

VOLUME 8  
No. 1

MAY  
JUNE  
JULY  
1959

# PRINCE HALL

## *Masonic Digest*

**PRINCE HALL MASONIC GRAND LODGE CONVENES**

**104th Annual Grand Communication**



Balboa Park — Our Convention Hall

**July 19th - 22nd, 1959 — San Diego, California**

**LET'S MAKE THIS OUR BEST ATTENDED CONVENTION!**  
**ALL ROADS LEAD TO SAN DIEGO!**

# Roster of Lodges — Prince Hall Grand Lodge F. & A. M. — California and Its Jurisdiction

LODGE	CITY	MEETING HALL	MEETS	SECRETARY'S NAME	ADDRESS & ZONE	MASTER
1. Hannibal	San Francisco	2804 Bush St.	1st & 3rd Wed.	John H. Lumpkin	1644 Lyon St. (15)	James W. Taylor
2. Victoria	San Francisco	2804 Bush St.	2nd & 4th Sat.	E. R. Tinsley	4040 - 2nd Avenue	William Allen
3. Philomathean	San Francisco	I.O.O.F. Hall, 9th & K Sts.	1st & 3rd Tues.	Harry T. Overton	1256 Oakdale Avenue	Charles B. Posey
4. St. John	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	Randolph I. Williams	1323 S. Catalina St. (6)	John Nelson
5. King Solomon	Fresno	2112 Tuolumne St.	2nd & 4th Tues.	W. L. Garner	1538 'F' Street	Clarence Duckworth
6. Acacia	Oakland	925 30th St.	1st & 3rd Mon.	James O. Harrington	945 - 39th Street (9)	James L. West
7. B. F. Talbot	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	W. R. Norwood	2158 W. 29th Place (18)	Thomas E. Wilson
8. Fidelity	San Diego	3007 Logan Ave.	1st & 3rd Fri.	Nathaniel Baie	835 So. 33rd Street	William E. Moore
9. Hiram	Pasadena	1475 Lincoln Ave.	2nd & 4th Fri.	Ludy Douglas	907 East 3rd Street	James Shelby
10. San Joaquin	Bakersfield	2935 12th Street	2nd & 4th Fri.	Robert W. Ford	890 Worcester Avenue	Obie Prince
11. Orange Valley	Riverside	127 N. Market St.	1st & 3rd Thurs.	Stanley Y. Beverley	2743 - 10th Street	Charles Stevens
12. Keystone	Stockton	732 'L' Street	2nd & 4th Tues.	Claude M. Statum	205 So. 'F' Street	Willie J. Billingsly
13. Prince Hall	San Bernardino	5428 So. Broadway	2nd & 4th Wed.	John W. Lee	346 N. Western Avenue	Carl Bard
14. Angel City	Los Angeles	1720 Broadway	1st & 3rd Wed.	William C. Faulkner	1603 East 49th Street (11)	Willie Roberts
15. Crescent Bay	Los Angeles	1050 E. 50th St.	1st & 3rd Mon.	Perry D. Lacy	1818 1/2 18th Street	King Titus, Jr.
16. Holland	Los Angeles	5428 S. Broadway	2nd & 4th Mon.	Lillard G. Dandridge	1972 Santa Ana Blvd. (59)	Wm. B. Lazenby
17. Delta	Los Angeles	502 Olive Street	2nd & 4th Tues.	Andrew W. Powell	810 E. 92nd St. (2)	L. Thomas Norris, Jr.
18. Unity	Portland, Ore.	116 N.E. Russell St.	2nd & 4th Mon.	Don Winton	204 - Gray Ave.	Castroma Thompson
19. Excelsior	Pasadena	1475 Lincoln Ave.	2nd & 4th Mon.	Robert M. Canada	4227 N.E. 12th Street (11)	Trevor Mason
20. Jewel	Oakland	925 30th St.	2nd & 4th Mon.	Wm. McKinley Howard	639-E Imperial Hwy (59)	Thomas Williams
21. Adonis	Long Beach	516 W. Esther Street	2nd & 4th Mon.	E. Al Fuchner	570 - 60th St. (9)	J. W. Speed
22. Sunset	Vallejo	1209 Georgia St.	1st & 3rd Tues.	Samuel Clark	314 Gulf Ave., Wilmington, Cal.	Billie R. Pruitt
23. Firma	El Centro	1401 E. 6th Street	1st & 3rd Tues.	DuBois McGee	321 Heil Avenue	Wm. A. Payne, Jr.
24. Eureka	Oakland	610 - 35th St.	2nd & 4th Tues.	Nathan P. Hardy	845 Brockhurst St. (8)	Boyce Parker
25. Good Hope	Oakland	McClelland Lodge Hall	1st & 3rd Fri.	Abraham C. Phillips	P.O. Box 596, Weed, Calif.	Ezell Hilliard
26. Pride of the West	Richmond	7918 S. Central Ave.	2nd & 4th Mon.	Fritz S. Stanley	1302 E. 48th Place (11)	F. D. Bentley
27. Douglass	Oakland	925 30th Street	2nd & 4th Tues.	Harrison Williams	1709 - 1st Street	Mack Wright
28. Ashler	Los Angeles	925 30th Street	2nd & 4th Tues.	T. R. Poston	315 Ramona St., San Mateo	Sylvester Roberts
29. West Gate	Oakland	925 30th Street	2nd & 4th Tues.	Will H. Ector	Rt. 1 Box 235	Thomas White
30. Palo Verde	Blythe	245 E. Huntington Dr.	1st & 3rd Mon.	O. P. Price	416 E. Cypress St.	Rosmond L. Cardrean
31. Landmark	Monrovia	Foresters' Hall, Redwood City	2nd & 4th Tues.	Gerald Ratcliffe	41 Ramona St., San Mateo	John Short
32. Community	Palo Alto	3138 Grove St.	1st & 3rd Mon.	Sidney Blackburn	389 Appar St. (8)	Oddis Warner
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36. Amicus	Vallejo	1209 Georgia St.	2nd & 4th Tues.	Marcelo Caumiran	1722 Ward St., Berkeley (3)	Mariano Espanol
37. Thos. Waller	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	R. N. Sanford	1162 E. 42nd Place (11)	X. X. Brown
38. Guardian	Honolulu, T.H.	1127 Adams Lane	2nd & 4th Tues.	Lucius L. Robinson	731 E. 121st St. (59)	Jesse E. Walters
39. Puuloa	Los Angeles	5428 So. Broadway	2nd & 4th Tues.	Arthur B. Gilliam	99-943 Halawa Heights Rd., Aiea	Wm. K. McKee
40. Civic Center	Brawley	904 Ivy Street	2nd & 4th Tues.	George Charles	3331 S. Arlington (8)	James Roberson
41. Friendship	Stockton	1480 W. Jefferson	2nd & 4th Tues.	Nathaniel Nealey	1133 'G' Street	Bill Davis
42. Philadelphus	Los Angeles	1480 W. Jefferson	2nd & 4th Tues.	Jack Romero	1517 E. Julian St.	Jacob Rin
43. Wm. Nickerson, Jr.	Los Angeles	3138 Grove St.	2nd & 4th Tues.	Roy M. Moore	1234 S. Manhattan Pl. (19)	Rufus Smith
44. Western Knights	Berkeley	2905 Clay Ave.	2nd & 4th Tues.	Philip B. Vaughan	3741 - 6th Avenue	Terome Smith
45. Wm. J. Anderson	San Diego	925 30th Street	2nd & 4th Tues.	Raymond H. Cady	1514 Parker St. (3)	Charles Labazon
46. Gibraltar Heights	Oakland	I.O.O.F. Hall, 9th & K St.	2nd & 4th Tues.	W. J. Clark	3019 Clay Avenue (13)	Elmer F. Brown
47. Fred C. Brooks	Sacramento	610 - 55th St.	2nd & 4th Tues.	James D. Henderson	3848 W. 27th St. Apt. 3 (18)	Jessie Thompson
48. Eli Baker	Oakland	1209 Georgia St.	2nd & 4th Tues.	Edgar A. Cook	2950 D-hr St. Apt. L Berkeley	Wm. S. Woodbey, Jr.
49. Philip Buchanan	San Francisco	1209 Georgia St.	2nd & 4th Tues.	Louis J. Carter	3728 - 46th Street	Max S. Vaughn
50. Bay View	San Francisco	1209 Georgia St.	2nd & 4th Tues.	Henry L. Young	1350 Sacramento St., Berk. 2	Arthur J. Kemper
51. Cedars of Lebanon	Los Angeles	1209 Georgia St.	2nd & 4th Tues.	Calvin A. Ivory	2101 - 65th Avenue (21)	Harry Davenport
52. Silver Square	Modesto	1209 Georgia St.	2nd & 4th Tues.	Jesse Lewis, Jr.	P.O. Box 4210 (1)	Leslie Wright
53. Edwin R. Clarke	Madera	1209 Georgia St.	2nd & 4th Tues.	Rev. H. L. Clark	2812 Wellington Rd.	David Dill, Sr.
54. James H. Wilson	Los Angeles	1209 Georgia St.	2nd & 4th Tues.	Leon Williams	716 Marshall Avenue	Walker Lee Williams
55. Paul E. Alexander	Los Angeles	1209 Georgia St.	2nd & 4th Tues.	Wesley C. Harris	20630 Ave. 21 1/2, Chowchilla	Anderson A. Jordan
56. John R. Barber	Fontana	1209 Georgia St.	2nd & 4th Tues.	Freddie D. Jenkins	1409 So. Gramercy Pl. (19)	John B. Bryant
57. Jerusalem	San Francisco	1209 Georgia St.	2nd & 4th Tues.	Keiff Boult	12015 Belhaven St. (59)	Melvin R. Green
58. Monument	Oakland	1209 Georgia St.	2nd & 4th Tues.	Shadrach Wesley	3609 West Side	Daniel Macon
59. L. J. Williams	Plattsburg	1209 Georgia St.	2nd & 4th Tues.	Segundo Cariso	6780 Cypress	Antonio B. Ramos
60. George W. Posey	Vallejo	1209 Georgia St.	2nd & 4th Tues.	Anthony Hilliard	139 Pierce Street	General Brewer
61. Thomas C. Smith	San Francisco	1209 Georgia St.	2nd & 4th Tues.	Edgar Diggs	6615 Tremont (9)	Sandy Diggs
62. Gustavus Thompson	San Diego	1209 Georgia St.	2nd & 4th Tues.	C. D. Cannon	51 Locust St.	John F. Gholston
63. Twin Peaks	Berkeley	1209 Georgia St.	2nd & 4th Tues.	O. A. Hill	P.O. Box 603	Henry F. Gholston
64. Olympian	Honolulu	1209 Georgia St.	2nd & 4th Tues.	Curtis Jones	8 - 11th Street	Osborne Hill
65. Cosmopolitan	Oakland	1209 Georgia St.	2nd & 4th Tues.	David V. Roston	4822 Market St. (2)	Sammy Lacy
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74. Charles H. Tinsley	San Francisco	1209 Georgia St.	2nd & 4th Tues.	Frederic P. Torrence	1244 Ashby Avenue (2)	Orie Collins, Jr.
				Noah Dickerson	2651 Brighton (18)	Le Roy Morgan, Jr.
				Walter Brown, Jr.	1705 West Second St.	Joseph B. Collins
					47 Northridge Rd.	Robert Bell

# PRINCE HALL *Masonic Digest*

Volume 8 • Number 1  
MAY - JUNE - JULY

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## The Digest

The Prince Hall Masonic Digest is published by the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of California and Jurisdiction, 533 Rosal Avenue, Oakland 10, California. Published at Oakland, Calif.

## Subscription Rates

Masonic members, \$1.25 per year in advance. Non-members and foreign, \$2.00 a year in advance.

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533 Rosal Avenue  
Oakland 10, California  
Phones TWinoaks 3-4196 or  
OLympic 8-1971

Change of address: Please notify your postman when you change your address; then notify this office immediately.

## Advertising

Advertising rates furnished upon written request.  
Produced by Public Relations Dept.

COLOR ART PRESS

# The Adoptive Rites

(From the address of Grand Master  
J. H. Wilson, San Diego, Calif.,  
June 22, 1925)

"During the year, Mrs. E. J. Banks, holding a commission as Most Ancient Deputy Grand Matron, Heroines of Jericho, from R. W. McDonald, Grand Joshua of the Jurisdiction of Texas, came into this open field to extend that branch of work into this territory.

While as Grand Master of Masons I exercise no direct jurisdiction over any branch of our Adoptive Rites, yet, coming as she does, from a regular Jurisdiction, commissioned and recommended by so great and universally known character as William McDonald, the Grand Secretary of the Grand Lodge of Texas, courtesy demanded that I, at least, approve her papers and certify to her standing.

This being open territory, and being desirous of having that work spread among our sisters, I did not hesitate to encourage the work. A sufficient number of courts were set up, and a Grand Court was formed, and thus the oldest branch of Masonry designed for our mothers, sisters, wives and daughters is doing business in our midst.

In this Jurisdiction is also the Grand Chapter O.E.S. with a large list of subordinate Chapters. Its organization, the wonderful progress and its great achievements I need not here and now discuss.

Suffice it to say that the Chapter O.E.S. and the Court H. of J. are both legitimate branches of our Adoptive Rites, one holding no sovereignty over the other and one in no way dependent upon the other for its existence. Each one in its separate and distinct capacity has the unquestioned right to exist.

Both of these branches of our Masonry are entitled to our friendship, protection and support, and so long as they are governed by the Universal Principles that have governed our Craft from time immemorial, no Master Mason should be guilty of any word or deed that is calculated to create any except the very best of feelings between these two great organizations."

# IT SEEMS TO ME

By JOHN BLACK VROOMAN, F.P.S.

THAT — as we look about us, we can see many items of Masonic interest which could and should be preserved for posterity. The common things of Freemasonry are usually the most interesting, if we will but notice them.

A history of a community can usually be traced back to the lives of a few dedicated men and women with ideals, who determined to do something to make that community a better place in which to live.

The records of that place and of those lives, both in the past, and in the fast-disappearing present, are a wondrous source of information. In the death of people who are now alive, will be lost many of the facts, anecdotes and history of our surroundings.

Now is the time to gather the facts from the living, lest these facts be misinterpreted, mis-used and garbled by others. Living persons are a never-ending source of facts, and Masonic students would do well to study the facts of the past and present in the light of those who currently have helped to make these facts.

We too often look afar for fields of Masonic endeavor. In our own community will be found all the study we need. But we must not make the mistake of waiting until the *living* sources of information have become *dead tombs* of conjecture.

The town square of the country town, the hitchingpost in front of the country store — these were the most fertile sources of gossip. Gossip about persons, places and events of years gone by can still be obtained from the old folks who inhabit the communities of this country. Folks who remember "way back when . . ." are as anxious now as then, to weave a yarn about what took place at the turn of the century — they want people to know about the change from horse and buggy to the auto, and there are few who are not proud of Lodge events in the time when the Masonic Lodge was the center of town activity.

Get busy *now!* Get vital information *now* — while it is available from its source. What an opportunity for Masonic research there is in studying Masonry *at home* — in your own community.

— The Philalethes Magazine

## A SERIAL

### WHITHER GO WE?

By J. H. SROUFE

Whither go we and for what purpose? Not long ago I delivered an address entitled "Whence Came We, and for What Purpose?" In that address I qualified my answer to the query, "Whence Came We?" by setting up the premise that we, as Masons, were a part of the fabrication that went into the building of the western civilization since its beginning. I pointed out that Masonry was a part of the ideology of those men who would be free and that this very Masonry we support today was the product of, and the direct result and incarnation of that ideology. A careful study of the history of the past 2500 years proves that wherever and whenever liberty and free conscience fought their way to the surface of human affairs, there, supporting them above the flood, stood the pillars Jachin and Boaz.

Only a week ago many of you who are here tonight bore with me as I raised the challenge that it is the privilege and duty of Freemasons in tyed lodges to bring before themselves facts, and to analyze these for the purpose of discovering truth. This action is not in conflict with our constitutions, nor our useful regulations nor our traditions. Following that, I attempted to call attention to the existence of two great forces diametrically opposed to all that Freemasonry holds to be true, — Russia and Rome. Russia threatens us as the destroyer not only of our freedom but of our cities, our treasure, our homes, our very bodies, in a war of blood that exhausts our material substances, leaving jaded remnants of a once proud nation to survive as slaves. Rome threatens us with a planned and deliberate boring from within, cloaking its designs under a dual personality: one as a way of worship of Deity, which we hold to be the right of any man to perform as he pleases; and the other as a political state, the head of which arrogates to himself the right to think for all men. Of these two dangers I ventured to deem the second the more insidious, for it is working from within our borders under a mighty organization that is well led, and which is taking advantage of our present distraction in meeting the more dramatic and obvious challenge of the former.

Tonight I shall go on as I promised

you with spoken meditations upon the background and tradition which have given rise to freedom of conscience and the dignity of human liberty within this nation, which chose to call itself the United States of America, and whose people are their own sovereigns. Let me first call your attention to a tenet of our Order that is so commonplace as to escape note.

The purpose of Masonry is now and always has been that men shall be free.

Now let us ask the question which is the point of departure for all three sections of this discussion: "Whither Go We and for What Purpose?" Well may we, a free people, the sole possessors, the last surviving inheritors of the Great Tradition of Human Liberty, ask this question in the face of what is happening among the nations of this benighted old world today.

Now let us ask another question. If it is the tradition of Freemasonry that men shall be free, what is the place of the Masonic Order in our current civilization? Every year hundreds of men, young and old, petition a lodge and are initiated. Do they comprehend our oneness with the tradition of freedom? Nay more, do those within the Craft, who for years have performed its work, fully comprehend the meaning of human freedom to Freemasons? Do they estimate the power of intelligent leadership that it is possible through the co-operations of Freemasons within Freemasonry to maintain and support human freedom?

We might go into an exhaustive treatment of the history of the Craft, taking as an arbitrary point the first documented evidence of the landmarks of Masonry in Great Britain, as so ably studied by Brother Frederick M. Hunter in his paper, read within the past year before Research Lodge, and follow the thread through yellowed minute books of Lodges in England, Ireland, Scotland, Wales and the American colonies. But this treatment is not so much an inquiry into our history as it is into the present utility of our Order.

Let us rather examine the strength and growth of Freemasonry in the United States of America, as we open this phase of the discussion. For some two and one-half centuries since the introduction of Masonry into the colonies, the Craft has grown not only numerically but proportionately as well. At the close of the War for American Independence, an estimated one per-

cent of the male population, probably about 15,000, were members. Today, about 4,000,000 (four million), or approximately five percent of the male population, have taken its obligations.

Why, then, do we find the Craft so healthy and strong?

Its existence is hardly known to the outside world. Its latent power is unrecognized. The unity of its ideals with those of the basic principles of our democracy is but dimly understood. Students of Masonic History ever stand in amazement at what they find as they read the records. Contemporary methods of research have brought to light much material unknown to the 18th and 19th centuries, and the discoveries are astounding.

The Craft nevertheless flourishes today, not only in manpower but in material wealth, as its temples and places of meeting increase in number and the comforts of their appointments; *and the hard core of its doctrine is the same as that of the American Declaration of Independence and the Constitution!*

Let us turn momentarily to the doctrine of Grand Lodges, firmly established in this country ever since the Grand Lodge affirmed the doctrine of Grand Lodges by States, and this affirmation came about in this way: The Ancients passed a resolution refusing to support the rest of the colonies in a doctrine of a Grand Lodge of the United States, insisting, and I quote, "that the resolution passed on March 7, 1777 by the Grand Lodge of Massachusetts setting out its jurisdiction was dictated by principles of the clearest necessity, founded in the highest reason and warranted by precedents of the most approved authority."

As the first Grand Lodge had been established only 80 years before the Grand Lodge of Massachusetts, it appears obvious that much of the same American independence went into the doctrine of Grand Lodges by states as went into the American Constitution. Other colonies followed the pattern of Massachusetts, and the gradual establishment of Grand Lodges throughout the states followed as a natural sequence to the establishment of state lines and the spread of the population through those new states.

This remarkable organization, re-born under a form the same and yet different from that whose origins are lost in antiquity, flourishes under a democratic government whose ideals are so like its own. Its inner workings are not mysterious to those who understand and know them. Its growth and

achievements are always on a line parallel to man's efforts to achieve liberty. Wherever the light of Masonry has glowed, there the torch of liberty has kindled; and the ideals of Western Civilization are the ideals of the Masonic Fraternity.

This is our explanation of the physical aspects of Freemasonry so unknown or misunderstood by the many within and without the Craft.

More important than these, however, are the spiritual values. Few people not Masons even dream there is a spiritual nature to Masonry. Were it not, however, for the spiritual side of Masonry, the Craft would have long since perished. The concept of liberty to the Mason is that freedom of conscience is a divine gift. Masonry does not claim to be a religion, yet Masonry supports the Protestant Free Denominational Christian Church in the United States of America, Protestant because it protests against the domination of the soul of man by any hierarchy; free because man must adore the Great Architect of the Universe as best he sees fit; denominational because groups of worshippers may find suitable companionship in their devotions within an organization of their own making; Christian because the ideals of the Christos pervade the ethics of western culture.

It is not generally known that Masonry expects, nay requires of its candidates for membership, no other credentials than that of belief in one God, and that he be a good citizen of the United States. There is no paradox in the political and spiritual values recognized by Freemasonry. The spiritual side is fully as important, if not more important, than the political side, and even less commonly known to exist.

In this further respect, the Masonic Fraternity is unique. Throughout its long history, in all its efforts to achieve and secure human liberty, it has never issued a proclamation, announced a policy, effected a union with any other organization—political, religious, or otherwise, nor used those methods frequently characterized as "power politics" to force the hand of any oppressor.

On the other hand, in every crisis since the signing of the British Bill of Rights, where the rights of the people have been at stake, the *individuals* of the Craft have stepped in and not only laid down the rules, but have seen to it that these were complied with. They have acted as free individuals.

What, then, is this liberty we so highly prize? Is it, as has been said, the absence of fear? It is more than that. It is the rule of the individual over his own life and property under the auspices of government. A man's life, which is free under law, is full; nothing need be added. But if government little by little infringes upon the liberty it is supposed to guarantee, then that liberty is diminished even to the point of becoming slavery. That is why we claim that there is no demarcation between free conscience as Masons know it, and the government of free men.

It has often been said that Masonry today is the product, the direct heir, of the old operative Masonry, but this is so only as to the mechanics. Speculative Masonry today is the direct product of the efforts of free men working together as individuals, and their power throughout the ages to work in harmony. The phenomenal growth of Freemasonry in the United States is directly because of the kind of government we have, and is a living example of the free American way of life. Freemasonry was suckled in its infancy on freedom; was weaned upon the pabulum of freedom; has waxed to its present maturity upon freedom. There is no evidence of other nourishment. No candidate for admission into our Order has had any other inducement offered him than that he should be a free man, equal among free men.

Today the Craft flourishes under the governance of 49 grand jurisdictions, each definitely setting out its boundaries. Each brooks no interference with its management nor permits an invasion of its territorial rights. It neither gives to, nor takes from, its individual members privileges as citizens of the United States of America, but cautions the Mason that if he oversteps his bounds as a citizen *he no longer is a Mason!* The Craft accords no preference to one candidate over another. BUT, no matter under what jurisdiction a man is made a Mason, he is recognized by all jurisdictions. Each Mason is urged to seek through self education more light within the Craft.

This last statement needs comment. The Craft provides through the York Rite and the Scottish Rite, additional opportunity for a Master Mason to seek the means of Masonic education. Even though the additional work conferred by these Rites, often called the higher degrees, has tended to raise somewhat the general level of Masonic

information, there is a gap between what the Craft Work and Law teach and what is found in the additional degrees. Many Grand Jurisdictions are attempting to fill this gap with instructions in fundamentals of Ancient Craft Masonry that will be of distinct advantage to the individual Mason. Such an educational program can be nothing but a springboard from which the Master Mason may launch himself into a better relationship between himself, his Craft, and his citizenship.

Through Masonic study, the Master Mason learns that the idea of a people's government is not new. It is as old as the people. It came into being with the Family Group, and spread with the widening of the circle. True, selfishness and greed have marred the picture; insidious changes have altered the old freedom; selfish men have deprived their fellows of freedom by abusing their own strength. Such men have attempted to rule in their own interests, exerting what Juvenal calls "power"; and I quote, "power is a fact of nature. From the earliest days of recorded history, it has always presided over human destinies. And so its authority in our own time finds support in us from feelings drawn from very ancient time, feelings which it has, with each successive change of form, successfully inspired." Individuals discovered they could seize and wield power, and through power they usurped liberties and extinguished freedom.

Individuals leading tribes subdued other tribes, enslaving the tribal chieftain and the tribe itself. Waves of conquest have engulfed the peoples in tyrannies and dictatorships.

Rebellion has overthrown this sort of power time and again. The physical form of power has changed; but it has always been taken for granted that power has given the right to rule. Let us note in passing how, as the old Hellenic civilization came toward its end, it was finally absorbed in the beginnings of the New Western civilization. Let us also observe how the rebellion of the people who sought freedom occurred more often.

Note the evidence in the passive withdrawal of city-state democracies in ancient Greece from monarchical rule. True, such withdrawals brought on wars; but democracies, government by the people, have always been on the *defensive*. Lysurgas, the great Greek statesman, always maintained that to make a true democracy you had first to begin by setting up the

rights of individuals in the family and the home, and defend these rights constantly.

Rebellion against accredited power, rebellion without military or physical force, came with the advent of the Christian religion under the leadership of Christ, Paul, Polycarp, Papius, John the Divine, John the Presbyter, and their disciples. Democracy was set up within the Roman Empire — democracy which declared a man's individual freedom, and made liberty and free conscience and obedience to the natural law the absolute *musts* before acceding to the demands of any other law.

That this simple way of life adopted by the primitive Christians was beaten to death and submerged to the point where its own founders would not have recognized it, was no fault of the *system* or of its founders.

The influence of primitive Christianity, like the Greek effort, survived almost 300 years BUT without the support of physical force, which eventually killed it.

Long before it was vulnerable to physical force, it had been eaten away by subversive action much like that which is wearing away our own freedom in this country today.

Later, another great effort known as the Mason-Builders of Rome under the Comacine Masters, as democratic as primitive Christianity, was held together by a love of freedom and a refusal to use physical force except as a defense. These Mason-Builders created their own code or laws and conducted their own affairs within the boundaries of monarchical governments, maintaining themselves for nearly a thousand years only to be driven from the face of Europe by the same insidious force that destroyed primitive Christianity, and which threatens us today.

It was fully 150 years after the destruction of the Comacine Masters before liberty was again to raise its head above the morass of human slavery. But from that day human freedom has *never* been entirely wiped from the face of the earth.

The rising tide of slavery has always been swept back by the defenders of human liberty and free conscience.

The assignment which I have accepted tonight has been difficult. I have left much for you to supply from your own study and background, of the missing pages of world history and Masonic history. If I have succeeded

in making you re-think as you have listened, even *some* of the facts you acquired in your school days as you scanned the pages of history of the national governments that have risen and fallen, I am, in part, content. I have taken, in references to Masonic history, something of an unfair advantage of those who have gone no farther within the study of Masonry than the first three degrees. This address tonight is in no part calculated to secure more members for the higher Masonic degrees whether they be the York (or American) Rite or the Scottish Rite; it has been intended to whet the curiosity of all of you to acquire more Masonic Light. There is much within the first three degrees to challenge the student to searching inquiry. It is doubtless true that those who hold higher degrees, especially those who have striven to exemplify the work, have had their minds more clearly alerted to the meaning which they hold, for me, at least.

If I may summarize briefly just how far we have come in the two portions of the discussion I am attempting to present, it is this:

It is the duty, the obligation, nay more than this,—the privilege of Masons meeting in tyled lodges to face issues calmly and to study facts without risk of disharmony.

This very privilege safeguarded to you, to us all, by the kind of government which grants its citizens the right of free assembly, of free worship, of free citizenship, is threatened by any subversive force which pretends to usurp authority and to curtail freedom.

The greatest danger of the moment lies in Russia and Rome. We, as Masons, need to know more of the facts concerning these dangers and to act against them in behalf of our freedom.

The Great Tradition of Freemasonry that has known glorious hours and has been eclipsed during periods of tyranny, is that free men can live together in harmony without always holding to line and comma of a single creed nor a single party platform. The looseness of this kind of organization, which men know as the Masonic Fraternity, is its very strength, for it is the strength of the many, the strength of the free individuals who adhere to it and by adhering to it adhere to each other.

The Great Tradition of the United States of America is the same as the Great Tradition of Freemasonry.

## Negro Woman Heroine

*Many Americans never heard of a brave negro woman named Deborah Gannet . . . but in 1778 when Washington issued a desperate call for infantrymen, a Massachusetts school-teacher, Deborah Sampson, outfitted herself with uniform, musket, powder horn and bullet mold, then enlisted in the 4th Massachusetts Regiment under the alias of "Robert Shurtleff." This liberty-loving colored woman fought through three years of bloody battles and was twice wounded before an Army surgeon discovered her true identity. When Washington was President, Deborah, now married to a farmer named Gannet, was honored before Congress and voted a pension. Deborah was the very first woman ever to be enrolled in America's armed forces! What an example of patriotism and courage! There were over 5,000 Negroes serving in the Revolutionary Army and Navy. They held our forces together when our cause was falling apart. Prince Hall, the brilliant Negro who founded the Masonry bearing his name, served the cause of liberty himself and attracted thousands of his race to the Colonial forces. It's a damned good thing General Washington didn't ask them if they were clandestine—there just wouldn't have been any U.S.A.!*

— Charles Van Cott

These two are one and inseparable in the sense that should one fall, so does the other.

It shall be my purpose to bring to a close in the last section of this discussion, upon the occasion of our next meeting within this room, the presentation of my thesis which began with the searching question, "Whither Go We and For What Purpose?" In so far as I am able, I hope to focus your attention upon the contemporary social and political and economic forces impinging upon us to determine the azimuth of our future course as Masons and as American citizens.

(Concluded next issue)

### IMPORTANT

Send in the changes necessary to correct Lodge Directory, page two, if any errors are found. Masters and Secretaries take notice!!

## William O. Greene, Elected Grand Master of Michigan

At the conclusion of the Grand Lodge of Michigan at Benton Harbor, the results of the annual election were as follows, and the following installations were made:

William O. Greene, Grand Master; James A. Henson, Deputy Grand Master (11); Wm. F. Scott (42) Senior Grand Warden; William Simpson (8), Junior Grand Warden; Frank E. Lett (8), Grand Treasurer; Donovan A. Dosey (7), Grand Secretary; Samuel W. Flood (37), Senior Grand Deacon; Henry H. Lett (17), Junior Grand Deacon; Samuel Mayes (21), Grand Lecturer; and James Respberry (17), Grand Marshall. Leroy L. Swayne (4), was re-elected to a 3-year term as Grand Trustee. All officers were duly installed by the Senior P.G.M., Charles H. Campbell (22). Among the visitors were Grand Master Dr. Guy W. Taylor, Ohio and Grand Jr. Warden, Oscar De Priest III, of Illinois.

### Brotherhood!

Charles Van Cott writes:

Tolerance is a two-way street . . . so is real Brotherhood! Practicing the precepts of Jesus with a born knave is like letting an innocent child fondle a hooded cobra. We all know the long history of Masons denying a Fraternal hand to Negroes . . . How is this for turning the other cheek and proving Christian charity? The Grand Master of Prince Hall Masonry in California (E. Al Fulcher) issues this memo:

*"Brethren, the Right of Visitation between White and colored Masons poses a perplexing problem. Negro Brethren are denied admission to White Lodges. It has come to my attention that some of our Negro Lodges have denied admission to White Brethren. This is retaliation and has no place in our Masonic Conduct. You may raise the question, 'When we seek admission in their Lodges we are denied it.' The only answer I can give to this is that we are practicing Masonry and if they refuse us admission they are only giving lip service to Masonry."*

## FREDERICK DOUGLASS

HENRY D. HORNER, P.G.M.

Slave, fugitive, crusader, champion, achiever of trust, success, wielder of vast usefulness, commander of the world's respect, humble with all of his honors, gentle as are all of the truly great — such was Frederick Douglass. In his immense ascent from the lowest depths of condition, where the masses were not reached by even the faintest glimmer of hope, to the heights of meritorious and even majestic triumph in his vast compass of experience; his strivings and persistent upward mountings; his final, complete, and serene success — the life of this man affords one of the most satisfying illustrations of high realization that appears in the whole history of the world. Beyond all this, his character and career were distinctly and distinguishedly unique. He was to Afro-America what Washington and Lincoln were to Anglo-America.

Frederick Douglass was born a slave in Tuckahoe, near Matthewstown in Maryland. He never knew the exact time of his birth, but it was probably in the month of February, 1817. The identity of his father was also a matter unknown. His mother, a slave, was Harriet Bailey, one of five daughters of Isaac and Betsey Bailey. The mere fact that they possessed a surname is evidence that they were one of the oldest and best class of slave families in Maryland.

It was not customary to allow any but these families to bear surnames. The superiority of the mother over the majority of her race at that time is further attested by the fact that she was the only colored person in the whole village who was able to read. She called her son Frederick Augustus Washington Bailey, but after his escape he took the simpler name which he made famous.

His life was not dissimilar from that of other child slaves. Placed at work as early as his services had any value, he toiled incessantly until he found freedom. Meanwhile he saw with his own eyes day by day all of the details of slavery: the whippings, the outrages, the grievous burden of life, and the softening amenities, for there were some, but very little. He pondered upon the "peculiar institution" as a million of his class had before him, but with a mind of finer native fiber than the masses of his fellows. He perceived far more than they real-

ized and more acutely. We have his word for this, spoken when he was near the meridian of his life, then free and educated, that he had become "just as well aware of the unjust, unnatural, and murderous character of slavery when he was nine years old."

Among the few bright spots in the slave man's plantation life was the kindness of his master's daughter, Mrs. Thomas Auld. Later he was the recipient of valuable favors from Mrs. Hugh Auld of Baltimore, to whom as his new mistress he was taken in the year 1825.

Soon after his ninth year, his mistress taught him to read. Or, at least she gave him rudimentary instruction in that medium of knowledge until her husband forbade. This forbiddance being in the hearing of the boy and coupled with the remark that education was a dangerous thing for slaves to possess, set the shrewd mind of young Frederick to thinking. The result of this was that he soon saw clearly the vast value of being able to read and sought to acquire that art with ten fold his former zeal. He thought surreptitiously and made rapid progress from that day forth. Education and freedom became coupled in his mind both as a means and as an end. He diligently worked his slow hard way along the road toward his great objective point.

By the time he was fifteen years old, the comparatively easy life of the boy was exchanged for hard labor in Mr. Auld's shipyard in Baltimore. After the death of his mistress, he became the property of her husband, who moved in 1833 to S. Michael's, a fishing village on the bay about forty miles from Baltimore.

In the meanwhile, our hero had made some good friends, had received a larger glimmering of the light of possible freedom, had gleaned fragments of knowledge, had grown in mind, and had become converted to the creed of Christianity. He endeavored to study and also in a small way to teach. He had organized a little school for colored boys, which was quickly dispersed by his master, when threatened with lashes and bullets if he did not desist. His master finding that there was danger, that he would rise in spite of all efforts, surrounded the completion of the obdurate young slave's industrial education to one Covey. Covey was famous alike for his devout religion, and his success in breaking unruly slaves. By this man he was overworked and ferociously flogged for that which was beyond his power to prevent. Again and again

this chastisement was repeated during a period of six months. The sterling spirit, strong and courageous, which finally prevailed and became the champion of his race, as well as the corrector of his wrongs, was for the time being thoroughly cowed. Douglass has said, "that if at any one time more than any other, it was then that he was made to drink the bitterest dregs of slavery. A few months of this discipline tamed me. I was broken in body, soul, and spirit. My natural elasticity was crushed. My intellect languished. The disposition to read departed.

The dark night of slavery closed in upon me and beheld a man transformed into a brute. I had neither sufficient time in which to eat or sleep, except on Sunday. I spent this in a sort of beast-like stupor between sleeping and waking under some large tree. I was sometimes prompted to take my life and that of Covey, but was prevented by a combination of hope and fear. The overworked and brutal chastisement combined with the ever gnawing and soul devouring thoughts I am a slave—a slave for life—a slave without rational grounds to hope for freedom. All of this rendered me a living embodiment of mental and physical wretchedness."

A great change, a revulsion and revolution, was near at hand. It soon came about that he was again most brutally assaulted, kicked, and clubbed by Covey. He fled to his master, Captain Auld, who ordered his return to the overseer. Douglass obeyed, but there had grown up in his heart a fierce and determined spirit of resentment, a resistance in place of submission which he had been taught was the only proper attitude toward the oppressor. The opportunity for exercise of this newly engendered heroism was not delayed. No sooner had he met the overseer than that individual proceeded to punish him for his absence and his appeal to his master. Instead of meekly receiving chastisement, the slave stood up manfully and a terrific fight followed. Covey and those he had ordered to his assistance were vanquished. The overseer never tried again to inflict punishment upon Frederick, though he had opportunity and even provocation within the few months that followed. Douglass called this the turning point of his life. It made him a man instead of a timid boy, or as he says: "a freeman in fact while I remained a slave in form."

He was in bondage four more years, but was never again whipped, although it was attempted several times.

For two years after that, in 1835 and 1836, he was hired out by Corey to a neighbor who treated slaves much better than had been Frederick's lot some time previously. Even this comparatively human treatment he received was not sufficient to put to sleep the idea of freedom that lingered in his soul. It was not long until the restless spirit was engaged in an attempt to escape to the North. This proved abortive and he was sent in the latter part of 1836 to serve as an apprentice in a shipyard at Baltimore. He had been there before as a boy, but now he returned a man, at least in physical and moral stature and stamina.

His education which had stood still for the most part since leaving Baltimore as a boy was resumed under those meagre advantages which he could command. Young freedmen of the city permitted him to enter a club. The East Baltimore Mutual Improvement Society, from which other slaves were excluded. He met also during this period Annie Murray, a free woman of color, with whom he fell in love and eventually married. He made no immediate effort to do this because he had resolved to be a free man before he took a wife.

Now came the realization of the purpose he had secretly cherished for a dozen years. It was upon September 3, 1838, that he made his break for freedom and became a fugitive instead of a slave. A sailor's passport was obtained through the kindness of an old free Negro, which permitted the bearer to go where ever he liked. Provided with this, disguised as a seaman under the name of Stanley, and with command of all the knowledge odds and ends of a seafarer's life, learned while working in the shipyard, he took a train for the North. After several times escaping recapture, enduring trepidation, and an agony of suspense, he reached New York City and breathed with comparative ease and with a sense of immunity from danger. He went to the home of a colored preacher who had been made acquainted with the plan previously and there waited for a few days until the arrival of his bride-to-be.

He was married by his minister friend. The marriage proved a most happy one and it may be remarked in passing that it was blessed with five offsprings (Rosetta, born June 20, 1839; Lewis Henry, October 9, 1840; Frederick, March 3, 1842; Charles Remond, October 2, 1844; and Annie, March 22, 1849).

(Continued on page 18)

## San Diego Prepares for 104th Communication



McKinley K. Courts, Gen. Chairman

The Prince Hall family of San Diego is quietly, but nonetheless efficiently preparing to host the 104th Annual Communication of the Most Worshipful Prince Hall Grand Lodge and its affiliated Bodies. We plan to make this the greatest assembly in the long and venerable history of the Fraternity.

Our near-perfect climate and proximity to varied types of recreation make San Diego the Convention Capital of America. Those housed in El Cortez Hotel will be whisked to and from their rooms via the glass, outside elevator, the only one of its kind in the world. For those who like to fish, San Diego is the "Mecca" for you. The famous yellowtail will surely test your prowess as an angler. Our Zoo is one of the three largest in the world and will afford many pleasant hours of observation. A large part of the U. S. Navy is stationed here and frequent "Open Houses" permit the public to see the ships. A visit aboard an aircraft carrier is a never to be forgotten experience. Mission Bay Park is a water wonder land on which the Federal Government has spent more than 36 million dollars.

Close to Mexico to the south, we have borrowed some of our neighbor's philosophy of manana. Life moves at a leisurely pace, compared to the great metropolitan centers.

Why don't you plan to attend the Grand Session and when the serious work is done, relax and have some fun in the sun—we'd be delighted to have you.

## KING SOLOMON'S TEMPLE IN FREEMASONRY

By ABRAHAM FELLMAN

The Temple of King Solomon has acquired a greater reputation in the history of mankind than any other magnificent temple that was even built. This building, or its memory, has stood for three thousand years in the center of Jewish faith and tradition. Special significance is also attached to it by the Christian faith, and Moslems consider this Temple sacred, second in this respect only to the Temple of Mecca. Thus is sanctity attributed to this temple by the three great faiths in the world.

Research into this Temple has passed from religion to tradition, literature, folklore and architecture until it has embraced all professions existent. We shall not dilate here on the details of the construction of the Temple, with which we are well acquainted from the Bible and from "The Antiquities" by Josephus, and shall confine our article to the position the Temple holds in Freemasonry.

J. F. Newton, in "The Builders," writes, "No one denies that the Temple of Solomon was much in the minds of men at the time of the organization of the Grand Lodge, and long before — as in the Bacon romance of the *New Atlantis* in 1597 . . . other English writers were deeply interested in the Hebrew Temple, not, however, so much in its symbolical suggestion as in its form and construction — a model of which was brought to London by Judah Temple in the reign of Charles II. It was much the same on the Continent but so far from being a new topic of study and discussion, we may trace this interest in the Temple all through the Middle Ages . . . Indeed, it might with more reason be argued that Masonry explains the interest in the Temple than otherwise. For, as *James Ferguson* remarks — and there is no higher authority than the historian of architecture: "There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple of Solomon built in Jerusalem . . . Throughout the Middle Ages it influenced to a considerable degree the forms of Christian churches, and its particularities were the watchwords and rallying-points of association of builders . . ."

"Few realize — says Newton — how high that Temple of Mount Moriah towered in the history of the olden world, and how the story of its build-

ing haunted the legends and traditions of the times following . . . Nor is this tradition to be wondered at, since time has shown that the building of the Temple at Jerusalem was an event of world-importance, not only to the Hebrews, but to other nations, more especially the Phoenicians."

Indeed this Temple was one of the most wonderful buildings of ancient times, for to erect it King Solomon amassed enormous resources of gold and silver and employed more than 186,000 men in its construction for more than seven years. After its completion King Solomon, in solemn prayer and at a public assembly that lasted seven days, dedicated it as a House of Prayer for all peoples.

### *The Value of the Temple as Seen by Freemasons*

Operative masons, the builders of great temples and cathedrals, regarded the Temple of Solomon as a perfect example of a magnificent entity of construction, erected to the honor and glory of the Builder. They admired the building and its builders, and converted them into a symbol and model of an organized, harmonious and fore-planned professional knowledge to raise buildings that would equal or surpass the Temple of Solomon.

We must recall that the Speculative Masons, when changing their order from Operative to Speculative Masonry (1717), retained the symbolism of the old Operative Masonry, its language, its legends, its ritual and its traditions, they improved them, assigned moral teachings to all the working tools, and allocated the most important play to K.S.T. in their system of symbols. They considered K.S.T. a source of inspiration and encouragement, and recognized the masonic legend of the building of the temple as a symbol, describing themselves as "living stones" in the spiritual temple. Thus were two diverse periods bridged: that of Operative Masonry and that of Speculative Masonry. And so wrote Mackey in "Encyclopedia of Masonry": "Take from Freemasonry its dependence on the Temple, leave out of its ritual all references to that sacred edifice and to the legends connected with it, and the system itself must at once decay and die, or at best remain only as fossilized bone, imperfectly to show the nature of the living body to which it once belonged."

Though there are many inaccuracies in the description of K.S.T. in our rituals, and there is no historical foundation for the legends and ma-

sonic traditions that have been created about the Temple, it is quite unimportant since Freemasonry is principally concerned in the specific theory of morality that pervades these symbols and allegories.

### *The Influence of the Kabbala on Freemasonry*

The question is then posed, what did Operative Masons, and thereafter Speculative Masons, see to decide them to select the Temple of Solomon and its builders as an important part in our legendary history and as a center of our symbolic system? We find the answer by delving into the history of Operative Freemasonry, for the influence of the Kabbalists is well felt. The Kabbalists were the successors of an ancient secret society of learned men flourished among the Jews in the Land of Israel in the era of Rashi and then moved on to Spain, Holland, Germany and came to England in the 17th century and were engaged in their work of teaching. They aroused deep interest among Christian philosophers, who created the Christian Kabbalah. We shall not dwell here with the history and teaching of the Kabbalah, but will only mention that the Study Center of the Kabbalists was K.S.T. the two pillars that stood at the entrance and God was referred to as a Circle and was called by them "The Supreme Architect of the Universe," etc.

Freemasons in England were intimate with the Kabbalists and forged close ties with them, as will be related further on, and were greatly influenced by them.

Among the renowned Kabbalists who resided in England and engaged in study of the Kabbalah was one Rabbi Jacob Leone Yehudah di Modena of Spain, who visited London in 1675 and exhibited a model of K.S.T. which attracted considerable interest in English society. Another great Kabbalist teacher was Menashe Ben Israel, who settled in London in 1652 and wrote a book on the Kabbalah, in Spanish titled "El Conciliador."

The influence of the Kabbalah on Freemasonry and the introduction of many symbols and Hebrew words into our rituals is a fact of which we are well aware, — an ever since then they have been an integral part of the system and theory of Freemasonry. In this connection Mackey, in his "Encyclopedia of Freemasonry," states "During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in model-

ing the Masonic organizations into a form closely connected with all the events and characteristics of Solomon's Temple. So that now almost all the Symbolism of Freemasonry rests upon, or is derived from, the House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Freemasonry.

"Thus must it ever be while Freemasonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historical facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundation of a science of morality."

#### *What K.S.T. Symbolizes in Freemasonry*

Now let us return to the symbols that K.S.T. typifies in Freemasonry.

First, the Temple was built by the king who was the wisest of men and the richest of his time. Tens of thousands of laborers and skilled workmen were under his command, his wealth enabled him to obtain the most expensive materials for the construction of the Temple and to send his ships to the ends of the world to bring gold and precious stones to decorate the Temple; through his excellent relations with Hiram King of Tyre he obtained first-quality Lebanese cedars, and owing to his phenomenal intelligence he managed to acquire the services of the highest-skilled artisan of his generation, Hiram, the son of the Widow. Most important of all, King Solomon knew what he wanted to build, and for what purpose. And if we see symbols in these historic facts, let us learn that a man must master himself and direct his acts towards the building of an independent life. He must make use of all his senses, and acquire all desirable qualities,—these were the materials that King Solomon employed in building the structure of his life on the level, a lasting example for many.

And just as King Solomon knew how to obtain the services of the great expert, Hiram, who was a great artificer in metals, so must every man obtain a comrade and teacher to guide him along the paths of his life, so that he may better understand the purpose of his existence in this world.

Second, the center of the Temple

was the Sanctum Sanctorum, and all the building about it was simply external decoration and the site of less important work; the Sanctum Sanctorum was the main thing, for there reposed the Divine Presence, the Spirit of God. The Sanctum Sanctorum also symbolizes the Spirit of Man, and his soul. The Inner Chamber,—his heart—must be clean and pure, full of exalted ideals about life and about his own environs.

Third, King Solomon consecrated the building to God, "to be a House of Prayer for all peoples." In like manner is every brother obligated to dedicate himself to God's service and be helpful to every person in the world, irrespective of race, nationality or creed.

Fourth and finally, it is told in I Kings (6:7) "And the House, when it was in building, was built of stone made ready at the quarry, before it was brought thither; so that there were neither hammer nor axe nor any tool of iron heard in the House, while it was in building." This is an allusion of the quiet and harmony that should prevail in lodge while at work, and on the necessity of instilling in candidates a feeling of readiness to dedicate themselves to Freemasonry even before entering the Lodge.

I shall not enumerate here additional symbols, such as the Middle Chamber of the Temple, the winding staircase leading to the Middle Chamber, the two great pillars at the entrance of the Temple, etc.

#### *Summary*

The aim of Freemasonry is to erect an exalted spiritual Temple. Freemasons are regarded as "living stones" with which this Temple is to be built. The task of the lodge is to chip these stones, straighten them and give them suitable shape, so that they may fit the building plans. This depends on the quality of these stones, and if the quality be deficient it may be feared that the entire structure may crumble.

It is the duty of a Freemason to aspire to become a good stone of excellent quality. It is the duty of the lodge, and the obligation of every brother of the lodge, to help every brother to achieve this end so that all stones may be excellent and fill their proper places in order and harmony.

Only if all the stones are well-shaped, of good quality and perfectly fitted, can we be assured that the structure will exist forever, be an honor and pride to its builders, and a justification of our exalted enterprise.

— Israel Freemason

## **"Our Grand Lodge"**

*The greatest Lodge in all the world  
Is our Grand Affiliation,  
Through the land we're known by all  
As the California Delegation;*

*It doesn't take a master mind  
To figure out the best,  
It's plain as writing A-B-C  
We've always stood the test;*

*'Twas many, many years ago,  
We know about that date,  
Prince Hall received the Charter  
Which began to set us straight;*

*The first of Lodges in this State  
Was Hannibal Number One—  
As time went on we did advance  
Just look what we have done;*

*We've build our Lodges, strong  
and fast,  
But select, not catch as catch can,  
Sure nice when one can smile and say,  
I'm a Mason, a Prince Hall man;*

*Now that we are a well known group  
With money in the till,  
Let's keep up with the changing times  
And move, don't just stand still:*

*A building is our need today,  
Where all the Grands may meet,  
We're hoping for this great event  
To make our plans complete;*

*It matters not where we break ground  
So long as it is done,  
That we may have a meeting place,  
The North and South as one;*

*The greatest Lodge in all the world  
'Tis true, we stand on high,  
And we fought hard to get there  
That, no one can deny;*

*Let us pray that we may never need  
To use a red ink pen,  
We close this poem with three last  
words—  
Amen,—Amen,—Amen!*

— Charles T. Pryme, P.M.

Waller Lodge No. 49

#### **JOINT RELIGIOUS SERVICES**

Grand Lodge joint religious services  
Sunday, July 19, 2:30 p.m., Calvary  
Baptist Church, Crosby and Julian Sts.

*"No man stands so straight as when  
he stoops to help a boy."*

## What Is the Order of the Knights of Pythagoras?

### *What is the Order of Knights of Pythagoras?*

The Order of Knights of Pythagoras is an organization composed of youths from fourteen to twenty years of age inclusive, working under the sponsorship and personal supervision of Prince Hall Masons, to provide beneficial use of their spare time, worthwhile companions, wholesome, educational environment, and a program aiming to interest and aid youths, in their all-around development.

### *Who inaugurated the movement and why?*

This movement, originally the Chivalric Order of Knight Companions, was commenced by Masons representing The Grand Jurisdiction of Kansas and Colorado, in a conference held November 19, 1938.

It was adopted for universal use in the Grand Jurisdiction of Prince Hall Masons dispersed throughout the United States under the name "The Order of the Knights of Pythagoras," at the National Conference of Grand Masters of Prince Hall Masons, under the leadership of Grand Master Amos T. Hall, President, held in Denver, Colorado, May 8-10, 1951.

A survey of all the movements designed for the benefit of youths, as started in the several Grand Jurisdictions, disclosed two alarming defects. (1) Because of the location of these movements, boys found no similar organizations when they left their homes and traveled to other states, (2) the jurisdictions, of themselves, individually, have shown that, financially and in many other respects, they are unable to provide adequately and efficiently for this all important work.

As a solution to these and many other difficulties, "The International Supreme Council of the Order of the Knights of Pythagoras was formed at a National Conference on Youth, held in Chicago, Illinois, August 17, 1958 with Grand Masters and representatives of 20 Prince Hall jurisdictions.

Grand Master P. G. Porter of the Jurisdiction of Kansas, was elected Supreme Master Knight.

The formation of the Supreme Council, patterned largely on methods and procedures of the Order of De Molay, provides for the use of the same ritualistic ceremonies. This will offer to youth an organization, national in scope, which collectively is better able to provide the supervision necessary to carry on the work successfully.

### *Who may become members of the Order of Knights of Pythagoras?*

It is *not* necessary for a boy to be a son or a relative of a Mason to be eligible for membership but youths, who have passed their fourteenth birthday and who are of good character may petition a Council of the Knights of Pythagoras for membership.

It should be borne in mind that this organization is *not* a Junior Masonic Order but it is merely under Masonic Supervision.

### *What lessons are taught in the Rite of Investiture?*

From their first entrance into a Council of Knights of Pythagoras, as a candidate of initiation, the Youths are presented impressive lessons, free from hilarity and horse-play. The investiture is built around the nine Cardinal virtues of the Order: Adoration and Reverence for God, Love of Parents, Righteous Thinking, Purity, Patriotism, Toleration, Courtesy, Friendship and Constancy.

The Order embraces no particular creed but teaches faith in the one living and true God.

While the Order of Knights of Pythagoras has its ritual with its secret signs, words, etc., it has no secrets to withhold from the world regarding its aims in making its members better sons and better youths than they have ever been before.

### *What activities do Councils of Knights of Pythagoras carry on?*

Special Ceremonial Days are fixed and their observance is made obligatory on all members of the Order. They are: Devotional Day, Sunday in June; Patriot's Day, July 4th; Parents' Day, Sunday in November.

Such social activities are conducted by the Councils as are advisable under local conditions. All of these affairs are

given under the supervision of the Adult advisor and the members of the Board of Regents of the Council.

Athletic contests and tournaments are conducted by Councils.

In Jurisdictions having three or more councils, annual state conclaves are held with attendant oratorical contests, exemplification of the Rite of Investiture, competitive drills, etc., and other interesting features.

### *Do Youths enjoy the Knights of Pythagoras?*

All boys enjoy the many-sided activities of the Knights of Pythagoras. Its entire program is especially designed for them. It gives them the advantage of the highest type of associates at an age when they are active and energetic and Masonry can make no greater contribution than to aid in directing their efforts in uplifting channels during their spare time. All such endeavors are to be found in the Order of the Knights of Pythagoras.

### *After the age of twenty-one, what?*

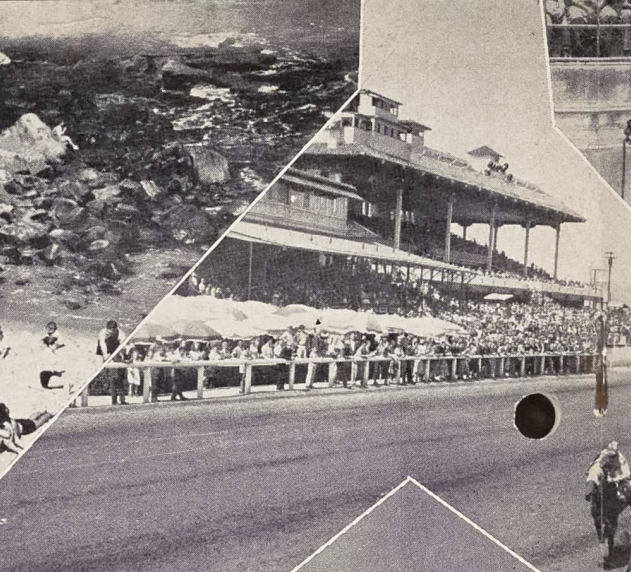
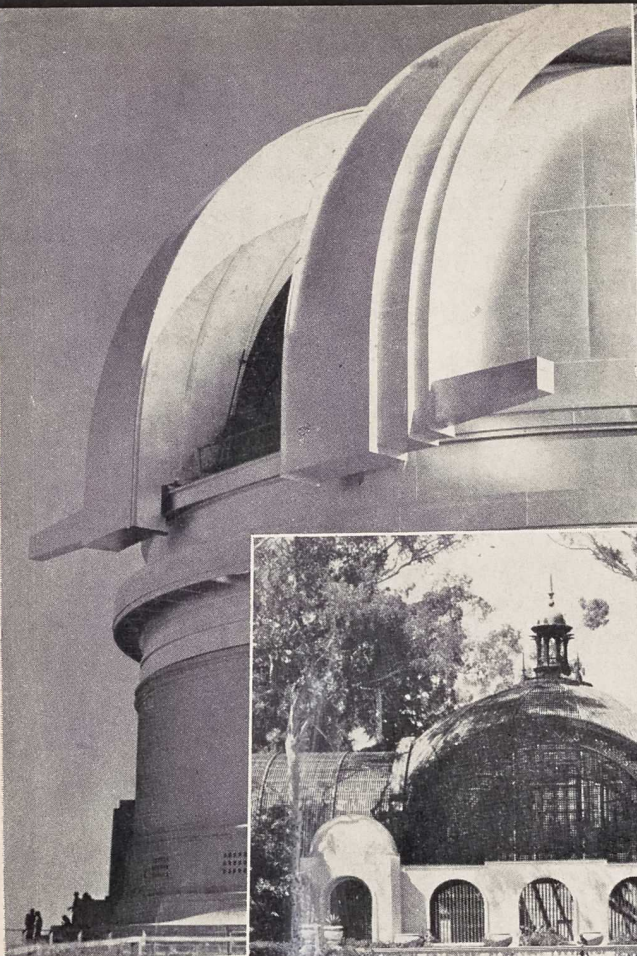
When a member reaches the age of twenty-one, he automatically ceases to be an active member. His passing into citizenship from the Knights of Pythagoras is marked by an impressive ceremony, at which he is given a majority certificate. This certificate proclaims to the world that the possessor has had the benefit of superior training offered by the Knights of Pythagoras under exemplary Masonic leadership. No greater recommendation can be secured by any youth than this.

### *What must a youth do to become a member of the Order of Knights of Pythagoras?*

A youth, between the prescribed aged limits, should file a petition for membership in a Council of the Order of Pythagoras through any member or at the office of the Knights' Secretary of the Council. On this petition, the character of the applicant must be vouched for by either two active Knights, a Master Mason or a Majority Knight.

### **Attention! Leaders of Prince Hall Masonry**

Recent statistics show that 65% of DeMolay boys, at the age of 21, are initiated into the Masonic Order.





# YELLOWTAIL DERBY

## HELD ANNUALLY

San Diego invites you to convene with your Lodges and Chapters in its fair city. It offers you a whole county of wonders, bounded on the south by Lower California, Mexico. Among the pictures are some of the show places, such as: The Palomar Observatory, the world's largest telescope; La Jolla Caves and Beaches; Agua Caliente Racetrack (Mexico); The greatest of all Zoological Gardens; Point Loma, its fishing boat piers and beaches; Torrey Pines and State Park; Balboa Park conservatory of flowers; The Yellowtail Derby will be on while you are convening here; The Globe Theater shows are great attractions; The ships of all nations berth in San Diego Bay; The United States Battle Fleets and Aircraft Carriers at North Island; The City Hall in the center, and the Tuna Clippers; Cabrillo Bridge in Balboa Park; The Cabrillo Monument on Point Loma; The Convention Hall where we meet in the Convention Center, and other scenes from Balboa Park and the Ocean at Coronado. These and many other magnificent spectacles await you in San Diego during and after the Masonic Convention, July 19-22, 1959. Let's all meet in person there!

(All pictures courtesy of San Diego Convention Bureau.)

## FROM THE GRAND SECRETARY

### PROCLAMATION

To the Worshipful Masters, Wardens, and Members of the Particular Lodges owing obedience to the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of California and Jurisdiction.

Greetings:

I, Herbert A. Greenwood, by the power in me vested, do proclaim that the 104th Annual Communication of the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons, Prince Hall Affiliation, California and Jurisdiction, will convene in San Diego, California, 20, 21, 22 of July, A.D. 1959, A.L. 5959.

On Sunday, July 19, 1959, preceding the opening of the Grand Lodge, religious services will be observed at a place to be designated by the local committee.

All Masons will be required to furnish proof of their regular membership before they will be permitted to register with the local committee to obtain their badges. Your dues card properly executed will be accepted as proof. Brothers not wearing a badge furnished by the local committee will be subject to investigation before they will be admitted into the Grand Lodge Session.

The Lodges of San Diego, by their invitation, are hereby designated host of our Sovereign Body.

To this you will give full Masonic obedience.

Given under my hand and the private seal of the Grand Master this 1st day of May, A.D. 1959; A.L. 5959.

HERBERT A. GREENWOOD, 33°  
Grand Master

### PROCLAMATION

To the Worshipful Masters, Wardens, and Members of the Particular Lodges owing obedience to the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of California and Jurisdiction.

Greetings:

*St. John Day Observance*

In accordance with established custom, "on Sunday nearest to the 24th day of June each year, which is known as St. John the Baptist Anniversary, the Lodges of this Obedience shall assemble in their halls or some church for appropriate religious services."

Therefore, I, Herbert A. Greenwood, by the power in me vested, do proclaim Sunday the 21st day of June, 1959, as the day and date of observ-

ing the above Masonic Anniversary in the year of our Lord A.D. 1959; A.L. 5959.

*Prince Hall Day Observance*

In accordance with established custom, "on Sunday nearest the 12th of September each year, which is known among Prince Hall Masons as Prince Hall Day," the Lodges of this Obedience shall assemble in their halls or some church for appropriate celebration."

Therefore I, Herbert A. Greenwood, by the power in me vested, do proclaim Sunday the 13th day of September, 1959, as the date of observing the anniversary of the birth of our first Grand Master, the illustrious Prince Hall.

It is suggested that all Lodges in close proximity hold a joint celebration.

To these presents you will give full Masonic obedience.

Given under my hand and the private seal of the Grand Master this the 1st day of May, A.D. 1959; A.L. 5959.

HERBERT A. GREENWOOD, 33°  
Grand Master

### RESOLUTIONS

(Dated 5-1-59)

In accordance with Grand Lodge law, and by order of the Grand Master, the following resolutions are circulated for reading in EACH of the Particular Lodges of this Most Worshipful Prince Hall Grand Lodge.

#### RESOLUTION No. 4

To the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of California Jurisdiction. Greetings:

We, the Brothers of Fred C. Brooks Lodge No. 60, of Oakland, California, represented as a chartered Lodge and paying obedience to this Grand Lodge, known as the Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction.

*Whereas*, The Brothers of Fred C. Brooks Lodge No. 60 are vitally concerned over the progress of this Grand Body; and

*Whereas*, The Brothers of Fred C. Brooks Lodge No. 60 are cognizant of the eligibility and qualifications of the Past Masters of this Grand Jurisdiction; and

*Whereas*, The Brothers of Fred C. Brooks Lodge No. 60 are cognizant of the privileges that are afforded in this Great Democracy that we all live in and enjoy and it has certain limi-

tations on the President of these United States; and

*Whereas*, The Brothers of Fred C. Brooks Lodge No. 60 are cognizant and are alarmed by the tyranny that could be created by the looseness and laxity as it pertains to the tenure of office of our Most Worshipful Master; and

*Whereas*, The Brothers of Fred C. Brooks Lodge No. 60, having the love of fellowman, and more especially of its brothers in this Grand Jurisdiction; and

*Whereas*, The Brothers of Fred C. Brooks Lodge No. 60, hereby and hereon, let it be known that it is their desire that it be resolved, that Article V, Section 1 be amended to read under the heading of Article V, Section 1-B as follows:

The office of Grand Master, shall not be eligible to succeed itself after being elected to three consecutive terms of office, and one year must expire before a Past Grand Master can be eligible for the office of Grand Master, after serving 3 consecutive terms of office.

(Seal) Jesse Thompson, Worshipful Master, Joseph Brooks, Sec.

#### RESOLUTION No. 8

*Whereas*, It is the desire of the Grand Lodge to provide the best representation possible in its financial structure; and,

*Whereas*, It is the desire to provide the best qualified men for each position pertaining thereto; and,

*Whereas*, The Deputy Grand Master is superfluous in executive representation; and

*Whereas*, The Grand Secretary and Grand Treasurer are elective officers and should be separate and apart from the Grand Trustees Board; and,

*Whereas*, It is the desire of the Grand Lodge to provide the best possible representation at a minimum cost; and,

*Whereas*, The representation of the Deputy Grand Master, Grand Secretary and Grand Treasurer on the Grand Trustee Board constitutes an unwarranted expense. Now, therefore be it

*Resolved*, That Article XV, Section 2, Sub-section 2 of the Constitution be amended to read:

The membership shall be composed of seven Grand Trustees, who shall be elected as follows: the Grand Master by virtue of his elected office, and six additional members who shall be elected by the Grand Lodge. Be it further

*Resolved*, That Article XV, Section 2, Sub-section 2, Item B, be amended to read:

Grand Trustees shall be elected each year according to the following sequential system:

1—First year, Two Grand Trustees elected for three years.

2—Second year, Two Grand Trustees elected for three years.

3—Third year, Two Grand Trustees elected for three years.

Be it further,

*Resolved*, That one Grand Trustee shall be elected at this session of the Grand Lodge (1959), whose term shall coincide with No. 3 above.

#### RESOLUTION No. B-2

*Whereas*, It is the desire of this Grand Lodge to have the best informed membership in Prince Hall Masonry, and

*Whereas*, Each member has the right to know the financial standing of this Grand Lodge prior to the Grand Lodge Convention, and

*Whereas*, Bewilderment of the membership attending the Grand Lodge Session as to the financial standing of the Grand Body should be eliminated. Now, therefore, be it

*Resolved*, That Article X, Section 3, Paragraph 7 of the Constitution shall be amended to read:

He shall submit a copy of the Grand Auditor's quarterly report to each subordinate Lodge.

#### RESOLUTION No. B-3

*Whereas*, It has been the desire of this Grand Lodge to build a home to house this Grand Body, and

*Whereas*, The property at Tulare, California has not been developed to its greatest potential, and

*Whereas*, The cost of potential homesites in suitable areas is continually rising, and

*Whereas*, It behooves this Grand Body to assimilate its resources in a common cause relative to a homesite; Now, therefore, be it

*Resolved*, That Grand Lodge property in Tulare, California, shall be developed or be disposed of and funds so acquired from the development or disposal shall be deposited in the building fund account.

Resolutions B, B-2, and B-3 (above) submitted, and signed by Past Masters:

Robert L. Poole, P.M. No. 61

J. S. Dixon, P.M. No. 61

Edgar A. Cook, P.M. No. 61

Frank S. Shipp, P.M. No. 61

David J. Dill, P.M. No. 66

## LETTERS TO THE EDITOR

Portland, Ore.

Greetings:

Best wishes to you and your entire staff, we are praying for many, many years of success for this ver fine and wholesome *Digest* of ours.

I have not received my copy of the *Digest* as yet, and I know they are off the press and are in the hands of the brothers by this time; the contents therein are so valuable to me, I can hardly conceive the thought of missing one. Would be very grateful, if you have another copy, if you would be kind enough to send one to the address above. THANKS.

Here's hoping to see in summer, at our next Grand Session.

I shall ever remain,

Fraternally yours,

Clark Dean Jr.

Grand Insp. No. 11

\* \* \*

Lynchburg, Virginia

April 8, 1959

Mr. Royal E. Towns, Editor  
Dear Sir and Brother:

In a recent issue of the Prince Hall Masonic Digest, we noted several interesting articles and would like to request your permission to reprint some in the next issue of the publication for the jurisdiction of Virginia.

Along with this request, we would like to extend our commendations to your staff and the jurisdiction of California for the very fine publication which you issue.

Fraternally yours,

J. Wilson Jeffress

Grand Secretary

\* \* \*

Dear Sir:

Our thanks again for sending us the information about Prince Hall which was not to be found in our book collection. There certainly has been a steady demand for this material; in fact, our copies are now missing because patrons have not wanted to return them.

Do you have some back copies and current issues of *The Masonic Digest* that we might have? Anything about the history of Masonry and the life of Prince Hall would be of help.

In the past we have enjoyed having your Magazine in our files. Keep up the good work for the material is interesting and well presented.

Sincerely,

(Miss) Yvonne Cam

Senior Librarian

GRAND LODGE OF  
WASHINGTON

Office of Grand Lecturer

April 4, 1959

Mr. Royal E. Towns,  
Illustrious Sir and Brother:

Just thought that I would let you know that I am receiving the *Digest* and really enjoying its pages of information. I do hope you are just fine as it seems you are at this time.

I had a page of what our Consistory did on Palm Sunday in our city. We also entertained Willamette Consistory No. 23, Portland, Oregon on this date F. & A.M. Prince Hall of course.

I see your Jurisdiction is really humming with activities for this spring as usual. This time of the year there is plenty to do for everybody who wills to work.

This is one of our community papers who was on hand to take our pictures. If you see the Grand Lecturer Brother Johnson give him my best regards, the same to any of the Brothers whom I know give my best regards to them and your hard working Grand Master also as I expect to see him in New York in May. Hope to see you in July in San Diego if things work well I shall be there when the gavel calls to order.

May God bless and keep you and all Regular Masons until we meet again.

I remain, fraternally yours,

E. A. Douglas

\* \* \*

Dear Brother Towns:

Since June of 1952 I have been the Chairman of the Committee on Foreign Correspondence of the Most Worshipful Prince Hall Grand Lodge F. & A. M., of the State of Rhode Island. During this period I have sent many communications, as such, to your Grand Jurisdiction, particularly at Annual Communication times.

You can imagine my surprise in reading the list on page 11 of Volume 7, No. 4, 1958-1959 of your "Prince Hall Masonic Digest" just received, "William L. Oliver" listed as the CCFC, for this Grand Jurisdiction.

I will be pleased to have this correction made and my holding of this office acknowledged. Enclosed, please find our current Grand Lodge roster.

With best wishes and fraternal regard, I am

Fraternally yours,

Joseph G. Le Count

P.G.M., & CCFC.

Ed. note: So sorry — many thanks.

# The Grim Reaper

N. P. GREGGS, P.M. (Deceased)

Death's visitations are frequently mysterious. Often the best, the wisest, the most talented and the most useful, are cut down, while so many of the mere cumberers of the ground seem to be so mercifully spared. Zeal, piety and usefulness exempt no one from the dominion of death. Even righteousness, while it may deliver from its sting, cannot deliver from its stroke.

This melancholy spectacle, these solemn ceremonies, these lightless candles and crepe over covered caskets tell me that the Silent Reaper has been very busy gathering a rich harvest this year. When I turn to the Report on Necrology, I find that many Craftsmen have their labors ended, dropping compass and square, level and plumb, trowel and hammer, answered the summons of the Grand Warden of the Upper Lodge, and passed from the scenes of their earthly labors unto their everlasting reward in the Lodge above, and as a consequence, these names have been transferred to the roll of the silent majority.

These Craftsmen, whose memory we revere, and whose loss we deplore, were among the most brilliant and beloved, the best informed and most useful members of the Craft. When they came to us, they offered themselves to their respective Lodges because of their desire for knowledge and a sincere desire and wish to be serviceable to their fellow men and during their Masonic lives were abundantly gratified. Step by step they passed from the darkness of superstitious ignorance into the penetrating light of Truth. They learned to subdue their passions, to improve themselves in the practice of our arts. They became noted for their amiable conduct, unfeigned piety to God, inflexible fidelity to their trust and zeal for the institution of Masonry. Some of them, by their brethren, were elevated to positions of honor and great responsibilities, and right well they, in every instance, measure up fully to the great confidence in them reposed.

How strange that the Grim Reaper's scythe should level the very best and take away the ones we needed the most! Had we been consulted concerning them, how earnestly would we have entreated the Supreme Architect to spare their lives and permit their labors and influence to continue

and be felt among us. We would have eloquently argued that the cause of Truth could not have been maintained without them or the spiritual and moral edifice, which we build, completed without their supporting labors and invaluable counsel. But now that they are gone, we learn the lesson that the Great Master Builder would impress upon us, that absolutely none are indispensable to Him, for truly, the workman dieth but the work must forever go on.

Again we are consoled when we remember that in their transfer from the Terrestrial Lodge to the Celestial Lodge, where all restrictions are removed, all ranks leveled, all distinctions done away with and where the Universal Brotherhood so long dreamed of here on earth, becomes a reality, they tonight fully realize that theirs is great gain. What a *varied* and glorious company they have joined. Masons from every Jurisdiction and Dispensation, ancients, moderns, black and white, high and low, rich and poor, all have wrought in quarries here, and pronounced upright Masons by Him, who sitteth upon the throne, having gained a ready admission to the Celestial Lodge above, are now assembled about the Celestial Orient, where they behold the King and His beauty and where all the soul's experiences are perfect bliss and all its expressions perfect praise, and where alleluias exaltant employ every tongue.

The Great Creator has been pleased, through His infinite wisdom and mercy, to remove our brethren from the cares and troubles of this transitory existence to a state of endless duration. Would we have it otherwise? Would we recall them if we could? They, this evening, are free from calamities and distresses, free from panics and famine, free from unrest and agitation, free from Satan's temptations and the corruptions of their own hearts, and free from the merciless assaults of the three greatest of all ruffians, sickness, poverty and death. For them today, the Anchor and Ark have a new and real meaning. They have actually been wafted over a tempestuous sea of troubles and safely moored in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

Isaiah, the Evangelic Prophet, in one of his most sublime utterances, tells us how all flesh is grass and all the beauty thereof is as the flower of the field. Does not this very occasion

and these melancholy ceremonies fully illustrate that solemn truth? Death lays his sharp scythe in among the grass, and to his stride and sweeping stroke it falls in long broad swathes. You, doubtless, have seen the reapers, in harvest, sit down upon their fallen shocks, to wipe the sweat from their sun-burned brows and snatch a moment of well deserved rest. But not so with death. He never is found sitting upon a tombstone or a green grave-mound to rest himself or repair his strength. He sleepeth not, neither is he weary. He advances, day by day, upon each of us. His eye shows no pity. His arms are never weary. His scythe is never blunt. But to the rhythm of his measured stroke falls the tallest grass and the fairest flowers, the same as in days of old. A few more years and a few more Lodges of sorrow and all the eyes that sparkle tonight shall be closed in death, a shroud shall cover every form, the dusty Seal of death shall be set on every lip and all of us sleeping somewhere beneath the grassy sod, mouldering in the grave, either saved or unsaved.

Truly, it is passing strange that notwithstanding the many mementoes of mortality that cross our paths, notwithstanding the funeral bell so often tolls in our ears and the mournful processions pass along the streets, that we poor dying mortals, will not more seriously consider our approaching fate. Instead, we gaze, unmoved, upon the hour-glass, with its swiftly running sands. Without a twitch of a muscle, we watch the merciless scythe of Time cut the brittle threads and launch soul after soul into eternity. Even the mattock, the coffin and the melancholy grave fail in their efforts to admonish us of our mortality, and that sooner or later these frail bodies of ours must moulder in their parent dust. Heedlessly we go on from design to design, add hope to hope and lay out plans for the employment of many years, until we are, too often, alarmed at the approach of the Messenger of Death at a moment when we least expect him and which we probably conclude to be the meridian of our lives.

What then is the purpose and conclusion of this whole matter? Make the best of the opportunities to improve upon ourselves. Be ever mindful of the duties we have heard so frequently and are forcibly recommended in every session of our Lodges. Remember the three great

*(Continued on page 18)*

## SHOULD A HOMICIDE OR A SUICIDE BE DENIED THE RIGHT OF MASONIC BURIAL?

By REV. WILLIAM B. SMITH  
(Ionic Lodge U.D.)

Now and again this question has arisen to plague certain Masters of our Lodges. The answer would seem obviously in the affirmative. It might be well that we turn to that portion of Masonic literature which is so seldom perused. We are referring to the Ancient Charges of a Master Mason.

Under the title "God and Religion" we find these words:

"A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the Art, he will never be a stupid atheist, nor an irreligious libertine."

These Ancient Charges further state that —

"Masons are obliged to that part of religion in which all men agree, and that they be good men, and true, and men of honor and of honesty. Therefore no man, however honorable or moral is acceptable in the membership and brotherhood except he first affirms his belief in the G.A.O.T.U., and in life after death, and a blessed immortality."

That Freemasonry is based upon obedience to the Will of the Almighty and in the strict adherence and obedience to Divine Law is the first impression received by the Entered Apprentice.

The foundation of Masonry is therefore based upon the Fatherhood of God and the Brotherhood of Man, for be he prince of peasant, the door of Masonry is barred against him until he professes his belief in God, the Architect and Master of the Universe.

The focal point of every Masonic Lodge is not the East, but the center of the Lodge where we find the Altar of our venerable institution. The first symbol that comes to the view of the candidate for degrees is the Book of Divine Law, the rule and guide of every True Master Mason throughout his earthly pilgrimage.

On bended knee before that Altar with hands upon God's Word the Novitiate makes his vow in "the presence of the Almighty and the Worshipful Lodge."

Each obligation is an affirmation that Masonry is obedient to not only the moral law, and the Law of his country, but that first and always he will obey the Divine Law.

When Moses descended from Mount Sinai, he brought with him the tables of stone upon which were graven the Ten Commandments of Divine Law. From that far off time to the present, Freemasonry has inculcated Obedience to the Divine Commandments.

The Fifth Commandment, familiar to the veriest Sunday School child is: THOU SHALT NOT KILL.

It is plainly stated and easily understood. To commit the crime of homicide which Webster defines as, "The killing of any human being by another," or to commit the crime of suicide, which is defined as, "The intentional taking of one's own life or self murder" is to defy and to disobey a paramount law of the Divine Creator.

It is plain to see that when a man takes his own life or that of another he is in defiance of both the law of the land, and the law of God. Such a man, by his own act, denounces and severs the mystic tie, when he thus departs from the line of rectitude, and therefore loses all claims to the right of a Masonic burial.

But some one might say, "Brother A. was in good standing in his Lodge. What about that?" We may be sure that the founding Fathers of Masonry intended that the phrase "good standing" should carry far more meaning than the possession of a paid up dues card.

A brother might be in the possession of a paid up dues card years in advance, but if that brother is in defiance of the Divine and moral law, he certainly is not in "good standing" in the truest Masonic sense.

When these unfortunate incidents occur, oftentimes the Master of the Lodge to which the brother belonged is plagued by two opinions, Shall we or shall we not conduct a Masonic funeral for the departed?

On page 50 of our Masonic Constitution and Book of Instructions we read —

"When the Master of a Lodge receives notice of a Master Mason's death, and of his request to be interred as a Mason, *he must satisfy himself of its propriety.*"

How can the Master of any Lodge recite intelligently and in good conscience these sacred words over the grave of one who has died by his own hand, or has wilfully taken the life of another?

"As it has pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged."

Or further to recite —

"We should so regulate our lives, by the line of rectitude and truth, that in the evening of our days, we may be found worthy to be called from labor to refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect."

In the charge of a Fellowcraft, we vividly remember the Master's words to us. "You are not to palliate or aggravate the offenses of your brethren, but in every instance of offense against our laws, you are to judge with candor, admonish with friendship, and apprehend with justice."

We would not judge such a brother nor would we dare attempt to do so. The Grand Architect of the Universe is his judge, and will not the Judge of all earth do right?

In a recent incident there was some question as to the dispensing of Masonic relief to the family of such an unfortunate brother who died by his own hand. Most standard insurance policies are automatically cancelled if the policy holder commits suicide, or is executed for murder.

But that is a legal and business arrangement. But our position is within the moral realm. The family of a Master Mason is under the protection of the Brotherhood. It is the duty of all Masons to defend and protect them. But here again we come upon the condition of the Master Masons "good standing."

We have already seen that the claims of the family of a brother are based upon his claims upon the Fraternity, and therefore, if a Mason so far departs from the line of rectitude as to be in defiance of the Divine law of his Creator, he automatically severs the mystic tie, and loses not only all claims upon the Fraternity for himself, but also for his family. Therefore legally nor morally it would seem that the family of such a Mason has no legal or moral claims upon the Fraternity at the time of his death by his own hand.

On the other hand it would seem that by such action, we would penalize the innocent for the deeds of the guilty. Perhaps the time has come for us to re-evaluate the "Conditions and the Rights of Masonic Burial and Benefits." It may be that we should

rewrite the rules, and spell out the phrasing in words that cannot be misunderstood. Doing no violence to our ancient landmarks, but like modern Bible translation making the truest meaning of our laws clearer that they who run may read.

Another situation that stems from these questions we have attempted to discuss is the attendance of the Brethren at the funeral of so unfortunate a brother. We feel that by all means the brethren should attend. But not as Master Masons, rather as a token of our sympathy and our hope, that that brother shall find forgiveness at the Throne of Grace.

Finally, we refer again to the duty of the Master of the Lodge to satisfy himself as to the propriety of a Masonic funeral. It would be well for the Master, the minister, and the mortician to tactfully advise the bereaved family to refrain from long drawn out funeral services. It is a sad commentary on our times, when we note the morbid curiosity seekers who never were acquainted with the deceased or the family, and whose presence at such services turn them into a Roman holiday.

N.B. — What I shall say does not necessarily express the opinion of anyone other than myself.—W.B.S.

#### FREDERICK DOUGLASS (from p. 8)

The fugitive and his wife journeyed in the middle of September to New Bedford, Mass., where he had reason to believe that he could find employment in one of the great shipyards. In that seaport town, the ex-slave received the name he was destined to make world famous. It was adopted at the suggestion of a free colored man named Nathan Johnson, who had greeted him on his arrival. This man entertained and befriended him through the years of his greatest struggling. Johnson suggested the name of Douglass because it was fresh in his mind from reading Sir Walter Scott's novel with a hero by that name. It was not inappropriate for the man was to carve out such a career as did the one time slave to choose this name. For he carried that name and become not a man bearing a hero's name, but the actual champion of his race and a real hero until this very day.

— "The Light"

## "From the East"

Each generation of man receives many of its attributes, ideals and institutions from preceding generations. Though it may pride itself upon its emancipation, it is never really independent in the fundamentals of life. Its language, literature, art, science, religion and law — all of these it holds in common with men of earlier ages. Through the study of earlier literature, art and history of social institutions and events of the course of philosophy, men have come to seek fuller understanding of mankind and of their world, and so a fuller measure of social adoption with its consequent power. For the truest and most revealing history of humanity is that which discloses the ideas, the purposes, the ideals which have constituted their views of life and motives of action.

Psychology may tell us much about the processes of thinking, but what is our human thought worth? Can we really know anything with certainty, and how far ideas of external things can be relied upon? When we turn to philosophy seeking aid in the answering of such questions can the answer be found; for it is the love of wisdom as leading to the search for it; knowledge of general principles — elements, powers, or causes and laws as explain facts and existences. Let us be mindful that whatever its ultimate importance in the universe or the real nature of the universe itself, whatever the significance of our knowledge, our standards and ideals, for each of us life goes on, demanding that choices be made, that action be directed and results achieved. The problems of philosophy are the problems of life, the burdens and mysteries of existence, the origin and destiny of man, the relations which he sustains to the world of which he is a part, and to the unseen universe which lies around him. Let it be remembered it is not what a conclusion is — that makes it philosophical, but the way in which it is reached. Philosophy offers no ready conclusions. It insists upon no dogmatic creeds.

— P.M. X. X. Brown (49)

## What Became of the Disciples?

A Masonic publication recently had a very interesting article which brings some Biblical history to light that has not been generally known. In answering the question, this publication has the following to say:

Few know of the manner in which the twelve disciples came to their end:

*John* — died of extreme old age in Ephesus.

*Judas Iscariot* — after betraying the Lord, hanged himself.

*Peter* — was crucified, head downward, during the persecution of Nero.

*Thomas* — the doubter, was run through with a lance at Coromandel, in the East Indies.

*Philip* — was hanged against a pillar at Nereopolis, a city of Phrygia in Asia Minor.

*Matthew* — was slain by the sword, in Ethiopia (Abyssinia).

*Thaddeus* — was shot to death with arrows.

*Simon* — died on a cross in Persia (now Iran).

*Andrew* — died on a cross at Patras, in Acchia, a Greek colony.

*James* — the younger brother of the Savior, was thrown from a pinnacle of the Temple and then beaten to death with a club.

*Bartholomew* — was flayed alive in Albanopolis, Armenia.

*James* — the elder son of Zebedee, was beheaded in Jerusalem.

#### THE GRIM REAPER (from page 16)

duties we are charged to inculcate and practice — to God, to our neighbor and ourselves, and by the constant practice of a genuine spirit of brotherly love, relief and truth, it shall be known to all when we have passed away that we have not lived and labored in vain or spent our strength for naught. Then, when it shall please the Grand Master of the Universe to summon us into His eternal presence, the trestle-board of whole lives shall pass such inspection that it shall be given to each of ours to "eat of the hidden manna," and to receive the "white stone," with a new name that shall insure, for us, perpetual and unspeakable happiness, at His right hand.



Prince Hall City Committee

## PRINCE HALL CITY

By ARCHILLE W. HEBERT  
Chairman Publicity Committee

Man is basically a builder. From the time of the earliest cave dwellers to the present, he has industriously ornamented his habitat with the most imposing and intrinsic designs of beauty which have been within the scope of his powers to conceive. No matter who you are or where you live, in a city, town or hamlet, if you will but look around, you will see new buildings being erected, new temples being built, new churches being dedicated. Whether it be the Hilton in Cairo, the Karamu House in Cleveland, or the Temple in San Francisco, in each instance, designs have been embraced which in some way might serve to lift man from his labors, far above the hub-hub and the toil of this mundane world. Nor has he stopped there. Today, man's construction is going feverishly apace in his calculated designs to build rocket propelled vehicles so that, ultimately, in his conquest of space, he may build his temples among the stars. To some individuals these objects of construction have been an end within themselves. To others, they have been but a means to the end that through the medium of physical harmony, beauty and order, more imposing spiritual temples, dedicated to God, might be erected in the realm of human Brotherhood.

Prince Hall City is planned as such a structure. Foremost among its provisions are that it is to be a non-profit corporation, it is designed for charitable and benevolent purposes, and its membership is to be composed of all Prince Hall Lodges, affiliated organizations and members thereof of the Prince Hall Family of California.

The efforts to erect a Masonic Center worthy of note in Los Angeles, Cali-

fornia, are legion. A concerted effort to establish an incorporated body for this purpose was made through the Past Masters, Masters and Wardens Association in 1950. The idea again took form in the St. John's Day Committee of Los Angeles in 1957. Finally a proposal to set up a promotional Commission to erect a Masonic Temple and Center for Los Angeles County was submitted by Brother George Holbert to the Masters and Wardens Association in 1958. Under the administration of Brother W. Robert Brown, President, the Masters and Wardens Association received the project favorably and the Promotional Commission was established. Brother Holbert was appointed Chairman of the Promotional Commission with authority to invite other members of the Prince Hall Family of Southern California to participate in the planning and the execution of this project on a voluntary basis. A subsequent meeting of the Masters, Wardens and Past Masters of the area was held with Grand Master Herbert A. Greenwood in attendance. The project for the erection of Prince Hall City was given the endorsement of the Grand Master. On Friday, October 31, 1958 at the Banquet honoring our Grand Master, sponsored by the Masters and Wardens Association at the Alexandria Hotel in Los Angeles, California, a gigantic Kick-Off Drive for Prince Hall City was staged. This method of introducing the features of Prince Hall City to the members of the Order was heralded as a tremendous success. On January 16, 1959 an organizational meeting was held with representatives of the Lodges, Chapters and associated Bodies of the Prince Hall Family of Masons participating.

Members were elected to a Board of Directors for the purpose of setting up Prince Hall City Incorporated, as

a non-profit corporation designed to secure and protect the interest of all concerned. Currently serving as members of the Board of Directors are: Frank G. Allen, Harry A. Brewer, Rev. B. Leon Carson, Manuel Davenport, Rev. Geraldine De Pinto, Mrs. Thelma Dyson, James H. Finis, Archille W. Hébert, George Holbert, Jerome L. Hubert Sr., Mrs. Johnnie Mae Jedkins, Roy M. Moore, Mrs. Daisy Payne, Timothy A. Satchell, Mrs. Lagulia G. Shaw, Lawrence L. Stewart Sr., Alfred E. Thompson, Frank G. White, and Mrs. Henrietta G. Whiteside. Officers serving on the Board of Directors are: George Holbert, President; Rev. Geraldine De Pinto, Vice President, Mrs. Thelma Dyson, Secretary, Frank G. Allen, Treasurer, Mrs. Johnnie Mae Jedkins, Assistant Secretary, and Rev. B. Leon Carson, Spiritual Advisor. Attorney James N. Reese has been assigned as Legal Advisor.

In accordance with official legal procedure, Prince Hall City, Inc., has been duly organized and incorporated pursuant to the laws appurtenant thereto of the State of California. Every possible effort has been made by the Board of Directors to make Prince Hall City, Inc., "Gold Seal," so as to assure all member organizations and members that the resources of the organization will neither be wasted nor used for any other purposes than those set forth for the erection and development of Prince Hall City, Inc. In keeping with time tested procedures among our Bodies, the principal officers of Prince Hall City, Inc., have been bonded. Checks are issued from the Treasurer upon receipt of a Warrant signed by the President and the Secretary, and over the signatures of the three principal officers.

In order to allay anxieties that have been expressed in some areas, Prince Hall City, Inc., in Los Angeles, California, will in no way interfere with any other project, or projects, that may be under way at this time or in any future period. No assessments are to be requested of Grand Bodies to be placed upon their members in order to raise funds for this undertaking. Funds are to be raised in the following manner:

1. Membership Dues
  - a. Organizational
  - b. Participating Individual
  - c. Life Memberships
2. Obtaining loans from members and the giving of Loan Certificates or Bonds payable by the

(continued on page 20)



Hon. Wm. Byron Rumford (25)

### F.E.P. IN RETROSPECT

When Fair Employment Practices legislation was signed into law on April 16, 1959, supporters of the bill heralded the successful end of a 14-year struggle in the California Legislature.

The Governor, Edmund G. Brown, chose to sign the bill in the presence of its author, Assemblyman Byron Rumford (25), and several of the Bill's staunchest supporters. Honored at the brief signing ceremony and undoubtedly pleased was Assemblyman Augustus W. F. Hawkins, of Los Angeles, who along with former San Francisco Assemblyman George D. Collins, Jr., introduced the first FEPC legislation in 1945. This bill was defeated but Hawkins did not give up the fight.

Senators George Miller, Jr., of Martinez and Richard Richards of Los Angeles were also present. These men led the fight against the crippling amendments which were posted to the bill by the senate finance committee.

C. L. Dellums (29), international vice-president of the Brotherhood of Sleeping Car Porters and a member of the state FEPC Committee, was there to see the bill which he had supported so vigorously become a state law.

Another state FEPC Committee member, Franklin Williams, Western Regional Secretary of the NAACP, also witnessed the historic signing. It is needless to say that Mr. Williams championed the FEPC cause all the way.

Attorney Nathaniel Colley of Sacramento, who found that his duties as Chairman of the NAACP Regional

Legal Committee required that he remain constantly on call throughout the campaign, was among the key men who were invited to see the results of their handiwork. Another FEPC proponent was William Becker, Executive Secretary of the California Committee for Fair Employment Practices, and area representative for the Jewish Labor Council.

Yes, April 16th was a memorable occasion for Governor Brown, who made fair employment practices legislation the first order of business when he was inaugurated in January, for Assemblyman Rumford who authored the bill and guided it past the many legislative road blocks, and so many other individuals and organizations whose concerted efforts were required to overcome the opposition to FEPC.

They've all been congratulated and acclaimed for their part in the FEPC campaign. Now, along with the rest of the citizens of the State of California, they are waiting to see FEPC in action.

They are also preparing to meet the challenge of the proposed referendum which will submit to the law a statewide vote and invalidate FEPC until it receives the approval of the voters or it is again defeated.

In the meantime, California has become the 20th state in the nation to enact FEPC legislation, providing more insurance to the first class citizenship desires of the people of California, which motivated the officials of the state government and the many civil rights leaders and workers whose determination has been recorded in the long struggle for FEPC.

The designing and passage of the FEPC legislation required the combined efforts of a countless number of individuals and organizations, both on the inside and outside of official government circles. It is quite natural that the crowd of interested spectators—all key men in the 15-year struggle to provide California with a fair employment practices law—would be a sizeable one. On April 16th when Governor Edmund ("Pat") Brown signed the bill into law, he did so in the presence of a "most representative group of FEP supporters."

Bro. Wm. Byron Rumford, was given a testimonial banquet at the Oakland Veterans' Memorial Building on Thursday evening, May 28, the affair being well attended. Among those participating on the program were: Albert L. McKee, Rev. Solomon Hill, Attorney Lionel J. Wilson, Assembly Speakers Hon. Carlos Bee and Ralph M. Brown, Governor Edmund

### PRINCE HALL CITY (from page 19)

corporation in a manner similar to U. S. Savings Bonds.

3. Contributions of members, organizations, and individuals.
4. Special money raising activities of the corporation.

The initial fund raising drive for Prince Hall City, Inc., has been launched by the Promotional Awards Committee and it is well under way. Brother Manuel Davenport is Chairman, and Brother Roy N. Moore is Secretary of this committee. Through this contest, donations are being solicited for the Building Fund. For each donation received a receipt is issued. Each receipt will be eligible for the generous awards listed thereon. By such means it is easily within the reach of a large number of people, each of whom by doing his or her small part, to unquestionably guarantee the attainment of the objective desired.

Leading figure in this fund raising effort is Brother Earnest Irving Shelby, Past Master of Guardian Lodge No. 50. Leading Lodge is Guardian Lodge No. 50 of which Brother Jesse E. Waiters is Master. Guardian Lodge No. 50 was constituted and dedicated in 1944 with Brother Lillard G. Dandridge as Founder, and the late Brother Horace C. Green as Organizer. Guardian Lodge No. 50 has wholeheartedly entered into the spirit of accomplishment attendant with this endeavor.

It is anticipated that every member of the Prince Hall Family in our Jurisdiction will be given an opportunity to become a member of the team to assure the success of this gigantic and meritorious project. In the light of present records that are being set in building construction, we can by no means complacently stand on the sidelines and watch the passing parade. When the opportunity presents itself, we should be proud, one and all, to rally around the cause to erect a beautiful Masonic Center compatible with the dignity and prestige that is ours to command in our venerable institution.

Brown, Faye Mitchell, D. G. Gibson, and Rev. Edward Stoval.

The Prince Hall Masonic Grand Lodge extends its congratulations to Brothers Rumford and Hawkins, for the wonderful work they are doing in the State legislature. We are happy, also, that through the columns of the *Prince Hall Masonic Digest* we were able to lend moral support.

## APPENDIX 14

### NEGRO MASONRY: Upton

Views of George William Seth, Secretary of Lodge Quatour Coronati, No. 2076; Editor *Ars Q.C.*; etc.

"La Tuya," Edward Road, Bromley Kent, England, 22 September, 1898.

My Dear Upton:

I have read with great interest the report on the action of the Grand Lodge of Washington in the matter of Negro Freemasonry.

Your contentions, shortly put, are:

1. That Coloured Masons in the United States of America are true Masons, having been regularly made by others who derive their descent and authority from legitimate sources.
2. That it being logically impossible to deny them this by title, some means must be found whereby their status shall be recognized, and Masonic intercourse with their fellows rendered possible.
3. That their actual admission as visitors to a white Lodge must be left to the discretion of such Lodge.

With contention No. 1, it seems to me absolutely impossible to disagree, especially for an English Mason. Although we have not formally recognized the *Prince Hall Organizations*, I feel certain that no English Lodge would refuse admission as a visitor to any one of their members, provided he came properly provided with a certificate from his Grand Lodge, and was able to prove himself satisfactorily. Not long ago, I was present in a Lodge in the North of England lecturing, and one of my most attentive and intelligent auditors was a Negro, who had been admitted on the usual proof, and who subsequently replied as the Grand Orator (and I think Grand Warden) of the Grand Lodge of (I fancy) Kentucky. I was rather amused to find afterwards that the Lodge had no idea that the brother belonged to what was considered in America a clandestine Grand Lodge, but when I explained the matter privately to the W.M., he saw no reason to ever regret the action the Lodge has unwittingly taken. The brother in question was on his way to Liberia as an official representative in some way of the U.S. Government, and I found him a highly intelligent and well read man. Of course, he may have been quite an exception, but if there

be many such in your parts, to exclude them from your Lodges seems to me to be absurd. The brother would have been an acquisition in any Lodge.

Contention No. 2 follows the first. The only case against the recognition seems to me the fact that the Grand Lodge (white) declares them clandestine. But clandestine does not mean, Masonically, anything disgraceful; it simply means unrecognized, irregular, not in communion with, and in no way touches their real status as true Masons. It is in the power of any and every Grand Lodge to declare any Mason clandestine; it merely means we won't have anything to do with you. It is therefore then in the power of any Grand Lodge to say, "so far as we are concerned, you, from this moment cease to be clandestine." Your Grand Lodge, in so doing, does not in any way force other Grand Lodges to follow suit. For instance, England and many other jurisdictions have declared the Grand Orient of France clandestine, but the G. O. of Belgium has not done so. Nonetheless, we continue to recognize the G. O. of Belgium. They have a right to their own opinion, and we acknowledge this. If I were to receive a French Mason into my Lodge, I should probably be expelled by my Grand Lodge; but I may and have met French Masons in a Belgium Lodge, and my conduct in so doing cannot be impugned. As to the concurrent jurisdiction, you know already in my opinion this violates no Landmark; it is simply a G. L. arrangement which may be altered at any time. If you choose to permit two or more Grand Lodges in Washington, this has nothing to do with any other Grand Lodge. At the beginning of the century England swarmed with French prisoners of war. Many of them were Masons, and naturally preferred to work under their own G. O. They were allowed to do so, and in many places French Lodges existed at that time, not only without protest from the G. L. of England, but so far with its consent the intervisiting was not unusual. Not that we should countenance such a course now, but it was an exceptional time, and exceptional measures were taken to meet the emergency. The case of Negroes in America is equally emergent and exceptional. There may be no law to prevent their initiation into white Lodges, but ballot bars their entry. The conclusion is obvious. Masonry knows no distinction of race, religion or color; and if you won't have them

in your Lodges, you must, in fairness, permit them to have Lodges of their own.

As to the third contention, you know how I have always insisted that the Lodge is my family, and I have a right to bar the entrance of any man whom I do not wish to meet, simply because such is my desire, and because I should not be comfortable in his society. Therefore you are again fully justified in permitting, but refraining from forcing the Lodges to admit coloured visitors.

I know that the matter bristles with difficulties, owing to social conditions in your country, and it seems to me that you have come to a wise and workable compromise, and on which I congratulate all concerned.

Yours very fraternally,

G. W. SPETH

## Trial Code Adopted

A code for trials was adopted. Many details are covered in the code, but the essential procedure is similar to the California practice with some striking differences. A trial panel is selected by the Lodge. The charge must be in writing and signed by the accuser. At the next regular communication of the lodge it is read and on a majority vote may order a trial. If the lodge declines the accuser may appeal to the Grand Lodge. The accuser is then served and may answer. The trial panel sets the time of hearing, selects a secretary not a member of the panel. The trial is held and if found guilty, the fact is reported to the Lodge, and the penalty is determined by majority vote of the Lodge at the next regular communication. The accused or the accuser may appeal to the Grand Lodge. There is a Grand Lodge Committee on Grievances and Appeals. Grand Lodge cannot vary the penalty set by the subordinate lodge. The grades of punishment are expulsion, indefinite suspension, suspension for a definite period, but not exceeding two years, public reprimand or private reprimand. — *California Freemason*

# ROSTER OF MASONIC GRAND LODGES (Recognized by the Prince Hall Family)

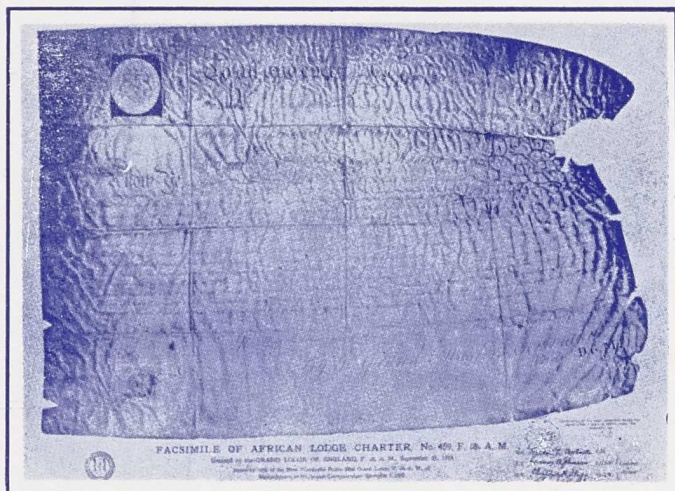
State	Name of Grand Lodge	Grand Master	Grand Secretary	Address	City
Alabama	A. F. & A. M. (P.H.A.)	Charles V. Hendley	W. M. Martin	Box 1704	Montgomery
Arkansas	Prince Hall, F. & A. M.	Solomon Richardson	Wm. R. Jones	P.O. Box 63	Clarendon
Arizona	Sovereign F. & A. M., Inc. PHA	Dr. A. B. Thompson	Emerson Harvey	521 E. Mitchell Drive	Phoenix
Bahama, B.W.I.	Prince Hall G. L.	K. C. Bethel	R. C. Balfour	P.O. Box 16 E. S. Street	Nassau, Bahamas, B.W.I.
California	Prince Hall, F. & A. M.	Herbert A. Greenwood	L. G. Dandridge	1972 Santa Ana Blvd.	Los Angeles
Colorado	Prince Hall, F. & A. M.	R. C. Pierce	Randall A. Baker	1244 Euclid Avenue	Pueblo
Connecticut	M. W. Gr. Lodge F. & A. M., PHA	T. Ralph Watts	Winfield S. Taylor	155 Scranton Street	New Haven
Delaware	Prince Hall, F. & A. M.	Hershel Draine	Clifford W. Jones	708 Townsend Place	Wilmington
Dist. of Columbia	Prince Hall, F. & A. M.	George A. Farrar	James A. Mingo	1618 D Street N.E.	Washington
Florida	Union, F. & A. M., Inc.	C. H. Henry	P. A. Mitchell	P.O. Box 341	Jacksonville
Georgia	Prince Hall, F. & A. M.	John Wesley Dobbs	Edgar G. Blackshear	514 E. Anderson	Savannah
Illinois	Prince Hall, F. & A. M.	Obed E. Vandenberg	J. Harold White	6437 S. Ingleside Avenue	Chicago 37
Indiana	Prince Hall, F. & A. M.	W. W. Waldon	Thos. G. Welch	2533 Adam Street	Gary
Iowa	Prince Hall, F. & A. M.	Frank B. Robinson	W. L. Wingston	5414 S. Adams Avenue	Mason City
Kansas	Prince Hall, F. & A. M.	P. C. Porter	Chester Gaskins	P.O. Box 331	Kansas City, Kan.
Kentucky	F. & A. M., Inc. PHA	Scott Jamerson	W. H. Perry, Jr.	2230 Chestnut Street	Louisville
Liberia	Liberia A. F. & A. M.	R. A. Henries	Dorrie Lartey	2230 Chestnut Street	Monrovia, Liberia
Louisiana	Prince Hall, F. & A. M.	John G. Lewis	R. U. Clark	P.O. Box 498	Baton Rouge
Maryland	Prince Hall, F. & A. M.	Dr. Willard W. Allen	Alvin S. Stanley	2525 McColloh Street	Baltimore 17
Massachusetts	Prince Hall, F. & A. M.	James R. Lesuer	Vidal A. McKinnon	1095 Tremont Street	Boston 20
Michigan	Prince Hall, F. & A. M.	Wm. O. Greene	Donovan A. Dosey	3500 McDougall Street	Detroit 7
Minnesota	F. & A. M., PHA	John R. Lawrence, Jr.	Chalmers L. Lawson	3736 - 4th Avenue	Minneapolis
Mississippi	Stringer, F. & A. M.	James C. Gilliam	E. W. Palmer	P.O. Box 928	Clarksdale
Missouri	Prince Hall, F. & A. M.	E. R. Bryson	Amos S. Bartlett	1036 West End Place	Moberly
Nebraska	F. & A. M., PHA	Robert Harris	J. H. Andrews	1837 N. 24th Street	Omaha
New Jersey	Prince Hall, F. & A. M.	William A. Neblett, Jr.	Kenneth C. Wilkerson	8 Melrose Avenue	East Orange
New Mexico	Prince Hall, F. & A. M.	Elijah Johnson	James W. Woods	421 Pennsylvania Avenue	Alamogordo
New York	Prince Hall, F. & A. M.	William L. Jordan	Alton L. Haywood	454 W. 155th Street	New York
North Carolina	Prince Hall, F. & A. M.	Rev. George D. Carnes	Rev. C. W. Lawrence	Box 2789	Greensboro
Ohio	Prince Hall, F. & A. M.	Dr. Guy Taylor	Chas. F. Gasterman	9613 Thorne Avenue	Cleveland
Oklahoma	Prince Hall, F. & A. M.	Amos T. Hall	E. T. Busby	Box 571	Chandler
Ontario	Prince Hall, F. & A. M.	Lawrence A. Millben	Wm. W. Overton	272 Montrose	Windsor, Ont., Canada
Pennsylvania	Prince Hall, F. & A. M.	James T. Earle, Jr.	Wm. M. Newby	3808 N. 17th Street	Philadelphia
Rhode Island	Prince Hall, F. & A. M.	Frederick C. Williamson	Albert Ford	40 Outley Street	Providence 6
South Carolina	Prince Hall, F. & A. M.	Prince Riley	J. E. Dickerson	P.O. Box 992	Columbia
Tennessee	Prince Hall, F. & A. M.	Charles F. Williams	C. F. Oglesby	198 S. Fourth St.	Memphis
Texas	Prince Hall, F. & A. M.	J. T. Maxey	Leon Maddox	P.O. Box 1478	Fort Worth
Virginia	F. & A. M., PHA	Bishop H. Z. Williams	J. Wilson	810 Fifth Street	Tacoma 3
Washington	Prince Hall, F. & A. M.	Dr. W. Vernon Scott	Fred U. Harris	1417 South 'M' Street	Lynchburg
West Virginia	Prince Hall, F. & A. M.	James T. Wares	Everett E. Barnett	Box 201	Philippi
Wisconsin	Prince Hall, F. & A. M.	Alfred W. McClanahan	Everett E. Bevenue	2653 N. Second Street	Milwaukee

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 Attention - Please check with editor if your jurisdictional officers are incorrect. - Editor's note.



To all and every our Right Worshipful & loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., &c., Acting Grand Master under the authority of His Royal Highness, Henry Frederick Duke of Cumberland &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, sends greeting:

Know Ye, that we, at the humble petition of our right trusty and well-beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson and several other Brethren residing in Boston, New England in North America do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further at their said petition, hereby appoint the said Prince Hall to be Master Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof, it being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such by-laws of said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitution; and we hereby will and require you, the said Prince Hall, to take special care that all and every the said Brethren are or have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions; and further, that you do, from time to time, cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders and regulations, as shall be made for the good government of the same, that in no wise you omit once in every year to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master, for the time being an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected, toward the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.



Given at London, under our hand and seal of Masonry, this 29<sup>th</sup> day of September, A.L. 5784, A.D. 1784.

"By the Grand Master's Command,  
R. Holt, D. G. M."

"Witness  
Wm. White, S. S."

**PRINCE HALL**  
*Masonic Digest*

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## 1959 Grand Sessions Program

- |                    |   |
|--------------------|---|
| Saturday, July 18  | 8:00 a.m. Registration — Fidelity Hall, 3007 Logan Ave. BE 2-5892   |
| Sunday, July 19    | 8:00 a.m. Registration — Fidelity Hall<br>2:00 p.m. Annual Devotional Services.   |
| Monday, July 20    | 8:00 a.m. Registration — Balboa Park<br>9:00 a.m. Grand Sessions commence:<br>Prince Hall Masonic Grand Lodge — Federal Building<br>Golden State Grand Chapter, O.E.S. — Conference Bldg.<br>Heroines of Jericho — Recital Hall<br>12:00 noon Lunch<br>8:00 p.m. Grand Banquet — Palm Room of the U. S. Grant Hotel |
| Tuesday, July 21   | 9:00 a.m. Grand Sessions<br>12:00 noon Lunch<br>8:00 p.m. Lodge of Sorrow — Conference Building   |
| Wednesday, July 22 | 9:00 a.m. Grand Sessions (Concluding)<br>12:00 noon Lunch<br>10:00 p.m. Grand Promenade at the Balboa Club in Balboa Park   |

The times listed are tentative and are subject to the will of the Grand Heads of the assembled bodies.

SUNDAY, JULY 19, from 5:30 to 8:30 p.m. — The 1959 Grand Sessions Committee would be honored to have you as their guests, at a Get-Acquainted Soiree at the Elks Rest, 6 Hensley Street.

Brother M. K. Courts, General Chairman of the Local Committee, urges all who plan to attend, to take advantage of the "Package Deal" (\$10.00) (includes your registration, badge, ticket to the banquet, promenade and a Souvenir Program). By securing the "Package Deal" you save a dollar and seventy-five cents and greatly facilitate the work of the Committee.

Also, MAKE YOUR HOUSING RESERVATIONS EARLY TO INSURE HOUSING. Make all checks and money orders payable to: 1959 GRAND SESSIONS COMMITTEE, P.O. Box 368, San Diego 12, California.

Lest you be embarrassed and we harassed, make your reservations NOW, for the GREATEST ANNUAL COMMUNICATION yet.

All roads lead to San Diego, the Convention City, July 19-22, 1959.

CLYDE M. THOMPSON, *Publicity Chairman*