

VOLUME 9
No. 4

NOVEMBER
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1962

PRINCE HALL

Masonic Digest



11 JAN 1962

WILLARD W. ALLEN, our beloved deceased Sovereign Grand Commander of the United Supreme Council 33°, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Harvey Chisom, Deputy of the Valley of Northern California, and Dr. John G. Lewis, Jr., the present Grand Master of Louisiana, Sovereign Grand Commander, Allen's successor. The picture taken at Oakland, California, during one of the many visits of the Grand Commander to the West Coast. Brother Allen was Grand Master of the State of Maryland for many years before retiring a few years previous to his death.

**Prince Hall Grand Lodge, F.&A.M., California and Jurisdiction, will
Convene in the City of Fresno, Calif., July 17-20, A.L. 5962
107th Annual Communication**

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

No.	LODGE	CITY	MEETING HALL	MEETS	SECRETARY'S NAME	ADDRESS & ZONE	MASTER
1.	Hannibal	San Francisco	2804 Bush St.	1st & 3rd Wed.	Alphonso Dottin	2802 Bush St. (15)	William H. Barnes
2.	Philomathean	Sacramento	IOOF Hall, 9th & K St.	2nd & 4th Sat.	E. R. Tinsley	4040 - 2nd Avenue	Ira L. Smith
3.	Victoria	San Francisco	2804 Bush St.	1st & 3rd Tues.	Harry T. Overton	1256 Oakdale Ave.	Frederick J. Anderson
5.	St. John	Los Angeles	1050 E. 50th St.	1st & 3rd Tues.	Randolph J. Williams	1323 S. Catalina St.(6)	Donald R. Kearney
6.	King Solomon	Fresno	1430 Tuolumne St.	2nd & 4th Thurs.	W. L. Garner	1538 "F" Street	Raymond Hunter Jr.
7.	Acacia	Oakland	925 - 30th St.	1st & 3rd Mon.	James O. Harrington	1211 Ward St., Berk.	Clarence E. Kyle
8.	B. F. Talbot	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	W. R. Norwood	2158 W. 29th Pl. (18)	Freddie Meeks
10.	Fidelity	San Diego	3007 Logan	1st & 3rd Fri.	Riley Singleton	5126 Palin(14)	Artie Sykes
11.	San Joaquin	Bakersfield	410 E. California	2nd & 4th Tues.	Ludy Douglas	907 East 3rd St.	W. M. Wilkerson
12.	Hiram	Pasadena	1475 Lincoln Ave.	2nd & 4th Fri.	Robert W. Ford	890 Worcester Ave.	Tommy Hudson
13.	Orange Valley	Riverside	2935 - 12th St.	1st & 3rd Thurs.	Stanley Y. Beverley	4299 Ottawa St.	Ernest S. Armstrong
14.	Keystone	Stockton	230 E. Fremont	2nd & 4th Fri.	John E. Hutchings	2144 E. Myrtle St.	Jones C. Craig
15.	R. C. Marshall	San Jose	127 N. Market St.	2nd & 4th Wed.	James Forbus	346 West Court	Wesley S. Ellington
17.	Prince Hall	San Bernardino	1104 - 8th St.	2nd & 4th Tues.	Rufus W. Johnson	1540 W. 21st St.	Samuel Williams
18.	Angel City	Los Angeles	5428 So. Broadway	1st & 3rd Wed.	William C. Faulkner	1603 E. 49th St.(11)	Grady J. Williams
19.	Crescent Bay	Santa Monica	1720 Broadway	1st & 3rd Mon.	Perry D. Lacy	1818 1/2 18th Street	Otto Banks
20.	Holland	Los Angeles	1050 E. 50th St.	1st & 3rd Mon.	Timothy W. Wright, Jr.	948 Almond, Compton	Barney McPhatter
21.	Delta	Los Angeles	1050 E. 50th St.	2nd & 4th Fri.	Andrew H. Powell	810 E. 92nd St. (2)	Carlton P. James
22.	Unity	Santa Barbara	502 Olive Street	2nd & 4th Tues.	Tennis Banks	128 Montecito	James C. Lewis
23.	Excelsior	Portland, Ore.	116 N.E. Russell St.	2nd & 4th Mon.	Robert M. Canada	4227 N.E. 12th St.(11)	Wm. B. Odom
24.	Jewel	Pasadena	1475 Lincoln Ave.	1st & 3rd Fri.	Wm. McKinley Howard	632 Imperial Hwy (59)	La Vaughn Johns
25.	Adonis	Oakland	925 - 30th St.	2nd & 4th Mon.	E. Al Fulcher	670 - 60th St. (9)	James H. Carroll
26.	Sunset	Long Beach	516 W. Esther Street	1st & 3rd Tues.	George W. Harris	1490 Warren St.	E. D. Williams
27.	Firma	Vallejo	1209 Georgia St.	1st & 3rd Fri.	Wm. T. Banks	272 Hamilton St.	Willie L. Cross
28.	Eureka	El Centro	685 S. 2nd St.	1st & 3rd Tues.	Elvin A. Harrison	853 Adams Ave.	H. Durand Wyatt
29.	Good Hope	Oakland	610 - 55th St.	2nd & 4th Thurs.	Nathan Hardy	845 Brockhurst St.(8)	Eddie Harris
30.	Pride of the West	McCloud	McCloud Lodge Hall	1st & 3rd Fri.	Abraham C. Phillips	P.O. Box 596, Weed	Ezell Hilliard
33.	Douglass	Los Angeles	7918 S. Central Ave.	2nd & 4th Mon.	Ramon J. Session	735 E. 90th St. (2)	Doll McFrazier
35.	Ashler	Richmond	257 - 5th St.	1st & 3rd Mon.	Harrison Williams	1709 1st Street	Maurice Garner
36.	West Gate	Oakland	925 - 30th St.	2nd & 4th Tues.	Walter C. Taylor	2131 Ashby, Berkeley(5)	Joseph D. White
37.	Palo Verde	Blythe	1st and Rice St.	2nd & 4th Tues.	Will H. Ector	Rt. 1, Box 235	Calvin Adams
40.	Landmark	Monrovia	245 E. Huntington Dr.	1st & 3rd Mon.	Sam E. Barnes	233 E. Evergreen	Jack Mix, Jr.
43.	Community	Palo Alto	Foresters Hall, Red'wd Cty.	2nd & 4th Tues.	Gerald Ratcliffe	344 Ramona, San Mateo	Alfred Lax Jr.
44.	East Gate	Berkeley	3138 Grove St.	1st & 3rd Mon.	Sidney Blackburn	889 Appar St. (8)	Kermit Brooms
45.	Garrison	Los Angeles	1050 E. 50th St.	2nd & 4th Mon.	James Gay	3600 West Blvd. (16)	Ebethel Mason
46.	Peninsula	Monterey	Redman's Hall	1st & 3rd Thurs.	Clarence Lucas	400 Laurel, Pacific Grove	Albert F. Gaines
47.	A. E. Wright	Tulare	960 "U" Street	2nd & 4th Fri.	E. R. Allen	969 So. "P" Street	Harry Broiles
48.	Amicus	Vallejo	1209 Georgia	3rd Sat.	Luciano R. Rabe	P.O. Box 1143, Marysville	Marcello Caumiron
49.	Thos. Waller	Los Angeles	1050 E. 50th St.	1st & 3rd Sat., noon	Richard Hunt	1824 S. Central Ave(24)	Ozmond Grazette
50.	Guardian	Los Angeles	1050 E. 50th St.	2nd & 4th Wed.	Andrew Johnson	3974 S. McClung Dr(8)	Elton L. Hall
51.	Puuloa	Honolulu, Hawaii	1167 Adams Lane	2nd & 4th Thurs.	Gilbert Cork	2329 Lime St., Apt. 2	Arthur A. Gilliam
52.	Civic Center	Los Angeles	5428 So. Broadway	1st & 3rd Fri.	George Charles	3831 S. Arlington (8)	Kenneth R. Garrett
53.	Friendship	Brawley	900 Ivy Street	2nd & 4th Tues.	Nathaniel Nealey	1133 "G" Street	Bill Davis
54.	Philadelphus	Stockton	114 S. American	2nd Sat.	Jack Romero	1517 E. Julian St.	Jacob Rin
55.	Wm. Nickerson, Jr.	Los Angeles	1853 S. Arlington	2nd & 4th Thurs.	Roy M. Moore	1234 S. Manhattan Pl.(19)	James L. Jackson
56.	Western Knights	Los Angeles	1853 S. Arlington	1st & 3rd Thurs.	Robert Leake	1538 18th St. Santa Monica	Joseph E. Jones
57.	Wm. J. Anderson	Berkeley	3138 Grove Street	2nd & 4th Thurs.	Chester Cade	2404 Edwards (2)	Harold J. Wallace
58.	Gibraltar	San Diego	2905 Clay Ave.	2nd & 4th Thurs.	W. J. Clark	3019 Clay Ave. (13)	R. V. Alexander
59.	Highland Heights	Los Angeles	7918 So. Central Ave.	2nd & 4th Fri.	James D. Henderson	3848 W. 27th St. Apt. 3(18)	Joseph A. Williams
60.	Fred C. Brooks	Oakland	925 - 30th Street	2nd & 4th Thurs.	Robert J. Lee	9514 Lawler St.(5)	Edward Converse
61.	Harmony	Sacramento	2741 - 34th St.	1st & 3rd Fri.	Edgar A. Cook	3728 - 46th Street	Jack McDaniels
62.	Eli Baker	Oakland	610 - 55th St.	1st & 3rd Fridays	Louis J. Carter	1350 Sacramento St. Berk.	Alfred G. Marsh
63.	Philip Buchanan	Oakland	610 - 55th St.	2nd & 4th Fri.	Henry L. Young	2101 - 65th Ave. (21)	Andrew J. Taylor
64.	Bay View	San Francisco	Calif. Hall, 925 Polk St.	1st Mon. & 3rd Sat.	Clifford J. Nunley	3 Parsons St.	Adolphus Thomas
65.	Cedars of Lebanon	Los Angeles	5428 Broadway	2nd & 4th Sat.	Jesse Lewis, Jr.	2812 Wellington Rd.	Felix Copes
66.	Silver Square	Modesto	Moose Hall, 821 5th St.	1st & 3rd Fri.	Rev. H. L. Clark	716 Marshall Ave.	Gerald Turner
67.	Edwin A. Clarke	Madera	Laborers Hall, 650 E. Yosemite	1st & 3rd Thurs.	Albert Curry	21813 Rd 20 Chowchilla	Frank Hines
68.	James H. Wilson	Los Angeles	1050 E. 50th Street	1st & 3rd Wed.	Frank G. Allen	4209 S. Western Av., 37	Lawrence Fuller
69.	T. A. Harris	Los Angeles	7918 So. Central Ave.	1st & 3rd Mon.	Freddie D. Jenkins	12015 Belhaven St. (59)	Joseph A. Williams
70.	Paul E. Alexander	Los Angeles	7918 So. Central Ave.	1st & 3rd Tues.	Clifton Davis	12918 Belhaven St. (59)	Garland W. Thomas
71.	John A. Barber	Fontana	1104 8th St., San Bernard	2nd & 4th Thurs.	Timothy R. Lester	1061 Tia Juana St.	Bruce D. Gary
72.	Jerusalem	San Francisco	Hannibal Hall, 2804 Bush	4th Sat.	Segundo Cariaso	139 Pierce Street	Elias Garcia
73.	Monarch	Oakland	Key System Emp. Bldg.	1st & 3rd Thurs.	Anthony Hilliard	6615 Tremont (9)	Richard Daniel
74.	Monument	Woodland	IOOF Hall, 3rd & Main	1st & 3rd Fri.	Marion Scott	115 Locust	Robert W. Holliday
76.	L. J. Williams	Pittsburg	72 Black Diamond St.	2nd & 4th Fri.	Shirley C. Harris	114 Linda Vista	Ben L. Nicholson
77.	George W. Posey	Vallejo	1209 Georgia St.	2nd & 4th Thurs.	Alex Wade Jr.	1108 5th St.	John L. Toomer
79.	Gustavus Thompson	San Diego	3007 Logan	2nd & 4th Fri.	Samuel Williams	730 So. Pynchon (13)	Johnnie E. Boykins
80.	Twin Peaks	San Francisco	2804 Bush St.	2nd & 4th Tues.	David B. Roston	1021 Girard St. (24)	Calvin A. Sam
81.	Olympus	Berkeley	3138 Grove St.	2nd & 4th Fri.	Albert C. Peyton	2436 Edwards, 2	Henry P. McDowell
82.	Cosmopolitan	Honolulu, Hawaii	Knights of Pythias Hall	2nd Fri., & 4th Sat.	Hannibal Williams	P.O. Box 1118 (7)	Thomas Beveridge
83.	Golden West	San Diego	3007 Logan Ave.	1st & 3rd Tues.	Aubrey E. Fay	3863 "Z" Street (13)	Harold Gene Hilliard
84.	Apollo	Oakland	3265 E. 14th St.	2nd & 4th Mon.	L. Latigue	2562 67th Ave. (5)	Henry Burton
85.	Tyre	San Luis Obispo	811 Palm	2nd Sat.	John A. Stewart	2102 Riverside, Paso Robles	Acquire Johnson
86.	Zephaniah	Delano	I.O.O.F. Hall	1st Fri.	Pablo P. Perillo	P.O. Box 316, Earlimart	F. M. Markos
87.	D. D. Mattocks	Sacramento	IOOF Hall 9 & K St.	1st & 4th Sat.	Caesar Nelson	4491 Curtis Ave., Sacto.	Fred Hackett
88.	Starling J. Hopkins	San Diego	3007 Logan Ave.	2nd & 4th Tues.	James O. Whaley	1014 Keltor Rd. (14)	Avery Swebston
89.	Joppa	Berkeley	3138 Grove St.	2nd & 4th Mon.	Abraham Franklin	1550 Julia St.	Edward Wallace
90.	Will Johnson	Los Angeles	5428 So. Broadway	1st & 3rd Mon.	Harry G. Tolliver	1535 W. 55th St.	Alfred M. Curtis
91.	Kimbrough	Santa Ana	306 1/2 E. 4th St.	2nd & 4th Wed.	Noah Dickerson	1705 West 2nd St.	James Kelley
92.	Charles H. Tinsley	San Francisco	2804 Bush St.	2nd & 4th Wed.	Charles F. Fields	137 Gambler	Edward T. Anderson
93.	Ionic	Oakland	925 - 30th St.	2nd & 4th Tues.	Harold Gilbert	3049 Linden St., Oakland	Louis P. Scurlock
94.	Gravity	Compton	7918 So. Central	1st & 3rd Thurs.	Handell M. Sutton	1730 W. 38th Place (62)	Urban Grass
95.	Mt. Nebo	Los Angeles	1853 So. Arlington	1st & 3rd Sat.	Wesley V. Burton	1853 So. Arlington	Thomas Dyson
96.	King David	Wilmington	516 W. Esther, Long Beach	2nd & 4th Fri.	Robert A. Lindsey	531 Clymar(Compton)	Ollie Moss
97.	Pacific Progressive	Los Angeles	1853 So. Arlington	2nd & 4th Mon.	L. C. Bailey	5028 So. Arlington	Oscar Woolridge
98.	Temple	Compton	1853 S. Arlington	1st & 4th Mon.	Marvin E. Blackburn	1419 W. Spruce	Clarence Brown
99.	L. G. Dandridge	Pacoima	13344 Fielding	2nd & 4th Thurs.	Robert Holmes	13344 Fielding	Robert E. Evans
100.	New Light	Indio	46-395 Calhoun St.	1st & 3rd Tues.	Arthur Maddox	43400 N. Jackson	Ronald D. Pollette
101.	Geo. W. Wilson	San Francisco	2804 Bush St.	2nd & 4th Tues.	Reuben Berkeley	583 2nd Ave.	Willie H. Payne

Notify editor of any errors in this Directory.

WHERE NO REPORT WAS RECEIVED OFFICERS HAVE NOT BEEN CHANGED

Masonic Digest

Volume 9 • Number 4

NOV., DEC., 1961, JAN., 1962

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The Digest

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Grand Master's Christmas Message to the Craft

Worshipful Masters, Past Masters, Wardens and Brethren,

Greetings:

Freemasonry celebrates two great Masonic Festivals, the Festival of the Summer and Winter Suns which are as old as humanity; adopted by the Christian Church from ancient customs and separated by Freemasons from sectarian practices.

On Sunday nearest June 24th we celebrate our Summer Festival, dedicated to Saint John the Baptist, when the several Lodges of this obedience shall assemble at their hall or some church for appropriate religious services.

December 27th, the time of winter solstice when cold piercing weather which is likely to cause want, suggests the practice of Fraternal Love, affection and mutual helpfulness among peoples and Freemasons throughout the world; this day we dedicate to Saint John the Evangelist, the Apostle of Love; on or before which time the various Subordinate Lodges of this Grand Jurisdiction shall elect and install their officers.

Saint John the Evangelist was the only Apostle to witness the crucifixion, last at the cross; first to enter the tomb; witnessed the ascension and the descent of the Holy Spirit; founded the Seven Churches of Asia Minor, reminiscent of the Seven Liberal Arts and Sciences which are the very foundation of Freemasonry.

Freemasonry is like the feast prepared for the honored guest; we partake of this great Institution of Learning according to our individual capacities and apply them with understanding as the rule and guide to our daily living.

Our Institution teaches many important lessons of life covering that predetermined expanse of Youth, Manhood and Age; the most important being that nature is the primary revelation of God; and we as brethren must be prepared to receive instruction with humility, and to learn to listen with open minds emphasizing Masonic toleration, and to respect the opinions of others; to serve our communities in all undertakings for good; aid in providing wholesome recreation for its youth; forget not the widow and orphan; the needy and underprivileged; promote goodwill and create lasting friendships by our good behavior and regular deportment in daily intercourse with our fellowmen.

As we enter into the Festivities of the Winter Sun, we hail with exceeding great joy, the "Greatest of All Miracles," the Holy Birth of the Christ Child, Our Lord and Saviour; "O Come Let Us Adore Him," echoes throughout the Christian world. It is in this spirit of Fraternal Love and Affection, we, your elected and appointed officers and committeemen extend to you and your loved ones our deep heartfelt wish, that there shall come to this troubled world in our time, a just and enduring peace that only HE who is called the "Prince of Peace" can give.

To you and family, friends and neighbors, a Very Merry Christmas and a Healthy, Happy and Prosperous New Year.

Sincerely and fraternally yours,

WALTER C. TAYLOR
Grand Master

THE GRAND LODGE PROGRAM OUTLINED

We, your Grand Wardens, having been assigned as Program Directors by the Grand Master, command our sober reflection, contemplation and genuine realization of serious responsibility, and to assure that every brother may be informed of the Program as presented by our Grand Master, adopted during the interim at the first meeting of the Elective, Appointive officers, and Committeemen, September 30, 1961 in Los Angeles. We therefore take this opportunity to address and present to you,

THE GRAND LODGE PROGRAM

1. A working knowledge of our Grand Lodge as an Incorporated Body:
 - a) All laws that have been adopted in the past years since the revision of our Constitution and Code SHALL be compiled and brought up to date by the Jurisprudence Committee, printed or mimeographed and sent to the Craft. This not only will keep us current, but, an informed Jurisdiction as well.
 - b) An inventory of all Grand Lodge property by the Grand Treasurer and/or Grand Auditor; No equipment, etc., shall be automatically written off without express knowledge and consent of the Board of Trustees and Grand Master.
 - c) An annual meeting called by the Grand Master, North and South, with the Past Master, Masters, Wardens and Brethren for a general discussion, information and method of operation in use, and/or to be recommended for the advancement of the Jurisdiction.
 - d) Grand Lodge in Session; Operation to be planned and scheduled; to make provisions for a greater participation of the Masters and Wardens; to hear their reports and experiences and methods used to attract and maintain interest in their several Lodges.
2. Public Relations Department and our Masonic Digest: Greater use of an as educational and informational project.
3. Civic Participation Groups, in the fields of
 - a. Education
 - b. Economic
 - c. Religious
 - d. Political (without the Lodge)
 1. Education
 2. Voter Registration
4. Knight of Pythagoras and Youth Movement
 - a. National and State levels
 - b. In the Community
5. Public School Week (a Masonic Institution in itself)
 - a. Scholarships from the Lodges: Total participation
6. Prince Hall Day: Community and National Levels
 - a. Raise funds to annually support Prince Hall Masons Legal Research Defense Funds, as an aid to the N.A.A.C.P.
7. Modification of Grand Lodge Balloting; Rules governing
8. Membership Drive
 - a. Reinstatements: Return stray to the Craft
 - b. Attract new members
9. Clandestine Masonry
 - a. Establish policy: Review our position as members and Committeeman of the Grand Masters Commission on Clandestine Masonry, Boston, 1960, and adopt.
 - b. Educational program, on the legitimacy of our position as Prince Hall Masons. Prepare pamphlet on Prince Hall Masonry so every brother can, with confidence, present our correct and legal position to the public.
 - c. Discontinue use of non-Prince Hall Mason propaganda.
10. Uniformity in all our Masonic Work
 - a. Initiations
 - b. Past Masters Degree
 - c. Healing Ceremonies
 - d. Corner Stone Ceremonies
 - e. Instructions: Masonic Burials
 1. Immediate action to be taken by the Worshipful Master on receipt of notice of death
 2. Uniformity in Ceremonies
 - a. In the Church
 - b. at the Grave
 - c. When the body is to be shipped
 - f. Installation Ceremonies
 - g. Constitution and Dedication Ceremony
 - h. Lodge of Sorrow
11. Legislative Action: Control the use of the name/title, "Prince Hall" and/or Masonry, identified with any program
12. Schools of Instructions: Under the Directorship of the Grand Lecturer, Department of Research and Education, and the District Inspectors as a Unit.
 - a. Educational programs for the

benefit of the Master and Wardens including Panel discussions on our General Laws, Lodge and Grand Lodge, and special subjects of interest to the Lodges.

- b. Advance Training Programs for tentative officers of the Lodge.
- c. Open Forum subject of general interest and participation of the Craft.

Membership Drive

The Annual cost of our Grand Lodge operation and the continuance of desired Civic Activities, have taxed our income to the limit; we cannot increase the present annual per capita tax, this would be unfair to our smaller Lodges, some are barely holding their own now, and a few are positively in financial distress. As means of immediate relief we must work and plan on ways and means of increasing our membership.

Worshipful Masters must organize *Membership Committees* to assist the Secretaries of their Lodges in maintaining its present membership, and put forth every effort to return former members dropped for non-payment of dues back to the fold.

Do you realize that if each member of your Lodge would bring in one new member, and that member also brings in one candidate, in a short period of one year our Grand Total would be over 20,000!

Please recognize this urgent need for increasing our membership and bring in a new member and one for a brother who cannot find a worthy candidate. We not only work hard to attract the profane but actually go out and bring men worthy of membership in to our Institution; this MUST not be misinterpreted to mean solicit; Free Masons select their membership through the proper use of the Ballot Box, after investigation and recommendation.

The discussions on Clandestine Masonry and formulation of Civic Affairs Committees were of singular significance. First the recognition of the problem; the necessity of planned action and finally agreement upon a unified plan for success. The Clandestine Mason is a problem dating from times older than the beginning of most of our Masonic lives. Many great minds have wrestled with it. But of solutions offered in recent years, our opinion are best served by the recommendations of the Committee of the Grand Masters Conference in Boston, 1960. These rec-

(continued on page 16)

OBITUARY



WILLARD W. ALLEN

Illustrious Willard W. Allen most puissant sovereign Grand Commander Scottish Rite Southern Jurisdiction, Prince Hall passed on October 2, 1961 in the city of Baltimore where he had resided. He was Grand Master Emeritus of Masons Prince Hall which body he had served for thirty-eight years, having relinquished this office voluntarily in 1960. He was a trustee of Morgan State College, serving this post for many years. He is survived by a wife, sister, and two daughters.

The body will lay in state at the Temple Eutaw Place Baltimore, Masonic services at midnight Thursday, October 5, followed by religious service from Enon Baptist Church on Friday, where he had been a trustee or deacon for fifty-eight years.

The Grim Reaper has called again, this time our beloved Willard W. Allen, one of the outstanding Prince Hall Masons in this country. In the higher degrees of Masonry he was peerless and as Grand Master of the State of Maryland, many improvements in civic and fraternal circles were attributed to his ability as a fearless leader who always believed in his Masonic teachings and his rights as a citizen. His passing was mourned by the entire universe of the Masonic family. Grand Master Walter C. Taylor, in behalf of the Grand Lodge of the State of California, sent deepest sympathy and condolences to the bereaved family and fraters in the Prince Hall Grand Lodge of Maryland.

DIPLOMACY

By DR. CARLOS RAMIREZ

Diplomacy thrives on popular ignorance and abysmal misunderstanding. The very language is evasive, inconclusive, irrelevant and ambiguous. Diplomats are masters of subterfuge, deceit, indiscretion, indirection, duplicity and just plain downright skullduggery. They are the worlds most skilled artists in hiding the truth with deception. They put to shame 'The Artful Dodger' of the oldtime carnivals, in masking the integrity supposedly placed in their trust. Diplomats do not represent the people; they are emissaries of governments. Peoples want peace. Governments want power. Simple truth which the people could understand, would give them peace. But peace is not compatible with power or the pursuit of it; therefore by subtle untruth and devious intrigue governments seek power. The ultimate end is war.

One of the greatest deceptions is this: War is a natural event. It is due to hates, jealousies and ambitions. It rises from ancient racial and national dislikes caused by the wrongs of peoples against each other. The truth is, left to themselves the people would not harbor the hates and angers from one generation to the next. But animosity and hatred are useful to diplomats and selfish leaders. It is they who keep the evil spirits alive. Any people seething in the the fumes of hatred can easily be led into war. Truth, justice and liberty would soon dissipate those fumes.

The United States of America is ample proof of this fact and abundant evidence that the claims of wars' inevitability are false. Within the boundaries of this nation is living proof that all the peoples of the earth can and will live together in unity and in peace if they are allowed to do so. Here about eleven per cent of our people are foreign born. They with their children born here make up more than twenty-five per cent of our population. Moreover, the ancestors of every person living here—except the North American Indians—came from some foreign country. And here all of these races and nationalities who, we are told instinctively dislike each other, live together in peace and harmony, and contentment, even though the nation itself is much younger than most of those alleged natural hatreds. Here, and here alone among the nations of the earth, is the whole human species regarded as one family.

RECOGNITION AND LEGITIMACY

The Prince Hall sodality, 300,000 strong, with nearly 5,000 Lodges, is trying with all its might and main to stamp out clandestine Negro Masonry. It is a festering sore on the body of the Fraternity. We are making progress. In case after case, the courts denounce the rapsallions who peddle bogus Masonic degrees for personal gain as we continue to bring them to book. When faced with the law they invariably attempt to take refuge behind the racial separation in the regular Masonry of this country. "You are not recognized any more than are we by white Masons," they say.

Undoubtedly the exigencies of the racial situation in the United States are responsible for separation in Freemasonry just as they are for separation in the "Christian" Church—the most segregated institution in America. But the degree peddlers miss the point. That point is the difference between "Recognition" and "Acknowledgment." To illustrate: In two cases recently brought against two clandestine bodies by Prince Hall Masons in a certain state, the white Grand Master of that state caused two Past Grand Masters and another representative Grand Officer of his Grand Lodge to enter it as amicus curiae (friend of the Court), to protect the standing and good repute of regular Freemasonry against these interlopers. One of these Past Grand Masters sat with the Prince Hall lawyers at the counsel table. The other two took the witness stand to attest to the legitimacy of Prince Hall Masonry. Confronted with the inevitable question as to why his (white) Grand Lodge did not recognize Prince Hall Masonry, one, a distinguished Past Grand Master and a retired Brigadier General of the U. S. Army, made this classic reply:

"Recognition" means social acceptance. "Acknowledgment" simply means admission of legitimacy and regularity. In Freemasonry legitimacy and regularity refer to the source from which a body of Masons derives its authority to exist.

"A man might be illegitimate and still be socially acceptable to a particular household. On the other hand a perfectly legitimate man may be socially unacceptable to that same household. In the first example the fact that the illegitimate man is socially 'recognized' will not make him
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BLUE LODGE FRIENDSHIP

When I was informed that my topic was to be "Blue Lodge Friendship", my first thought was of dismay. What could I possibly find in such a subject to talk about which would be of any interest or of any length! At first glance the subject seemed to be a very personal one, one in which the speaker might give his own views on a very dry subject. However as I began to mull over in my mind a few of my thoughts on friendship, and started to go over parts of our ritual I soon found that no matter what phase of freemasonry I chose to talk about, "Blue Lodge Friendship" would be involved for our whole society is based upon friendship and brotherly love.

Our ritual is impregnated from beginning to end with symbols and phrases intended to instill in us the desire to treat our brothers' welfare as our own. From the time the candidate enters the lodge and hears that beautiful ode "Behold how good and how pleasant it is for brethren to dwell together in unity", until in the Third degree he receives his trowel with the admonition that it should be used to spread the cement of brotherly love and affection, and even in the latter part of our third degree which is mainly concerned with immortality, the main thread running through all of our degrees is concerned with man's relationship to man.

So my next thought was that possibly by going through the ritual of the three degrees and picking out the most obvious parts which had a direct reference to brotherly love, and friendship, an abundance of material could be found to give such a talk.

Man has been slow in learning this basic element of our fraternity which we call friendship, and yet there have always been those who have tried to advance this virtue. We may find a good example of this as far back as the 6th Century B. C. when Zoroaster taught that the four virtues of man were Liberality, Justice, Friendliness and Sincerity, and that the three great duties of man were: to make him who is an enemy, a friend, to make him who is wicked, righteous, to make him who is ignorant, learned.

Plato tells us that it was a popular belief in his time (400 B. C.), that you should help your friends and harm your enemies. Socrates denies this, saying "the only way to really injure a man is to make him a worse

man. This cannot be the function of justice."

Christ found that "love thy neighbor as thyself" was a strange doctrine in his day, and we find that the teachings of Mahatma Ghandi, considered by many to be a modern day Savior, for the most part, fell on deaf ears.

However it would seem superfluous and possibly impertinent on my part to attempt to explain to a group such as this, the meaning of fidelity, with its symbol of two right hands joined, or the meaning of charity, not the monetary kind, but that which comes from the heart. Each one here has applied, in his own way, that instrument which spreads the cement of brotherly love and affection, and each has an understanding of the meaning of the Five Points of Fellowship.

Rather than to bore you with my interpretations of these and other symbols at which I arrived, to a great measure, by reading books which you have undoubtedly read, it will be my endeavor to bring before you a problem relating to Blue Lodge Friendship, for which I do not have the answers, nor have I found anyone who professes to have them.

It is hoped that out of a discussion such as this, may come the spark which is not only of concern to freemasonry, but also to humanity as a whole.

We, in research, have from time to time been accused of having our head in the clouds and our nose in a book, that we are not concerned with the practical side of freemasonry, but only with details or flights of fancy. This I hope to disprove.

Some have said that freemasonry is not militant enough, that masonry should do this or do that. It is my contention that freemasonry was never intended to do anything for anyone other than to teach us what we should do as individuals.

A business college does not set up a set of books for us individually. It teaches us a set of rules that we must go by in order to set up a bookkeeping system to suit our needs. Just so, masonry does not do our work for us. It teaches us how to live our lives in such a way that we will act in a manner beneficial and apply them as useful tools of architecture from which we will derive figure, strength and beauty and from which will result a due proportion and just correspondence in all its parts.

We claim our symbols to be universal and that they should be universally applied, regardless of race, creed or color, to all who are duly qualified and have permission to join our ranks and be called brother.

We pride ourselves on being tolerant and understanding, and yet we deny our Blue Lodge Friendship to a large segment of population who call themselves Masons and whom we call Clandestine or Irregular.

"Am I my brother's keeper?" was never intended only for those whom we pick, but must apply to all men. "Whither soever dispersed."

And so my third thought was that possibly we should examine the claims of these men who profess a right to be called brother, and see if we have, through ignorance and prejudice, been withholding our friendship from those who are legally entitled to our aid, support and protection.

It is a group of men, of whom it has been said, ninety-nine white men out of one hundred who denounce Negro Masonry as irregular or clandestine are as ignorant on the subject as the infant born yesterday.

Possibly my intentions can best be summed up and is to be found in a clipping from the Mason City Globe Gazette of Iowa, "The best way to prove to yourself that you are not superior to a brother man of different color or creed, is to get acquainted with him."

To become acquainted with the colored man and his problems I have used the following sources for material:

History of Freemasonry—W. H. Grimshaw

A History of Freemasonry Among Negroes in America—Harry E. Davis
Clark's History of Prince Hall Freemasonry (1775-1945)—A. G. Clark
Negro Masonry in the United States—Voorhis

Negro Masonry in the United States—Raymond H. Dragat.

Ross Digest.

Lest there be any doubt as to the standing of colored masons in the state of California, I would like to make this quote from a letter written by the Grand Secretary, "all Negro masonry in this state is either irregular or clandestine, or both."

As to the legitimacy of Negro masonry, I would like to quote from the writings of Albert Pike: "My Dear Friend and Brother— I can see as plainly as you, that the Negro ques-

tion is going to make trouble. There are plenty of regular Negro masons and Negro lodges in South America and the West Indies, and our folks only stave off the question by saying that Negro Masons here are clandestine. Prince Hall Lodge was as regular a lodge as any lodge created by competent authority, and had a perfect right (as other lodges in Europe did) to establish other lodges, making itself a Mother Lodge. That's the way the Berlin Lodges, Three Globes and 'Royal York' became Grand Lodges."

How did Negro lodges originate in the United States?

The first colored man to be initiated into masonry in the American Colonies was Prince Hall, a Methodist minister. Later in the same year (1775) 14 other colored men were raised in this same lodge. All historians seem to agree that these men were raised in a military lodge, but the name, number and nationality seems to be uncertain. The evidence tends to support the claim that it was Lodge #441 on the Irish registry.

On July 3rd of 1775 Prince Hall organized the first lodge of Colored Masons in North America. These 15 men were granted a dispensation by the lodge in which they were raised, authorizing them "to walk on St. John's Day, and as a lodge they might bury their dead, in manner and form, but they could not confer degrees nor perform any other Masonic work."

Prince Hall applied first to Joseph Warren, Provincial Grand Master of "Antient" Masons (Scotland) for a charter, but before any action could be taken, Warren fell at Bunker Hill.

His next application was to John Rowe, Provincial Grand Master of "Moderns", who granted them a permit which limited them to the rules under which they were already working. Although Prince Hall was referred to France for authority, he decided to petition England for a warrant, however, because of the war, this was postponed until 1784. While the charter was granted in 1785, it was not delivered until 1787 by Captain James Scott, brother-in-law of John Hancock, and master of the sailing ship Neptune. It was signed by R. Holt, Deputy Grand Master, and William White, Grand Secretary of the Grand Lodge of England (Moderns).

Prince Hall became the first master of African Lodge #459.

Davis states that the receipt of the charter stimulated and renewed activity among the members, and that a

number of worthy Colored men in and around Boston were received into membership. Great care was taken that only worthy Colored men received this privilege and none but free men were eligible under its own regulations.

At the time that African Lodge was established, there were two grand lodges in Massachusetts, St. John's Provincial Grand Lodge (modern) and St. Andrew's Provincial Grand Lodge (antients). Neither of which protested the forming of African Lodge, nor was invasion of jurisdiction claimed. In fact African Lodge was the only lodge in Massachusetts at the time holding a warrant from the Grand Lodge of England. The same is true when in 1791, Prince Hall called a meeting and formed African Grand Lodge. Grimshaw states that, far from opposing the formation, White brethren from St. Andrew's Lodge helped in the installation of the African Grand Lodge Officers, Prince Hall being the first Grand Master.

Between the time that African Lodge was formed, and the time that African Grand Lodge was formed, Prince Hall assumed the duties of Provincial Grand Master. There seems to be no record of his appointment, but correspondence of the time between himself and the Grand Lodge of England tends to show that either he had the authority or that the Grand Lodge was willing to let him act in that capacity.

It must be remembered that there was a laxness in Masonic affairs concerning formation and governing of lodges in Colonial times which would not be tolerated under present laws but which, nevertheless, were acceptable at that time.

In 1792, the Grand Lodge of Massachusetts was formed by a combining of St. John's Lodge and St. Andrew's Lodge. African Grand Lodge was not asked to join in the amalgamation. This would not have an effect on the legality of another Grand Lodge already in existence for matters of recognition.

Prince Hall constituted Lodges in Philadelphia and in Providence, Rhode Island. As in the formation of African Lodge in Boston, no protest was made by the White Lodges in existence.

Prince Hall passed away in 1807, and in 1808, as a mark of respect, the name of the Grand Lodge was changed to Prince Hall Grand Lodge. Negro Prince, the newly elected

Grand Master, in his address to the meeting, said that the Mother Grand Lodge of England had sent letters of sorrow on the death of Prince Hall.

An objection most often brought against Negro Lodges, challenging their legality, is that they became extinct and later regrouped after Masonic Laws concerning jurisdictions had become well established among the Whites Lodges, and that Negro Lodges then invaded jurisdictions already set up under the "one Grand Lodge" rule. Grimshaw, in his "History of Freemasonry", printed a list of 32 Grand Masters who had served continuously from 1775 until 1902, when the book was printed. Grimshaw also states that at the time when White Lodges were disbanding because of the anti-Masonic feeling sweeping the country as a result of the Morgan affair, Negro Lodges seemed to have escaped the wrath of those bent on destroying Masonry and that a study of the minutes of Negro Lodges then in existence showed that "they stood by the great principles of the order and so bequeathed to their successors unsundered charters and an unsullied, full, complete and unbroken record of regular communications.

Painstaking search of several Grand Lodges such as Washington, Massachusetts, Iowa and Minnesota, as well as special committees and individuals have only convinced them that as Pike said, they were as legally constituted as any lodge at the time. The fact that they are recognized in practically every country in the world except the United States, should be evidence enough that they have a legal claim to their ancestry.

There is one Colored Lodge in the United States which is a member of a white Grand Lodge. Its formation and history, besides being interesting, has a tendency to show what might happen if Prince Hall Lodges were recognized in this country.

In 1871, the Grand Lodge of New Jersey received a request for a dispensation to form Alpha Lodge No. 16, and in due course a charter was issued. When it was learned that Alpha Lodge had accepted Colored men, the Grand Lodge arrested the charter.

The committee on jurisprudence exonerated the accused lodge on the grounds that each lodge is the sole judge of the qualifications of its applicants.

By what seems to have been a pre-arranged plan, the White members of

Alpha Lodge withdrew and the lodge was on firm ground, and the lodge exists today on the rolls of the New Jersey Grand Lodge as a purely Colored lodge.

If there was any fear that once the Colored people had a foot in the door they would begin taking in members wholesale, as the Mormons did when their lodges were established, it failed to materialize. The records show that as of January 1945, Alpha Lodge had grown to a membership of 77, while the great majority of colored masons preferred to affiliate with the three lodges of Prince Hall descent.

The object of this paper is not to give a complete documented history of the founding of Negro Masonry, but rather, to raise the question that if they are legally established, (and I believe that there is an overwhelming abundance of evidence to prove that they are), should they be recognized, and if so, how would this best be accomplished?

Recognition is of course desirable among all men having the same ideals and principles. It promotes fraternal growth and aids in the exchange of thoughts and ideas. It does not however affect the standing of either body or its members.

The lack of recognition simply means that one group does not wish to associate with the other. It does not make either body "clandestine". A clandestine body is one which operates without authority.

A formal recognition of Prince Hall Masonry would be a big step toward solving one of the largest problems that that group has with other colored lodges whom they deem to be spurious. Their answer to the Prince Hall Lodges is "why do you call us Clandestine when you yourselves are considered as such?"

Could Prince Hall Grand Lodges and White Grand Lodges work together under a formal agreement? Or would recognition result in the combining of the two into one Grand Lodge? How would the problem of visitations be regulated? Or could it be regulated under a formal recognition?

The wisdom of Solomon would be taxed to find an equitable solution to the many problems involved, and yet present world events give mute evidence that Masonry can not stand idle on the side lines while the struggle for the dignity of man goes on in the outside world.

We cannot, however, expect our Grand Lodges to resolve any of these

problems until we as individuals want it to be done. Grand Lodge is the instrument which carries out our composite thoughts. It cannot act until our own thinking is reflected through our Grand Lodge representatives.

The only workable solution seems to be found in Dragat's article on Negro Masonry. He states "probably the only practical or feasible action is to borrow from the usages of diplomacy and establish an entente cordiale between the white and colored Masons. This implies mutual respect and consideration between both groups and will not run counter to prejudices or dogmas which may exist in the white Fraternity."

"In this matter of racial relationships, there are obligations on both sides. But it is for us, the white people, to take the initiative, because the non-white people tend to be desperately sensitive to the subject, not always without reason. It is absolutely essential that there should be no whiff of patronage on our part. The Ideal relationship is when both sides share the same interest and want to share the same experiences. What better meeting ground could there be, what better experience to be shared, than Freemasonry." Proof the Colored Masons do want to share these same experiences with us is evident. Colored Masons in Massachusetts, New York, Michigan, Pennsylvania and Ohio have made repeated advances to secure either recognition or to establish an entente with the white Masons in their respective states exercising concurrent jurisdiction.

Reaction by most Grand Lodges was much the same. As an example, a committee in Ohio, after a candid investigation of the entire controversy, gave the following report:

"We do not propose, nor do we deem it necessary at this time, to enter into the history of the origin of so-called Colored Freemasons in this Country. That subject has been fully discussed in nearly all the Grand Lodges and Masonic periodicals of this Country for more than twenty-five years past. (1876)

Your committee deems it sufficient to say that they are satisfied beyond all question that Colored Freemasons had a legitimate beginning in this country, as much as any other Freemasonry; in fact, it came from the same source.

Your committee will not attempt, at this time to investigate as to the transmission of this legitimate beginning down to the present time, when we find more than forty subordinate

lodges and a Grand Lodge of so-called Colored Freemasons, and an aggregate of more than eight hundred members in the State of Ohio. Your committee have only to say that such is the fact.

Your committee has the most satisfactory and conclusive evidence that these Colored Freemasons practice the very same rites and ceremonies, and have substantially the same esoteric or secret modes of recognition as are practiced by ourselves and by the universal family of Freemasons throughout the world.

The question of the recognition of these Colored Freemasons has long been before this Grand Body, and your committee feel that its importance is pressing upon us, and demanding prompt, serious and decided action.

Your Committee, therefore, offers for adoption the following resolution:

Resolved, by the "Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio," that this Grand Body will recognize the so-called Grand Lodge of Colored Free Masons of the State of Ohio as a legitimate and independent Grand Lodge, on condition that the so-called Colored Grand Lodge shall change its constitutional title, so that it shall read as follows: "The African Grand Lodge of Free and Accepted Masons of the State of Ohio." And if the so-called Colored Grand Lodge shall accept this recognition and make the suggested change in its constitutional title, then, and in that case, upon such action being reported to the M. W. Grand Master of this Grand Lodge, under seal of said body, then the M. W. Grand Master is hereby authorized and instructed to issue his proclamation to the subordinates to this Grand Lodge and to the Grand Lodges throughout the world, with which we are in fraternal correspondence, recognizing the said so-called Colored Grand Lodge as an independent Grand Lodge in the State of Ohio, under the title of "The African Grand Lodge of Free and Accepted Masons of the State of Ohio."

This report was signed by a committee of five.

At the next session of the Grand Lodge of Ohio, the resolution was called up as a special order. A point of order was promptly raised on the grounds that the resolution would necessitate a change in the constitution. The constitution, as most Grand Lodge constitutions in the United

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THE STRANGE CHOICES OF GOD

"He Is A Chosen Vessel Unto Me"
(Moffatt Translation)
*"I Have Chosen Him
To Be The Means."*

Lesson Acts 9:1-19

Text Acts 9:15

Master of Ceremonies, M. W. Grand Master, State of California and Jurisdiction—Grand Lodge Officers—Ladies of the O.E.S.—Visiting Fraternities, etc.

It is our pleasure this morning to be honored by your presence—and a pleasant privilege for me to bring this Prince Hall sermon.

It is very fitting that a special day be set aside to honor, pay tribute, and to perpetuate the memory of such a man as Prince Hall—Prince Hall Day.

It is not our purpose to make any attempt to prove anything re Prince Hall, his being the first Negro to be initiated into the Masonic Order in the U.S.A.

The legitimacy of Negro Freemasons bearing the name of Prince Hall has been well proved by the courts of the land, and has been constituted or decreed the only legitimate Lodge of Freemasons among our people in the U.S.A., or for that matter anywhere in the world.

The address just given by the M.W. Grand Master, has uncovered much masonic history having to do with this Day—Prince Hall Day—we have nothing new to offer at this time, so let me seek to bring a message more in my line as a Pastor.

The obvious meaning of this service as set forth by Grand Lodge decree, is that we shall not forget.

It is a Day of Memories—We make a conscious effort to keep alive in our minds and hearts, the precious qualities of a great yet humble man—This Day should have a profound effect upon your lives and your thoughts.

Some time ago while browsing around a book store, I happened upon a pocket edition of a book titled, "100 Most Important Men and Women of Our World Today." Among those mentioned in the book are: Eleanor Roosevelt, Joseph Stalin, Adolph Hitler, Dwight D. Eisenhower, Winston Churchill, Dr. Ralph Bunche, Dr. George Washington Carver, and many other very important persons, too many to mention at this time.

My only reason for making mention of these persons is to say that here are persons who despite their faults and weakness—their times of failings and misgivings, and uncer-

tainty—were never-the-less the means God chose to make tomorrow's history.

God works within the pattern of history. He makes use of all sorts of people to accomplish His purpose for the good of past, present, and future generations.

In these days of stress and strain, tension and confusion, when men's hearts are failing them for fear, God is reaching into the affairs of men seeking to find those whom He can use to work out His scheme of things for this world.

Therefore, you are important, every one of you; you need to be reminded, all of you, that God selects individuals as Chosen Instruments, as a means by which and through which He can work out His purpose in this world.

Saul of Tarsus had no way of knowing that God had Chosen him as a vessel, or a means, to bring His Name before the Gentiles as he walked down the road to Damascus, —but as he went with letters of authority from the High Priest, to bring back to Jerusalem, all those whom he found calling upon the Name of Jesus — the followers of the New Way, he encountered ONE who completely changed the direction of his life. My friends, God is at work even when we are not aware of it — what a pity men cannot see the Hand of God In The Life And Affairs of the World.

History is highlighted with the interventions of God. Before the death of Adolph Hitler and Joseph Stalin, free men were wondering what they would do next—today, leaders and the people of the free world are wondering what Nikita Khrushchev and the Communists will do next.

And that is very important—but most important of all is for us to ask, What God Is Going To Do Next? What are His plans?

Dr. Meyers in his poem says:
God who at sundry times, in manners many
Spake to our Father's, is speaking still,
Eager to find, if ever, or if any
Souls will obey, and hearken to His will.

God makes strange choices, but we need to be mindful, that they are God's choices, and we get ourselves into trouble when we oppose, run counter to the strange choices of God.

"My Ways Are Not Your Ways
Saith The Lord, Neither Are My
Thoughts Your Thoughts."

We would not have chosen Abraham—Pagan and degraded, to set humanity in quest of "a City Whose Builder And Maker Is God"—but God chose Abraham.

We would not have chosen Moses—A slave woman's child to set out the principles of enduring freedom—but God chose Moses for that purpose.

We would not have chosen Martin Luther—A Priest known for his self-punishment from behind the gray walls of a monastery—to set the fires of freedom burning in Europe with the words: "The just shall live by faith." But God chose Martin Luther to bring in the great Protestant Reformation, and we are Protestants because God chose Martin Luther.

We would not have chosen John Wesley—An Anglican parson who was a missionary failure in the Americas to set England on fire with a new passion for God, and save it from revolution. But God chose John Wesley and we are Methodists because of the strange choices of God.

We would not have chosen Abraham Lincoln, whose name has become a symbol of Liberty—but God chose him.

We would not have chosen Dr. George Washington Carver, a humble slave woman's son, to give to the world the discoveries of his mind, and thus help mankind with over 300 by-products from the simple peanut and the sweet potato. But God chose him.

We would not have chosen Dr. Ralph Bunche, Dr. Martin Luther King, and others to bring some measure of hope and assurance to men and women all over the U.S. living under the unGodly yoke of racial prejudice and discrimination—but God chose them.

We would not have chosen Prince Hall, to set in motion a great movement of Negro Masons—but who will question God's choice—in calling him also to the Christian ministry to serve in the Methodist Church?

All these are the strange choices of God, the means God used to accomplish His purpose in their day and time—strange choices indeed, but God's choices.

The Apostle Paul understood something of the ways of God. Listen! (I Cor. 1:21-29) "*God has chosen the foolish things of the world, to confound the wise, and God has chosen the weak things of the world, to confound the things which are mighty, and things which are despised has God*
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COMMISSION ON CLANDESTINE MASONRY

(continued)

(Prince Hall Grand Master's Conference)

(5) NEW JERSEY. Injunction proceedings brought by the *Most Worshipful Prince Hall Grand Lodge, F. & A. M. of New Jersey*, against the *Globe Free and Accepted Masons* was brought to successful fruition with the filing of a consent judgment on the 23rd day of September, 1960. This judgment recited substantially as follows:

"This action by the plaintiff claiming an injunction against the defendants, restraining them from the use of the name "Globe Free and Accepted Masons," and from the use of the names, rituals, ceremonies, insignia, emblems, badges, symbols, signs, paraphernalia, designations or descriptions employed or used by the plaintiff or usually employed or used by lodges of Freemasons or members thereof, came to this Court for pre-trial conference on March 23, 1960; and,

"It now appearing that the defendants have conceded that the only legitimate Negro Masonic bodies in the United States are those regularly derived from Prince Hall sources, . . .

"It is on this 23rd day of September, 1960, ORDERED and ADJUDGED that the defendant, Russell Coleman, his agents, associates, confederates, affiliates and representatives, individually and collectively, and also the defendant, Globe Free and Accepted Masons, and each and every one of its members, individually and collectively, as members of said organization are hereby enjoined and ordered to refrain and desist from appropriating, using or employing, in the State of New Jersey, the ritual, ceremonies, or any insignia, name, emblem, badge, symbol, sign, paraphernalia, word, designation, or description whatsoever, employed or used by the plaintiff or any of its subordinate lodges or bodies or commonly employed or used by lodges of Freemasons, or members thereof, and, particularly, from using the name "Globe Free and Accepted Masons" or the words "Free and Accepted Masons," "Ancient Free and Accepted Masons," or the initials thereof, and from engaging in any activities, practices, usages or conduct usually engaged in or employed by Freemasons as such; and from holding themselves out, individually, or collectively, directly or indirectly, as a lodge or grand lodge of Freemasons or as members of the Masonic Fraternity."

The chairman of your commission assisted in this case and we are certainly proud of this decision which means that another clandestine group has been enjoined.

(6) NEW YORK. Injunction proceedings have been brought by the *Most Worshipful Prince Hall Grand Lodge, F. & A. M. of New York* against Ramon A. Martinez, individually, on behalf of and as Most Pious Sovereign Grand Commander of the *National Grand Orient A. & A. Scottish Rite Freemasons, Jeanette Purcell*, and or "Jane Doe" individually and as Grand Matron of the *Electra Grand Chapter Order of the Eastern Star*, in one action; and against the *Supreme Council of the United States of the Sovereign Grand Inspectors General of the 33rd and Last Degree A. & A. Scottish Rite, Nathaniel A. Brown*, individually and as Sovereign Grand Commander, *Lonnie B. Cox*, individually and as Grand Secretary General, *Elton H. Nightengale*, individually and as Grand Treasurer, *Ira L. Gibbons, Louis J. Meade, Leonard Williams and Viola Smith*, individually and as Grand Matron of the Order of Eastern Star, in a second action.

We should like to pause here to comment on the very fine organization in New York to aid in this fight to eliminate bogus masonry. Brother Harrison S. Jackson recently resigned as general chairman of this committee to assume his duties with the Municipal court, and Brother Courtenay L. Wiltshire is now chairman of the legal committee on spurious masonry at New York.

Several committees have been set up in New York and through investigation and study, these committees have ascertained that there were approximately nineteen (19) clandestine grand lodges operating in New York. Because of the effective educational work in New York, whole clandestine lodges found their way into the Most Worshipful Prince Hall Grand Lodge of New York and according to a last report from Brother Harrison approximately 200 men were initiated and raised into the various Blue Lodges of the Prince Hall Grand Lodge.

Brother Wiltshire reports that the case is noted for trial during the September 1961 term of the court and that when it is called in September, a date certain will be given either in

October or early November.

It may be of interest to note that Raymond A. Martinez, formerly with the Fitzpatrick group and who has organized a Supreme Council of his own, is pleading for mercy. He offers to assist us in the trial of the case against the other groups if we will permit him to remain undisturbed. Also, he is endeavoring to abort our efforts to put his group out of business by a wide spread appeal he is making for Negro Masons, regular and bogus, to form some type of federation which will permit the operation of any group.

(7) PENNSYLVANIA. We are still awaiting the decision of the court in the cases which we tried several months ago at Philadelphia against the *National Supreme Council, A. & A.A.S.R. Masons, 33rd and Last Degree of the World, Inc., et al* and the *Most Worshipful National Grand Lodge of Free and Accepted Ancient Scottish Rite Masons (Colored) of the U.S.A., Inc., et al*.

Briefs and proposed findings of facts and conclusions of law have been submitted, by plaintiffs and defendants. The defendants have used every legal tactic in the books to delay final determination by the Court and also contributing to the length of this litigation has been Fitzpatrick's procrastinations and deliberate failure and refusal to produce all of the documents he was subpoenaed to bring into Court with him, and submit to cross-examination of his clandestine and illegal activities and the irregular and fraudulent operations of the defendant bodies of which he is the head.

However, we firmly believe that the decision will be handed down very soon and that, with the record we have made in the case, we will be successful.

(8) NORTH CAROLINA. The *Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons, Jurisdiction of North Carolina* filed proceedings against the *National Supreme Council, National Grand Orient, of Ancient and Accepted Scottish Rite Masons, William J. Fitzpatrick*, Grand Commander, *Calvary Grand Council Ancient and Accepted Scottish Rite Masons, J. E. Misenheimer*, Sovereign Grand Inspector, General Grand Master, *Hiram Lodge No. 168, Rev. J. M. Todd*, Worshipful Master, *Hiram Lodge No. 168 of Winston-*

Salem, North Carolina, and the *Most Worshipful Grand Lodge F. & A. M., Ancient and Scottish Rite of the State of Maryland, William J. Fitzpatrick*, National Grand Master, in the Superior Court of Forsythe County.

The complaint seeks an injunction, enjoining and restraining the defendants from:

1. Establishing or conducting lodges of masons and auxiliaries thereof, within the State of North Carolina, wherein the word or words, "Free and Accepted Masons" or the words "Masonic Lodge" or the word "Masons" or a colorable imitation thereof are used in any manner whatsoever.
2. From holding forth or stating that the defendant *Most Worshipful National Grand Lodge F. & A. M. Ancient and Accepted Scottish Rite Masons of Maryland* is a Grand Lodge of Free and Accepted Masons of North Carolina, and from using or employing the rituals, ceremonies, names, insignia, emblems, badges, symbols, signs, paraphernalia or designations of an organization of masons, and from using or attempting to use any of the secret work or formulas of the plaintiff *Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons of North Carolina*, or the subordinate lodge chartered and established under its jurisdiction.

The plaintiff also asks twenty-five thousand (\$25,000) dollars for damages sustained as a result of the wrongful and unlawful acts of the defendants in holding themselves out as masons.

This case is now pending a Demurrer which should be heard within the next few weeks. The chairman will go to North Carolina and assist local counsel when the hearing is had.

(9) TENNESSEE. In November, 1960, the chairman of the Commission on Clandestine Masonry learned of the schismatic condition existing in the Jurisdiction of Tennessee in which some members of the Prince Hall Grand Lodge were "seceding" to form a "Grand Lodge" of their own.

On November 17, 1960, the seceding group was incorporated as the "Most Worshipful Grand Lodge of Tennessee" and charter issued by the Secretary of State for the State of Tennessee and in February, 1961, the Most Worshipful Prince Hall Grand Lodge of Tennessee brought injunction proceedings against the "Most Worshipful Grand Lodge of Tennessee," William E. Woods, Sr., and Ed-

ward E. Crawford, . . . and William Woods, Oscar Merrett, Dr. W. M. Watson, Joe C. Bateman, Eddie Davis, H. Dave Stuart, and Herman V. Davis, all residents of Davidson County, Tennessee. The complaint seeks to enjoin and restrain the defendants,

"And their associates and successors and all those associated and cooperating with them and each of them perpetually from carrying on or prosecuting any work under any name or title which is substantially identical with or is a colorable imitation of the Most Worshipful Prince Hall Grand Lodge, F. & A. M. or Grand Lodge of Tennessee of Ancient Free and Accepted Masons (Colored) or the Most Worshipful Grand Lodge of Tennessee or any colorable imitation of any of said names and that said injunction perpetually restrain them and each of them from conducting, establishing or maintaining any subordinate lodges or society under said name or names or any such name or title which is substantially identical with or a colorable imitation of complainants' name and from issuing and wearing emblems, badges, insignias, regalia, uniforms, etc., designs, charms, pins, rings, buttons, etc., which in color, etc., are similar or a colorable imitation of the emblem, insignias, uniforms, arms, badges, regalia adopted, used and worn by the complainants and their associates."

The chairman of the Committee on Bogus Masonry is assisting the attorneys in Tennessee to have this group restrained and enjoined from operation. It is our feeling that if a group of Prince Hall Masons secede from a regular Prince Hall Grand Lodge and attempt to form a Grand Lodge of their own, those persons so seceding are just as bogus as any other of the groups which we are trying to eradicate.

When this schismatic condition was called to our attention, some urged that the Conference of Grand Masters should take affirmative action. We took the position, however, that the Conference had no such power or right to interfere with the internal affairs of a Grand Lodge. We brought the matter to the attention of the various Grand Masters and suggested that each might take such action as they deemed expedient. Many of the Grand Masters wrote letters to both the Grand Lodge and the seceding groups deploring the fact of the schism and calling attention of the secessionists to the fact that their

actions were contrary to the principles, customs and laws of Freemasonry and definitely put the members of the group in the role of "clandestine masons."

(10) WASHINGTON. You were informed in previous reports of the trial of the cases filed by the *Prince Hall grand Lodge of Washington, F. & A. M.* against the *Most Worshipful Universal Grand Lodge, A. F. & A. M.* and the *John A. Bell Grand Lodge*. The trial of these cases consumed the greater part of two weeks and prior to making the trip to Seattle for the actual trial, the chairman spent several days in Seattle in preparation.

Decisions have been handed down by the Honorable Theodore S. Turner. Copies of these decisions have been sent to members of this body and it would serve no useful purpose to carry these instruments in their entirety here. However, we should like to point out some of the language of the court, viz., in both cases (which were consolidated for trial) the court found:

" . . . that the defendants have failed to prove any legitimate Masonic ancestry and are not legitimate Masons, nor entitled to the use of the names Masons or Free and Accepted Masons, Ancient Free and Accepted Masons, or the initials F. & A. M. or A. F. and A. M., or any similar names or initials."

and,
"that the prior existence of the white Grand Lodge does not make the plaintiff Prince Hall Grand Lodge, or others of the plaintiff group, clandestine or illegitimate."

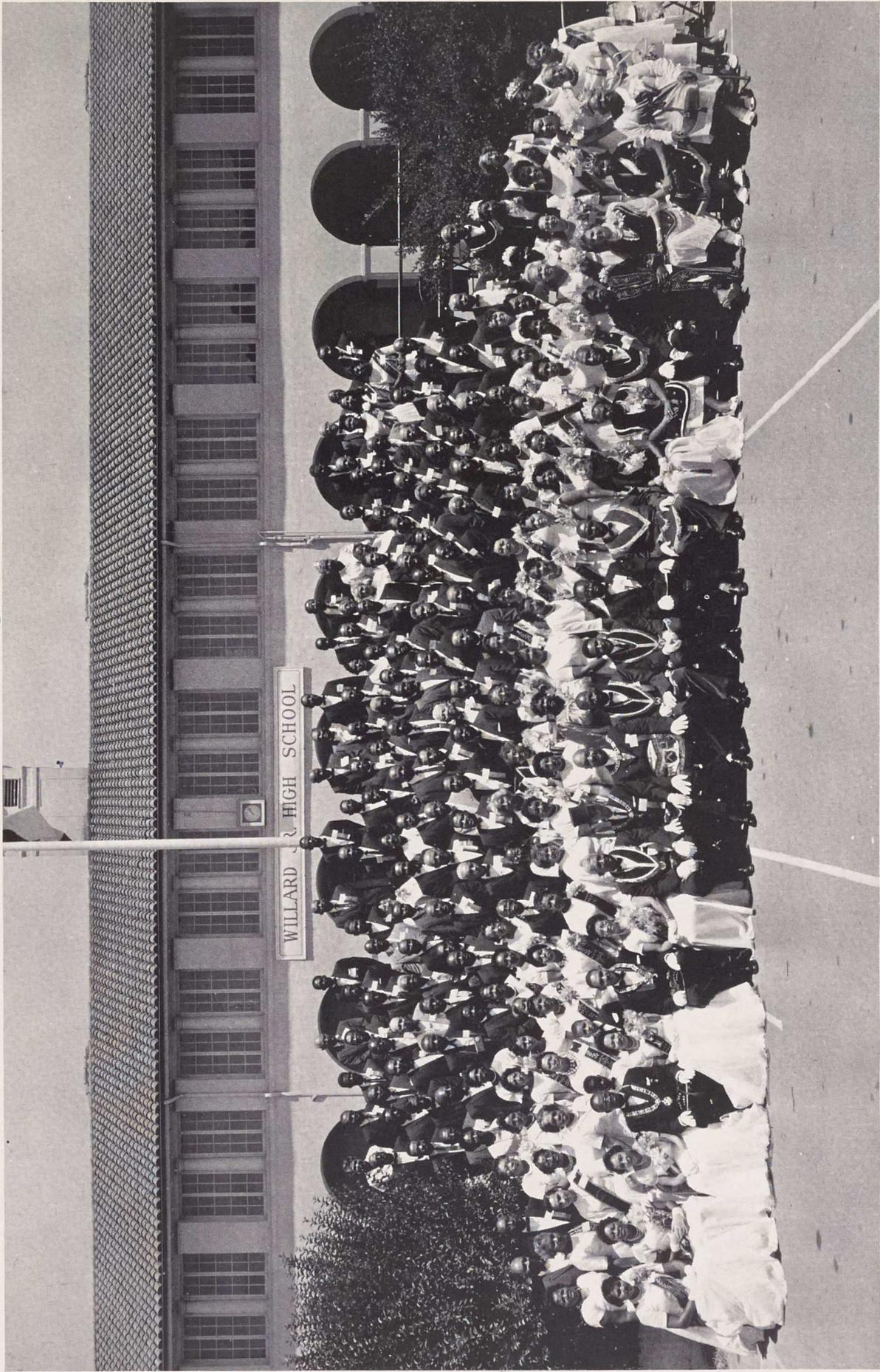
and further,
"That the plaintiffs are entitled to a permanent injunction, and the court does now hereby permanently enjoin and restrain the defendant . . . and the individual defendants named in the Findings of Fact herein, their agents and servants and all persons claiming to represent said so-called Grand Lodge or said individual members and all subordinate lodges of said Grand Lodge, and all their Chapters of Eastern Star and other associated groups, including Scottish Rite Consistories and Shrine groups, and all their members and successors.

(a) From establishing or conducting lodges of Masons or auxiliaries thereof within the State of Washington and from using the words, "Ancient Free and Accepted Masons," "Free and Accepted Masons," "Masonic Lodge," "Masons," "Freemasons," "Scottish
(continued on page 21)



GRAND LODGE ACTIVITIES — The interest generated in our Grand Lodge and Adoptive Rites makes this page possible. An old Chinese proverb states, "A picture is worth one thousand words." On the left: scenes from the cornerstone laying of the Allen Baptist Church, Oakland; Fidelius Chapter #19 of Eastern Star at Vallejo also Grand Master Walter C. Taylor who was the speaker in that city on Prince Hall Day, with Rev. J. Ivan Moore on the dias. Lower left: Four Grand Inspectors. Center scene taken during the Constituting Ceremonies at Indio, when New Light Lodge No. 100 was dedicated and constituted into this jurisdiction. W. M. Willie H. Payne and his Wardens study the new Charter presented to George W. Wilson Lodge No. 101, during ceremonies. Lower: Grand

Master Taylor witnesses Charter Presentation to W. M. Clarence Brown of Temple Heights Lodge No. 98, Compton, and to W. M. Robert Earl Evans of L. G. Dandridge Lodge No. 99, of Pacoima. Right shows group of members sitting who are members of Queen Esther Chapter O.E.S. who were honorees at the Honorarium given by the Chapter for members of the Grand Lodge Staff. Past Grand Masters Moss, Vaughns and Fulcher reviewing the Grand Lodge actions at Berkeley. Assistant Public Relations Director talks it over with King Titus, Louis Gray, Jimmy Johnson, Urban Grass Al Thompson and Claude Devers. Grand Master presents New Light members with aprons. Grand Officers meet in Los Angeles to review program laid on Trestle Board by Grand Master Walter C. Taylor. At right, top corner: M.A.G.M. Lillian M. Dyas receives gift from Heroine Barnes.



Official picture taken at Berkeley, California, with assembled Officers of the Prince Hall Grand Lodge of Free and Accepted Masons of California and Jurisdiction and their Adoptive Rites, who were convening concurrently, the Prince Hall Heroines of Jericho and the Golden State Grand Chapter, Order of Eastern Star. Also Grand Master William O. Green of Michigan.

Speak On Americanism Day in Leavenworth

This program was sponsored by the local Prince Hall Lodge, Mt. Olive No. 3, Leavenworth, under the leadership of its Worshipful Master, officers and members. Bro. Thomas Bragg, our Grand Lecturer, served as Master of Ceremonies. Under the direction of Bro. Levi Evans, Grand Senior Deacon, the Knights of Pythagoras served as ushers.

Grand Lodge Officers, Subordinate Lodge Officers and Master Masons were in attendance from Kansas City, Topeka, Lawrence, Atchison and Elwood. I am of the opinion that this meeting will become historical in Kansas, because our speaker is now the white Grand Master of Kansas.

P. G. PORTER, *Grand Master*

Reprinted from "The Call" June 9, 1961.

Bethel AME church in Leavenworth, Kan., was the setting for several hundred citizens from all parts of Kansas Sunday, June 4, to witness a program sponsored by Mt. Olive Lodge No. 3 of Leavenworth.

Featured were two outstanding citizens, State Senator John Murray of Leavenworth who was chairman of the Committee on State Affairs which endorsed for approval the Civil Rights bill passed at the last session of the Kansas Legislature, and Grand Master P. P. Porter.

Senator Murray, a lawyer, gave an address on "Americanism," in which he compared the many ways of life that are lived in various countries he has visited, with beliefs and customs in the United States, "the best place on earth to live," he praised.

Well known throughout Kansas for his fairness and liberal ideas towards first class citizenship for all Americans, Senator Murray was introduced by Thomas F. Bragg of Leavenworth, grand lecturer of Prince Hall Grand Lodge of Kansas, who served as master of ceremonies for this occasion.

Grand Master Porter spoke on every phase of the courageous and foresighted life of Prince Hall, the founder of Negro Masonry in America in 1784, from the time of his birth in 1750, until his death in 1809.

He pointed out that "from the 14 men who started out with Prince Hall to form African lodge No. 459 in 1874, there are now nearly one-half million Prince Hall Masons in 39 states of America, Liberia, Canada and Bahama Islands.

He said that the Prince Hall lodges have endorsed the sponsorship of youth organizations known as Knights

of Pythagoras, for boys from 14 to 21 years old. Mr. Porter drew a tremendous applause when he made complimentary remarks concerning the valuable work done by Senator Murray in helping to get the Civil Rights bill passed.

Musical numbers were given between speakers. The offering that was taken was given to the Council of Knights of Pythagoras whose members served as ushers.

The Rev. G. C. Hall, pastor of Bethel AME church, was host to the program.

Pennsylvania Salutes Prince Hall

For our Annual Celebration of Prince Hall day, in the Jurisdiction of Pennsylvania, we were honored to have our Governor, the Honorable David Lawrence, issue a proclamation proclaiming the observance of Prince Hall Day.

Present on the occasion to represent the Grand Lodges established by the Pennsylvania Grand Lodge were Grand Master Samuel Daniels of Maryland and ten Grand Lodge officers; Past Grand Master Harris of Delaware and seven Grand Lodge officers; Grand Master Blakely of Washington D. C. and six Grand Lodge officers; Grand Master Fitch of Connecticut and two Grand Lodge officers; Grand Master Stitt of New York and six Grand Lodge officers, and Grand Master Moss of New Jersey and five Grand Lodge officers. Heading this delegation was the Honorable Clement J. Isaacs, Grand Master of Massachusetts, the Mother Lodge of Prince Hall Masons in America.

Also present was the Pilgrimage Association of Knights Templars, Prince Hall Affiliation with G. E. C., A. L. Wanzer of Newark, New Jersey, his staff and representatives of the states of New York, New Jersey, Delaware, District of Columbia, Connecticut and Pennsylvania. They acted as official escorts for the day during the street demonstrations and the processional.

We also honored two Freedom Riders: Rip Patton, 21 years of age, from Nashville, Tennessee and Miss Terry Perlman, 19 years of age, from City College of New Jersey, who went on the first Freedom Ride to Jackson, Mississippi and were jailed for over 30 days. They were guests for the day and addressed the celebration.

To further portray the showcase of the Prince Hall Family, we had heads and cabinets of the Holy Royal Arch

Masons, Knights Templars, Shrine, Deborah Grand Chapter, Order of the Eastern Star, Heroines of Jericho and the Court of Cyrenes.

Grand Master A. William Hill, Jr. of Pennsylvania, gave the Prince Hall Day Address. His subject was "Building with People."

BLUE LODGE FRIENDSHIP (cont.)

States, proclaim supreme legislative authority and exclusive jurisdiction within the State. The results of the voting showed ballots by only six lodges with three voting each way, the majority not wishing to take a decisive stand.

In other States where recognition has been contemplated, the threat of the withdrawal of their own recognition by sister Grand Lodges has erased the possibility of recognizing Colored Lodges.

I hope that I have not taken you too far afield in a search for Blue Lodge Friendship. Nor was my purpose one of agitation or drum beating, rather my thoughts were of putting our Masonry to work and applying our knowledge we have received as Fellow Craft, that one day we may truly be called "Master Masons".

— CHARLES F. MINETTI

Recommended Masonic Reading

By Alphonse Cerza, F.P.S.

Hot off the press is the History of the Prince Hall Grand Lodge of the State of Ohio, 1848-1960, a book of 456 pages, with an adequate index. The author, Dr. Charles H. Wesley, is the president of Central State College, Wilberforce, Ohio.

The first seventy pages of the book are devoted to the general history of Prince Hall Masonry and gives a fine summary of this subject. The book is well bound and nicely illustrated with many pictures. Some of these pictures are familiar to reading Masons who have many times seen the picture of Prince Hall, the monument over his grave, a facsimile of the charter of African Lodge, and other pictures. Then follows a detailed account of the history of Prince Hall Masonry in Ohio. It contains a wealth of facts, statistics, biographical material, and is a treasure house for one seeking light on the subject in Ohio.

The author has done an excellent job in gathering the facts and he presents them in a clear and easy-to-read style. The book is available from the Ohio Prince Hall Grand Lodge, 644 Miller Avenue, Columbus 5, Ohio, for \$5 a volume.

DEVOTION . . .

In spite of all types of opposition, both from without and from within the institution of Prince Hall Masonry has developed into the greatest fraternal order of its kind among men Degree of color. "Our greatest plague has been the incidence of bogus and clandestine Masonry among Negroes of America." Degree peddlers, charlatans and all kinds of exploiters have preyed upon our uninformed public. They have "conjured up" various brands of Masonry and motivated only by the lure of "easy money" have foisted their fraudulent claims upon an unsuspecting public. The extent of their operations across the width and breadth of the nation is enormous. In our library is a listing of one hundred and thirty "varieties" of these spurious concerns all unrelated and with many different fraudulent claims to Masonic heritage. It would seem that some of them have told the same big lie long and often enough as actually to believe it themselves. I know of seven different outfits in our Jurisdiction. There may be more for unfortunately our list is not up-to-date.

These organizations receive their main support from a type of person who could not gain admission to our Lodges. The standards of the Masonic Institution mean nothing to them. All that a person needs is the money to

I have seen all types of posters, pamphlets and circular letters advertising their particular outfit and begging "whomsoever will" to join.

His first act is to purchase the biggest emblem he can find for here at last he believes, as he has been told, that he has found an emblem which will serve as a cloak behind which he can hide to continue to do his filthy and dirty work. It happens, then, to the utter shame and chagrin of legitimate Masonry—an institution whose name suggests the highest system of morality—that we find our emblems worn and displayed by drunkards, gamblers, irreligious libertines and other wastrels of the community.

Our duty as Prince Hall Masons, regular and legitimate, is to protect the institution of Masonry and put an end to these infamous and spurious bodies. Our conference of Grand Masters has addressed itself to this task. We are constantly studying this problem and organizing our efforts and pooling our resources to combat and effectively remove these people from our midst. We are meeting with some success in putting the "new

arrivals out of business." These newly organized groups cannot plead "laches" and find themselves without a leg upon which to stand. They spring up so fast that it is difficult to keep up with them.

We proudly congratulate our sister Jurisdiction of New Mexico in ridding itself of these people. For once, the plea of "laches" did not prevail in the instance of an older group and they were stopped by the court from carrying on their activities. We hope this success will furnish a pattern for the future.

The persons who have not given this situation much thought or study form an opinion that we have been derelict in our duty. That we should have prevented these groups from ever existing. This is an erroneous opinion and is easily refuted by the fact that many of our Jurisdictions tried to do this in the early days and at intervals thereafter, but were stymied in their efforts by the attitudes of the White Masonic bodies. This is not intended as an indictment of or a complaint against the White fraternity of Masons whose attitude and actions are rooted in customs and traditions in other areas of race relationships.

The fact remains, however, that these bogus groups have been able to reach the court through prominent White Masons, often wearing the purple of the fraternity to the effect that all Masonry among Negroes was and is bogus and clandestine. The result was that such groups were not estopped but in the eyes of the law given a status equal to that of our Prince Hall group. This caused the Prince Hall Fraternity to lose prestige and these other fellows to blossom out as never before.

If our Prince Hall Jurisdictions particularly in the south and in northern and western states having a large concentration of Negro population could induce the White Fraternity to give expert testimony to the HISTORICAL FACT of our legitimate Masonic heritage, our battle would be more than half won. This would require no act of perjury. These facts are known to the informed of the Masonic world, in fact, in the latter half of last century, it was no less a Mason than Albert Pike who recognized our legitimate heritage. The facts of Masonic history make this testimony the truth and nothing but the truth.

There would be nothing in such an act that would involve "Masonic rec-

ognition" which is peculiar in itself and involves much more than a statement of historical fact. Simply put, there is a difference, a vast difference, in acknowledging the legitimacy of a person's birth and in establishing a social relationship with him." An Effort of this sort was made a few years ago by one of the White Jurisdictions. It is to be regretted that our press and journalists allowed their emotion to "run riot" before the truth or justice of that simple inoffensive declaration could be examined. We are not dismayed. We shall continue to do our very best, living in hope that some such assistance will be available to us in the years ahead."

From Grand Master

JOHN G. LEWIS'S
ANNUAL ADDRESS
Baton Rouge, Louisiana
June 19, 1956

THE STRANGE CHOICES (cont.)

chosen, yea, and things which are not to bring to naught the things that are."

We need to keep in mind the heartening thought, that God still reigns, He has not abdicated His Throne. This is His world, and He is working out His will, His eternal purpose in the lives of men today just as He has always done. We need to strive to recognize the choices of God, strange as they may seem to us—we need to understand, to cooperate with the choices for good God would make, to see that in God's own time, He will guide the human drama of history to the condition when "The Kingdoms Of This World, Will Become The Kingdom Of Our Lord And His Christ, And He Shall Reign Forever, And Ever."

You who are a part of these great and worthy movements assembled here today for worship, must realize that you are important, God has a place for you, a part to play in His great program of human affairs. Walk in the light that you have, hold high the torch handed you from your forebearers, uphold the traditions of the founding fathers — God is depending on you.

(Prince Hall Day Sermon at Vallejo)
By REV. J. IVAN MOORE

We can easily forgive a child who is afraid of the dark. The real tragedy of life is the men who are afraid of the light.

— MASONIC MESSENGER

GRAND LODGE PROGRAM (from p. 4)

ommendations in their entirety we are agreed upon and so adopt.

In the field of Civic Affairs we are aware, all of us, that MASONRY, as such, has little or no affinity with the political structure of our country. But its individual members, by the very nature of their national heritage, are affected politically as subjects of a Government by Democracy. It is therefore only fitting and proper that they be an intelligent part of the citizenry in the exercise of their civic responsibilities and inherent rights. As MASONS and men, with a dedication to foster the nobleness of mankind, we should and must become identified with uplifting community projects. The time has certainly come for us to gather those lofty principles, so forcibly recommended and admirably memorized in the lodge, to exemplify them in our daily lives. "That which binds men as brothers in the lodge will surely unite them in civic endeavor." It is the civic responsibility of every citizen, be he Mason or not, to be vitally concerned with the welfare of his community and the operation thereof. Our voices in community affairs can only be heard through the completion of the franchise. Becoming a Registered Voter. AND VOTE!!!

On the district level FORUMS with emphasis on Civic Affairs Education are to be undertaken. Prominent personalities of the Business, Religious and Professional world together with informed laymen are to be engaged. Subjects of community significance will be explored. (A pilot project of such nature is now under way and a full report will be given at a later date.) We recommend the formation of Civic Affairs Committees in the lodges which will gather and pass on information to the membership of community projects, areas of participation and the purposes of civic endeavors. Such committees may commune (if desired) with the brethren in group discussion when NOT masonically convened.

And thus my brethren, has emerged, through ideas and suggestions, the course of the program of our Grand Body. But let us hasten to add that the best programs and thorough organization are but initial stages of any operation. Only perseverance, sacrifice and hard work can secure its completion and desired results. The individual effort must be extended.

The Offices of the Grand Lecturer, Grand Inspectors, Department of Re-

The Primary Function of a Lodge of Freemasonry

It is not the primary function of Freemasonry to initiate candidates or to enlarge its membership. If this was in fact a truth there would be no basis for our laws against proselyting. The primary function of a Masonic lodge—indeed, the primary function of our Craft is to train its members to an understanding of the basic truths which its rituals and its ceremonies are calculated to inculcate; to develop its members as benevolent men; to cultivate the social virtues among men; and to propagate the knowledge of the art.

The chief concern of the lodge is with the welfare, the happiness, the Masonic development of its members, not with the admission of those who seek entrance to its doors. Its success as a "true Masonic lodge" cannot be gauged by the length of its membership roll nor by the size of its accumulated funds. Nor for that matter the status of certain members of the lodge within the local community.

The beauty of our ritual, and the good fellowship among the members of our lodges, cannot be conserved when the chief aim is to make Freemasons and money—"For a man's life but consisteth not in the abundance of things which he possesseth"—and a lodge's life does not consist of its acquisitions, but in the contribution which it makes to the community and society via the influence of those whom it has helped to train in what we call the true Masonic character."

It then is a truism that it is the duty of every Masonic lodge to put into action a plan for the education

search and Education, Worshipful Masters, Past Masters, Officers and interested brethren are our avenues of dissemination. But the full implementation of the program can best be achieved by the co-operation and efforts of the individual brother. The oft spoken desire for "progress" is within our grasp. Together let us make giant strides to that state of near perfection where we may bask in the reflections of the time when we shook off the shackles of inactivity; moved from the area of the doldrums and confidently claimed NEW HORIZONS of ACHIEVEMENT.

PAUL E. WASHINGTON
Sr. Grand Warden, Dir.

HAROLD D. MCGHEE
Jr. Grand Warden, Co-Dir.

of its' members in Masonic history, symbolism, and philosophy. It is of great importance that all Prince Hall Masons know and appreciate the history of Prince Hall Masonry.

The need of today is to find a method by which all Masons may be induced to practice a contemplation of Freemasonry.

We are informed by psychologists that few people ever develop more than a small part of their potential ability. It is necessary, however, that we increase the number who may be induced to develop a contemplative attitude of mind. We must demonstrate to all the fact that Masonry is a life to be lived; not a formality to be observed.

There is a beautiful personality latent within the animal life of every man. Masonry strives to aid in the unfolding of that personality.

If, by self-analysis, we can discover and discard those traits which seem to lead us in the wrong direction, and at the same time cultivate those natural tendencies which point the way to higher achievement, then we have carried into effect one of the greatest principles of Masonry. It is made evident that we must live our Masonry in our daily lives and actions, if we desire to get the most out of it.

Masonic organizations have ideals which can raise human standards. Those ideals, if taken seriously and put into practice, can broaden and deepen character. No definite exposition of Masonic truth can be made effective without our mental cooperation. We must discover it for ourselves and interpret it in the light of our own understanding.

The chief concern of the lodge is with the Masonic development of its members. The primary function is to train its members to an understanding of the truths which the rituals are calculated to inculcate.

— BENJAMIN D. JONES

FRESNO —

A Vital Necessity!!

ATTENDANCE AT FRESNO NECESSARY — The Grand Lodge Sessions Committee at Fresno is making plans for you. The Chamber of Commerce and Convention Bureau welcomes you to their fair city in Central California July 15-18, inclusive when the Prince Hall Grand Lodge of Free and Accepted Masons convenes in that metropolis. Make your plans now for this convention of ours and adoptive Rites. THIS IS A "MUST."

Significance of the Altar In Masonic Ceremonies

An altar is defined as a structure elevated above the ground and appropriated to some service connected with worship, such as the offering of obligations, sacrifices or prayers.

There are two kinds of altars: sacrificial altars and incense altars. The sacrificial altars were outside and in front of the temple, and were used for the slaying of sacrificial animals and their subsequent burning. Incense altars were within the temple.

Among the ancients, altars were made of turf or stone, usually cubical in form, and were erected long before temples came into use. One of the earliest known altars was erected by Noah as soon as he came forth from the ark. Herodotus gives the Egyptians the credit for being the first heathen nation to invent altars.

The Masonic altar seems to embody the character and uses of both types of altar. It's an altar of sacrifice, for the candidate is directed to lay on it his passions and vices as an oblation to the Deity, whilst at the same time offering up thoughts of a pure heart as a fitting incense to the Grand Architect of the Universe. The altar, therefore is the most holy place in the lodge.

The form of a Masonic altar should be a cube, three (3) feet high, with corresponding proportions as to length and width, having, in imitation of the Jewish altar, four horns, one at each corner. The volume of the sacred law with the square and compasses, which are placed on its opened pages, lies upon the altar, while around its edge are placed three (3) lights. These should be arranged in the east, west and south. To the north of the altar there is no light because, in Freemasonry, the north is the place of darkness.

The evolution of the Masonic altar of the present day is interesting. The main developments can be traced to 18th century England where the civil and religious ordinances of that time required every chartered body of men or guild to have its own patron saint. Their particular saint's day had to be a holiday, and on that day the guild had to march in procession as a body to the chapel devoted to the saint, dressed in ceremonial clothing, carrying banners.

The order was so rigorously enforced that the patron saints of the individual city companies had to be registered. The Freemasons conformed

to this edict and St. Thomas a Becket was originally declared to be their patron saint.

The dedication to a saint, and the custom of going abroad in procession to worship at his shrine meant that the religion of the lodge was external to that lodge, and that religious ceremonies were not chosen by the lodge, but conformed to the ceremonies established for the saint and his chapel or shrine.

After Roman Catholicism was brought to an end in England, and replaced by Protestantism, the worship of saints was forbidden by law. Henry VIII enforced that law with special thoroughness as far as St. Thomas A. Becket was concerned, and even went so far as to order the city companies never to use his name or keep it inscribed in their buildings.

One of the consequences of this was that Freemasonry moved their religious practices back to the lodge room itself. Another was to make it necessary for the Freemasons to have their own prayers, chaplains and altar. Where they had lighted candles at the saint's shrine, they now lighted them at a shrine of their own, and the Bible took the place of the chapel.

In the oldest books the pedestal was in front of the master and belonged to his station. A copy of the charges was kept on the pedestal, in front of which the candidate stood when he took his obligation as a man in submission to the master. When the Grand Lodge system was introduced, the printed Book of Constitutions was on the pedestal but was later replaced by the Bible.

In 1760 the Grand Lodge of England officially declared the Bible to be the first great light of Freemasonry. Therefore, what began in the earliest period of the craft as a short and single pledge of obedience to the rules, developed from that very narrow commitment into a man obligating himself to living out his Masonic philosophy. In the former case, a few craft rules were his sanction: in the latter, the whole Bible or Volume of the Sacred Law. Coincidentally with this, the simple pedestal, illuminated by three (3) candles, developed into an altar, and the pledge to the Master became a pledge to God.

Among the ancients, the altar was invested with peculiar sanctity. Altars were places of refuge, and the supplicants who fled to them were considered to have placed themselves under the protection of the Deity. To do violence even to slaves and criminals at the altar, or to drag them from it

was regarded as an act of violence to the Deity Himself and hence was a sacriligious crime.

Marriage covenants were solemnized at the altar, and the ancients were accustomed to make all their solemn contracts and treaties by taking oaths at the altars; these vows were considered more binding and solemn than under other circumstances.

It was the custom of priests and people to pass round the altar in the course of the sun viz., from east to west by way of the south, singing paeans or hymns of praise as part of their worship.

The altar as it now stands in the lodge, has a long and complex history. It is an altar and yet it is more than an altar; it is many things in one. It is part of the required equipment of a lodge; it is a fixed place; it is the site of the great lights; it is sacred ground where the obligation is taken. It is the pivot of the Rite of Circumambulation; the place of acceptance into membership; the threshold at which visitors are received.

Thus, as we can see, the altar in Freemasonry is not merely a convenient piece of furniture to hold the Bible; it is a sacred utensil intended, like the altars of the ancient temples, for religious uses.

— BENJAMIN D. JONES

RECOGNITION, LEGITIMACY (cont.)

legitimate. In the second example the fact that the legitimate man is not recognized (socially acceptable) in the same household does not make him illegitimate. In other words, social attitudes towards a man do not determine his legitimacy. That is determined by his origin—that is whether he is the offspring of two married people. Masonic legitimacy is exactly like that. Prince Hall Masonry is the offspring of the same parentage as practically all Masonic bodies in America, namely, the Grand Lodge of England."

The application to intervene above mentioned, contained this interesting paragraph:

"After careful inquiry and investigation the applicant verily believes and therefore alleges that the defendant body and the defendants as purported Freemasons are illegitimate, spurious and irregular with no legal right or authority to use the name, signs, symbols, emblems, badges, insignias, and other indicia of Freemasonry; and that they are knowingly making false and fraudulent claims and representations as to

(continued on page 23, col. 3)

ROSTER OF PRINCE HALL MASONIC GRAND LODGES

	Grand Masters	Grand Secretaries
1	Alabama Charles V. Hendley	W. M. Martin Box 1704, Montgomery
2	Arkansas Solomon Richardson	W. R. Jones Box 63, Clarendon
3	Arizona Walsh Mack	Emerson Harvey 531 E. Mitchell Dr., Phoenix
4	Bahama, B.W.I. K. C. Bethel	R. C. Balfour P.O. Box 16 "E" St., Nassau
5	California Walter C. Taylor	Du Bois McGee 321 Heil St., El Centro
6	Colorado R. C. Pierce	Randall A. Baker 1244 Euclid, Pueblo
7	Connecticut T. Ralph Watts	Winfield S. Taylor 155 Scranton St., New Haven
8	Delaware C. Porterfield Harris	Clifford W. Jones 708 Townsend Pl., Wilmington
9	Dist. of Columbia .. C. J. Blakeley, Jr.	James A. Mingo 1618 "D" St. NW, Washington
10	Florida R. R. Williams	Benjamin F. Irving 410 Broad St., Jacksonville
11	Georgia John C. Dobbs (deceased)	A. McClendon 792 Beckwith St. SW, Atlanta
12	Illinois Obed E. Vandenburg	J. Harold White 6437 S. Ingleside, Chicago 37
13	Indiana Edgar J. Davis	Thomas Walsh 2533 Adam St., Gary
14	Iowa W. V. Windsor	W. L. Wingington 515 S. Adams Ave., Mason City
15	Kansas P. G. Porter	Chester Gaskins P.O. Box 31, Kansas City
16	Kentucky Scott Jamison	W. H. Perry, Jr. 2230 Chestnut, Louisville
17	Liberia Richard A. Henries	Dorme Lartte Masonic Temple, Monrovia
18	Louisiana Dr. John G. Lewis, Jr.	Reuben V. Clark 1045 S. Boulevard, Baton Rouge
19	Maryland Samuel T. Daniels	Alvin S. Stanley 2525 McCullom St., Baltimore
20	Massachusetts Clement F. Isaacs	Dr. V. A. McKinnon 43 Humboldt Av., Roxbury
21	Michigan William O. Greene	Donovan A. Dosey 3500 McDougal, Detroit 7
22	Minnesota John R. Lawrence	Chalmers L. Lawson 3736 Fourth Ave., Minneapolis
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24	Missouri Wilbert Kilpatrick	Amos S. Bartlett 1036 W. End Place, Moberly
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27	New Mexico Elijah Johnson Jr.	James W. Woods 421 Pennsylvania Ave., Almagordo
28	New York Dr. Richard J. Stitt	Alton L. Haywood 454 - 115th St., New York
29	North Carolina Clark S. Brown	Rev. C. W. Lawrence Box 2789, Greensboro
30	Ohio Hartford Jennings	William W. Browning, Jr. 644 Miller Av., Columbus
31	Ontario, Canada Lawrence A. Millbeur	William W. Overton 272 Montrose, Toronto 4
32	Oregon Freddie E. Williams	Jas. L. Wasson Box 4183, Portland 8
33	Oklahoma Amos T. Hall	E. T. Busby Box 571, Haskell
34	Pennsylvania A. William Hill, Jr.	Leonard Ricks 413 N. 53rd St., Philadelphia
35	Rhode Island Frederick C. Williamson	B. Albert Ford 40 Olney St., Providence
36	South Carolina Prince Riley	J. E. Dickerson 1125½ Washington, Columbia
37	Tennessee Chas. F. Williams	C. F. Oglesby 198 Fifth St., Memphis
38	Texas J. T. Maxey	Harold B. Baker Box 11178, Fort Worth
39	Virginia Wm. W. Pierce	J. Wilson Jeffries 810 5th St., Lynchburg
40	Washington Johnny Allen	Louis R. Solomon 1724 Empire Way, Seattle
41	West Virginia Charles E. Taper	Everett E. Barnett Box 201, Phillippi
42	Wisconsin Philip Jackson	Vincent C. Benvenue 2653 No. 2nd St., Milwaukee
43	Haiti Louis Mullery	

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Haiti		
Indiana Thomas Walsh	2533 Adams Street	Gary
Illinois Alonzo V. Crim	308 E. Birch St.	Carbondale
Iowa Beverly G. Taylor	1332 Fourth Street	Cedar Rapids
Kansas T. Roosevelt Butler	1136 Washington Blvd.	Kansas City
Kentucky W. H. Perry Jr.	2230 Chestnut Street	Louisville 11
Liberia Jacob Brown	P. O. Box 202	Monrovia

(continued on page 21)

CHAIN OF UNION or CHAIN OF SLAVERY

By Harry W. Bundy, F.P.S.

THIS IS A SORDID TITLE for a Masonic paper, but if we are going to be Pollyannas and say, "It just couldn't happen to an Order that has enjoyed centuries of respect from churches, emperors, states and nations," then it is about time that we take stock of our Order and the dangers under which we are living today. Let us look at those who by over-confidence have neglected precautions and have gone down by the rush of the virulent and noisy minority hitting without warning and at a time when their victims were asleep or off balance.

But first let us remind ourselves of that idealistic catch phrase of "Chain Union." This is meant to signify Masons and Masonry united by obligations and a philosophy of peace and concord which we know and understand under the name of Harmony. There is the old cliché which says, "A chain is only as strong as its weakest link." Where is the weakness in our chain? Is it one link, or many? What about Cuba? What of Guatemala? Costa Rica? Egypt? Yes, what about the United States with two branches of Masonry from the same parent, British Masonry? What are we, as American Masons, doing about this problem? What are our enemies and ill-wishers doing about it?

Only a few years ago, Cuba dedicated one of the most beautiful Masonic Grand Lodge Temples in the world to the use of the Fraternity. Prominently displayed from street level to the top is the symbol of this so-called Chain of Union, in every frieze, in every wrought iron staircase, in every Lodge room. There was a certain pride in being able to say, in a Roman Catholic dominated country, "See what we have done in spite of the frowns on the faces of our enemies?" Yet within a few months an upstart revolutionist, first defying his church, then the principles of freedom on which the government of Cuba was built, seized this magnificent Temple, turned it into an arsenal and barracks for his misguided and betrayed "soldiers of freedom" selling out lock, stock, and barrel to the Russian Communists, the rats which burrow in the foundations of a building till they can suddenly, boldly and without conscience take over and destroy those citadels of strength of both the church and the

free state which they have been slowly undermining.

Emboldened with success among the less informed and unthinking citizens of some Latin American states they dared to penetrate Masonry itself in Puerto Rico and but for the watchful eye of that heroic Mason and American patriot, Hipolito Marcano, Grand Master of Masons in Puerto Rico, there could have been another Cuba added to the list of casualties to Masonry. Quick and decisive action expelled the Communist dominated Lodges from the Order. They reorganized as a pseudo Grand Lodge carrying the banner of "Freedom from Imperialism," which at once confirmed their Russian domination. A strong link in the chain is the Sovereign Grand Lodge of Puerto Rico.

The Fifth Inter-American Conference of Latin Grand Lodges, which just met in March, was astounded at the possibility for freedom of speech and action under the democratic system, when they found the pseudo Masons of the clandestine Grand Lodge picketing the Grand Lodge Temple, and yet being undisturbed in their demonstrations while they did not violate the civil law. A parade passed for two miles along the beautiful Ponce de Leon Street in the heart of the city of San Juan where the Church of Rome through its bishops had tried to dictate how the citizens should vote in a "free" election but without success, in fact with a miserable rebuff from a free people. "Grand Masters of Central and South America returned home with a clearer conception of the application of the freedom for which, in prior years, the great patriots, Marti, Bolivar, Juarez, and Alfaro had fought."

Let us jump to Central America for a quick glimpse at Guatemala to see what the Communists have done to Masonry there. The legitimate Grand Lodge was declared dissolved by the political dictator and a group of renegade Masons, strongly tainted with Red Marxism were authorized to form a Grand Lodge.

Costa Rica suffered the same fate under a so-called friendly but dictatorial government.

Lest we think that the numerous instances of defection in Central and South America indicate that this hemisphere is the locale of such action let us look at Asia, first, then Africa, in both of which places the domination of color is a primary objective.

Indonesia, a few short years ago, welcomed the formation of a Masonic Grand Lodge under the guidance of the Dutch. Every effort on the part of regular Grand Lodges was put forth to grant recognition. Sokarno, a dictator of typical Asiatic tendencies felt that Western civilization and free freedom were getting too strong and at once proscribed Masonry, Rotary and Kiwanis from the exercise of the basic principles of freedom inherent in these organizations.

Egypt, under Colonel Nasser, first proscribed Masonry by "destroying" the Grand Lodge of Egypt at Cairo, and then set up a rival Grand Lodge of the Valley of the Nile at Alexandria and proclaiming himself "Protector" of Masonry. Well-substantiated rumor has it that he was at one time Worshipful Master of a Masonic Lodge at Cairo but was forced by his cohorts in Baghdad, Iraq, to resign, which he did to promote Arab solidarity. When firmly in power he took the above recounted action. As yet no regular Grand Lodge has extended the often requested recognition. All wait for the easily recognizable proof of regularity.

Israel is unquestionably the bulwark of Masonry in the Middle East. Its Grand Lodge was erected by the Grand Lodge of Scotland after careful and thorough investigation of needs and qualifications. In the Lodges of the Grand Lodge of Israel where Arab, Jew, and Christian meet as Brothers, despite political antagonism, we find the one bright spot in a darkness of diverging philosophy.

Africa, so long known as "the Dark Continent" is the problem child of Masonry at the present time. South Africa loudly and insistently demands the privileges which it claims by reason of developing and civilizing this part of the continent through the centuries. Here the Chain of Union is very well demonstrated by the working of the several Grand Lodge Jurisdictions side by side, in perfect harmony: Netherlands, Scotland, Ireland and now the Grand Lodge of South Africa. But note: the principle of segregation is adhered to with a fierceness which indicates that Apartheid or Segregation comes before the level of Masonry is reached.

But the great problem of Regular Masonry lies to the north of Africa where Great Britain has never allowed distinctions of race to enter into her provincial Lodges. In Ghana,
(continued on page 20, col. 2)

Grand Master's and Grand Lecturer's Visits Planned During 1962

Grand Master Walter C. Taylor has announced his official visits to the following lodges in our Jurisdiction:

January —

- 18 Oakland 73-7-25-60-62-63-84
- 19 Pasadena 24-12-40
- 20 Los Angeles 49
- 22 Los Angeles 33-19-52-56-65
69-70-94-95-97
- 23 Los Angeles 8-5-20-21-45-50
55-68-98-99
- 25 Berkeley 57-29-36-44-81-89-93
- 26 San Diego 79-10-58-83-88

February —

- 10 San Luis Obispo 85
- 15 Monterey 46
- 16 Vallejo 27-48-77
- 17 San Francisco 64-1-3-72-80-
92-101
- 19 Richmond 35
- 22 Fresno 6-47-67
- 23 Stockton 14-54-66
- 24 Sacramento 87-2-61
- 28 San Jose 15

March —

- 16 Woodland 74
- 20 El Centro 28-53
- 27 Bakersfield 11-86

April —

- 10 Santa Barbara 22
- 19-22 Houston, Texas
Grand Masters' Conference

May —

- 8 San Bernardino 17-71
- 17 Riverside 13
- 25 Long Beach 96-26-91

June —

- 1 McCloud 30
- 25-27 Portland — Prince Hall Grand
Lodge Inc. Annual Convention

The first numbered lodge is the host lodge for the evening, and it will be held either in their lodge meeting hall or wherever they designate.

Dates have not been confirmed as yet for the visits to Indio, Blythe, Pittsburg, Portland and Honolulu; nor has the date been set for the Masters, Secretaries and Treasurers meeting. It will be announced at a later date.

Notices are being released in time for you to set aside the date of your Grand Master's and Grand Lecturer's official visits. Make a special effort to attend the one in your particular city or vicinity.

CHAIN OF UNION (from page 19)

formerly known as Gold Coast, recognized Negro Lodges under England function, have contributed much to the peace and harmony of the passing of Ghana to the state of independence which it now enjoys. In the Congo is a system of Lodges under the atheistic Grand Orient of Belgium, in Madagascar under the Grand Orient of France, none being recognized because the principles of the Grand Orient of France prevail.

In Liberia, in the midst of this group of new nations is a strong Grand Lodge, not given recognition by American Grand Lodges because it was erected by the Negro Prince Hall Grand Lodge of Pennsylvania, a direct descendent of the Grand Lodge of England. Its Grand Master was received and entertained in London in 1903, according to Wm. Upton, Grand Master of Washington, and was given all the honors of Masonry. Here in Liberia lies the possibility of promoting Masonic peace and harmony throughout the world, if not the universal peace the politicians of the world claim to be striving to attain.

* * *

Nonrecognition of the Liberian (Anglo-American) Masonry could well pull Ghana, Congo, Algeria, and Madagascar into a black and brown Masonry entirely separate from white Masonry throughout the world, and thus most effectively destroy the Chain of Union even before the last link is forged. If, as so often is said by prejudiced segregationists, these people are not capable of "understanding and valuing the principles of Masonry" then how much more are they going to be susceptible to the blandishments of Red Communists who constantly harp against "white supremacy" which they rightly say we practice? What is more inevitable that that they take over in these new nations, proscribing Masonry, and indeed, God? What is easier for Moscow to trump up than a so-called religious and racial war which would engulf and quite probably destroy us all?

Finally, is it better to assume the "holier than thou" attitude which we members of Regular Lodges assume toward the Prince Hall Masons, lending aid and comfort to the enemy, or shall we be honest with our Masonic obligations and at the same time avail ourselves of the strength and brotherly assistance of some 87,000 Brother Masons who have taken the same obligations and practice the same duties, often better, that we do.

AN INTERESTING LETTER

Dear Mr. Towns:

A good friend of mine in Sao Paulo, Brazil, one Erwin Seignemartin, recently sent me a photostat copy of your Prince Hall Digest. It appears he receives it. I would be very happy to enjoy the privilege as well, yet I know that there is some cost in connection in putting out any sort of a bulletin. If you will advise me the cost and if you will permit me to receive it, I should be happy to be placed on your mailing list.

Sincerely and fraternally,

Harry A. Speich, P.G.M., Wisconsin

WELCOME TO THE FOLD

Grand Master Walter C. Taylor and his officials gathered in Los Angeles to dedicate and constitute two new lodges into our Jurisdiction.

October 1st, 1961, was a new day for two new additions to our growing Jurisdiction. Temple Heights and L.G. Dandridge Lodges passed from U D status to full fledged chartered members of our Grand Lodge. Worshipful Master Clarence Brown, well-known to Masonry in Los Angeles and a former member of B.F. Talbot Lodge #8, guided the destiny of Temple Heights Lodge #98 into reality. Many of the members of this Lodge are employees of the Los Angeles County General Hospital. Worshipful Master Robert Evans, a product of Garrison Lodge #45, had great vision of a Lodge in one of the fastest growing areas of Southern California, the San Fernando Valley. In this vast valley is the town of Pacoima, the birthplace of L.G. Dandridge Lodge #99, where Bro. Evans, Bro. Thos. Wilson and Bro. William Jarvis gave to this Jurisdiction a much needed foothold for Prince Hall Masons. The Grand Master and his staff of officers, Constituted and Dedicated both Lodges at Douglas Lodge Hall, in Los Angeles. R. W. Luther Johnson, Grand Lecturer, installed the officers of both Lodges. Best wishes to the Worshipful Master, Officers and Members of Temple Heights #98 and L.G. Dandridge #99. Welcome to the Fold.

We also welcome W. M. Ronald D.
(continued on page 23, col. 3)

Thus may the Chain of Union be strengthened. Thus may we save the world and Democracy from the chains of slavery.

Brothers, are you interested? Which do you prefer—the principle of "lassaiz faire" or the principles of Masonry?

COMMISSION REPORT (from p. 11)
Rite Masons," or the initials "A. F. & A. M.," or "F. & A. M.," or any colorable imitations thereof in any manner whatsoever.

(b) From holding forth or stating that the defendant . . . is a Grand Lodge of Ancient Free and Accepted Masons or Free and Accepted Masons, or a Grand Lodge of Masons, or that the subordinate lodges of said defendant are Masonic Lodges, and from using or employing rituals, ceremonies, names, insignia, emblems, badges, symbols, signs, paraphernalia, or designations of an organization of Masons; and from using or attempting to use any of the secret work or formulas of the plaintiff . . . or the Subordinate Lodges chartered and established under its jurisdiction, or its Esatern Star chapters or their associated groups, and from using or displaying any insignia, emblems, badges, symbols, signs and paraphernalia of the plaintiff Grand Lodge or the Subordinate Lodges established and chartered by it, or its Eastern Star Chapters or its other associated groups.

(c) From engaging in any activities, practices, usages or conduct usually engaged in or employed by Freemasons as such, or from holding themselves out, individually or collectively, directly or indirectly, or a lodge or lodges of Freemasons or as members of the Masonic Fraternity."

Interesting highlights of the evidence introduced by the defendants include the assertion by the *Universal Grand Lodge* that it originated

out of *Hiram Grand Lodge of California* which was a *John G. Jones* extraction. In the trial of the case, we brought out that he was a former member of a Prince Hall Lodge and that he had been expelled.

The John A. Bell Lodge, in the middle of the trial, changed its allegations of legitimacy and admitted that it was illegal but made the claim that Prince Hall Masonry was also illegitimate. This change in position did not avail them anything because we had the deposition of Sovereign Grand Commander George W. Crawford which set out in minute detail the history, the legitimacy and the widespread influence and greatness of Prince Hall Masonry.

Regarding the legitimacy of Prince Hall Masonry, the language of the court is clear:

"Most Worshipful Prince Hall Grand Lodge of Washington and its Jurisdiction, F. & A. M., has established its legitimate Masonic ancestry, tracing such ancestry back to the original African Lodge No. 459 established in Boston, Massachusetts, by charter issued in 1874 by the then Grand Lodge of England, the mother of all existing Masonic bodies."

The chairman of your Commission assisted in the preparation of these cases for trial and in the trial itself and we are most pleased with the decision of the court.

(Concluding next issue)

LETTERS TO THE EDITOR

Dear Brother Towns:

I am in receipt of the *Masonic Digest* for August-October.

I am writing you to congratulate you upon the excellence of the periodical that you have turned out. As I stated to the Grand Master some time ago I am happy to see that you have returned to this place in the activities of the Craft of California.

May I wish you much success in your efforts to turn out a periodical in keeping with the stature of Prince Hall Masonry.

With every good wish, I am

Faternally yours,

Dr. Jno. G. Lewis, Jr., Grand Master

Dear Brother Towns:

East Gate Lodge No. 44 F. & A. M. of Berkeley, Calif., takes this opportunity to congratulate you on your reappointment as Director of Public Relations and

Editor of the *Prince Hall Masonic Digest*. We of the East Gate Lodge felt that this was a must at the Grand Lodge's Annual Communication to reappoint you and rebuild the *Prince Hall Masonic Digest* back to where it was two years ago. This magazine was and will be again recognized as one of the outstanding in the country with your untiring efforts.

Again, we congratulate you and wish you continued success.

Faternally yours,
Kermit Brooms, W. M.
Sidney Blackburn, Secty.

Dear Royal:

It is indeed gratifying to see the status of the *Prince Hall Masonic Digest* return to that of a dignified and truly Freemasonic journal. Congratulations.

Faternally yours,
Norman C. Dutt

CHAIRMEN OF FOREIGN CORRESPONDENCE (continued from page 18)

Maryland	Alfred A. Dixon	1117 Whitback Street	Baltimore
Massachusetts	Larkland F. Hewitt	1095 Tremont Street	Boston
Michigan	Elmer L. Wallace	3500 McDougal	Detroit
Minnesota	Samuel Ramson	790 St. Anthony Ave.	St. Paul
Mississippi	Thomas J. Hall	600 Mobile Street	Hattiesburg
Missouri	E. R. Bryson	782 Batard Avenue	St. Louis 8
Nebraska	C. Charles Dudley	2902 No. 25th Street	Omaha
New Jersey	Charles W. Campbell	Manual Training School	Bordertown
New Mexico	Marion C. Rhoten	P.O. Box 1266	Albuquerque
New York	Howard T. Graham	102-106 Remington Street	Jamaica 35
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Ontario, Canada	Alvin McCurdy	505 Murray Street	Amherstburg
Oregon	James L. Wasson	Box 4143	Portland 8
Oklahoma	James T. West	706 South 6th St.	Ponca
Pennsylvania	J. C. Swinson	6215 Ludlow Street	Philadelphia 39
Rhode Island	Dr. Jos. G. Le Count	76 Dorrance Street	Providence
South Carolina	Rev. J. E. Thomas	618 N. Holt Street	Florence
Tennessee	R. A. Stewart	214 Bledsoe Street	Gallalun
Texas	J. H. McGowan	2510 Houston Street	Beaumont
Virginia	J. Wilson Jeffries	810 Fifth Street	Lynchburg
Washington	Sylvester Lake	1524 E. Pacific	Spokane
West Virginia	James Wares	3140 Hill Street	Weirton
Wisconsin	Fred H. Hickman	4315 N. 37th Street	Milwaukee 16

Universal Freemasonry

By George V. Tudhope

Is Freemasonry a universal Order? Is it capable of being accepted everywhere by all? These are highly important questions that deserve serious study by all Master Masons and should be answered logically for the good of the Order.

The word "universal" in the Oxford Dictionary is defined as meaning: "Prevalent over all; A complete whole; Of the world, earth, etc.; Butler Anal No. II, VI, 1736, as neither the Jewish nor Christian Revelation have been universal."

Therefore, placing the Old or New Testament, or any other Bible, upon the Masonic Altar cannot possibly lead to a universal Order, and to accept all or any one of the various bibles as the Masonic "volume of the Sacred Law" is a contradiction within itself annulling any possible chance for a universal Order.

To achieve universality there can be but one volume of the Masonic Sacred Law. The original Grand Lodge recognized this fact and made their Book of Constitution their Sacred Law, their Gospel Book. This Gospel Book, Sacred Law, accepted all religious creeds equally, and charged all members against "private piques or quarrels" and to be of that religion in which all men agree; —Universal Freemasonry.

Their Gospel Book, Sacred Law, being strictly neutral with emphasis on no religious or political piques or quarrels made it possible for Freemasonry to be accepted by everyone everywhere, universally. Their Constitutions did not mention the Bible in either their "Charge of a Free-Mason or General Regulations" or in their minutes. They passed a law requiring that their Constitutions be carried on a velvet cushion and be placed on a pedestal in front of the Grand Master. The G.L. Minutes, 29 Jan. 1730, states: "The Book of Constitutions carried on the Velvet Cushion by the Master of the Senior Lodge" . . . "The Cushion is to be laid on the Pedestal, before the Grand Master, the Book and Sword upon it . . ."

The practice of carrying the Constitutions on a velvet cushion was established as early as 24 June 1721, which was three months before Bro. Anderson was ordered to digest the Masonic work in a new and better method, the details of this practice was printed 24 June, 1724, with a marginal note stating; "This, as a

Specimen, to avoid Repetitions." This sufficed until 24 June 1741, when the Grand Lodge passed a Law, giving in complete detail how the Constitutions should be carried on a cushion in the future; the Bible was not mentioned.

Brother Anderson was the leading compiler of these Constitutions, he was a protestant minister. Brother Desagulier an assistant in the work was also a protestant minister, undoubtedly many other eminent Brethren assisting in the matter were equally religious, and would not have eliminated the Bible in favor of the Constitutions as the Masonic Sacred Law, their Obligation Book, except that they knew and conscientiously believed that this was the only way Freemasonry might be made universal.

Since these great Masonic minds presented the only logical plan for attaining Masonic universality, why should not the Master Masons of the present day be equally logical?

Many Masonic minds have not accepted the idea that the original Constitutions was the Masonic Book of its Gospel, or Oath Book for its members to swear by. They attempt to prove the Bible (the Old and New Testaments) was used by the original Grand Lodge as their volume of the Sacred Law. To prove their claim they quote extensively from "Old Charges" and manuscripts of Operative Masons that were never a part of the Speculative Masons who founded the Grand Lodge of 1717.

The original Grand Lodge must have anticipated these false claims, because they published the names and locations of each Lodge they Constituted, so that all other Lodges must be considered either independent, irregular, or clandestine.

Therefore, none of their work or practices can be accepted as part of Speculative Freemasonry; this is confirmed by a Grand Lodge Communication, 21 Nov. 1724, which ordered: "That if any Brethren shall meet Irregularly and make Masons at any place within ten miles of London the persons present at the making (The New Brethren Excepted) shall not be admitted even as Visitors into any Regular Lodge whatsoever unless they come and make Such Submission to the Grand Master and Grand Lodge as they shall think fit to impose upon them." This stringent laws were made as early as 1724 against independent, irregular or clandestine Lodge and practices, and evidence from them have no value.

Some Maſonic writers have cited

the so-called "Exposures" as evidence that the Bible was the Volume of the Sacred Law of the original Grand Lodge. Since these "Exposures" did not appear until after the Irish Grand Lodge of 1725 was founded, and since this Irish Grand Lodge was independent, irregular, and not having been Constituted by the Grand Lodge of England, and since the Irish Grand Lodge was definitely Christian in its practices; these so-called "Exposures" were more likely based upon the Irish or other clandestine work, which nullify them as authentic evidence in the matter.

Another citation is made by referring to a quotation from the minutes of a meeting of the Lodge of Antiquity held at Queen's Arms, St. Paul's Church Yard on Dec. 7th, 1736, which reads: "Resolved that the Master take the Chair Usual Oaths on taking the Chair and that the same never be omitted in this Lodge and that every new Member be so obligated." The Quoter further states; "surely no one can suggest that the expression 'Usual Oaths' can have reference to any obligation other than one taken on the Bible." Since the Bible was not mentioned in the Grand Lodge Charges or Regulations and since the Book of Constitutions had been given the honored place on the Velvet Cushioned Pedestal before the Grand Master, one must consider it was the Masonic Gospel Book, upon which Masons took their obligations. The Oxford Dictionary defines the word "Gospel" as meaning: "Something that serves as a guide of human action; Something that men swear by; 1712 Steel Spect. No. 456, P. 4, The Law of the Land is his Gospel." Therefore Bibles are not the only books sworn by or used for oaths, and oaths sworn to on the Masonic Constitutions might be naturally referred to by Masons as Usual Oaths.

Some Masonic writers have tried to prove that the Bible was the book the original Grand Lodge swore by, by quoting from Bro. John Coustos' Inquisition, at Lisbon, in 1743. This Inquisition's documented evidence claims that Coustos said: "In the same Lodge there is a Bible or Book of the Gospels placed upon a stool upon which who newly joins takes Oaths." Why did Coustos use the phrase, "A Bible or Book of the Gospels?" Because, had he mentioned that they took their obligation on their Book of Constitutions, it would have been considered irreligious, atheistic, etc., and this certainly would have increased his punishment so he men-

tioned the Bible to place him and his Fraternity in a kinder light before his Inquisitors to try to avoid the torture chamber.

The words "Book of the Gospels" were undoubtedly accepted by the Inquisitors as well as by many Masonic writers as meaning the Bible. Coustos was a highly learned Master Mason, he had founded a Masonic Lodge in London and was a Master of a Lodge at Lisbon, Portugal. His confession as printed indicates that it was well thought out and should he be forced to clarify the phrase, "or Book of the Gospels" he could agree it meant either the Bible or the Book of the Masonic Constitutions. He must have considered this phrase extremely important, because before the same Inquisitors five days later he repeated the words: "Oath upon a Bible, or Book of the Gospels," indicating that he wished to emphasize the words, "or Book of the Gospels" to mean the Book of the Masonic Constitutions.

A careful digest of Coustos' full confession shows that he rigged it to avoid revealing much important Masonic information that might offend the Roman Catholic Church. For example, he mentioned the Bible because it might have been used by some independent Lodges and this would tend to indicate that he or his Order was not atheistic, an offense so serious to the Church that it had been punishment by public burning. He explained the letter "G" as signifying the fifth science of Geography, which would be less disturbing to the Church than the word "Geometry." He cunningly avoided mentioning the letter "G" as signifying God, because the Roman Catholic Church claimed God as their sole authority and any independent order attempting to teach about God and His Word, would infringe upon their claim of God's given right to them to interpret the Word and teach with infallibility.

Coustos knew what not to say; many who had failed to heed the Church's interpretations of that Word had suffered unbelievable tortures and burning at the stake.

He tactfully avoided mentioning anything about the Masonic Word, or Lost Word, because he knew the danger involved in mentioning the Masonic Word when it might logically be considered in opposition to the Church's Word. He also avoided mentioning the name "Abif" because the name Abif had great Masonic significance and might have forced him into revealing something that would have led him to the stake.

Coustos' Inquisition and documented confession is noted for what Coustos failed to confess and for his double talk. Therefore, what he confessed under duress and fear cannot be accepted as authentic evidence. His confession that the Book of Constitutions came from the time of Queen Isabel (Elizabeth) of England, daughter of Henry the Eighth, might not have been double talk.

Since each Master Mason has been the NAMESAKE of Hiram Abif, and the finding of his Word, the Lost Word is the Masonic main goal, and since it has been revealed that the meaning of the Masonic Word is; all that the G.A.O.T.U. concealed in the universe, not in any Bible, and since this revelation is diametrically opposite to the pontiffs of Rome's interpretation of the Word; Coustos knew well what not to say and rigged his confession accordingly.

Finding that Lost Word, that is all things concealed in universal nature is a lifetime job, proving the Masonic Order an eternal one, and also proving that the advancement of learning in the Liberal Arts and Sciences is a compelling part of Speculative Freemasonry.

This was in complete opposition to the pontiffs claim of infallibility in interpreting the Word and all learning. Therefore again to soften his treatment by the Inquisitors, Coustos rigged his confession, and his mention of the Bible cannot be accepted as substantial evidence that it was the "Oath Book" of the Grand Lodge of England.

It is unfortunate that so many Masonic writers consider it atheistic to question the Bible as being the Oath Book of the original Grand Lodge, also when evidence is offered against their Masonic concepts, they look about for some weapon of rudeness to use so they might retire as masters of their positions without offering any logical refuting evidence.

Each Master Mason is Free, free and obligated to seek out all that is concealed in our highly complex universe. To seek out and reveal all is the Divine plan, Nature's plan, the plan Freemasonry was designed to imitate. When a Mason recognizes this fact he cannot be an Atheist, and unless he is a stupid Mason, "a Drone in the hive of nature," he will try to add to the common stock of knowledge and understanding for the benefit of all fellow creatures everywhere.

The founders of Speculative Freemasonry were religious people who realized that by making their Constitu-

tion their Oath Book, a neutral gospel book, Freemasonry might become universal, "of all Nations, Tongues, Kindreds, and Languages."

This would permit the Christian, Jewish, Moslem, Hindu, Confucian, Buddhist, and all creeds and colors to meet on the same level with sublime peace, harmony and brotherly affections abounding.

Is there a higher goal for mankind to strive to achieve? Can this goal be achieved by present Masonic practices? How many Master Masons would agree to restore the original Grand Lodge Constitutions to the velvet cushion as their Oath Book, if by so doing universal Freemasonry might progress and prevail for the good of mankind universally?

Probably not more than 5 per cent of all Master Masons have received their Degrees in other than English speaking Lodges, and nearly four-fifths of all the Speculative Masons of the world are in the U.S.A. which proves that Freemasonry can never become universal by its present practices. What can be done to make it universal, can it be restored to its original universality?

RECOGNITION, LEGITIMACY (cont.)

their legitimacy and regularity in order to defraud the public, and also to the injury and detriment of the applicant and of the plaintiff in this action, both of whom have a legitimate, regular and common origin as *Freemasons*.—From The Summer Bulletin.—*Connecticut Square & Compass*

* * *

A Clue for Good Leadership

"If you think there is any strength in Masonry, then I say to you with better leadership, increased lodge activities, exchange of work between lodges and lodge reunions, then to the Altars of Masonry bring the fires, and not the ashes." — *Selected*.

WELCOME TO FOLD (from p. 20)

Polette and his brethren of New Light Lodge No. 100, of Indio and W. M. Willie H. Payne and Craft of the George W. Wilson Lodge No. 101 of San Francisco, into our Prince Hall Masonic Family. The two latter lodges were duly dedicated, consecrated and constituted during the quarter by the Grand Master and his official staff of officers.

Submitted by
JOHN B. BRYANT
Asst. Director of Public Relations

PRINCE HALL
Masonic Digest

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CLANDESTINE MASONRY

It is to be regretted that there are still those who for the sake of personal gain and self interest would desecrate things most sacred, and attempt to commercialize their own birthright. It is still more to be regretted, that there are still among us who are so easily gulled, that they are ready to receive with open arms any renegade professing to be giving away something for nothing, or peddling of cut-rate and bargain counter prices the degrees of MASONRY. It was only a few days ago since Thompson and two of his subordinates drew penitentiary sentences for using the mails to collect money under false pretense, and, of course there is not much doing today under the banner of the "American Federation." But what does a charlatan care for a name? To the vampire the blood is just as sweet by whatever name it may be called. What cares the degree peddler whether it be the National Compact, The Scottish Rite or the American Federation? The dollar filched from the pockets of the gullible contain one hundred cents just the same as if gotten under any other name, yet, I am not surprised that there are such parasites. Masonic

parasites if you please, but the surprise is that at this late date there are still some few sensible people deceived by these globe trotting degree peddlers.
I repeat, a "few sensible people," for I would have you know that the majority gathered in by these Masonic tramps are men whose moral character and reputation are such that they are hopelessly barred from FREEMASONRY and knowing they can never pass the scrutiny of the ballot, hail, with delight, the coming of charlatans that they may be able to pin a Masonic badge in the lapel of their coat, hoping that after a while the Regular Craft, in their zeal will stamp out spurious Masonry and will take them in - heal them."
Many from these camps are applying to us for admission, and invariably, want consideration on the ground of having been gulled, "didn't know," is the favorite explanation, and invariably my reply has been, "The "Consideration" we give, is first an application blank, and if you pass the scrutiny of the ballot, the second "Consideration" we give is an initiation in the regular way. I am of the opinion that this gateway into Ma-

sonic Lodges should be here and now forever closed. We need not stop here and now to offer any argument as to the regularity and genuineness of our PRINCE HALL MASONRY. Its very existence today in its present form is one of the best evidences of its quality. Having existed for more than one and three quarter centuries in the face of the most cruel opposition, with no contemporaries disputing the facts.
Does anyone today deny the existence of Henry Frederick, Duke of Cumberland, or that he was the GRAND MASTER of the most ancient and honorable society of Free and Accepted Masons? Is it denied that Thomas Howard, Earl of Effingham, was acting Grand Master of the Grand Lodge of England, or is it denied that R. Holt, was the Deputy Grand Master, or that Wm. White was Grand Secretary at the time mentioned in our original warrant, or do they deny that African Lodge No. 459 was ever carried on the records of the Grand Lodge of England? If so, their fight is with the historians and not with us.
- James H. Wilson, P.G.M.

GRAND OFFICERS MEETING

Grand Master Walter C. Taylor, laying out his plans on the Trestle Board for this Grand Lodge, issued orders for his entire staff of elective and appointed officers to assemble.
The Grand Officers met with the Grand Master, Saturday, September 30, at the Grand Lodge Headquarters in Los Angeles. Purpose of the meeting was to assist the Grand Master in working out a Grand Lodge program for the benefit and betterment of our Jurisdiction. The Presiding Officer was R.W. Theodore Hardeman, Dept

Grand Master and the Program Directors were the Grand Wardens, R.W. Paul Washington and R.W. Harold McGhee. Roll call of Grand Officers and Committee Chairmen, found few absent. The Grand Master introduced a twelve point tentative program to his Officers for consideration, which was adopted as the policy to follow for the year. The Grand Lecturer, R.W. Luther Johnson instructed the Grand Inspectors, relative to their duties in uniforming the Masonic work in our subordinate Lodges. The

day was well spent with many ideas and suggestions advanced in behalf of our Jurisdiction. Enthusiasm and dedication, as were evidenced at this meeting, showed signs of a progressive future for the Jurisdiction. The Grand Master displayed courage, humility and sincerity, in placing the Office of Grand Master, as that of the Chief Servant of the Craft.
Submitted by
JOHN B. BRYANT
Asst. Director of
Public Relations