement and disappointment, which must have gone into the production of anything unusual. Confident that he has produced a good work, the Craftsman at first, knows only the bitterness of failure.

The most obvious lesson of this Degree is also a comforting one, when, our own work seemingly unappreciated, our motives misjudged—always hard to hear—we feel misunderstood and possibly even unwanted. We are encouraged to console ourselves that a day may come, if our work is good and when we and our

work will be wanted. Then instead we dream that our true worth will be recognised! It can, and does happen of course, but this reward after rejection motive is more than a consoling thought, it is a lesson and could be a stimulating one.

The Craftsman, who evolved the new pattern may never have seen the Plans to which it was eventually to confirm. Using his eyes and his instinct, he may have used what was needed, and labouring patiently, sought to supply what he felt to be the need. Similarly, few are privileged to have even a glimpse of the Divine Plan, but like the Craftsman, may sense what is needed and contrive to fashion a K... of love, service, kindness and faith for the T... on which depends the whole superstructure of human relationships. The fact that it may not be wanted just when offered, is immaterial. In trying to fashion it, we have learned much, and if and when it is needed, we may be given greater opportunity and will have the skill to use it.

There must always be the temptation when we have felt hurt, disappointed or ignored, and then our help is eventually sought, to want to withhold or concede it grudgingly, or perhaps to remind our erstwhile Overseers that it was once refused!

But supposing the Craftsman had refused to leave the quarries to which he had been relegated, or, join in the search for it, and even to offer it a second time? The work would have come to a complete standstill, or at the best, been subjected to a long delay. Only those who have known apparent failure, who have encountered obstruction or criticism, where they hoped for acceptance and approbation, had their ambitions frustrated, their hopes replaced by despair, but who have had the courage and faith to go on trying, are to experience the full inward satisfaction of worthwhile achievement, which is an unseen reward. And the lesson for all is that if we allow ourselves to become obsessed with our own importance, if we expect others to conform to our plans, or to our limited interpretation of the Divine Plan, if we fail to remember that Man proposes and God disposes, so that for lack of our help, or our encouragement, something new and valuable is lost, then we too may well be asked by the G.O.O.T.U.—'Have you seen? What did you do with it? Have you? Is there perhaps such a one now in office, shop, school, family or Lodge—one who may not apparently quite conform to your plan of ideas, but from the G.O.O.T.U. may well have a need? If so, will you recognise and accept, or reject?

Before concluding this application of the Mark Degree to that of a Mystery Play, I recall some 30 or more years ago when living in the London area, I was a member of a Masonic Order, that once a year enacted what is termed the 'Ancient Drama' as we hear accounted in the Third Degree of the Craft. The enactment follows well the trappings of a Mystery Play and for any newly raised brother, and for that matter those of long-standing.

The enactment or play is divided into four main acts with smaller connecting by-play between.

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## SHREVEPORT IS SETTING FOR RELEASE OF NEW BOOK

Shreveport, June 17 - 19, 1986, was the setting for the 123rd Annual Communication of the Prince Hall Grand Lodge of Louisiana; and the release of the long awaited historical/biographical book "Jno. G. Lewis, Jr. - End of an Era: History of the Prince Hall Grand Lodge of Louisiana 1842 - 1979", written by the President of the Phylaxis Society, Hon. Joseph A. Walkes, Jr. FPS.

The site was appropriate, as it lies about an hours drive from historic Natchitoches, the town which played such an important part in the history of the Grand Lodge, and is captured within the 413 pages of the fourth Masonic book by Bro. Walkes.



Bro. Walkes with Grand Master Bradford with "Jno. G. Lewis, Jr. Humanitarian Award."



Plaque presented to Bro. Walkes

At the annual Awards Banquet author/historian Walkes was presented the "Jno. G. Lewis, Jr. Humanitarian Award," which the author would later describe as "unexpected honor." The presentation was made by M. W. Earle L. Bradford, FPS, Grand Master and Fellow of the Phylaxis Society. Seven years earlier, upon the death of Grand Master Jno. G. Lewis, Jr., the then Deputy Grand Master Bradford was elected to serve his first term in the "Oriental Chair of King Solomon," taking over the reins of the Grand Lodge.



Unveiling ceremonies of "Jno. G. Lewis, Jr. - End of an Era."

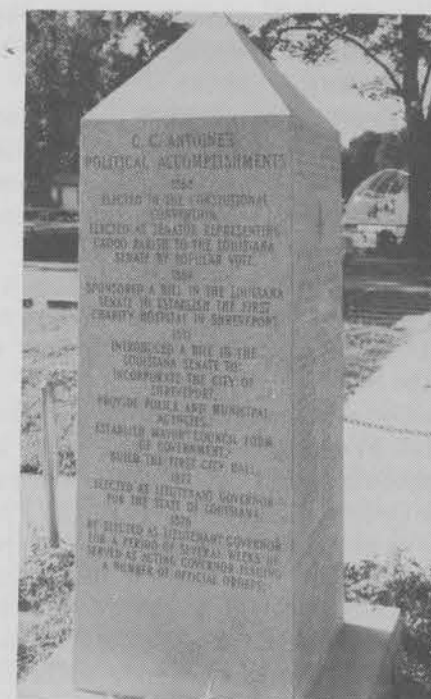
During the session with appropriate ceremonies at the altar surrounded by Bro's Thomas Buffington, MPS Grand Secretary; W. C. Williams, MPS Grand Treasurer; Hon. James A. Mingo, FPS, Secretary-General, H.E., United Supreme Council, S.J.; Grand Master Earle L. Brandford FPS; Samuel P. Jenkins MPS, Administrative Assistant; The Youngest Master Mason in attendance at the Grand Lodge session and others to include the author, a copy of the book was unveiled and shortly thereafter the Craft began to line up to place their orders for the work.



Masonic ceremonies at the unveiling of the C. C. Antoine Monument

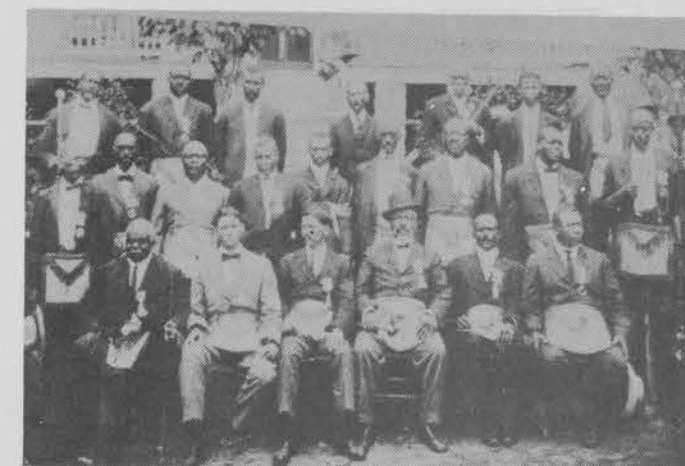


Caesar Carpetier Antoine Monument



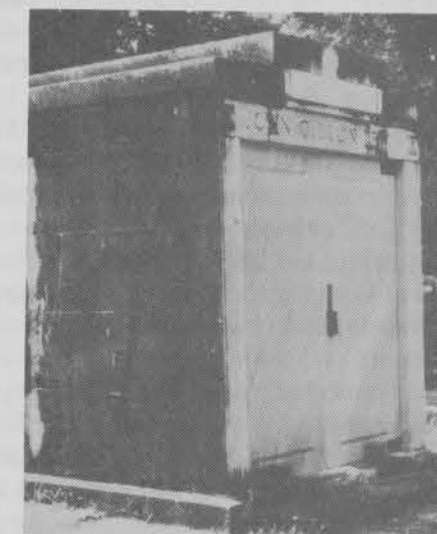
Monument list Bro. Antoine's Political Accomplishments

The Shreveport and Natchitoches areas are alive with Masonic monuments and historical sites. In Shreveport proper in the heart of the Black community is located the C. C. Antoine Park with an obelisk, a four sided shaft, monolithic, tapering slightly from bottom to top with a pyramidal apex, in honor of Past Master C. C. Antoine who served Louisiana as Lieutenant Governor from 1872 to 1878. The monument was erected with appropriate Masonic ceremonies by the C. C. Antoine Lodge No. 185. It is without a doubt an impressive monument dedicated to the memory of an outstanding Prince Hall Freemason.



Early photo of Jno. G. Lewis, Sr., Grand Master of Prince Hall Masons of Louisiana

At Natchitoches (pronounced Nak-a-tush) the home of the senior Jno. G. Lewis remains standing; but not so for the building which housed the official organ of the Grand Lodge, The Plumb Line, which has been printing since June 1910.



Mausoleum of Jno. G. Lewis, Sr.



Grave Site of PGM Scott A. Lewis



## THE NEW YORK CHAPTER OF THE PHYLAXIS SOCIETY



BY

Clyde F. Payne MPS

(NEW YORK)

My first introduction to the Phylaxis Society came in the form of a letter which read in part: "This is an application form for membership in the Phylaxis Society, fill in the spaces and return it to me." This request came from the Hon. Ira S. Holder, Sr. FPS, Historian of Widow Sons' Lodge No. 11, Brooklyn, New York in 1975.

A few years later I would receive another letter dated March 3, 1986: "Dear Bro. Payne, with this letter, and with your permission, I would like to appoint you as the President's Special Coordinator." (The letter went on to give the guidelines to be followed in the establishment of a Chapter of the Phylaxis Society. The letter was signed by the President, Joseph A. Walkes, Jr. FPS.)

It was indeed a gratifying experience to have gained the notice of the above Honored Fellows and to enjoy an illustrious communion not found elsewhere in the Prince Hall Brotherhood.

It is my experience; while the Phylaxis Society is not an affiliate of Constituted Freemasonry, happily it provides the means-away from protocol, title, and invidious distinction - where the learned lions and the unlearned lambs peacefully draft the refreshing due of Harmon as their added lights seek to unveil the esoteric mysteries of freemasonry. This alone makes it an honor to be selected for participation in the work of the Phylaxis Society, and how can I ever forget the kindness of the Executive Staff, the fellowship of the Craft, the graces of the Phyllis Chapter, or the brilliance of the Guest Speakers and workshops, at the recent Annual Convention held in New Mexico.

In view of the foregoing, I make no apology for my feelings of ecstasy and unhumble pride as I give the following extracts to validate the existence of "The New York Chapter" of the Phylaxis Society: (1) "Know Ye that by virtue of the authority in me vested, I do hereby Appoint and Commission Worthy Brother: Clyde F. Payne, MPS, of Brooklyn, New York, as Special Coordinator to the Empire State Chapter of the Phylaxis Society. This appointment is made in recognition of the ability and zeal he has manifested in promoting the interest of (Prince Hall) Freemasonry." Signed by Joseph A. Walkes, Jr. FPS, April 13, 1986.

(2) "Dear Bro. Payne, in conformance to the request from Bro. Walkes, President of the Phylaxis Society that an Empire State Chapter of the Society be formed, Authorization is hereby granted for you to proceed to set up a Chapter in the State of New York." Signed by M. W. Solomon Wallace, Grand Master of (Prince Hall) Masons of New York, May 24, 1986.

(3) "Dear Brothers, the receipt of this package (the package contained copy of Origin and Purpose of the Phylaxis Society and applications where needed) those receiving same need no other incentive than provided by the purposes and noble aims set forth for the enlightenment of our own history, and the finer points of Freemasonry in general.

### NEW YORK CHAPTER PROMOTIONAL MEETING July 19, 1986

Brethren of the Craft, under the jurisdiction of the Most Worshipful Prince Hall Grand Lodge, State of New York: G. M. Solomon Wallace.

It is with the utmost pleasure I extend a warm welcome, and bring you the greetings of the Phylaxis Society, Joseph A. Walkes, Jr. Pres.

With the prior approval of our M.W.G.M. Solomon Wallace, the object of this meeting is to establish a Chapter in accord with the purposes and regulations of the Phylaxis Society, and our Masonic obligations in every particular.

In the interest of progress I will briefly explain and answer some of the points and questions that will arise as the meeting proceeds from those unfamiliar with the operation of the Society.

The Phylaxis Society is an international organization of Prince Hall Freemasons who seek more light and who have light to impart relative to the art, parts, and points of the Order, and the history of the Prince Hall Brotherhood in particular. It is designed to create a bond of union for Prince Hall writers, and to foster the closest relationship with the literary Craft of different ethnic backgrounds who are sympathetic to the cause of universal brotherhood under the umbrella of Freemasonry.

The chapter must not only conform to this concept but also develop a format in line with local needs without trespass on existing preserves, by pooling our intellectual resources through inter/District symposiums, inter/Lodge debates, and competitive literary programs (we should not have to wait on the Annual Mid-year Convention for a workshop) and much more, as a follow-through on "Back To Basics".

Chapter membership is restricted to Prince Hall Masons who are members of the Phylaxis Society; but at this initial meeting for the establishment of a New York Chapter, all brothers are invited to participate in view of their intent to apply for Phylaxis membership. Application forms are obtainable on request.

Some of the benefits of membership are: receipt of the Phylaxis magazine, and other published material. Attending the Annual Convention, and participating with your own workshop. Opportunity to meet, correspond and exchange ideas and literary material, with historians and writers throughout the Masonic world. Opportunity to publish and submit to a world-wide brotherhood the results of your personal research and study.

It is a distinct honor as Coordinator of the Phylaxis Society to call for a resolution from the Prince Hall Masons of the Grand Jurisdiction of New York which will immediately bring into being and establish a chapter of the Phylaxis Society.

All action and requirements will be placed for deliberation by the Phylaxis Executive Staff, and the subsequent notice of our Grand Master.

Let us not longer dilly-dally and keep our talents confined, but with the auspice of the Phylaxis submit our literary-offerings to the Masonic Craft wherever assembled, with special benefits to us. The floor is now open for such resolution.

The previously prepared resolution was read, moved and seconded by W. M. Ulric Hypolite, Mt Zion No. 90 and P.M. Marvin Boozer, No. 11 respectively, and unanimously approved by a goodly number above the required amount of fifteen brothers (assembled from various parts of the Jurisdiction).

### THE RESOLUTION

Whereas: the purposes and operations of the PHYLAXIS Chapters are recognized as assets to Prince Hall Freemasonry.

Whereas: the PHYLAXIS SOCIETY is accepted within the Jurisdiction of the MOST WORSHIPFUL PRINCE HALL GRAND LODGE OF THE STATE OF NEW YORK.

WE THE BRETHREN, with respectful obedience to our aforementioned Grand Lodge, hereby:

RESOLVE AND DECLARE: Establishment of a New York Chapter under the name of—**The New York Chapter - of the Phylaxis Society**. Subject to all due procedure, rule, and regulation pertaining thereto, and with the authoritative approval of the Phylaxis Society.

Made under our hands as duly qualified Prince Hall Masons, this nineteenth day of July, nineteen hundred and eighty-six, 19-7-86.

The present Officers are as follows:

Ira Holder Jr. MPS, Pres., Walter Howel MPS V/Pres., Ulric Hypolity MPS, Treas., James Todd MPS, Secy, Lionel Branch and Marvin Boozer, Asst. Treas and Secy, respectively, Albert Chambers, Gen/asst Officer, Walter Howell, Public/relations.

**Our Trust being in God.** The New York Chapter eagerly look forward to its place on the trestle-board of the Phylaxis Society at the next Annual Convention, Washington DC . . .

Don't be afraid, The Big Apple Boys promise not to steal the show, but as we grow gently add our glow.

## THE HOODWINK OR BLINDFOLD

By

George Draffen of Newington FPS

George Draffen of Newington FPS

(Scotland)

*(Phylaxis Note: This article reprinted from the Grand Lodge of Scotland Year Book, may have been the last published work written by our late Honorary Fellow of the Phylaxis Society Bro. Draffen of Newington. Bro. Draffen received the Society's "Ira S. Holder, Sr. Certificate of Literature" for his powerful article "Prince Hall Freemasonry" which was published in the Ars Quatuor Coronatorum, transactions of Quatuor Coronati Lodge No. 2076, London, England and simultaneously in the Phylaxis Magazine in 1977.)*

The use of a hoodwink or a blindfold in the preparation of a candidate for initiation into our Craft seems to be something of long standing and there are numerous explanations given for the practice. Perhaps the most common explanation is that "it is done so that should the candidate, before he has taken his obligations, decline to go forward with the ceremony he may be taken from the Lodge Room before seeing anything connected with his intended admission".

That explanation is not one which stands up to examination. Many Lodge Rooms are open to public inspection (particularly if they are of historical or archaeological interest). In some Masonic centres, notably in Freemasons' Hall in London, organised parties (which may include ladies) are conducted round the building and have an opportunity to see exactly what a Lodge Room looks like.

Some other explanation of the hoodwink or blindfold is called for. As in most matters connected with the Craft, there is a symbolism connected with the hoodwink. Let us remember, if we have ever thought about it, that all life begins in the dark. Nature has ordained that even the tiniest seed must rest in the dark before fruiting to full stature. That is equally true of all flora and fauna. Man falls into this latter category and in all animals, including primates, conception and fertilisation takes place in the dark of the womb. It is thus that the hoodwink reminds the candidate that he is undergoing a birth process. That thought is reinforced by the cable-tow around his neck.

The ritual usually gives some explanation about restraint, but that is not the true explanation of what is a symbolical umbilical cord uniting the candidate with his pre-initiation life and which is, of course, removed at the conclusion of the Obligation, symbolising the completion of the birth and new life.

### EACH MEMBER BRING IN A NEW MEMBER



## A JOURNEY OF 1,000 MILES PART II

Continued from *THE PHYLAXIS* 2nd Quarter, 1986

However Bro. Cannady would be the first to disagree with Bro. Marsengill's (a honorary Fellow of the Phylaxis Society) statement of obscure monarch. King Tut-Ankh-Amen was Black or Negroid. His mother was Queen Tiye, a Nubian. His father was Amenophis III said to be a mighty conqueror (their bust is in the Berlin Museum). His sister was Akhenaton (her bust is in the Cairo Museum). Egypt seemed a hopeless country until it was invaded by Ethiopia, and as J. A. Rogers writes "To have any comprehensive idea of the artistic beauty and splendor brought into Egypt by the Ethiopians one must see the display of objects taken from the tomb of Tut-Ankh-amen in the Cairo Museum. Nothing superior in art has been produced on this planet. MacIver and Woolley (two authors on Ancient Egypt) attribute the best in Egyptian pottery to these blacks."



Bro. Joseph Mason Andrew Cox FPS and Bro. Walkes.

I was in for a pleasant surprise, as Bro. Joseph Mason Andrew Cox FPS, an affiliated member of Luxe Tenebris Research Chapter arrived. He had traveled by train from the Bronx to fellowship with me. Dr. (Bro.) Cox is the author of "Great Black Men of Masonry" and "New and Selected Poems 1966-1978" and an Active Fellow of the Phylaxis Society and an International Poet Laureate. His stirring poem "Most Worshipful Prince Hall Grand Master" with its moving lines is most memorable:

*Prince Hall  
During yesteryear's transfigured night  
struggling uphill to gain sufficient light  
that the Prelude to Independence Declaration  
illuminate the darkened lighthouse and  
build a fire glowing that more and more  
may see to travel during the transfigured night  
knowing determined men can conquer anything  
with adequate light.*

In Bro. Cox, I am reminded of the words of another Masonic poet, Rob Morris, who wrote in 1884: "If Masonic literature may justly be divided, like other branches of human knowledge, into departments, then we may style one of those divisions poetry. The biographical, historical and ritualistic division, added to that which is termed belles-lettres, in which fiction is introduced by way of parable, make up the ordinary understanding of Masonic literature, to which I would add Poetry as the complement."

It is not too much to say that this branch of Masonic learning has been overlooked and neglected by Masonic writers. The Order has had among its votaries Walter Scott, Lamartine, Thomas Moore, Williams Cowper, James Hogg, Robert Burns, George D. Prentice, George P. Morris, Charles Mackay, James P. Percival, and many others of poetic fame — men whose effusions will survive while sweet sentiments, wedded to melodious diction, have any value; but the united efforts of all these poets applied to Masonic themes scarcely fill a dozen pages. Burns wrote one Masonic ode, and rested. It is his "Adieu, a heart-warm, fond adieu," a piece so exquisitely affecting, so filled with Masonic imagery, that we cannot read it without sensations of regret that he wrote no more."

George P. Morris composed at least one ode, "Man dieth and wasteth away," which is worthy the man and the theme. Giles F. Yates contributed a paraphrase of the 133d Psalm, which has gone into large use in our lodges, "Behold, how pleasant and how good." Thomas Smith Webb left one upon record, "All hail to the morn-ing," abounding with poetic fire and Masonic imagery. David Vinton gave us "Solemn strikes the funeral chime," which has found extraordinary favor as a funeral hymn. With this our stock of Masonic poetry is exhausted. Not but that there is much jingle, mixed with stanzas of merit scattered through the pages of our books and periodicals, but they are not such as will be selected by future writers to exemplify this Masonic age.

And why is this? Does not the subject of Freemasonry suggest to the poetic mind a flight skyward? If religion, and especially that derived from the contemplation of the Holy Scriptures, constitutes so favorable a theme for poets because of its extraordinary array of imagery — types, symbols, emblems and what not — does not Freemasonry abound even more in such things? In fact, Freemasonry is composed of allegory, types, imagery, etc; it is in itself a true "chamber of imagery." The very nature and purpose of the Order is to teach one thing by means of another — to suggest an inward truth by an outward emblem. Yet the great writers whose names are given above seem never to have recognized this.... Yet these men could look coldly upon the most pregnant images of Freemasonry, the G, the Broken Column, the Mystic Pillars, and a score of others; they could listen to a

Cont. on page 16

## NOTES, QUERIES & INFO

OVERLOOKED on Page 5 of the First Quarter 1986 Phylaxis Magazine article on "John G. Jones: Father of Black Clandestineism". While mentioning that the Uncle, John Jones, had written a 16 page pamphlet, "An Argument in Relations to Freemasonry Among Colored Men, etc."; that the author of the article, Joseph Walkes FPS, had received a photocopy of the work from the Masonic Historical Library maintained by Bro. Edmund R. Sadowski of Casiner Pulaski Lodge No. 1167 in Chicago. Certainly it was not our intentions to snub our dear Brother, but merely an oversight on our part. We continue to thank Bro. Sadowski for the many documents he has shared with us, over the years.

ALPHA LODGE NO. 116, the all Black Lodge maintained by the Caucasian Grand Lodge of New Jersey, which has always had a problem taking out membership in to the Scottish Rite in New Jersey. It is our understanding that perhaps five of the Lodge members has been accepted into the Northern Valley of the State, they being in the May class. There may be also two or three others who have filed petitions for the Valley of Trenton. My thoughts concerning Alpha Lodge No. 116, has never been too kind, as I see no reason for the Lodge so long as there is a Prince Hall Grand Lodge in New Jersey. For the racist abuse that this Lodge has suffered over the years at the hands of the White Masons of not only the State of New Jersey but throughout the United States, where other White Grand Lodges though recognizing the Caucasian Grand Lodge of New Jersey, but not recognizing Alpha Lodge can only mean one thing to this writer, that the members seem to be standing in line "hat in hand!"

THE CENTER FOR BLACK STUDIES, THE UNIVERSITY OF CONNECTICUT has released a booklet containing the weekly articles published in the column, "Prince Hall Times" by Dr. Floyd L. Bass MPS, as a part of the Black newspaper, "The Northend Agent", in Hartford, Connecticut. The circulation of this series of essays is a first step in high-lighting Prince Hall Freemasonry among members of the Craft and other in order to find support for a State-wide college scholarship program. A Prince Hall F & A.M. Scholarship Fund will solicit the support of more than fifty separate organizations in Connecticut associated with Prince Hall Freemasonry, and other citizens able and willing to contribute to efforts to assist Black students and other minority-group youth in their plans for college. The Most Worshipful Grand Master Horace Blue, has established a Grand Lodge Scholarship Committee for the purpose of identifying and developing resources for college scholarship assistance. Some of the articles in the booklet are far ranging: Fraternal Brotherhood in Action; The orders of the Temple; Grand Lodge Constitutions: Public Ceremonies; Dutch East Indian Freemasonry; Religion, Politics and Prince Hall Freemasonry; The

Knife and Fork Degree; A Mason's Wife; Masonic Collections; Grand Lodge taxes and assessments, Phylaxis Society meet in Connecticut and many others. The cost is \$5.00 each. Order from\* The Center for Black Studies; U-Box 162; 241 Glenbrook Road; Storrs, Connecticut 06268.

WHAT IS FREEMASONRY? In a recent leaflet issued by the United Grand Lodge of England to explain its views of the relationship between Freemasonry and Religion, an attempt is made to answer to question "What is Freemasonry?"

Basic statement: Freemasonry is open to men of all religious faiths. The discussion of religion at its meetings is forbidden.

The Supreme Being: The names used for the Supreme Being enable men of different faiths to join in prayer (To God as each sees Him) without the term of the prayer causing dissension among them.

There is no separate Masonic God; a Freemason's God remains the God of the religion he professes.

Freemasons meet in common respect for the Supreme Being as He remains Supreme in their individual religions, and it is no part of Freemasonry to attempt to join religions together. There is therefore no composite Masonic God.

Volume of the Sacred Law: The Holy Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open at every Masonic meeting.

The Obligations of Freemasonry: The obligations taken by Freemasons are sworn on or involve the Volume of the Sacred Law, or the book held sacred by those concerned. They are undertakings to help keep secret a Freemason's means of recognition, and to follow the principles of Freemasonry.

The Physical penalties are purely symbolic. The commitment to follow the principles of Freemasonry is, however, deep.

Freemasonry compared with Religion: Freemasonry lacks the basic elements of religion: a. It has no theological doctrine, and by forbidden religious discussion at its meetings will not allow a Masonic theological doctrine to develop. b. It offers no sacraments. c. It does not claim to lead to salvation by works, by secret knowledge or by any other means. The secrets of Freemasonry are concerned with modes of recognition and not with salvation.

Freemasonry supports Religion: Freemasonry is far from indifferent to religion. Without interfering in religious practice it expects each member to follow his own faith, and to place above all other duties his duty to God by whatever name He is known. Its moral teachings are acceptable to all religions.

Freemasonry is thus a supporter of religion.

REPORT BY THE BOARD OF GENERAL PURPOSES, UNITED GRAND LODGE OF ENGLAND: THE PENALTIES IN THE OBLIGATIONS: Following the request of the MW The Grand Master, the Board has been considering the penalties in the Obligations, and is convinced that, while preserving the familiar and time-honored wording, it would be in

Page 13 — THE PHYLAXIS — THIRD QUARTER, 1986



the interest of the Craft they should be removed from the Obligations altogether, and included is some other part of the Ritual. After debate on 11 June, 1986, the Grand Lodge resolved that "all references to Physical penalties be omitted from the Obligation taken by Candidates in the three Degrees, but retained elsewhere in the respective ceremonies."

**WHITE SHRINERS KEPT CHARITY CIRCUS PROFITS:** Only about 1 percent of the profits from Shrine circuses in 1984 went to care for injured children, despite circus promotions loaded with references to charitable work, a newspaper reported recently. Shriners, who run the richest charity in the nation, kept for themselves about two-thirds of the money they raised through all their fund raising activities, according to a six-month investigation by The Orlando Sentinel.

**HISTORY OF THE M.W. PRINCE HALL GRAND LODGE OF WEST VIRGINIA:** Compiled by Brother Joseph D. Young is available. It is a pamphlet of 65 pages with numerous photographs that tells the history in part of the Grand Lodge. Copies can be purchased at the Office the Grand Secretary Bro. James H. Hill, Sr., at 513 Elm Street; Institute, West Virginia 25112. Cost is approx. \$6.00.

**JNO. G. LEWIS, JR — END OF AN ERA:** History of the Prince Hall Grand Lodge of Louisiana 1842 - 1979 is a 413 page soft cover book, with illustrations references, index and forward by the Grand Master of Prince Hall masons of Louisiana. It records the life and times of Past Grand Master Jno. G. Lewis, Jr. FPS and the entire Lewis family and its leadership of the Grand Lodge for three quarters of a century. It records the Black Experience in Louisiana, and tells of the history of the United Supreme Council, Southern Jurisdiction, the Shrine, The Conference of Prince Hall Grand Masters, Freemasonry in the Republic of Liberia and the struggles of Black America to find its rightful place, not only in Masonic America but in America itself. The book, by Joseph A. Walkes, Jr., FPS, is a must! It is distributed by Prince Hall Grand Lodge of Louisiana; Post Office Box 2974; Baton Rouge, LA 70821. Cost for softcover is \$17.00, for hardcover \$25.00.

**CHICAGO'S MAYOR WASHINGTON RAISED.** Thursday, August 14, 1986, prior to the official opening of the 93rd session of the Shrine, the Honorable Mayor Harold Washington became a member of the Prince Hall Craft. The honors were conferred by the authority of M.W. Grand Master Melvin Frierson. The Mayor was also made a member of the Heroines of Jericho by P.G.M. and P.G. Joshua M. W. Henry G. Fort; a Scottish Rite Mason by the Deputy of Illinois, Ill. E. Winfred "Doc" Helm and created a Shriner by Imperial Potentate Carl L. Wilson. The Mayor is now a member of Harmony Lodge No. 88; Miriam Court No. 62 H.J.; Western Consistory No. 28 and Arabic Temple No. 44. The degrees were conferred in City Hall.



Natchitoches home of Jno. G. Lewis, Sr.

The mausoleum, which holds the remains of the senior Jno. G. Lewis, was built by Grand Lodge gives the impression that it has suffered some damage either by the elements or man, while the grave site of Past Grand Master Scott A. Lewis, located in a different site is slightly sunken. The Lewis', the father Jno. G. Lewis, Sr., and his son's, Scott A. and Jno. G. Jr., a dynasty which had the hegemony of the Grand Lodge for three quarters of a century in a direct line of descent, is described in some detail in Bro. Walkes' book.



"Uncle Tom's Cabin", Little Eva Plantation

Not far from Natchitoches, lies another Masonic curio of some degree. The Little Eve Plantation, better known as the famous Hidden Hill Plantation which was the setting for Harriet Beecher Stowe's "Uncle Tom's Cabin". The grave of Simon Legree (Robert McAlpin) is in the cemetery on the plantation as well as a reconstruction of Uncle Tom's Cabin. The role model for Uncle Tom was a Prince Hall Freemason, Rev. Josian Henson, who is buried in Ontario, Canada, at the site that he and other escaped slaves founded.

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*Freemasonry Under Attack:  
Prince Hall's Response to the Challenge*

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**JOURNEY: cont. from page 12**

rehearsal of the Masonic covenants without once considering the inexhaustible mine of poetic thought of which these were only the surface."<sup>9</sup>

While we of Prince Hall Freemasonry had the gifted pen of Bro. F. Grant Gilmore and his memorable poem; Prince Hall which he wrote in honor of Doric Lodge No. 69 of Ohio about 1908:

*O' goddess of Fame acclaim they love,  
Sing Triumphant thy song of praise;  
On your tablet in honors hall above,  
Scroll — Prince Hall, the man of colonial days.*

**THE PHYLAXIS SOCIETY  
P.O. BOX 3151  
FORT LEAVENWORTH, KANSAS 66027**

And who could forget Bro. Gilmore's final lines:

*His body was laid in Copp's Hill cemetery.  
His soul to his Master has flown;  
While his craftsmen's heads were bowed in grief,  
Saying, "Thy will, oh Lord, be done."*

Or of Bro. Gilmore's other works, such as "The Candidate," and "The Sign of Distress" written to honor Eureka Lodge No. 36 of New York.<sup>10</sup>

And so Bro. Cox represented all of these; and the conversation at the Cannady's house was stimulating to say the least, as it should be whenever Master Masons that are truly interested in the "study side" of Masonry come together.

And so, the evening would draw to a close with Masonic good cheer, as the next day, I would be off to Boston, Massachusetts; the home of our Patron Prince Hall and African Lodge 459, and the Masonic warrant from the Grand Lodge of England.

**MAKING OUR MARK: cont. from page 7**

Act 1—represents a stone yard or quarry, where are seen numerous workmen or machines at work, we see at one side a group in conversation.

Act 2—represents K.S.T. where one of the G.M.'s is seen at the appointed hour approaching to offers up his salutations to the M.H. His approach is intercepted at three points, and at the last, the climax as we know.

Act 3—represents again the same stoneyard or quarry, but now instead of industrious activity, confusion reigns.

Act 4—we see the departure from the Temple of the search parties, the subsequent apprehension and the pronouncement by K.S. Without any doubt such an enactment and those performed by the old Mystery Plays must have influenced greatly the beautiful ritual ceremonial we have today.

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# The PHYLAXIS

Vol. XIII, No. 3 - 3rd Quarter, 1987

## MUSLIM JOURNAL

Vol. 12, No. 30, May 22, 1987

BRINGING HUMANITY TOGETHER IN MORAL EXCELLENCE WITH TRUTH AND UNDERSTANDING

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### Muslims and Masons establish dialogue



Muhammad Ali shown at recent Halal Conference in San Diego, California autographing W. Deen Muhammad's latest book, *An African American Genesis*. Ali has been touring the country promoting other books by W. Deen Muhammad such as *Religion On The Line, Prayer and Al-Islam*. Ali plans to be in Dallas for "Community Family Day."

Photo by Ihsanullah Abdul-Mohammedi

### "Dallas religious leaders support June convention"

*Special to Muslim Journal:*  
The Dallas Muslim community has spent many years interacting with the community at large in an effort to foster greater understanding.

As a result, the relationship among the major religious communities in the Dallas area has

improved, said Imam Yahya Abdullah, Imam of the Dallas Masjid of Al-Islam.

An obvious indication of improved relations among the major religious is local ministers' open-arms approach to Community Family Day, scheduled to be held in Dallas on June 6-7.

The two-day event featuring world renowned Muslim leader and teacher, Imam W.D. Muhammad.

Community Family Day will bring together people of all walks of life to hear a positive message, Imam Abdullah said.

Please turn to page 26

WASHINGTON, D.C. — Recently, the Phylaxis Society of the Prince Hall Masons invited Mustafa El-Amin, author of the book, "Al-Islam, Christianity, and Freemasonry", to participate in their 14th Annual Session that was held in Washington, D.C. The theme of their Convention was "Freemasonry Under Attack: Prince Hall's Response."

Invited by the President of the Phylaxis Society, Mr. Joseph A. Walker, Jr. and Reverend Robert L. Uzzell, the Society's Book Reviewer, and Mustafa, accompanied by Imam Armiya Nu'Man, of Jersey City, and Wali Shohar of New York, participated in the panelist in the workshop titled, "Al-Islam, Christianity & Freemasonry", along with Rev. Uzzell. Rev. Uzzell recently did a twenty-nine page book review on Mustafa's book, which appeared in their "Phylaxis Magazine".

Mustafa El-Amin started off by citing that he was not there to attack Freemasonry. He began by presenting the fundamental principles of the religion of Al-Islam, and explained that Al-Islam is a universal religion that is open to all of humanity. He explained that Muslims were obligated to seek knowledge, "from the cradle to the grave," and that Muslims were obligated to "propagate truth".

Going to the next part of his talk, Mustafa explained the

evolution of the "Nation of Islam", and its symbolic teachings, to the practice of the teachings of the Honorable Elijah Muhammad, that the Honorable Elijah Muhammad had done great works, and that he was grateful and appreciated that part of his early development. The young writer explained that much of the Hon. Elijah Muhammad's teaching was that of a "reactionary teaching," i.e., a response to the cruel treatment that the African-American had received at the hands of the Caucasian.

At this point, Mustafa cited some of the old teachings. He told the Masons that the Hon. Elijah Muhammad taught us that, "The black man was God, and that the white man is the devil." He said, "In fact, the white man doesn't have as much knowledge as we (African-American) in the old teachings. We raised them up out of the caves and hillsides of Europe, and gave him only 32 degrees of knowledge. The black man is the father, and the white man is the Mason. At that time, Mustafa explained, that "Mason" was defined as "my son" or "Muslim's son", according to the rhetoric of the former Nation of Islam.

Freemasonry defined

Mustafa used this as a lead in to his talk on Freemasonry. He explained that we now did not hold those same views, and that he understood that the term

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# RAMADAN MUBARAK

COVER REPRODUCED BY PERMISSION OF  
HARRY W. MUHAMMAD, ACTING EDITOR  
OF THE MUSLIM JOURNAL

A society for Prince Hall Freemasons who seek  
more light and who have light to impart.



## THE PHYLAXIS

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*A Society for Prince Hall Freemasons, who seek  
more light and who have a light to impart.*

Joseph A. Walkes, Jr. .... Editor  
P.O. Box 3151, Ft. Leavenworth, Kansas 66027

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*The Articles in the "Phylaxis Magazine" are received from many sources, and sometimes reflect opposing views. The views and opinions expressed in the articles in this magazine do not necessarily reflect those of the Phylaxis Staff or the Phylaxis Society.*

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## A Word from the President



It is with sadness that the Society publishes this issue. The **Grim Reaper** has touched the Society twice within a few days of each other, as two of our mentors have passed. The **Honorable Ira S. Holder, Sr. FPS** and the **Honorable Dr. Charles H. Wesley FPS**. In this issue and others to follow, we will pay our respects to both, by publishing their works, in Bro. Holder's case, his last major work, the history of Prince Hall Memorial Lodge on the Island of Barbados and we will also reprint the 1978 interview that I did with Dr. Wesley.

During my recent vacation in Barbados, I was able to visit Prince Hall Memorial Lodge and to fellowship with many of the Craft on the island. I want to give a special thanks to Bro. Gordan Vaughn MPS, who at one time was the only member of the Society, for his kindness to me and my wife; also to Bro. W. R. Orlando Dottin who spent a day driving me around the island to visit the areas where my ancestors once lived and to Bro. Rev. G. Halley Marville, the founder of Prince Hall Freemasonry in Barbados. Their pictures are included. A special thanks also to Bro. Clyde Payne FPS who accompanied us to Barbados.

The Society again thanks **Ebony Magazine** for allowing us to reprint an article from its pages, this time the funeral / resting place of Bro. Dr. W. E. B. DuBois. Bro. DuBois received the first and second degree November 14, 1911, and the third December 12th by the Prince Hall Grand Lodge of Connecticut by Grand Master William A. Tribbett.

We also want to thank the American Muslim Mission for allowing us to print a photograph of their **Journal** on our front cover, showing the article concerning one of our workshops from our 14th Annual Session in Washington, D.C. The article appears in this issue.

JOSEPH A. WALKES, JR. FPS

**EACH MEMBER  
BRING IN A  
NEW MEMBER**



Bro. Gordan Vaughn MPS



Bro. W. R. Orlando Dottin MPS



Bro. G. Halley Marville MPS

**EACH MEMBER  
BRING IN A  
NEW MEMBER**

## MUSLIMS HAVE DIALOGUE WITH MASONS

By Imam M. Armiya Nu'Man

Recently, The Phylaxis Society of the Prince Hall Masons invited Brother Mustafa El Amin, author of the book, "**Al-Islam, Christianity, and Freemasonry**", to participate in their 14th Annual Session that was held in Washington, D.C. The theme of their Convention was, "Freemasonry under attack, Prince Hall's Response."

Invited by the President of the Phylaxis Society, Mr. Joseph A. Walkes, Jr., and Reverend Robert L. Uzzel, the Society's Book Reviewer, Bro. Mustafa, accompanied by Imam Armiya Nu'Man, and Bro. Wali Shabazz of New York, participated as the guest panelist in the workshop titled, "Al-Islam, Christianity, & Freemasonry", along with Rev. Uzzel.

Bro. Mustafa El-Amin started off by citing that he was not there to attack Freemasonry. He began by presenting the fundamental principles of the Religion of Al-Islam and explained that Al-Islam is a universal religion that is open to all of humanity. He explained that Muslims were obligated to seek knowledge, "from the cradle to the grave", and that Muslims were obligated to "propagate Truth".

Going to the next part of his talk, Mustafa explained the evolution of the "Nation of Islam" and its symbolic teachings, to the practice of pure Islam as we practice it today. He told them that while we differ with much of the teachings of the Honorable Elijah Muhammad, that the Honorable Elijah Muhammad had done great works, and that he was grateful and appreciated that part of his early development. The young writer explained that much of the Hon. Elijah Muhammad's teachings was that of a "reactionary teaching"... A response to the cruel treatment that the African-American had received at the hands of the European.

At this point, Bro. Mustafa cited some of the old teachings. He told

the Mason that the Hon. Elijah Muhammad taught us that "The Black Man was God, and that the White Man is the Devil". He said, "In fact, the white man doesn't have as much knowledge as us (according to the old teachings). We raised them up out of the caves and hill-sides of Europe, and gave him only 33° (degrees) of knowledge. The Black man is the Father, and the White man is the Mason. At that time, Mustafa explained, that "mason was defined as 'my son', or 'muslim's son', according to the rhetoric of the then Nation of Islam."

Mustafa used this as a lead in to his talk on Freemasonry. He explained that we now did not hold those same views, and that he understood that the term "Freemasonry" has various meanings, and that it originated from the Egyptian works, "Phree" and "Massa", meaning "child", actually meaning "Sons of Light".

Bro. Mustafa explained that the Mason had the Compass and the Square as their "working tools" and the Muslims had the Holy Qur'an and the Sunnah (Way) of Prophet Muhammad (SAW) as theirs.

Near the conclusion of his presentation, Bro. Mustafa emphasized the fact that we as Muslims and Masons had agreed on the Oneness of God. He also cited that one of the major problems that we as Muslims have with the group of Masons called "Shriners", was the fact that they have a tendency to make mockery of Al-Islam. He quoted a passage from their manual that stated, "If children can play 'cowboys and Indians', Shriners can play 'muslims and infidels'."

Later he quoted a passage from their ritual that stated, "Who but

Cont. on page 4



Cont. from page 3

Muhammad mingled his religion with his "houris", his women, and said, "this is indeed happiness and Paradise." Mustafa took issue with this and stated that we take issue with anyone who makes mockery with our religion. He also cited the fact that it seems that there is deception in the Shriners, in that they appear to be what they are not. The example he gave is that they call their places, in some areas, Mosques, which a Muslim might go there to pray and not find it really a Mosque. In fact, in Ohio, the Shriners have a building that they call "The Holy Qur'an Mosque". Again this is deceiving because they are not Muslims.

Mustafa ended up explaining to those present that, perhaps they should look at some of their rituals. The idea of "crossing the sands to worship at the Shrine". He said, "What shrine?" The shrine of Islam. He pointed out that they were playing with Islam. Masons and shriners are not even allowed in the Holy precincts of Makkah to visit the Kaaba. He alluded to them that perhaps they should join the real thing, true Islam, rather than play at being Muslim.

Another point he brought out in this stimulating session was the idea that Masons are sworn to secrecy, that if what they have is legitimate, they should let the world know. He saw that the oath of secrecy was a hinderance to brothers who would like to share the knowledge.

In concluding his talk, he asked that together, the Masons and the Muslims should work together to go forward and advance the truth.

Rev. Robert L. Uzzel then made his presentation and the first thing that he suggested is that all of the Prince Hall Masons get a copy of Brother Mustafa's book. He stated that "it's something that should be a must on the reading list of every Mason". He then began to comment on a few things. He informed us about the first American convert to Islam, who was a Methodist minister by the name of Rev. Norman. Rev. Uzzel stated, "In the 1870's he went

to Turkey as a missionary and instead of converting the Turks to Christianity he converted to Islam." And Rev. Norman was a White man. He also pointed out that another American White man by the name of Alexander Russell Webb became a Muslim about ten years later, and changed his name to Muhammad Webb.

After citing that history, Rev. Uzzel traced the history of the Moorish Science Temple, founded by Timothy Drew, who took on the name of Noble Drew Ali, back in 1913. He traced the religion of Islam and the movement of the Honorable Elijah Muhammad, as a development out of Noble Drew Ali's Moorish Temple. He explained that the Nation of Islam evolved into the movement now headed by Imam Warith Deen Muhammad.

Commenting on the idea of secrecy that is found in Freemasonry, Rev. Uzzel mentioned that the secrecy in Masonry was similar to the secrecy in Islam at its outset. Masons, as well as Muslims faced severe hostilities at one time in their history. He also quoted from the Bible, John 18:20, where Jesus first stated that He was teaching openly; and then in Matthew 13:10-11, the Disciples questioned Jesus about speaking in parables (secret).

Rev. Uzzel went on to say that he, himself had some problems with some of the rituals of the Shriners. He stated, "I am a ritualist and I enjoy participating in much of the ritualist work of the Shrine. But some of this stuff, especially the Kissing of the Black Stone and a lot of things like this, I would like to see left out, but I'm not the one with the authority over that."

He also quoted one White Imperial Potentate made many years ago, "If little boys can play cops and robbers, then Shriners can play Muslims and Infidels." According to the view of most Muslims that just doesn't hold water, and we, as Prince Hall Masons, need to take this into consideration.

## MUSLIMS AND MASONS ESTABLISH DIALOGUE

(Article from Muslim Journal Vol. 12 No. 30 May 22, 1987. Reprinted by permission Muslim Journal)

### Commentary

A few notes on the front cover article of the Muslim Journal are necessary to clear up any misconceptions that may be entertained by the readers. In reference to the "mockery" of Al-Islam by the Shriners. This writer was there at the Washington, D.C. session of March 1987 and heard the Deputy Imperial Potentate of the A.E.A.O. N.M.S. Prince Hall, Noble David Holliman state that "It would be a good idea for the National representatives of the Muslims and Prince Hall Shriners to meet in a future forum to clear up any misconceptions that were in the minds of both sides, concerning the Shriners use of symbols germane to the Muslim Religion. It was not to his knowledge, the intent nor policy of Shrinedom to insult any religion."

It was admitted that due to the opportunity provided by the Phylaxis Society session, that information both verbal and printed provided by the participants had revealed much light to all concerned. Contrary to what some readers derive from the article, the consensus was that Brothers can still act as Brothers. Although the candle is aglow on both ends it is still possible to "Place it upon a Candlestick to give light unto all in the house."

In a further discussion after the panel setting, Brothers Mustafa El Amin, Imam Armiya Nu'Man, Wali Shabaaz, several masonic brethren and this writer were able to look at the similarities and clarify such facts that freemasonry, although based on biblical aspects, does not consider itself as a religion. There are masonic jurisdictions that have the books of Holy writings of several religions in their meeting halls to allow their membership to open and close their meetings upon the sacred volume of their own choice,

Cont. on back page

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# W.E.B. DU BOIS: A Final Resting Place For An Afro-American Giant

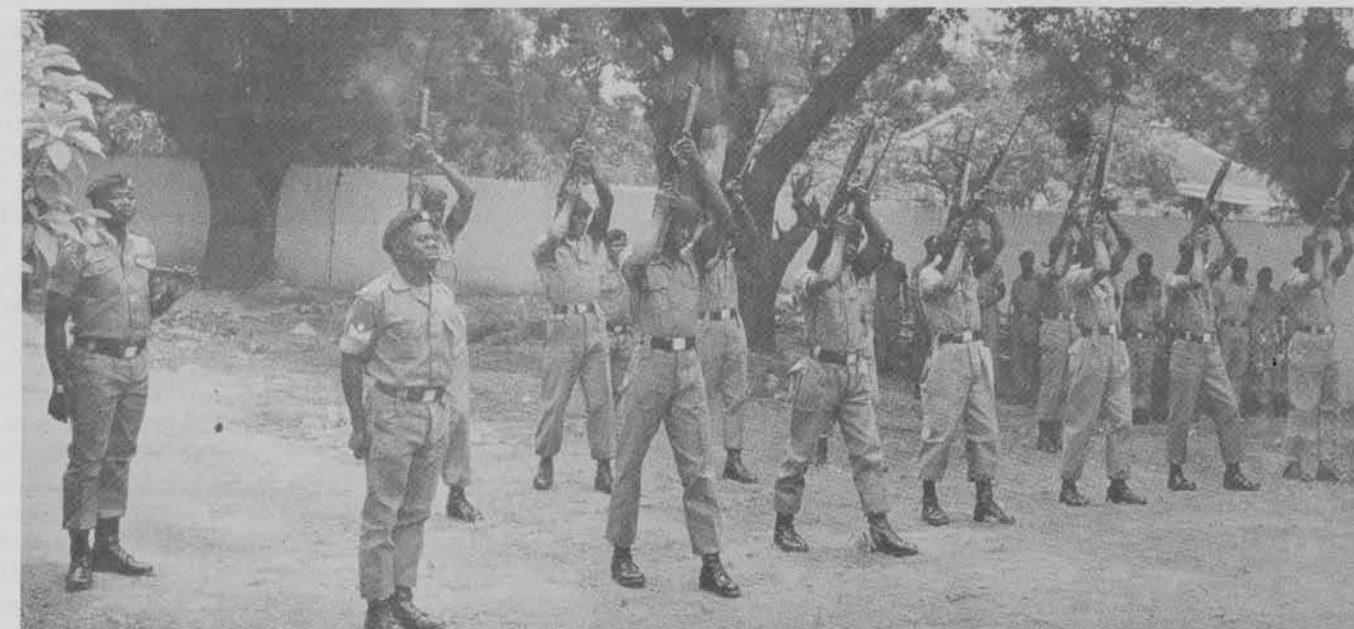
Renowned scholar and activist is reinterred in Accra, Ghana

BY CHARLES WHITAKER



**S**CORES of men, women and children lined the rain-soaked streets of Accra, Ghana, ignoring the morning drizzle in hopes of catching a glimpse of the procession that led an international hero to his final resting place. Atop a military caisson, flanked by friends and government repre-

A naturalized Ghanaian, Dr. Du Bois (above, in a 1960 photo) spent the last years of his life in Accra. At left, members of a Ghanaian honor guard watch over Dr. Du Bois' flag-draped casket before it is lowered into its final place. The government-sponsored reinterment ceremony also included a military gun salute to Dr. Du Bois (below).



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Ghanaian secretary for education and culture, Dr. Mohammed Ben-Abdallah (left), delivers the final eulogy for Dr. Du Bois. Tributes to Dr. Du Bois were sent by representatives of Brazil, China, Nigeria, the NAACP and the National Urban League.



The funeral procession (above) included such dignitaries as actress/author Maya Angelou (left picture, 2nd from right) and Dr. Betty Shabazz (right picture, 2nd from left), the widow of slain activist Malcolm X. Below left, William Strickland, director of the Du Bois papers collection, lays a wreath inside the tomb. Below right, Dr. Robert Lee, David Du Bois and Esi Sutherland-Addy watch a dance presentation on the eve of the reinterment ceremony.



### W.E.B. DU BOIS *Continued*

representatives, the mahogany-encased remains of Dr. W.E.B. Du Bois, "the father of Pan-Africanism," were slowly drawn through the West African city that was his home for the final years of his long, illustrious life.

The scene was eerily reminiscent of one that was played out more than two decades before when Dr. Du Bois was first laid to rest in a state funeral at Accra's historic Christianborg Castle. Twenty-three years after his death, the author, scholar and civil rights activist was again interred, this time in a tomb on the grounds of his Accra home which now has been declared a national shrine by the Ghanaian government.

The reinterment of Dr. William Edward Burghardt Du Bois was both a solemn and joyous occasion. The ceremony not only marked the August 27 anniversary of the death of one of the



The Du Bois tomb, built by the Ghanaian government, is situated on the grounds of the late scholar's home, now declared a national shrine. The ashes of Dr. Du Bois' wife, Shirley Graham Du Bois, who died in 1977, also are interred in the tomb. Mrs. Du Bois was a gifted scholar and composer.

### W.E.B. DU BOIS *Continued*

world's greatest thinkers, it also trumpeted the founding of the W.E.B. Du Bois Memorial Centre for Pan-African Culture, a research institute dedicated to fostering the Pan-Africanist ideals espoused by Dr. Du Bois.

Both the center and the Du Bois tomb were established through the efforts of a corps of loyal American and Ghanaian Du Bois followers, including David G. Du Bois, the son of Shirley Graham Du Bois and the late scholar; Dr. Robert Lee and his wife Sarah, Americans who have lived in Ghana for over 30 years; and Prof. William Strickland, director of the Du Bois Papers Collection at the University of Massachusetts at Amherst. They approached the Provisional National Defense Council, Ghana's governmental leadership, two years ago with a proposal to erect a memorial to the life and work of Dr. Du Bois. "Our idea was to create a place that would be a focal point for Pan-African thought and culture," David Du Bois says.

Presently, the center consists of the government-built tomb and the enshrined Du Bois home which is filled with pictures and papers that chart Dr. Du Bois' long history of scholarship and social activism. The University of Massachusetts at Amherst, repository of the complete collection of Du Bois papers, donated microfilm versions of the 130,000 documents in the collection to the center. Members of the

management committee that heads the center hope to acquire property adjacent to the Du Bois home. Their dream is that the center will become a complex consisting of lecture halls, a library and an auditorium. "What we'd like to become is a full-fledged resource center for Pan-African culture," says Esi Sutherland-Addy, Ghana's deputy secretary for education and culture and chairperson of the management committee. "One of our aims is to sponsor research and lectures that focus on fundamental issues affecting Blacks in the Diaspora."

It is only fitting that a center devoted to the study of the plight of Blacks worldwide would be established in the name of Dr. Du Bois. His entire life was dedicated to the fight for freedom and equality for Blacks in the U.S. and abroad.

Born in Great Barrington, Mass., in 1868, Dr. Du Bois was educated at Fisk University and was the first Black to receive a Ph.D. degree from Harvard. After teaching at Wilberforce University in Ohio and the University of Pennsylvania, he went on to establish the first department of sociology in the United States at Atlanta University. Around the turn of the century, Dr. Du Bois formed the Niagara Movement to champion the causes of Black Americans. In 1910, the Niagara Movement merged for all practical purposes with the National Assn. for the Advance-

ment of Colored People and Dr. Du Bois created its official publication, "The Crisis."

In 1919 Dr. Du Bois organized and presided over the first Pan-African Congress in Paris which focused on the links between Blacks around the world. As early as 1909, he had planned to draft an "Encyclopedia Africana," that would trace the global history of Blacks. It was not until 1961, after more than 50 years of distinguished writing and teaching, that he would be able to give the project his full attention.

He was invited by Dr. Kwame Nkrumah, then president of Ghana, to head up a secretariat for an Encyclopedia Africana. Though he was 93 at the time, Dr. Du Bois accepted the position and moved with his wife Shirley to Accra. He was conferred Ghanaian citizenship and remained in the country until his death in 1963.

Many of the friends and associates with whom Dr. Du Bois worked during his tenure in Ghana paid tribute to him at the week-long observance in connection with the dedication of the center and the reinterment ceremony. Speakers, including actress/author Maya Angelou, who for years lived and worked in Ghana in the early 1960s, praised Dr. Du Bois and the legacy of writing and scholarship he left behind. "A great soul serves everyone all the time," Ms. Angelou says. "A great soul never dies. It brings us together again and again and again. Dr. Du Bois was a great soul."

Also assembled for the occasion were Black scholars from around the world who in several symposia presented papers on the status of the Pan-African movement and grappled with such issues as the fight for freedom in South Africa and the economic empowerment of Blacks on a global scale.

One of the most stunning moments came at the close of the final symposium when David Du Bois presented a resolution for a Seventh Pan-African Congress to be held in Accra in 1988 around the 25th anniversary of Dr. Du Bois' death. The announcement was greeted with applause and a sense of renewed hope that Dr. Du Bois' vision lives on. As Bill Sutherland, former American Friends Service Committee representative in South Africa and one of the prime movers behind the Du Bois tribute, says: "I think the Du Bois Centre represents a great opportunity for cooperation between people throughout the world."



## IRA STEINBERG HOLDER, SR. FPS

### A Memorial by Joseph A. Walkes, Jr. FPS (Kansas)



HON. IRA S. HOLDER, FPS

While vacationing on the Island of Barbados, word was received that the Phylaxis Society's mentor, Bro. Ira S. Holder, Sr. FPS had passed. A great void settled in, and a vast loss was felt as I remembered this truly devoted Master Mason.

Bro. Holder was the eldest of seven children. He was born on the Island of Barbados, West Indies, on September 27, 1900 from the marriage of George Ellis Holder and Clare Rose Rouse.

Bro. Holder obtained his education in Barbados and in Guyana, South America, where his father was stationed as a minister. He served his apprenticeship as both a printer and bookbinder. He also worked at the tailors trade.

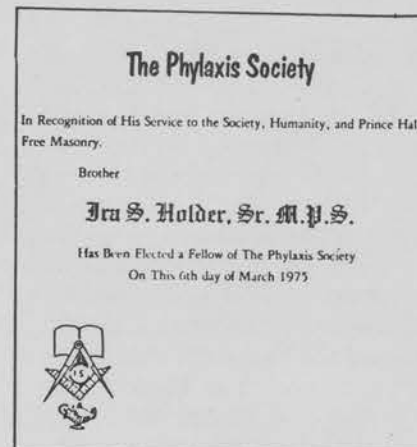
He came to the United States in February 1921 at the age of 20 and subsequently worked on the Pennsylvania and N.Y. Central Railroad, from which he retired after 28 years. Following his retirement, he operated his own printing business out of his home.

Bro. Holder came to my attention before the Society was formed, in fact, while I was laying plans to introduce the Society to Prince Hall Freemasonry. Somehow, somehow, I received a letter from Bro. Holder, then Grand Historian of the Prince Hall Grand Lodge of New York. The letter was seeking information on whether there was an organization of Prince Hall Masonic writers and historians. I have this letter in my files and it remains one of my prize possessions. I was, at the time, editor of the *Masonic Light*, the official organ of the Prince Hall Grand Lodge of Missouri. I answered his inquiry by saying that I did not know of such an organization within Prince Hall Freemasonry and that I had just received a letter from Bro. Charles Method, editor of *The Lamp*, the official organ of the Prince Hall Grand Lodge of Ohio

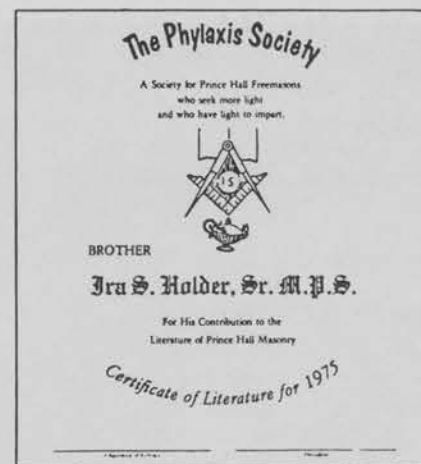
suggesting that all of the Prince Hall editors come together to share information and Masonic Light. I did not tell either of my plans to organize an international research society within Prince Hall Freemasonry.

After the Society was organized, Bro. Holder took the lead in bringing in members, and while I do not know how many he brought into membership, I do know it was more than one hundred. He in fact became the voice of the Society in New York City, sending applications throughout the jurisdiction.

However, his most significant contribution to the Society came through his pen. He was featured in our early *Phylaxis Magazines* under the title of "*The Masonic Addresses and Writings of Ira S. Holder, Sr.*" and his first work appeared in our March 1975 special issue, its title "*Whence Come You! and Whither Are You Travelling?*" This work led to his being nominated to become the first "Fellow" of the Phylaxis Society and to receive the first "Certificate of Literature" presented by the Society.



CERTIFICATE OF F.P.S.



CERTIFICATE OF LITERATURE

In order to receive the above awards, Bro. Holder wrote his *Masterpiece*, "*Stormy is the Road*" which was published in the December 1975 issue of the *Phylaxis Magazine*.

In 1975, Bro. Holder received the Phylaxis Society's Certificate of Literature, being the first recipient and also became the first Fellow of the Society. The Society had the late Bro. Arthur Fredericks, then the Editor of the *Phylaxis Magazine* to fly from Boston to New York City to make the presentation at the annual communication of the Grand Lodge. Bro. Holder was further honored by having a special Certificate of Literature named after him. This special certificate to be awarded only to those outside of Prince Hall Freemasonry, and from its inception has been awarded to George Draffen of Newington Deputy Grand Master, Grand Lodge of Scotland for paper "*Prince Hall Freemasonry*"; Ms. Alfredteen Harrison for her book "*A History of the Most Worshipful Stringer Grand Lodge: Our History is our Challenge*"; Raymond H. Dragat, Philosophic Lodge of Research A.F. & A.M., for paper "*Prince Hall Freemasonry in the United States of America*"; Cristopher "Kit" Haffner, Hong Kong, for *Prince Hall Masonry in the Far East*; Edwin Ralph Castle, Queensland, Australia for paper *An Australian Freemason's View of Prince Hall Freemasonry* and to Dr. Loretta J. Williams for book "*Black Freemasonry and Her Middle Class Realities*."

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## DR. CHARLES H. WESLEY FPS

### A Memorial by Joseph A. Walkes, Jr. FPS (Kansas)



DR. CHARLES H. WESLEY, FPS

Ill. Dr. Charles H. Wesley FPS was one of the foremost historians of the Black Experience in America. He was, without a doubt from that school of which Dr. W. E. B. DuBois called the "Talented Tenth" and from the "New Negro" era that swept the Harlem renaissance and Black America in the pre-depression period; and brought cultural awareness to the race as it continued its struggle for its rightful place in the "Land of the Free".

Ill. Wesley walked and worked with the giants of that day, Prince Hall Freemasons such as W. E. B. DuBois and Arthur Schomburg; and non-Masons like Carter Woodson, Langston Hughes, Alain Locke and of course the flamboyant Zora Neale Hurston, and many others who set Black America afire through their genius.

Ill. Wesley, historian, educator, religious and fraternal leader was born in Louisville, Kentucky 95 years ago. He received his B.A. degree from Fisk University, his M.A. degree from Yale University, and Ph.D. from Harvard University. He held nine honorary degrees conferred upon him from various universities. A Phi Beta Kappa, Dr. Wesley was a life member of Alpha Phi Alpha Fraternity and served as President from 1931-40. He was President of the Association of Ohio College Presidents and Deans, Chairman of the Inter-University Council of the State of Ohio, and a member of the Governor's Committee on Community Colleges in Ohio.

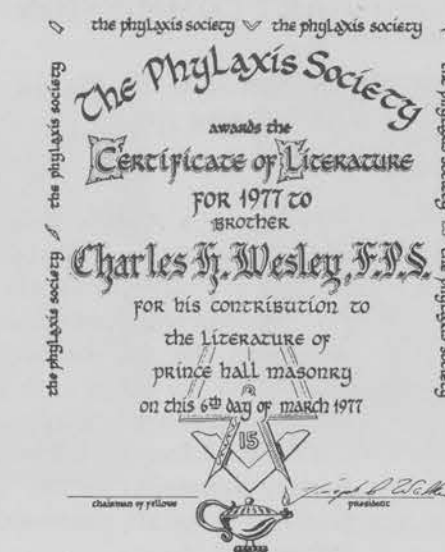
From 1950-65, Bro. Wesley was President of the Association for the Study of Afro-American Life and History. He became Executive Director in 1965, and served until he retired in 1972. He then became Executive Director Emeritus.

Masonically, he was a Master Mason since 1919, having been raised in Hiram Lodge No. 4,

Washington, D.C. In 1945, he became an honorary 33rd, and a year later, became an active member. He was the Grand Prior of the United Supreme Council 33rd A.A.S.R., Southern Jurisdiction and Past Secretary-General, H.E. In 1977 I did an interview with him for the *Phylaxis Magazine*.

He was a Fellow of the Phylaxis Society, a fact that the organization was always proud of and the Society dedicated its 14th Annual Session to him. The session was held in March 1987 in Washington, D.C., and his wife, Mrs. Dorothy Porter Wesley was able to attend the workshops of authors which was dedicated to her husband and the Societies banquet.

Bro. Wesley was the author of *The History of the Prince Hall Grand Lodge of the State of Ohio 1849-1960: An Epoch in American Fraternism*, a mammoth masterpiece, that I used as a guide for my *Jno. G. Lewis, Jr. — End of an Era: History of the Prince Hall Grand Lodge of Louisiana 1842-1979*.



I first came into contact with Dr. Wesley, through Sovereign Grand Commander Jno. G. Lewis, Jr. Word had reached Commander Lewis that I had done a complete and thorough research effort on Past Master Prince Hall, African Lodge #459 and the formation of the Prince Hall Grand Lodge of Massachusetts. It was a personal research project in preparations to writing my book *Black Square & Compass: 200 Years of Prince Hall Freemasonry*.

What I had learned was quite shocking to me, not at all what I had been instructed by Prince Hall Freemasonry; however, I did not feel betrayed by the fraternity, and understood the why of the bogus traditional stories of the beginning of Freemasonry among Blacks in America. Some of the facts I would include in the book, other data, I felt was in the best interest of the Craft, not to reveal. I would later write in the forward to the Louisiana book, that "in the land of the blind, the one eyed man is King," and this is what I was referring to.

Commander Lewis had asked me to assist Dr. Wesley in his research efforts on what was later to become *Prince Hall: Life and Legacy*. I made contact with him and guided him to John MacDuffie Sherman of Boston, a Caucasian Freemason who also had climaxed a thorough investigation into the life and times of Past Master Prince Hall. While introducing Dr. Wesley to him, I made it a point to make him aware that Sherman, though knowledgeable about our Masonic history was in fact anti-Prince Hall, and was involved with the likes of Edward Cusick, Alphonso Cerza, Henry Wilson Coil, Sr. and Harold Van Buren Voorhis all enemies of Prince Hall Freemasonry and out to prove our fraternity was clandestine. This was born out a few years later, when Sherman co-authored with Coil *A Documentary Account of Prince Hall and Other Black Fraternal Orders*, a tasteless anti-Prince Hall book.

When Dr. Wesley had completed his manuscript of *Prince Hall: Life and Legacy*, he sent it to me for

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Bro. Holder would pen and publish in the **Phylaxis**, the following works: "How Long is Your Cable-Tow?" (March 76, page 122); "Our Inherent Right" (1st Qtr 78, page 78); "Our Priceless Masonic Heritage" (March 77, page 4); "The Objective of Masonry & Our Responsibility" (4th Qtr. 77, page 59); "The Power of Togetherness" (July 76 page 147); "Two Blacks Inadvertently Disrupt White America" (Sept. 76, page 77), and "What Came We Here To Do?" (Dec. 76, page 188).

In 1978, Bro. Holder came to the annual session of the Phylaxis Society, held that year in Boston. The Prince Hall Grand Lodge of Massachusetts allowed the Society to view the 1784 warrant 459 of African Lodge, and it was without a doubt a proud moment for Bro. Holder as it was for all of us. As reported in the book **Black Square and Compass**, to hold in our hands the document which gave all Prince Hall Freemasons, its very life, is beyond all discription of joy and jubilation and brought tears to Bro. Holders' eyes.

Bro. Ira S. Holder, Sr. FPS, was without a doubt, a dedicated Prince Hall Freemason and to best describe him would be to call him a Master Mason's Mason!?

The Phylaxis Society has again lost one of its mentor's and a dedicated member and friend.

perusal, and while I found some minor faults with the work, overall I gave it high marks:

I was to later interview him for publication in the **Phylaxis Magazine** and informed him privately that I had learned that Sherman was planning to attack his book in a review that was to be published soon; however, I could not learn when or where it would be printed, but I had feelers out amongst my Caucasian Masonic friends. It wasn't long before word came to me from members of the United Grand Lodge of England that a review was to be printed in London under the Transactions of the premier Lodge of Masonic Research, Quatuor Coronati Lodge No. 2076. As soon as the galley proofs were circulated among its members, I received a photocopy and forwarded it on to Dr. Wesley.

The review of Dr. Wesley's **Prince Hall** was antagonistic and left me as well as many Caucasian Freemasons wondering why Sherman would review the book in such a vehement manner. However, Dr. Wesley remained a gentleman, stating that he was pleased that Sherman would take the time to review his efforts. I in turn wrote a review of the review in the **Phylaxis**

in an attempt to show how one-sided Sherman had been.

When my **Black Square & Compass** had been released, I had dedicated the book to Commander Jno. G. Lewis, Jr. and Dr. Wesley, both photographs appearing in the work. Dr. Wesley thanked me, and encouraged me to keep building the Phylaxis Society and to keep writing works on the Black Masonic experience in America. Both of these I have attempted to do.

Perhaps it takes an author to understand another's works, and to appreciate the style, warmth and makeup of the effort. To fully grasp the words and the beauty of its depth as an art form; the power of its symmetry, its wonder, its strength, and yes even its weakness. This is why Dr. Wesley was a mentor to me, and I am proud to say that it was an honor to have known this inspiring historian, educator, author, Prince Hall Freemason. His passing leaves a void, for while he left us much, he took with him his awesome talent and his love of our race.

Bro. Wesley peace be upon you, and I know that you and Dr. DuBois, Woodson, Hughes, Richard Wright and all of the great ones, the talented tenth are together debating the great books on the Black Experience in America. Lux e Tenebris.

### PRINCE HALL ART COMMISSION By:

Winston O. Williams  
MPS (Penn.)



During the April's Assembly for the **Prince Hall Elementary School**, located in the West Mount Airy Section of Philadelphia, the Prince Hall Art Commission Awards were presented. Principal Martha Young welcomed the delegation and thanked the Phylaxis Society for its concern; in addition she explained the entire project to the students.

President Joseph A. Walkes, Jr. FPS of the Phylaxis Society appointed an Art Commission to engage the students in an art contest to depict our Patron Saint, Prince Hall.



Certificate of Appreciation

The Chairperson was Sis. Jeannette M. Walkes FPC; Bro. Michael Askew MPS; Bro. Winston O. Williams MPS; Bro. Mark Hyman MPS and Bro. Lamont Dixon MPS.

During the 14th Annual Session of the Phylaxis Society, held at the Holiday Inn - Central, Washington, D.C., the art presentations were displayed and voted upon.

The results were: First Prize went to Nakia Ruff, Grade 6, age 12, receiving \$150.00. Second Prize went to Michael Wright, Grade 6, age 12, receiving \$100.00. Third Prize was a tie between Wille Bridges, age 12 receiving \$75.00 and Bruce Trawick, age 11, both in Grade 6. He also received \$75.00.

Also in attendance at the awards presentation was the art teacher Miss Moore, who was thanked for her dedication in co-ordinating the after school project of the artist.

Below are letters of thanks received from two of the artists.

Dear Sir:

*Thank you for the seventy-five dollars. I really appreciate it. I was really surprised, when you called my name. I didn't think I would receive anything. I will put the money to a good use. I'm going to put it in the bank and let it collect interest. It feels good when your hard work is recognized.*

*Thank You for Everything,  
Bruce Trawick*

*1935 Independence St.  
Philadelphia, Pa.  
April 21, 1987*

Dear Sir:

*I am writing to thank you for the check worth \$75.00. I appreciated it very much. I put that money to good use, this only comes around once a life time, and I got my time. I must say again Thank you.*

*School  
Prince Hall*

*Yours Truly,  
Willie Bridges  
Pod 5-206*



First Prize — Prince Hall by Nakia Ruff



(L-R) Ms. Martha Young, Principal, Prince Hall Elementary School, artist Nakia Ruff, Bro. Lamont Dixon MPS and Bro. Winston O. Williams MPS



Second Prize winner  
Michael Wright, stands  
proudly behind his  
Prince Hall



Second Prize  
Prince Hall by  
Michael Wright



Third Prize Winner  
Bruce Trawick



Third Prize  
Prince Hall by  
Bruce Trawick



Third Prize Winner  
Willie Bridges



Third Prize  
Prince Hall by  
Willie Bridges



# A COMPENDIUM OF MASONIC THOUGHTS WITH A CHRISTIAN INTERPRETATION OF THE BLUE DEGREES

By Brian L. Abrams, MPS (Illinois)

Cont. from 2nd Quarter, 1987 issue

## A Christian Interpretation Of The Blue Degrees

In the first degree, they say there are three symbols to be applied:

**The 1st symbol**, is that of man, after the fall in the Garden of Eden, was left naked and defenseless against the just anger of the Deity. Prone to evil, the human race staggered blindly onward into the thick darkness of unbelief, bound fast by the strong cable-tow of the natural and sinful will. Moral corruption was followed by physical misery. Want and destitution invaded the earth. War, Famine and Pestilence filled the measure of evil, and over the sharp flints of misfortune and wretchedness man toiled with naked bleeding feet. It is this condition of blindness, destitution, misery and bondage, from which to save the world, the Redeemer came. This is symbolized by the condition of the new candidate when he is brought up for the first time to the door of the lodge.

**The 2nd symbol**, is that not withstanding the death of the Redeemer, mankind can be saved only by faith, repentance and reformation. To repent he must feel the sharp sting of conscience and remorse, like a sword piercing his bosom. His confidence in his guide, whom he is told to follow and fear no danger; his trust in God which he is caused to profess; and the point of the sword that was pressed against his naked left breast over the heart, are symbolical of the faith, repentance and reformation necessary to bring him to the Light of a life in Christ the Crucified.

**The 3rd symbol**, is that having repented and reformed, he binds

himself to the service of God by a firm promise and obligation. The Light of Christian hope shines down into the darkness of the heart of the humble penitent and blazes upon his pathway to Heaven. This symbolizes the candidate being brought to light, after he is obligated by the Worshipful Master, who in doing this, with the help of the brethren, is a symbol of the Redeemer who taught the Word with the aid of the Apostles.

In the second degree, there are two symbols:

**The 4th symbol**, is that the Christian now assumes new duties toward God and his fellows. Toward God, of love, gratitude, veneration and an anxious desire to serve and glorify him; toward his fellows, of kindness, sympathy and justice and the assumption of duty. This entering upon good works is symbolized by the Fellowcrafts obligation by which having been bound as an apprentice merely to secrecy, and set in the Northeast Corner of the lodge, he now descends as a Fellow-Craft into the body of the brethren and assumes the active duties of a good Mason.

**The 5th symbol**, The Christian who is reconciled to God; sees the world in a new light. This great universe is no longer a mere machine, wound up and set going six thousand or sixty million years ago and left to run on afterward forever, by virtue of a law of mechanics created at the beginning, without further care of consideration by the Deity. It now becomes to him a great emanation from God, the product of His thought, not a mere dead machine but a thing of life, over which God watches over every movement of which is immediately produced by His present action, the laws of har-

mony being the essence of the Deity, re-enacted every instant. This is also symbolized by the imperfect instruction that is given in the Fellow-Crafts Degree, in the Sciences and particularly Geometry connected as the latter is with God himself in the mind of a Mason. Because the same letter suspended in the East, represents both. Astronomy or the knowledge of the laws of motion and harmony that governs the Spheres, is but a portion of the wider science of Geometry. It is so symbolized, because it is here, in the second degree that the candidate first receives other than Moral instruction.

There are also 2 symbols in the Third Degree which with the 3 symbols in the First Degree and the 2 symbols in the Second Degree make the magic number 7. The Lord dearly loves the number 7 (seven).

**The 6th symbol**, The candidate after passing through the first part of the ceremony imagines himself a Master Mason, and is surprised to be informed that as yet, he is not, and that it is uncertain whether he ever will be. He is told of a difficult and dangerous path yet to be traveled and is advised that upon that journey depends whether or not, he will become a Master Mason, and is caused to offer prayer to the Deity and to reflect within himself for the Spiritual strength necessary to continue. This is in preparation for the symbolical act which our Savior described to Nicodemus, in St. John chapter 3, that notwithstanding that his morals might be beyond reproach, he could not enter the Kingdom of Heaven, unless he be born again; symbolically dying and again entering the world regenerated, like a spotless infant.

**The 7th symbol**, The Masonic Legend of the murder of Hiram Abif, his burial and his being raised again by the Master are symbols, both of the death, burial and resurrection of the Redeemer, and of the death and burial of the sins in natural man, his being raised again to a new life, or born again by the direct action of the Redeemer. After Morality, (symbolized by the Entered Apprentice Grip) and Philosophy (symbolized by

the Fellow-Craft Grip) had failed to raise him. The grip of the Lion of the House of Judah, the strong grip never to be broken, with which Christ of the Royal line of that house, has clasped to himself the whole human race, embracing them in His wide arms as closely and affectionately as Brethren embrace each other on the five points of fellowship.

As Entered Apprentices and Fellow-Crafts, Masons are taught to imitate the laudable maxims of those masons who labored at the building of King Solomons Temple, and plant firmly and deeply in their hearts those foundation stones of Principle, Truth, Justice, Temperance, Fortitude, Prudence and Charity upon which to erect that Christian character that all the storms of misfortune, the powers and temptations of Hell, shall not prevail against. These are the feelings and noble affections which are the most proper homages that can be paid to the Grand Architect and Great Father of the Universe, which makes the heart in the body of mankind a living temple erected to Him. When the unruly passions are made to submit to the rule and measurement, their excesses are struck off with the gavel of self restraint then every action and every principle is accurately corrected and adjusted by the Square of Wisdom, the Level of Humility and the Plumb of Justice.

The two columns, Jachin and Boaz are the symbols of that profound faith and implicit trust in God and the Redeemer that are the Christian Brethrens strength and of those good works by which faith can be established and made operative and effectual to salvation.

The three purported murderers of Khur'um (Hiram Abba, i.e. Hiram the Master) symbolize Pontius Pilate, Caiaphas the High-Priest (St. John, chapter 11: 49-51) and Judas Iscariot, they are also symbols of the refusal of protection under Roman law by Pilate, the condemnation by Caiaphas and the betrayal by Judas.

The three blows are symbolic of the three ruffian acts of: the blow on the ear of the Redeemer, the scourgings and the crown of thorns.

The twelve Fellow-Crafts sent in search of the body Khur'um, symbolizes the twelve Disciples who were in doubt as to whether to believe that the Redeemer would rise from the dead.

The Master's Word, supposed to have been lost, symbolizes the word of the Christian Faith and Religion supposed to have been lost, crushed and destroyed ending the Royal Bloodline when the Savior was crucified. After Iscariot had betrayed Him, Peter denied Him and the other disciples doubted whether he would arise from the dead. He arose from His tomb and flowed rapidly over the civilized world and that which was supposed to be lost was found. The WORD symbolizing the Savior himself, the word that was in the beginning, that was with GOD and that was GOD; the word of life, that was made flesh and dwelt among mankind and was supposed to be lost, while he layed in the tomb for three days and his disciples, "as yet knew not the scripture that he must rise again from the dead", were frightened and amazed when he appeared among them. The bush of Acacia placed at the head of Khur'um is an emblem of resurrection and immortality. Such, are the explanations that our Christian Brethren entitled to in the Masonic interpretation of the Blue Lodge Degrees.<sup>4</sup>

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## A JOURNEY OF A 1,000 MILES

### PART IV The Final Leg by

Joseph A. Walkes, Jr. FPS  
(Kansas)

As the plane departed Boston's Logan International Airport, and we headed towards Hartford, Connecticut, my mind turned with anticipation towards my up-coming meeting with Bro.'s Raymond H. Draget FPS and Dr. Floyd L. Bass MPS, and to Freemasonry in Connecticut in general. I thought perhaps, Connecticut held the key to the future of Freemasonry in America. I remembered reading in Dorothy Ann Lipson's **Freemasonry in Federalist Connecticut 1789 - 1835** that one John Holley had told the anti-Masonic Convention of 1831 that Masonry was "replete with the most distressing apprehensions." An independent African Grand Lodge had been formed that was "coextensive with our union." "We are afraid to look in upon their proceedings, to count their inmates, or to specify their resources," Although there were no "African" Lodges in Connecticut, the inclusiveness of Masonry clearly threatened their ideal of a homogeneous society. I wondered what Holley would say now if he saw Freemasonry in Connecticut today?

Without a doubt, Connecticut was different than most Jurisdictions as the two Masonic powers in the State, Prince Hall and Caucasian, worked in harmony. Sharing the same Masonic Hospital and operational cost in proportion to their respective membership; participating in joint Table Lodges and meeting often as fraternal partners of good will in an atmosphere seemingly blessed without undue pressures one upon the other.

Bro. Draget, in one of his pamphlets, quoted a toast delivered at the Annual Communication in Edinburg, Scotland on November 30, 1955, in

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reference to the consecrating of the District Grand Lodge of Nigeria, "made up of Africans almost to a man": "...of relations between white and non-white. I do not believe it possible to lay too much stress on this question of race relations in the world today. There are people who think it more important than the clash of ideologies between the communist countries and the free countries of the West. .... In this matter of racial relationships, there are obligations on both sides. But it is for us, the white people, to take the initiative, because the non-white people tend to be desperately sensitive to the subject, not always without reason. It is absolutely essential that there should be no whiff of patronage on our part. The ideal relationship is achieved when both sides share the same interest and want to share the same experience. What better meeting ground could there be, what better experience to be shared, than Freemasonry."

I never had the opportunity to meet Bro. Draget, who held membership in Philosophic Lodge of Research A.F. & A.M., though we sustained a good level of communication over the years. Bro. Draget maintained an interest in Prince Hall Freemasonry and also the Brotherhood in Action program which brought together a joint committee from the Knights of Columbus, B'Nai Brith, the Prince Hall and Caucasian Connecticut Grand Lodges in efforts of good will. He also had put together two papers on Prince Hall Freemasonry, i.e., **Prince Hall Masonry in the Courts** and **Prince Hall Freemasonry in the United States of America** (1978), which the above quote was taken.

The 1978 work is perhaps the best known, and his preface written originally in 1959 is memorable: "...I have proceeded upon the premise, arrived at after several years of research and study of the subject, that Lodges or Grand Lodges in our country, of Negro Masons of Prince Hall Affiliation, are as legally constituted as are any of the Lodges or

Grand Lodges of caucasian, or White Masons."



Pin

Bro. Draget received in 1979 the *Ira S. Holder, Sr. Certificate of Literature* thereby becoming an Honorary Fellow of the Phylaxis Society. This for his 1978 classic. To me he has always been a valued friend, and therefore I looked forward to finally having the opportunity to meet him.

Bro. Floyd L. Bass MPS impressive writings that had come to my attention made me quite anxious to meet him as well. His works were always well researched and scholarly, something that we needed more of in Prince Hall Freemasonry.

This was to be the final leg of our journey of a thousand miles, and we had no sooner settled into our hotel room, when the phone rang and on the other end, was Bro. Draget. We hurried to the lobby and gave each other a warm and fraternal handclasp, we finally stood face to face. There was little doubt, Bro. Draget was indeed a warm caring individual, what I consider a true Freemason. Within a few minutes Bro. Bass joined us, and together they informed Jeannette and I, of the luncheon planned in our behalf. Member from both Grand Lodges were to be in attendance, and I thought to myself, if it can happen here, why not everywhere? Why was it so difficult for our two American Masonic Powers to come together, recognize each other and get on with the business of Freemasonry.



Bro. Raymond H. Draget FPS and Bro. Walkes

In my book **A Prince Hall Masonic Quiz Book**, a publication that "crossed Masonic lines", as it was published by the Caucasian Iowa Research Lodge, I presented my "blue print" of Masonic Brotherhood in Action, it was a plan to end the long segregation of American Freemasonry. "1. There must be an immediate cessation of hostile articles, papers and books that are considered abusive to either fraternity, for its continuation breeds nothing but pure racial hatred! while it is understood that there will be individuals who will intensify their efforts to hinder any accord, they must not be given any official sanction from the leadership of either body. 2. That the individual Caucasian State Grand Lodges with the **concurrence** of its State Prince Hall Grand Lodges, accept quietly and without fan-fare "as-is", as Provincial Grand Lodges, the State Prince Hall Grand Lodges, thereby allowing the Prince Hall brethren to maintain their separate identity and continue with the blessing and respect of their Caucasian counterparts, who may feel a need to maintain the purely American doctrine of Territorial Jurisdiction. The Prince Hall Craft to continue along its individual path, as a member of the Universal Masonic family, and time will eventually heal the breach more fully, and the family will one day become one, thus ending the long night of Masonic nightmare. 3. Appoint Grand Lodge Representatives to the Provincial Grand Lodges and accept representatives from the Prince Hall Craft, thus establishing the means to have a permanent dialogue and to solve problems as

they arise. 4. Open up and combine Masonic homes, hospitals, libraries to all Freemasons of the Grand and Provincial Grand Lodges, the cost to be shared upon the total membership of each. 5. The Conference of Grand Masters of both fraternities to meet jointly annually to establish working committees whereby joint areas of interest could be addressed for the good of the entire community and the fraternity. 6. On the state level, establish joint educational seminars together, and join together in common tables whenever possible. 7. No interference from other houses of Freemasonry or other Masonic Jurisdictions should be permitted."

While the Quiz Book was reviewed by many Caucasian Masonic publications in the United States and Europe, not once was the plan mentioned, and hence the tragedy of Freemasonry in America continues. I had also mentioned in my Quiz Book that to its shame, Freemasonry was the most segregated institution in America. In this day and age, to say the least, Freemasonry today borders on being anti-American, and can only blame itself for being in the mess it finds itself in. The continued separation of our two Masonic Powers, is the cause of this diabolic outrageousness! Today, our two fraternities rush madly on its suicidal downhill slide, both losing members at an alarming rate; while at the same time, it is being attacked from all quarters. From this, as far as I am concerned, one must learn a difficult lesson, that mainstream America does not want to be part of an organization that is branded as racist; and as I travel across the country meeting more and more Caucasian regular Freemasons, most of the rank and file would like to put an end to the non-recognition and hostility directed towards Prince Hall Freemasonry. While some in Prince Hall Freemasonry may not take kindly towards my words, the truth of the matter is that our fraternity continues to be in a life and death struggle with the continued presence of large bodies of organizations within the Black-

community that claim to be Masonic, and Caucasian Freemasonry by its recognition would virtually put Black clandestineism out of business.

The old guard of anti-Prince Hall Freemasonry is gone; George Thornburg of Arkansas; Frederic Speed of Mississippi; Silas B. Wright of Florida; George W. Baird of the District of Columbia; John H. Cowles of Kentucky; Louis Block of Iowa; Josiah Drummond of Maine; Albert G. Mackey of South Carolina; J. W. Eggleston of Virginia; Charles W. Moore of Massachusetts; William Sewell Gardner of Massachusetts; Alphonse Cerza of Illinois; Edward R. Cusick of New York; Henry Wilson Coil, Sr. of California; John MacDuffie Sherman of Massachusetts; Thomas J. Harkins of North Carolina and Harold Van Buren Voorhis of New Jersey and the Craft itself is not the all powerful institution it once was, and with each passing day it gets smaller and smaller. We are in a new era, and it is time that the leadership of Caucasian Freemasonry recognize this fact.

Prince Hall Freemasonry does not want to be absorbed, and those who declare they are willing to re-charter the Prince Hall Lodges in their state, are not being realistic or perhaps feel comfortable in the knowledge that we will never accept this self destructive solution. As it stands today Freemasonry is at a cross-road, and it must make a decision, either to continue the status quo or to make Freemasonry in America what it should have always been, a proud part of America.

The luncheon was a treat, composed of members of both Grand Lodges, and it went well. After many fraternal words of good cheer, and photo's taken by John Robert Allen MPS, the Editor of the **Nor-thend Agent**; and with the help of Bro. Draget, picking up a number of new members and subscribers to the Phylaxis Society; we parted company, and my journey of a thousand miles came to an end. I had come to Connecticut to see for myself what the future of Freemasonry in America could be, I would not leave disappointed.



L - R.: Bro. Raymond Draget FPS, Bro. Joseph Walkes FPS, Sis. Jeannette Walkes FPC, Bro. John Consalve, GSW, Bro. Merle P. Tapley PGM. (Back Row): Bro. T. Ralph Watts PGM, James M. Desmond PGM, Bro. Floyd Bass MPS, Bro. Floyd E. Bagwald, Jr. P.M., Bro. Gail Smith G.S.D., Bro. Mike Bivens MPS, Grand Lecturer, Bro. Preston Pope PGM and not shown, Bro. John Allen MPS, Publisher *The Northend Agent*.

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which is an indication of the universality of freemasonry. Brother Mustafa El Amin stated that "If he would have had some of the information that had been shared at the Phylaxis Session, some aspects of his book would have been different." It was noted that there are some similarities in the Muslim Religion and the **Prine Hall Philosophy** of Freemasonry, both are internationally practised, and are advocates of equal rights, freedom of religion, education, citizenship and human dignity. At the end of this transitory life, all human activity must be weighed upon the scales containing the human heart and the feather of Ma'at.

"Insha Allah"  
"So Mote it be"

Brian L. Abrams, Sr. F.P.S.  
Treasurer, Phylaxis Society

Compendium continued from page 13

"The Christian Interpretation of Blue Degrees"  
Hand written paper undated  
By Colonel E. Austin 32nd deg. P.M. of MT.  
Hebron Lodge No. 29, P.H.A. IL.

Compendiums and compilation by Brian L. Abrams, Sr.

**YOUR CONTRIBUTION TO  
THE PRINCE HALL ART COM-  
MISSION WILL HELP US TO  
CONTINUE THE PROGRAM.**

During the trip we visited many and attempted to meet many of the Craft, Black and White. It was a planned Masonic trip particularly to document and to get the feel of the Craft on both sides of the veil. Further it was an educational journey as well, and I want to thank so many who were so kind to the wife and I along the way. There was much Masonic Light gleaned and blessings received. Thank you one and all. LUX FIAT ET LUX FIT.

## 15th ANNUAL SESSION of the PHYLAXIS SOCIETY

**MARCH 2 - 5, 1988  
New Orleans, Louisiana**

**THEME:**  
*The Phylaxis Society:  
15 Years of Service  
To The Craft.*

**Make Plans to Attend This  
Masonic Educational Event!!!**

**EACH MEMBER  
BRING IN A NEW MEMBER**

## TO ALL PHYLAXIS MEMBERS AND FRIENDS

In this issue, pages 10 and 11; we introduce our members and subscribers to the **PRINCE HALL ART COMMISSION AND EXPLAIN ITS ROLE AND ITS IMPACT.** It is, without a doubt, an important and dramatic program, which can have a lasting effect on our youth, on our community and to the future members of our fraternity.

For all that comes into contact with it and its visual imprint, will not only be impressed with its strength, but will also learn something of our history and our patron saint, Past Master Prince Hall.

In order for the program to continue, it must raise its own funds; and therefore we are asking all **PHYLAXIS MEMBERS, SUBSCRIBERS TO THE PHYLAXIS MAGAZINE AND ALL FRIENDS OF PRINCE HALL FREEMASONRY**, to donate a few dollars each to help in this worthwhile and needed program. Please make out a check to the Commission and send to:

Prince Hall Art Commission  
c/o The Phylaxis Society  
Post Office Box 3151  
Fort Leavenworth, KS 66027

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*Sample*

BY-LAWS OF THE MINNESOTA CHAPTER OF THE  
PHYLAXIS SOCIETY

PREAMBLE

We, as members of the Phylaxis Society, Inc., in keeping with the precepts of that August Body, are dedicated to the search for more light in Prince Hall Masonry, imparting same when and wherever possible, through the medium of study clubs; and to the advancement of cultural interest of the Prince Hall Fraternity as a whole, do hereby ordain and establish the following By-Laws for the government of this Minnesota Chapter, hereafter to be referred to and known as the Thomas H. Lyles Chapter.

ARTICLE I - NAME

The name of the Chapter shall be the "THOMAS H. LYLES CHAPTER OF THE PHYLAXIS SOCIETY."

ARTICLE II - PURPOSE

Section 1.

The purpose of this Chapter shall be to:

- a. Support the Phylaxis Society in accordance with its Constitution and By-Laws.
- b. Seek to increase the membership of the Prince Hall Fraternity.
- c. Promote Prince Hall Masonry by assisting in the teaching of Masons about Prince Hall and Prince Hall Masonry.
- d. To advance the cultural interest of the Prince Hall Fraternity as a whole and to dispense Masonic knowledge through programs, and by encouraging P.H. Masons to subscribe to the Phylaxis Magazine and Newsletter.

Section 2.

The Chapter shall concern itself with none other than the purpose stated in the Preamble and in Section 1, and shall make no suggestions toward the legislative and ritualistic affairs of any Masonic body.

ARTICLE III - MEMBERSHIP

Section 1.

- a. Members of the Chapter should be members in good standing of any Prince Hall Lodge of Minnesota and Its Jurisdiction.
- b. All members shall be financial with the Phylaxis Society.
- c. When a member has been dropped from his Blue Lodge or the Phylaxis Society his membership shall cease in this Chapter.



#### ARTICLE IV - OFFICERS

Section 1. The elected Officers of this Chapter shall be:

- a. President
- b. Vice-President
- c. Secretary
- d. Treasurer

Section 2. The appointed Officers shall be:

- a. Chaplain
- b. Parliamentarian
- c. Asst. Secretary
- d. Historian/*coordinator*
- e. Sgt. at Arms
- f. *Adm. Asst.*

Section 3. Election of Officers shall be held on or before the 5th day February of each year. Installation of Officers shall be after the annual session of the Phylaxis Society.

#### ARTICLE V - MEETINGS

The Chapter shall hold a minimum of one meeting per quarter. Meetings may be called more frequently, at the discretion of the President.

#### ARTICLE VI - DUES AND FEES

Section 1. Phylaxis Society dues.

- a. \$5.00 joining fee per member
- b. \$7.00 annual dues per member

Section 2. Thomas H. Lyles Chapter dues.

- a. There shall be a membership joining fee of two (\$2.00), for all new members, not listed as charter members. Dues of first year shall be prorated at .25¢ per month.
- b. Dues per year shall be a minimum of \$3.00 per year, payable in advance in the month of January.
- c. These funds shall be used for Chapter postage and other related business expenses.
- d. A member may be dropped when dues are 3 months in arrears.

#### ARTICLE VII - COMMITTEES

Section 1.

- a. Membership: All members are members of this committee and are to constantly seek new members for the Fraternity, Chapter and the Society.
- b. Publication and News: This committee shall constantly canvass the membership of the Masonic Bodies for material for publication in the Phylaxis Magazine and the Newsletter.
- c. Ways and Means: They shall engage in handling social affairs and raising revenues.
- d. Special committees may be appointed as deemed necessary.

## ARTICLE VIII - DUTIES and POWERS OF OFFICERS

### Section 1. President:

- a. The President shall be a member of the Chapter.
- b. The President shall be an Ex-Officio member of all committees and shall be the Chapters only voting member at the Society's Executive Session.
- c. He shall direct the activities of the Officers of the Chapter in a manner that is not in conflict with the By-Laws of the Chapter.
- d. He shall appoint such Special Committees as required and remove members of such committees as necessary to maintain harmony within the Chapter.

### Section 2. Vice-President:

- a. He shall perform the duties of the President in the absence of the President.
- b. He shall perform such other duties as may be considered valuable and necessary by the President.

### Section 3. Secretary:

- a. He shall keep an accurate account of all transactions of the Chapter, preserving the same in an acceptable minute book.
- b. He shall attend to all Chapter correspondence and maintain such records as deemed pertinent to his office.
- c. He shall receive and record all dues and fees, turning same over to the Treasurer, receiving his receipt therefor.
- d. He shall prepare an annual report, turning all fiscal records, warrant books and statements over to the appointed Auditors in January.

### Section 4. Treasurer:

- a. He shall receive all funds as paid to the Secretary, giving him a receipt therefor.
- b. He shall write an annual report, turning all fiscal records, bank book, and statements over to the appointed Auditors in January.
- c. All warrants shall require two of three sustaining signatures for validation. The three authorized Officers are the President, Vice-President and Secretary.

### Section 5. Chaplain

- a. He shall offer the opening invocation and render the benediction at all Chapter meetings, and offer any other call to prayer as deemed necessary.

### Section 6. Sergeant at Arms:

- a. He shall prepare the meeting quarters, take charge of the seating arrangement and other things as deemed necessary.
- b. He shall assist the President and the Secretary, as the need arises.
- c. He shall assist in restoring meeting room to previous arrangement, if necessary.



## ARTICLE IX - AMENDMENTS

### Section 1.

These By-Laws may be amended in the following manner, to wit:

- a. All proposed amendments shall be presented in writing at a regular meeting, and read.
- b. No less than thirty (30) days shall be required before a ballot may be taken on any amendment.
- c. All members of the Chapter must be sent a notification, that a vote will be taken on a proposed amendment, before any further consideration may be rendered.
- d. A majority consent of the members present shall be required to receive all amendments.
- e. A two-thirds majority of the members present shall be required for adoption of any amendment.

### THOMAS H. LYLES CHAPTER OFFICERS ELECTED CHARTER OFFICERS

MARTIN O. WEDDINGTON, M.P.S.

President

714 W. Central Ave.

St. Paul, MN 55104

H- 225-6438

Charles J. Snargrass, Sr.

Vice-President

722 Oliver Ave North

Mpls., MN 55411

H- 521-7482

Donald C. Wharry, M.P.S.

Secretary

912 Carroll Ave

St. Paul, MN 55104

H- 292-8765

Azariah Buckley

Treasurer

783 Carroll Ave.

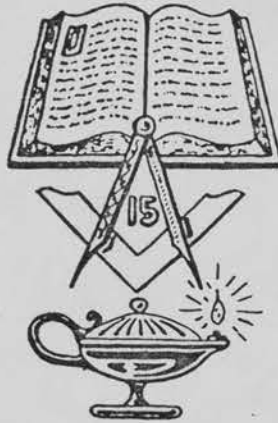
St. Paul, MN 55104

H- 227-2884

# THE PHYLAXIS SOCIETY

## CHARTER MEMBERS

JAMES K ASH, MPS  
PAUL V BEST, FPS  
AZARIAH BUCKLEY, MPS  
MARION L BROWN, MPS  
BURGESS L BRYANT, MPS  
JAMES W BUCKNER, MPS  
WILLIAM M DAVIS, MPS  
JOHN P DORSEY, MPS  
WAYNE GLANTON, MPS  
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THOMAS E HENDERSON, MPS  
MILTON HENRY, MPS  
ROBERT H JOHNSON, MPS  
WARREN JOHNSON, MPS  
WILLIAM E JOHNSON, MPS  
REGINALD KENT, MPS



## CHARTER MEMBERS

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ARTHUR A LLOYD, MPS  
JOHN L MCHIE, MPS  
CHARLES E MILLINER, MPS  
MORRIS S MILLER, MPS  
WILLIAM A RICHARDSON, MPS  
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CHARLES M STALLING, MPS  
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WILLIAM WADE, MPS  
CLAUDIE WASHINGTON, MPS  
MARTIN O WEDDINGTON, MPS  
ANTOINE WILSON, MPS  
DONALD WHARRY, MPS  
MELVIN W WILLIAMS, MPS

*To All Whom These Presents May Come, Greetings:*

WHEREAS, a petition has been presented to me by members of the PHYLAXIS SOCIETY, residing in the State of MINNESOTA, praying, on account of the convenience of their respective dwellings, and for other good reasons, for authorization to empower them to assemble as a legal CHAPTER of the PHYLAXIS SOCIETY, to discharge the duties of the Society in a regular and constitutional manner, according to the constitution and regulations of the PHYLAXIS SOCIETY.

### ELECTED OFFICERS

MARTIN O WEDDINGTON, PRESIDENT  
DONALD C WHARRY, SECRETARY  
MORRIS S MILLER, COORDINATOR  
CHARLES J SNARGRESS, VICE-PRESIDENT  
AZARIAH BUCKLEY, TREASURER

AND, WHEREAS, the said petitioners are Prince Hall Master Masons in good standing with their respective lodges, and this Society. Therefore, I, JOSEPH A WALKES JR, FPS, President of the PHYLAXIS SOCIETY, by virtue of the authority in me vested, do hereby grant this authorization, authorizing and empowering our trusty and well beloved brethren to form and open a Chapter in the State of MINNESOTA, County of RAMSEY/HENNEPIN, to be called the THOMAS H LYLES CHAPTER of the PHYLAXIS SOCIETY.

AND, I do hereby grant the power to the members thereof to elect the officers of the said new Chapter.

### APPOINTED OFFICERS

WILLIAM M DAVIS, CHAPLAIN/ORGANIST  
PAUL V BEST, ASST. SEC, CONSULTANT  
MORRIS S MILLER, PARLIAMENTARIAN  
MILTON HENRY, HISTORIAN

AND, it shall be their duty and they are hereby required to work in accordance to the By-Laws of the PHYLAXIS SOCIETY and the By-Laws of their Chapter, and particularly shall make not so much as a suggestion concerning the legislative and ritualistic affairs of any Masonic body.

ROBERT H JOHNSON, ADMINISTRATIVE ASSISTANT

RASHAD HASAN, EDITOR/PUBLICIST  
CHARLES MILLINER, SGT-AT-ARMS

IN Testimony whereof, I have hereunto set my hand, This 6TH day of MARCH, A.D. 1982.

*Joseph A. Walkes Jr.*  
JOSEPH A WALKES JR, FPS

PRESIDENT

*Paul V Best,*

EXECUTIVE SECRETARY

PAUL V BEST, FPS



# THE PHYLAXIS SOCIETY

MASONIC LEADERSHIP  
AND DEVELOPMENT  
WORKSHOP



THERE CAN BE NO  
DEDICATION WITHOUT  
EDUCATION!

## CERTIFICATE OF RECOGNITION

Be it known that Brother **MARTIN O WEDDINGTON, MPS**


In Recognition that Prince Hall Masonic Leaders are developed, and as appreciation of his personal contribution of time and efforts to Masonic ideas in general, and to the Phylaxis Society and Masonic leadership in particular, is presented this

## CERTIFICATE OF COMPLETION

for having attended and completed the 6-hour Masonic Leadership and Development Workshop.

In witness thereof this certificate has been duly signed and delivered this 6th day of MARCH 19 82.

Attest:

  
Joseph A. Walkes, F.P.S., President

  
Paul V. Best, F.P.S., Exec. Sec. & Facilitator

A SOCIETY OF PRINCE HALL FREEMASONS WHO SEEK MORE AND HAVE LIGHT TO IMPART





