

Adelphic Union Lodge No.14

Free & Accepted Masons, Prince Hall Affiliation

Warranted May 11, 1863

March

AUL14 Past Masters

*Deceased
**Sick/Distressed
+Past GM
#Current GL Officer

*William A. Elston
*Philip P. Kelsey
*John Rogers
*George Harris
*John R. Adkins
*+Edward T. Sherwood, Jr.
*+Louis Fair, Jr.
*Julius Archibald
*James A. Miller
*Horace Alphonso
*+Charles H. Griffin
*Herman B. Hatcher
*Burdett Taylor
*Alphonso Washington
*Herbert J. Hoses
*Willis Johnson
*James B. Elison
*Frank Chapman
*Wesley R. Williams
*Wilfred A. Carter
*Kermit Benson
*Desmond D.O. Taylor
*Thomas E. Walker
*+Murray Wilkerson
*William Wilkinson
*Vernon G. Johnson
*Edward H. Himes
*Albert A. Martin
*Armstead W. Marshall
*James H. Wilkerson
*George A. Johnson
*Charles W. Caldwell
*Canute G. McCoy, Jr.
*Oliver C. Eastman
*Clifton L. Wall
*Fauntleroy Whiting
*Jesse R. Waktins
*James N. Lehmond Sr.
*Daisey Blount, Jr.
*Herman S. Crawley
*Richard N. Harris
*James Ellison
*Wesley Williams
*Charles Clinton
*James Jones
*Stewart Carter
*Arthur A. Nickerson
*Willie Long, Jr.
*George A. Canada
*Ronald L. Blount
*Charles Clinton
*Craig L. Roberts
*Nathaniel R. Maxwell
*Andre' C. Jones
*Robert Streeter
**Wilmer Jones
*Robert Myers, Jr.
*Lewis Hawkins, Sr.
*Victor R. Womack
*Kenneth Mitchell
*Joseph Archie
*Brady Jefferson, Jr.
*Paul W. James
*Richard A. Easton
*Keith Treasure
*Clifford Garvin
*Barry A. Cleckley
*Raymond A. Charles, Jr.
*Gregory Gattereau
*Grant W. Johnson, Jr.
*Robert Myers, III
*Thomas C. Brooks, Jr.

Constitutional Life Members

RW Raymond A. Charles, Jr.
Bro. Carl J. Young
Bro. James H. Flanders


De facto Life Members

Bro. Chester Pinkney
Bro. Carlington Foster

Honorary Members

RW John Davis (3)
PGM Solomon Wallace (65)
RW Raymond Riley (38)
WM William McKenzie (70)
WM Candido Caraballo (65)
WM Wayne Cochran (2)
JW Jovan Zow (99)
RW Walter E. Jackson (37)
RW Ezekiel M. Bey (37)
Wor.:Bro.: Rashied Shari'ff Al-Bey (37)
JD Luther Smith (37)
JW James Andrews (37)
WM Samuel L. Kinsey (67)
WM Adam C. Jones (76)

MEETING THE FOURTH TUESDAY OF EACH MONTH FOR THE PAST 146 YEARS



Elected Officers for 2010

Wayne A. Francis	Worshipful Master
Kevin P. Wardally	Senior Warden
Gene A. Edwards, Jr.	Junior Warden
Edwin Del Rio	Secretary
Christopher Bishun.....	Treasurer
Robert Myers, III	Trustee, 1 Year
RW Paul W. James	Trustee, 2 Year
(To Be Elected).....	Trustee, 3 Year

Appointed Officers for 2010

Senior Deacon	Bro. Errol Allen
Junior Deacon	Bro. Darryl White
Sr. Master of Ceremonies	Bro. Leo Bazile
Jr. Master of Ceremonies	Bro. Mark Joel Byron
Senior Steward	Bro. Christopher Goodwin
Junior Steward	Bro. Richard Harrison
Marshall	Bro. Darius Francis
Recording Secretary.....	RW Thomas C. Brooks, Jr.
Assistant Treasurer	Bro. Andrew Barnes, III
Chaplain	RW Raymond Charles, Jr
Tiler	Bro. Kalin Kiganiis

Under the obedience of the
Most Worshipful Prince Hall Grand Lodge
State of New York and Its Jurisdiction
MW Gregory R. Smith, Sr, Grand Master
RW Isaac M. Reid, Grand Secretary
RW Charles Johnson, Grand Treasurer
RW Walter E. Jackson, District Deputy Grand Master

Worshipful Master Ex-Officio Member of all Committees

AUL14

Exemplifying Leadership, Management & Education

www.AdelphicUnionLodge14.org

454 W. 155th Street New York, NY 10032

AUL14@ymail.com

2010

Anno Lucias
6010

Committees 2010

*Co-Chairman

Club Adelpianism /Trestle Board

JW Gene Edwards*
SW Kevin Wardally*
All Members

Marketing / Outreach

Sec. Edwin Del Rio*
Bro. Ravi Rampersaud*
RW Thomas C. Brooks, Jr.
PM Grant W. Johnson, Jr.
Bro. Reg Chapman
Bro. Michael Pratts

Member Reclamation

Treas. Christopher Bishun*
Bro. Christopher Goodwin*
PM Andre' Jones
PM Robert Myers, Jr.
PM Robert Myers, III
Bro. Richard Harrison
Bro. Trey Read

History / Research

SW Kevin Wardally*
SD Errol Allen
PM Robert Streeter
PM Raymond A. Charles, Jr.
Bro. Jonathan Shim
Bro. Owen Guischarde
Bro. Vincent Haynes

Interviews & Instruction

RW Thomas C. Brooks, Jr.*
SD Errol Allen*
PM Andre' Jones
SW Kevin P. Wardally
JW Gene Edwards
Bro. Vincent Haynes
Bro. Mark Joel Byron

By-Laws

RW Thomas C. Brooks, Jr.*
Bro. Leo Bazile
Bro Wayne Spooner
Bro Richard Harrison
Bro. Joseph Gathers
Bro. Trey Read

Website

Bro Darius Francis*
Bro. Ravi Rampersaud
RW Thomas C. Brooks, Jr.
PM Robert Myers, III
Sec. Edwin Del Rio
SW Kevin Wardally
Bro. Marc Joel Byron

Civic / Community Svc.

JW Gene Edwards.*
Bro Chris Goodwin
All Members

Communication & PR

Bro. Andrew Barnes, III*
Bro. Darryl White
Bro. Reg Chapman
Bro. Joseph Gathers

Building

SD Errol Allen*
SW Kevin Wardally
Bro. Owen Guischarde
Bro. Isaac Sanders



The Universality of Spirituality

WM Wayne A. Francis

"Now concerning spiritual gifts, brethren, I would not have you ignorant." [1 Corinthians 12:1](#).

While every upright Man and Mason comes from a different walk of life at the time that he chooses to embark upon his lifelong Masonic journey, the "tie that binds" us all is the fact that we MUST claim to have a belief in a "Supreme Being" whatever we respectively may call it. So much so, that the term "GAOTU" is a universal term used as a part of our various rituals and conversations, and should remain a part of our consciousness to be reminded that since we all do come from different backgrounds, that we do not impose, call upon or claim a particular name or faith within the walls of the Lodge, which may otherwise ostracize a brother of a different belief than our own. As the Lodge room is intended to be the one place in our society, where all men can seek to at last meet "on the level" with one another, regardless of race, creed, social status and of course religion...once the true Universality of Masonry is being practiced that is.

When the vision of the program theme for our next stated communication came to me several months ago, I believed that much like other topics of interest to the Masonic community that AUL14 has raised in the past, this too is a conversation whose time has come. For while we allude to being "Universal" in our respective practices as an organization, we are still aware of Grand Lodges in the South that call themselves practitioners of Masonry, yet discriminate against brothers in their home state, as if there is some "different" kind of standard that they have than the rest of us who readily recognize one another. Further, politics and religion are topics that aspiring Masons learn early on to not "debate" with others, during tiled meetings, for clearly those are things that nations, governments and even great leaders have risen and fallen from throughout history. They are also subjects that people are very passionate about, so if you were to attempt to argue over your belief with another who feels as equally convicted as you, there would be a disruption of the harmony that should otherwise always prevail in our daily intercourse with each other. And as Masons, we hold ourselves to a higher standard in being brotherly with one another and our fellow men, for as stated in [1 Corinthians 15:44](#) "It is sown a natural body; it is **raised a spiritual body**. There is a natural body, and there is a **spiritual** body."

So I imagine that we should consider ourselves fortunate to be Masons then, because the Lodge and its teachings represents an outlet where every man can come to learn and fellowship with like-minded men who are often also pillars of their community and professions. A place where we can contribute to one another's mental, spiritual and social well being as we work on constructing our own Masonic edifice which resides within each of us, through the regular practice of the excellent principles inculcated by our Order. Allowing each of us to look beyond the religion, skin color, age or background of your fellow brother, to be able to connect with him beyond the surface, but on "spiritual levels" the way it was originally intended. Consider the [30th verse of Chapter 21 of the Quran](#) that states "Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?"

We could speculate how much more inclusive, interdependent and progressive society at large would be, if they were to but apply what we do and believe in within Masonry. In so doing, you must ask yourself, "am I a human being, having a spiritual experience, or a spiritual being...mastering the human experience?" If it's the latter, then you can begin to understand the Universality of Spirituality, which forces us to strip away the definitions and labels that the world would otherwise seek to prescribe to us, and instead govern ourselves as brethren and partners in a common goal to better ourselves and the rest of humanity during our time on Earth. For if we are to indeed meet again, in that house not made with hands, then what would we want our legacy to have been?! What if we lived our lives, as if we would still have to be held accountable for whatever we did while we were living, even long after we had already expired? As a "Union" WE can bring the true definition of the "Universality of Spirituality" back to our Order, as we



Photo by Collette M. Brooks

continue to build what is arguably the most diverse and fastest growing lodge in the Grand East!

*"And I will come down and speak with thee there; and I will take of the *spirit* which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." -[The Torah](#). Behold how pleasant it is when brethren dwell in Unity! So let it be proclaimed from the East....*

With Fraternal Regards,

Wayne A. Francis

Worshipful Master Wayne A. Francis
"Service to Humanity, is the Cornerstone of Charity"
AUL14 2010 Mission Statement



Did You Know?

The following Notice is posted on the **Sebastian Lodge # 706** of the Grand Lodge of Arkansas website @ <http://sebastianlodge.com/>:

NOTICE: Grand Lodge has declared that No Freemason of Arkansas is to purchase a Masonic license plate. These are for Prince Hall Masons, which Arkansas considers to be clandestine lodges. Sebastian Lodge does not condone the viewpoint, nevertheless we are to notify everyone of this decision. 2 FEB 2010. (*See the full letter from the Arkansas Grand Master on page thirteen (13).*)

AUL14 Sick and Shut In

*Please take a moment out of your busy schedule to call, visit or send a card to a brother on our Sick and Shut In list. Extending yourself to these brothers will brighten their day and remind them that **Masonry knows no physical boundaries**. Someday we will all look forward to the same extension of kindness from another brother. Please notify the Worshipful Master at 347-268-8902, or the Secretary at 917-306-1351 of any additions that should be made to this list.*

PM Wilmer H. Jones

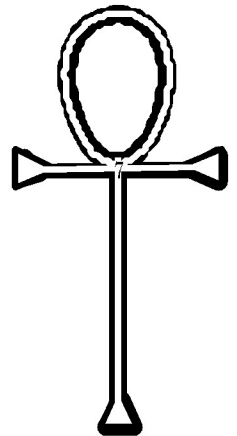
163 Park Ave., Garden City, NY 11040 (516) 746-6549

Bro. Chester Pinkney

124 Martense Ave., Brooklyn, NY 11226 (718) 282-5605

Bro. Carlington E. Foster

114 Allen Drive #45B, Great Neck, NY 11020 (516) 482-8592



Widows of AUL14

Willie Vaultz,Great Neck, NY (516) 446-5429

Gloria M. Hawkins,1939 Lexington Ave., #6F, NY, NY (212) 427-3563

PWM Evelyn Archie,139 St. New York, NY

Mayme Summers-Roberts 1920 Amsterdam Ave, #13L, New York, NY (212) 368-2013

Upcoming Events / Visitations

March 16, 2010 Excelsior Lodge No. 1177 Visitation, Lodge Opens at 7:30 PM

March 20, 2010 Tuscan Morning Star Lodge raising in Philadelphia PA leaving at 10:00 AM

March 23, 2010 AUL14 "Universality of Spirituality" program starts at 7:30 PM

March 25 - 27, 2010 Grand Lodge Annual Bazaar at the Grand East (Occasional Grand Lodge)

March 26, 2010 Prince Hall Lodge No. 38 First Degree, Entering Lodge at 8:00 PM

Also see the Lodge's Online Calendar at
www.AdelphicUnionLodge14.org

Adelphian Class Feb 2010

Photo by Bro. Errol Allen



From Left to Right: Bro. Trey Read; Bro. Ravi Rampersaud; Bro. Tyrone Cabrera; Bro. Richard Harrison; Bro Mark Joel Byron; Bro. Vincent Haynes; Bro Owen Guischart.

Adelphianism was increased by seven (7) spirits on February 23, 2010. We were joined by several Lodges including Joppa Lodge No. 55, Beacon Light Lodge No. 76, Cornerstone Lodge No. 37, Mariners Lodge No. 67, King Solomon Lodge No. 5, Tadmore Lodge No. 923, Abercorn Lodge No. 89, Samson Lodge No. 65, Boyer Lodge No. 1 and Prince Hall Lodge No. 38. The house was packed as the brothers of AUL14 carried out yet another excellent exemplification of the "Third Degree."

With this class, the Lodge has solidified its committees and completed its line of appointed officers as Worshipful Wayne A. Francis has appointed Bro. Mark Joel Byron to the position of Junior Master of Ceremony, and Bro. Richard Harrison to the position of Junior Steward. They and the rest of the class have also been appointed to the Lodge's various committees, and are expected to make quick contributions to our collective progress. Adelpic Union has returned to a status of having more active members than "stations and places," and must now be officially considered a "mid-sized" Lodge.

We have dropped six members from our rolls for non payment of dues and we have had one dimit, so our rolls do not actually increase. We have 48 members on our rolls. Thus, our new seven Brothers will increase our *active* members. It was also discussed at the February meeting that the Lodge has another sixteen (16) petitions out for investigation, and so will initiate another class at the April 2010 Communication. This April class could increase our numbers to beyond 60 members. When we get to 70 members

AUL14 will be the third largest Lodge in the building. At our current rate of growth, this should happen some time next year.

Adelphic Union is already arguably the most progressive, and the busiest Lodge in the Grand East. While much of the Masonic world is asking the question, "how do we increase our numbers here in the "Information Age," we are exemplifying the answer. We must remain progressive and we must continue to practice Masonry in a way that holds our member's interests. We must continue to produce the best "work" in the building and the most engaging educational programs. We must continue to lead so that others may follow.

In the true spirit of an Adelphian, Worshipful Francis expects the new Brothers to plug right in and begin contributing immediately. Every member must be familiar enough with his ritual, constitution and bylaws, so that he may be free to practice without depending upon the "interpretations" of others. Masonry is a "free will" organization, and so depends upon the considered participation of each of its votaries. The more informed we are regarding our Craft, the more effective we will be in our practice.

Congratulations to our seven new members, and to each Adelphian who has stayed the course and played a positive role in bringing "the Union" back to its place of prominence within our Grand Lodge. We are once again a Lodge to be celebrated and emulated, and we are only at the very beginning of our success!

Meeting Notice

Brothers of Adelpic Union Lodge No. 14, please take notice that the following candidates will be balloted upon at our March 23, 2010 Communication:

Neville McKenzie

Walter S. Stewart

Poshan B. Gregory

Christopher Melchior

Michael Mariner

Alan Gonzalez

Tarrance Canty

Charles Alford

Ramsey N. Leito

Jose Tavarez

Anthony D. Cannon Sr.

Nicholas Lorenzo

Leander Martin

Imtinz Khan

Romaude E. Mizelle



G.A.O.T.U. By Errol Allen



“The Great Architect of the Universe”
By Alvaro Ilizarbe

*I remembered my Creator in the days of my youth,
I lived by the tenets of Brotherly love, relief and truth.
And while the evil days came not nor the years drew nigh,
I had pleasure in them, AUL and I.
While the Sun, or the light, or the moon be not darkened or the clouds return after the rain,
I thank the Great Architect, for suffering no pain.
I rose with the sound of the birds as my daughters of music were brought low,
I thank the Great Architect, I watched all my children grow.
And when I was afraid of that which is high,
You held me Great Architect, I did not cry.
Yes, my almond tree did flourish, the grasshopper was a burden and desire did fail,
but the love of my partner ever did prevail.
As I go on my long journey home, the silver cord was loosed and the golden was broken,
I leave you my Brothers, with a sign, a word and a token.
I will stretch forth my hand in a token of friendship and Brotherly love.
Rise my Brothers, follow your conductor and fear no danger,
The Great Architect has assured us, he is no stranger
Sleep well tonight, my Brothers there's an Adelpian above.*

From the West



What Freemasonry and Being a Mason Means ... To Me.

I have read and come to know many different definitions of Masonry, let me share some of my favorite with you: Perhaps the most famous, "Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." But there are others I like, such as "Freemasonry is a way of life that has as its purpose to make good men better," or even "Freemasonry is a way of life that gives men the tools they need and the support they need to better their lives," or "It is at the heart of Freemasonry that each man strives to serve the Lord, improve themselves and help their fellow man." All of these definitions are true and good and yet they are just the tip of the iceberg of what Freemasonry means....to me.

Masonry to me is a way of life that manifests itself in our daily contacts with our fellow man. It is not what the tongue proclaims, but what the heart contains. It is not the fancy words that a Mason uses in ritual or in life, it is the manner in which he treats his brother, the effort he puts forth to help aid and assist, the fact that he never wrongs, cheats or defrauds his brother, or in the way he comes to the relief of a brother, his wife, his widow or his children. The true Mason is the one who interprets the symbols in which Masonry is explained through exemplification in his daily life of the meaning that was so carefully put into such symbols. Masonry can be light when there is darkness,

it can be your friend when none are around, can be your salvation when all else seems bleak, it has saved me so I know that it has saved others.

To me Masons are defined as members of a fraternity that fits the following description:

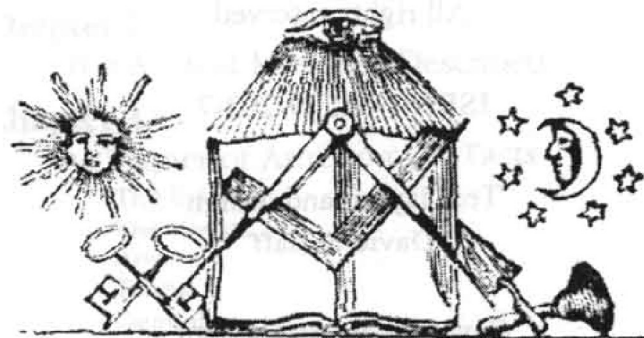
- Masonry is a serious men's organization, dedicated to self-improvement coupled with community involvement.
- Masonry is a provider of camaraderie, trust in each other, instant fellowship and brotherhood.
- Masonry brings together a group of people who emphasize individual excellence.
- Masonry is a provider of an atmosphere of inclusiveness.
- Masonry is an organization that makes good men better.

Masonry offers an opportunity for a principled way of life rooted in the following Masonic values: integrity, diversity, inquiry, community and vitality.

In summary, Masons are men who build community through brotherhood that is based on a principled lifestyle. A Mason's life is deeply rooted in a system of values. Masonry cannot be kept inside the individual; it is a philosophy of fraternity that must be shared in action through numerous experiences, which are lodge-based, personal and professional. I love Freemasonry and I hope that you will find the same love in it that I have.

Your brother – from the West,

SW Kevin P. Wardally



"A More Purposeful Myth"

*The following piece is excerpted from an article by "The Ruffians©"
Education: "Prince Hall The Christ" CNI Education, II 2. 9. 2010, available
via Ruffian357@yahoo.com.*

Then again ... if we must need create of Prince Hall a demigod of any sort, would that it should be for a loftier purpose than to be a "follower." Rather let us create of him a demigod who toiled thirty years under the yoke and thence broke his chains to assume his sovereignty! That he then *Assumed the Right* to direct the destinies of the spirits around him, forsaking the need of any pulpit or other "elected creed." That *by any means necessary* he sought for the sustenance of the spirits, it being food for their souls and the means of their salvation. These spirits are only sustained by truthful information, which they call "gyenyame" and that during the captivity they were fed only "epa," which contained a poison, the effect of which retarded the "free will."

Let us then tattle that gyenyame is an herb grown only in the secret gardens of the Lodges on the island of Adelphi, to which no Man can travel, save that he have certain passwords, and can demonstrate certain other "signs" to enable him to gain admission The other Gods having already "gotten the word out," there was no regular means by which Prince Hall could obtain passage, so he sat in deep contemplation for seven years, over the time of which, various etchings would appear upon his breast, the meanings of which he would try to exemplify in his daily life. That during his contemplations he received the Ancient Landmarks of Freemasonry, which he obligated himself to preserve and maintain.

Since there are no Universally agreed upon Landmarks, and since we are simply making up our own myth, we could say that with a gavel and a sharp instrument, Prince Hall chiseled the Ancient Landmarks onto a stone slate and presented them to the spirits; stating that they were (1) Great Architect (2) Universality, (3) "secret modes," and (4) symbols and allegories, explaining them thus; first that we should always seek counsel from the Great Architect alone; second, to be "brothers to the greatest extent" with all mankind, regardless of race color or creed; third, that the "secret mode" through which the Great Architect communicates will be to etch upon your breast, so that you may not be misled by similitude or resemblances; and finally, that you should communicate the greatest truths through symbols and allegories, sufficiently expressive that no nation be too distant, nor any people too barbarous as to fail to understand their meaning.

He then told them that as long as they maintained the same, that they would be considered Fellows of the Craft, and that if they mastered them, they might reach the Land of Adelphi where there was gyenyame aplenty.

We can leave out any reference to Prince Hall feeling as if he had to depend on the authority of England, Scotland, or Ireland and just fast forward to his assertion of sovereignty, and declaring himself Grand Master and writing out Charters for all of the Lodges in the land. Then every thing can run smoothly until his enemies show up. Certainly every good hero has to have an enemy. His enemies could be his biased and racist peers and all of the religious zealots who are constantly trying to gain advantage, at the expense of equality. They are always at odds over the most insignificant details, using the differences amongst the sectarians to stoke their fears in the interest of gaining some usury advantage. The only way for Prince Hall to bring them into "the Union" will be to establish a truly Universal Lodge, with multiple volumes of the "Sacred Laws" upon its altar, and representation from every known culture. And it is only when *this* Lodge is declared "duly open and in order for business," that the Master can set the Craft at "work," giving them the proper instructions to harvest the gyenyame, to supply the workmen for the building of the Temple.

As PGM Grimshaw would attest, the more details you give, the more "tangled web" you can weave.

We can state that Prince Hall wanted the spirits to "work," and so he favored calling them "workmen," and that he was diligently and constantly plotting to perfect "the Union." He practiced his Craft every single day and would never take a holiday from it; even when the spirits asked him for his birth day, he would respond; "*if I tell you it is today, then you will find some reason to celebrate, leaving us one day further outside of 'the Union' we wish to inspire. Wait, until our work is completed, then if found worthy you will receive it.*" We could explain how he was very careful about making any rules that would violate any of the Ancient Landmarks, so he never instituted any dress code beyond white gloves and apron. He never wanted to discourage anybody from attending Lodge and sharing in his program.



The "Adelphous"

The following text is from the Bylaws Committee and relates to one of several changes that the Committee has drafted for consideration as amendments to the AUL14 Bylaws and for Grand Lodge approval. There will be an opportunity to discuss the proposed changes at the May 2010 Communication.

AUL14 Bylaws Committee

Proposed Amendment of Article I Section 1, RE: Adelphous

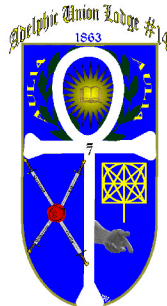
Article I

Section 1 – Lodge (original language)

The Lodge shall be constituted by at least seven (7) Master Masons; to be hailed and entitled as ADELPHIC UNION LODGE NO. 14, F. & A. M, under the jurisdiction of the Most Worshipful Prince Hall Grand Lodge of the State of New York.

Proposed Amendment: (adds “Adelphous”)

The Lodge shall be constituted by at least seven (7) Master Masons; to be hailed and entitled as ADELPHIC UNION LODGE NO. 7, F. & A. M (AUL7), under the jurisdiction of the Most Worshipful Prince Hall Grand Lodge of the State of New York, and shall be symbolically represented by “the Adelphous,” as follows:



Committee Notes:

Thousands of Lodges have had official Crests for hundreds of years. The “will” of Adelphic Union Lodge No. 14 is such that the Lodge should be represented by this Crest design, which incorporates features which are meaningful and symbolic to the members. Examples of Crests of other Lodges are as follows:



Living Masonic Symbology

By Brother Trey Read

Photo by Colette Brooks



Fellow Adelpians, Brothers and Craftsmen everywhere ... My heart having been "duly and truly" prepared to become a Mason, I want to offer my thanks for the "warm welcome" I received on being raised to the sublime degree of Master Mason. With that "welcome," I found

myself immersed in contemplation. After sharing the fruit of my contemplations with my sponsor, RW Brooks, he suggested that I review a paper written by RW Ezekiel M. Bey of Cornerstone Lodge No. 37 titled, "Symbolic Masonry & the Confusion of the Third Degree; Hazing is a No No and Teaches Nothing About Fortitude." I write here to refute several of Bro. Bey's conclusions.

In my opinion, the Third Degree has NOTHING to do with "hazing." I have been familiar with hazing all of

my life, and have never submitted to it, nor would I willingly participate in it. At the age of 13 when being promoted from the 8th grade to high school, while walking home on that last day, I was assaulted by several car loads of Senior high school students. They had graduated and were on their way to college. This town had a hazing tradition, which consisted of clipping the hair of the new freshmen down to the scalp, and administering many punches. I emerged from this beating with gouges in my scalp from crazy scissor wielding young adults. Another time, in the Army, while being specialized in nuclear warhead disarmament and security, I was assigned to the 164th Military Police unit in Messau, Germany. The platoon that myself and some friends I met during training were in "was caused to line up to receive an "initiation" beating (hazing) without cause or reason. I, "being a man," refused and suffered some minor short term negative repercussions, but in the longer term, my refusal made matters better for myself and all who came afterwards. There is no "lesson" or "purpose" to hazing, only harassment and ridicule.

Bro. Bey agrees that the MM Degree "teaches us the reality of the ruffians and villains in our lower consciousness," but he considers our "literal translation" to be simple "hazing," and later asks the question; "if we do not take the penalties of the 1st, 2nd, or 3rd degrees literally, why should we take [the] legend ... of Hiram Abiff, [literally] and assault our newly made Brethren [in passing through] the "Gates?" Bro. Bey argues that our methods do not teach "fortitude," even though his own definition for fortitude is "that noble and steadfast purpose of the mind whereby we are enabled to undergo any pain, peril, or danger."

In passing through "the gates," I literally became the

mythical Grand Master Hiram Abif. I experienced what I can only describe as a kind of slow-motion deja vus and a "sober consciousness," as my "soul" separated from my "being." I vaguely remember being challenged to give the word or be slain. I heard the refrain come from within or through my body; "My Life You May Take, My Integrity ... NEVER!" I was shocked and mortally relieved as the voice I "heard" was not mine own, but that of the Spirit or Light that poured fourth from my body or being. The voice was mine, Hiram Abiff's and that of the "Master Creator," who resides beyond our mortal comprehension. On being brought to further light, I saw myself in a familiar dream I have had about this moment, which I knew would come. As a member of some great audience, I finally took the stage and joined in this "play on life" or perhaps a reenactment from some past life; and at the conclusion all Brethren, all familiar, welcomed me to that "undiscovered country from whose bourn no traveler returns."

This unique life experience must be described as the most beautiful and perfect "play" ever, where the audience joins the actors upon this "play on life," in which everyone partakes on this "stage." The "degree" is as instructive for the newly raised Master Mason as for the most seasoned of "Grand Masters."



On this Journey of seeking Light, More Light, and Further Light, of "my own free will and accord," and passing the same way as all Brethren and fellows have done, who had gone before me, I experienced the most perfect exemplification of "fortitude," in which all Masons past, present and future of this world or these worlds have found satisfaction for the soul or whole being. I have heard mention of some who pass these gates wearing "flak jackets," and had to laugh. Not that I am so tuff, but rather that this "play" in the 3rd Degree has meaning and purpose that may not penetrate through the thickness of a "flak jacket." Not only does it inculcate fortitude, but also addresses the fear of the physical connection to the lower and higher conscience levels as directed by or assisted by the Master Craftsman of the Universe. I questioned whether it was necessary and would it have had the same effect if the "gates" had not been tiled so closely? The self evident answer to me was a resounding NO!

I entered without preconceived notions, but now after achieving proficiency in the preceding degrees, I understand that this is important. Of course everything we do is symbolic, and let us Brethren never forget "the way" or line of time upon which we travel. I joked with Worshipful Francis that it was the best 3rd degree I had ever seen. He laughed and knows what I say is true, as after being brought to further light, I was informed that mine was the first AUL14 class to be seated in the N.E. corner with "eyes wide open," to witness the rest of our cohorts as they "passed that way." So many emotions and thoughts go through "the self," watching each Brother and not wanting to see him suffer. This is when I thought, "is this necessary?" It is very difficult to watch. Even the passing of the exemplar of the
(Continued on the bottom of page 12)

From The South

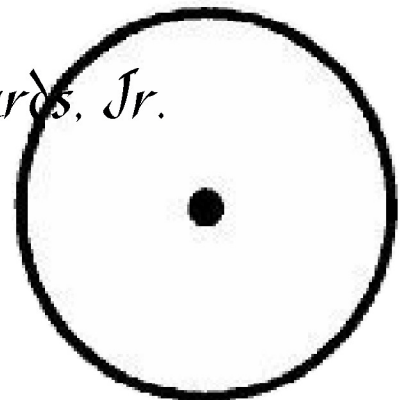


Do You Get The Point?

The point within the circle has great relevance in Freemasonry. First, we are taught that the point represents an individual Brother. And the circle represents the circle of life and the duties we owe to GOD, our neighbor and ourselves. Our Ancient Brethren had various interpretations of the symbol. Some referred to it as Israel; because at that time Israel, Jerusalem in particular was known as a place of peace, and it was surrounded by many nations that were not. Our Ancient Brethren who engaged in Sun - worship viewed the point as a symbol of the sun and the circle as the universe. Also our Ancient Egyptian Brethren viewed the point as a male organ or Phallus. The Ancient Greeks in their adoption of Egyptian theology viewed the circle as a resting place for the Phallus or point. And they called the circle "Cteis." So the theory became that the point within the circle was actually one compound figure and represented the duality of GOD. As we state in our opening Charge, "let the benign genius of the mystic art preside over our councils, and under HER sway let us act with a dignity becoming the high moral character of our venerable institution?" Freemasons today draw similar analogies using these symbols as did the Ancient Egyptians and Greeks. Religiously, some may view the circle having no beginning or ending (Alpha & Omega) as being GOD and "the point" being themselves. The theory being that GOD has a circle of protection around them to guard them from evil. Personally, I like that interpretation. As you can see, this hieroglyphic has taken on many definitions, and is amenable to many more. My Brothers, may you continue to stay in the center of protection of the G.A.O.T.U. and never swerve.

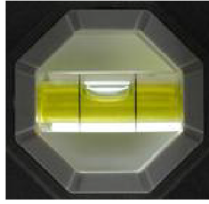
Do you get the point?

From *JW Gene A. Edwards, Jr.*



a. ⊕	□	t. †	⊕
b. ☆	□	u. †	⊕
c. ∟	⊕	v. 4	≡
d. ↓	∟	w. ⊠	h
e. ∟	*	x. †	∟
f. ♂	∟	y. ∴	⊕
g. ∟	⊕	z. ~	⊗
h. .	—		
i. +	△	1. ∴	
k. ♀	#	2. ∪	
l. ∟	♀	3. ∪	
m. I	>	4. ⊕	
n. H	△	5. √3	
o. T	♂	6. ✂	
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More Masonic Poetry



Old Master's Wages

I met a dear old man today
Who wore a masonic pin
It was old and faded like the man,
It's edges were worn and thin.
I approached the park bench where he sat,
To give the old brother his due
I said "I see you've traveled east",
He said, "I have, have you?*

I said, I have and in my day
Before the all seeing sun
I played in the rubble
With jubala, jubilo, and jubalum.
He said don't laugh at the work my son
It's good and sweet and true.....
And if you've traveled as you said
You should give these things their due.
The work, the sign, the token,
The sweet masonic prayer.
The vow that you have taken
You have climbed the inner stair.
The wages of a mason are never paid in gold
But the gain comes from contentment
When you're weak and growing old.
You see, I've carried my obligations
For almost 50 years
It has helped me through the hardships
And the failures full of tears...
Now i'm losing my mind and body
Death is near, but I don't despair
I've lived my life upon the level
And I'm dying on the square.
Sometimes the greatest lessons
Are those that are learned anew
And the old man in the park today
Has changed my point of view.
To all my masonic brothers
The only secret is to care
May you live upon the level
And depart upon the square.

Unknown Author

Continued from page 10

mythical GM Hiram Abiff (portrayed by JW Gene Edwards), was still emotional, but as each Brother was raised to join us in this frontier as men going "the way with the Masters," it reminds me and teaches me that although the "barbarism" of which Bro. Bey complains must certainly be subdued in order to "Master" the Craft, and every precaution must continue to be made regarding individual "health situations," even so, when the ritual says to "roughly grab about the collar," ... let us never grab lightly, lest we spoil the effect.

Never would I encourage anyone or try to be the most "robust" in "welcoming" in brothers, but "just enough," is the key. Not so much as to cause a Brother to actually give up the password, but enough however to afford the newly raised Master Mason the opportunity to relish in those words, "My Life You May Take, My Integrity NEVER!"

With Fraternal Regards
Bro. Trey Read

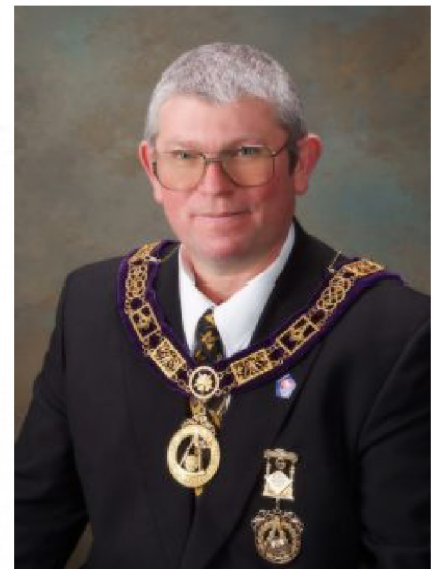
The letter below was written by M.:W.: Ronald Hedge, (pictured right). Is it Masonry or Racism?



Free and Accepted Masons

M.:W.: Ronald Hedge
Grand Master
700 Scott Street
Little Rock, Arkansas 72201

January 25, 2010



Dear Brother Secretary,

I am sending this letter to your lodge in the hope of heading off a possible problem which has been caused by the State Revenue Department. It has been brought to my attention that the state has come out with a Freemason license plate. The best I can find out is that this license plate originates from the Grand Lodge of Prince Hall Masons and part of the money derived from the sale of these license plates goes to a charity sponsored by the Prince Hall Grand Lodge.

After several phone calls to ascertain what the procedure was for obtaining these plates; I came to the conclusion that the method of screening individuals, to see if they were eligible to purchase the plates was not sufficient to ensure that our members could not purchase them. We have laws which strictly prohibit communication and Masonic intercourse with clandestine lodges and members of clandestine lodges. It is my opinion as your Grand Master that the purchase of these license plates would be in contradiction to our laws. Thus I am directing that no member of a subordinate lodge under the jurisdiction of the M.:W.: Grand Lodge of Free and Accepted Masons of Arkansas purchase the license plates.

I am sending your lodge this letter to be read at your next stated communication. I am further directing that the Worshipful Master appoint a phone committee to contact every member of your lodge, who is an Arkansas resident; or that a letter be sent out to the same; informing them that they are not to purchase one of these license plates.

I appreciate your attention to this serious problem and will thank you in advance for your efforts to help ensure that our members are informed and do not inadvertently violate our Masonic law.

Fraternally,

A handwritten signature in cursive script that reads "Ronnie Hedge".

Ronald Hedge
Grand Master