

— PRINCE HALL *Masonic Digest*

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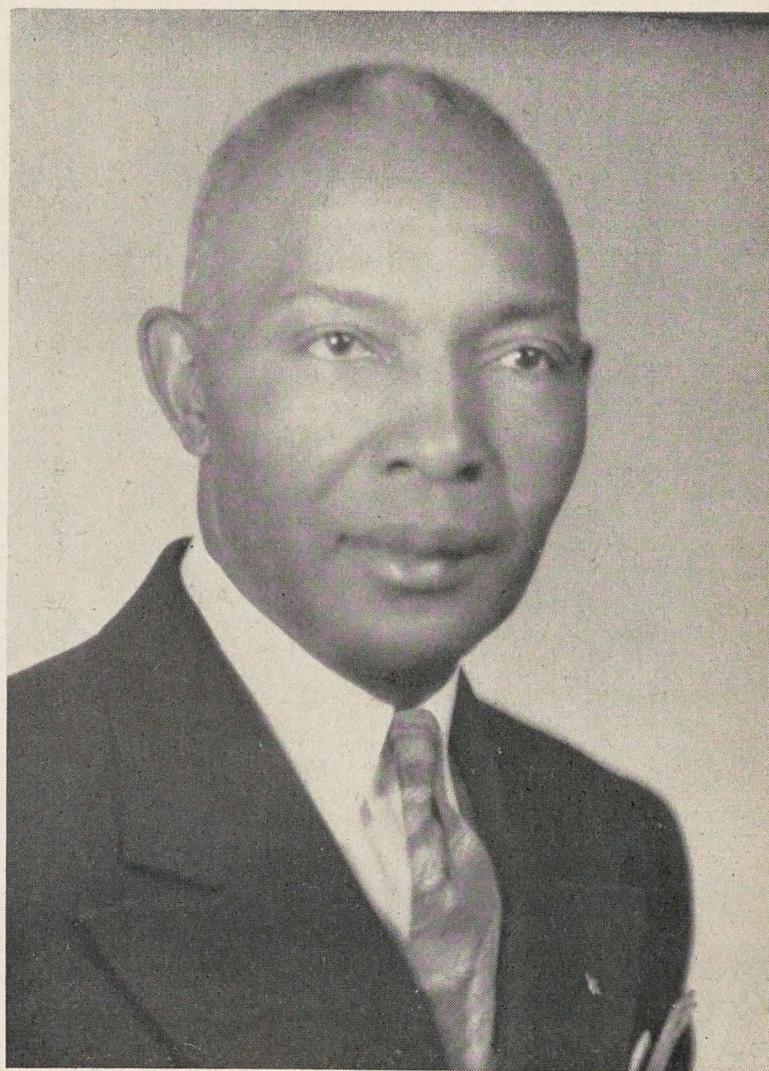
**PRINCE HALL
GRAND MASTER
AFRICAN LODGE**

No. 459

F. & A. M.

BOSTON, MASSACHUSETTS

SEPTEMBER 29, 1784



STARLING J. HOPKINS

Grand Master

M.W. Prince Hall Grand Lodge F. & A. M.
California & Jurisdiction 1952

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

No.	LODGE	CITY	MEETING HALL	MEETS	SECRETARY'S NAME	ADDRESS AND ZONE	MASTER
1.	Hannibal	San Francisco	2804 Bush St.	1st & 3rd Wed.	J. H. Lumpkins	1644 Lyon Street	Roosevelt Haughton
2.	Philomathean	Sacramento	I.O.O.F. Hall, 9th and K Sts.	2nd & 4th Sat.	Malvin Eigner	Rt. 3, Box 275, Woodland	Eugene Covington
3.	Victoria	San Francisco	2804 Bush St.	1st Tues. & 3rd Wed.	Cecil P. Baugh	840 Baker (15)	C. F. Wellen
5.	St. John	San Francisco	1050 E. 50th St.	1st & 3rd Tues.	Wm. Tatum	3912 W. 27th St. (18)	John Y. Moses
6.	King Solomon	Fresno	1215 Tuolumne St.	1st & 4th Thurs.	Carl Scholars	1014 Byrd Street	Vere McGahey
7.	Acacia	Oakland	925 30th St.	1st & 3rd Mon.	Wm. L. Hill, Sr.	935 Arlington (8)	Garroll S. M. Cane
8.	B. F. Talbot	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	Walter R. Norwood	2158 W. 29th Place (18)	Ellsworth C. Harris
10.	Fidelity	San Diego	30th & Logan Ave.	1st & 3rd Wed.	Walter McDonald	3060 1/2 Street	Jesse Scott
11.	Hiram	Bakersfield	1660 Chester Avenue	2nd & 4th Fri.	Charles E. Hattom	873 Sunset Avenue	Lois Whitfield
12.	Orange Valley	Riverside	1475 Lincoln Ave.	2nd & 4th Fri.	Robert E. Dridson	4495 Grove Avenue	Robert W. Ford
13.	Keystone	Stockton	2935 12th Street	2nd & 4th Fri.	E. D. Streeter	2472 E. Lafayette St.	Frank M. Bevelly
14.	San Joaquin	San Jose	234 E. Fremont St.	3rd Tues.	Harold B. Jordan	462 N. 11th Street	Claude M. Statum
15.	R. C. Marshall	San Bernardino	733 1st Street	1st Fri.	J. W. Lee	661 1/2 Street	Wilber L. Lawton
17.	Prince Hall	San Bernardino	1050 E. 50th St.	2nd & 4th Tues.	W. C. Faulkner	1603 E. 49th St. (11)	Willie Byas
18.	Crescent Bay	Los Angeles	1720 Broadway	1st & 3rd Wed.	LaVerne Payne	2031 Virginia	Kenneth Leay
19.	Holland	Santa Monica	1050 E. 50th St.	1st & 3rd Mon.	L. C. Dandridge	1972 Santa Ana Blvd. (57)	Robert E. Brown
20.	Delta	Los Angeles	1050 E. 50th St.	1st & 3rd Mon.	W. E. Conrad	1776 W. 35th St. (18)	Joseph E. Dow
21.	Unity	Los Angeles	Olive and Haley St.	2nd & 4th Fri.	James C. Lewis	22 E. Guiterrez St.	Lawrence Casey Jr.
22.	Excelsior	Portland, Ore.	116 N. E. Russell St.	2nd & 4th Tues.	C. E. Daniels	73 N. Monroe St. (12)	James H. Merritt
23.	Jewel	Pasadena	1475 Lincoln Ave.	1st & 3rd Fri.	Robert Poynter	310 S. Pasadena Ave.	James A. Hayward
24.	Adonis	Oakland	925 30th St.	1st & 3rd Fri.	Robert Wainman	200-C Bach St., Alameda	Wm. Howard
25.	Sunset	Long Beach	1341 California St.	2nd & 4th Mon.	Clifford Millten	1241 Myrtle Street	R. S. Bredden
26.	Firma	Vallejo	1401 E. 6th Street	1st & 3rd Fri.	Steve Williams	1147 Louisiana St.	Ernie Galloway
27.	Eureka	El Centro	925 30th St.	1st & 3rd Tue.	S. H. White	152 Orange Ave.	Frank Boone
28.	Good Hope	Oakland	McCloud Lodge Hall	2nd & 4th Thurs.	Nathan Hardy	845 Brockhurst	B. J. Solomon Jr.
29.	Pride of the West	Vallejo	7901 S. Central Ave.	1st & 3rd Fri.	Elijah Anderson	P.O. Box 667	Ezra Hilliard
30.	Douglass	Los Angeles	925 30th St.	2nd & 4th Thurs.	F. S. Stanley	1302 E. 48th Place (11)	Michael Curtis
33.	Ashler	Oakland	York & Willard Sts.	2nd & 4th Mon.	M. Garner	5240 Jefferson, Apt. 1-B	Walter Freeman
35.	West Gate	Oakland	925 30th St.	2nd & 4th Tues.	Frank Adams	2417 5th St., Berkeley 2	Alvin K. Thompson
36.	Palo Verde	Oakland	1st and Rice Street	2nd & 4th Tues.	Rev. A. Davis	Rt. 1, Box 140-B	Will Ector
37.	Landmark	Blythe	245 E. Huntington Dr.	1st & 3rd Mon.	Ludy Douglas	Box 115, Duarte, Calif.	O. P. Price
40.	Superior	Monrovia	1209 Chestnut Avenue	1st & 3rd Wed.	Robert Greene	601 E. 10th St.	Alfred Saunders
41.	Community	Bakersfield	Woodman's Hall, Redwood City	2nd & 4th Sat.	Sidney Blackburn	1223 79th Ave, Oakland, Cal.	Napoleon B. French
43.	East Gate	Palo Alto	3138 Greenwood St.	1st & 3rd Wed.	Stephen A. Rimes	2239 W. 29th St. (18)	Theodore Lewis
44.	Garrison	Los Angeles	1050 E. 50th St.	2nd & 4th Mon.	Thomas E. Foss	Edward A. McCoy	Clarence Lucas
45.	Peninsula	Los Angeles	1209 1/2 So. Central	1st & 3rd Thurs.	St. Stephen	598 Lily Street	Charles Straighter
46.	A. E. Wright	Monterey	Redman's Hall	2nd & 4th Fri.	Otis Straighter	Box 1102, Tulare, Calif.	Mariano Espanol
47.	Amicus	Tulare	1172 E. Main St. (Visalia)	2nd Wed.	Paul L. Howard	1405 E. 92nd St. (2)	Charles T. Pryme
48.	Thos. Waller	Los Angeles	1209 Chestnut Ave.	2nd Wed.	Liberty Johnson	843 - E. 94th Street	Lucious L. Robinson
49.	Guardian	Los Angeles	1050 E. 50th St.	1st & 3rd Wed. at Noon.	Ambrose M. Costa	P.O. Box 1001	Archibald B. Trent
50.	Purola	Honolulu, T.H.	1167 Adams Lane	2nd Thurs. & 4th Tues.	Solly Metoyer	3525 - 7th Avenue	Junior Beane
51.	Chicago	Los Angeles	1209 1/2 So. Central	1st & 3rd Fri.	Nathaniel Nealey	1133 1/2 Street	George H. Wilson
52.	Friendship	Los Angeles	900 Ivy Street	2nd Sat.	Sergio Rabanal	Rt. 2, Box 415-B, Acampo, Calif.	Jack Romero
53.	Philedelphus	Stockton	American & Market	2nd Sat.	John L. Thompson	Rt. 2, Box 415-B, Acampo, Calif.	Donnell Dobby
54.	Wm. Nickerson, Jr.	Los Angeles	Normandy & Jefferson	2nd & 4th Thurs.	Commodore Wynne	3629 S. Arlington (18)	Phillip Vaughn
55.	Western Knights	Los Angeles	3138 Grove	2nd & 4th Thurs.	Royal E. Towns	1640 E. 46th Street	Theodore R. Hardeman
56.	Wm. J. Anderson	Berkeley	29th & Clay St.	2nd & 4th Thurs.	Calvin Edwards, Jr.	718 35th St., Oakland (9)	McKinley K. Reeves
57.	Highland Heights	Los Angeles	1209 1/2 So. Central Ave.	2nd & 4th Tues.	Lee G. Lancaster	423 Dodson Street	Earl Bohannon, Jr.
58.	Fred C. Brooks	Los Angeles	925 30th St.	2nd & 4th Tues.	Joseph Miller	245 E. 47th St. (11)	George Bankston, Sr.
59.	Elm	Sacramento	I.O.O.F. Hall, 9th and K St.	2nd & 4th Wed.	Jerry E. Dixon	836 - 36th Street	Edgar Cook
60.	Philip Buchanan	Oakland	761 12th Street	2nd & 4th Fri.	Aaron Brown	4208-4th Ave.	John A. Cravanas
61.	Silver Square	Oakland	1219 8th St.	2nd & 4th Fri.	Harvey C. Johnson	721 Brockhurst (8)	Edward M. Parker
62.	Cedars of Lebanon	Los Angeles	Moose Hall, 821 - 5th St.	1st Mon. & 2nd Sat.	Walter L. Stephens	184 Navy Road 26-C	Lamar Vaughns
63.	Edwin A. Clarke	Modesto	3rd Baptist Church	2nd & 4th Sat.	Arthur Lewis Crosby	1753 Browning Blvd.	Clarence Williams
64.	James H. Wilson	Madera	7918 So. Central Avenue	1st & 3rd Fri.	Rev. H. L. Clark	1201 6th St.	Otto Fields
65.	T. A. Harris	Los Angeles	1209 1/2 So. Central Avenue	2nd & 4th Tues.	Willie L. Williams	Box 657, Chowchilla	James Melton
66.	Paul E. Alexander	Los Angeles	1209 1/2 So. Central Avenue	1st Sat., 3rd Mon.	George A. Johnson	2826 Palm Grove Ave. (16)	John Narcisse
67.	John A. Barber	Fontana	B'Nai B'rith Hall	1st & 3rd Tues.	Freddie D. Jenkins	12015 Belhaven (59)	William H. Davis
68.	U.D. Monarch	Fontana	California Hall	2nd & 4th Sat.	Keiff Boullit	1127 E. 48th St. (11)	Norton T. Mason
69.	U.D. Jerusalem	San Francisco	116 - 11th Street	1st & 3rd Tues.	Samuel Cox	Rt. 3, Box 916, Fontana	Truett Spigner
70.	Rising Sun	Santa Monica	California Hall	1st & 3rd Tues.	Jan. R. Campbell	1144 - 55th St. (8)	M. Robinson Baker
71.	U.D. Monument	Woodland	1720 Broadway	1st Saturday	Dr. Arthur Schramm	515 Nevada Street	Rosendo F. Hadloc
U.D.			I.O.O.F. Hall	1st Saturday	Lawrence Petty	2270 Colorado Blvd. Los Angeles	Segundo S. Dayit
				1st & 3rd Fri.		406 West Street	Lionel Watkins

Prince Hall Masonic Digest

VOLUME 2

NUMBER 1

EDITORIAL

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EDITORIAL

"Ye Shall Know the Truth, and the Truth Shall Make You Free."

Only recently in the Oakland Tribune at Oakland, California, under the caption, "Free Masonry Expert to Talk at Lodge Meet," was the following article:

"Chief Gunner's Mate Norman C. Dutt, assistant instructor in the Department of Naval Science, University of California, will be guest speaker at a monthly meeting of Foothill Masonic Lodge No. 564 at 6:30 p.m. tomorrow at Foothill Masonic Temple, 6670 Foothill Boulevard. Dutt will speak on "Prince Hall Free Masonry."

Having made a study into the research of this subject, Dutt qualifies as an expert in this field," according to George W. Scott, speaker chairman.

He is a member of a number of Masonic affiliates including Canal Zone Lodge, A. F. & A. M. Ancon, Canal Zone; Lincoln Park Chapter No. 177, R.A.M., Chicago, Ill.; King Solomon's Council No. 29, R. & S. M., Vallejo, California; Panama Canal Consistory, S.R.M., Balboa, Canal Zone; St. Bernard Commandery No. 35, K.T., Chicago, Ill.; and Abou Saad Temple A.A.O.N.M.S., Ancon, Canal Zone.

He is also a member of the correspondence Circles of Quatuor Coronati Lodge No. 2076, A. F. & A. M., London, England, and the Sydney Lodge of Research No. 290, A. F. & A. M., Sydney, New South Wales, Australia, as well as a member of the Philalethes Society and University Square Club at Berkeley.

G. T. Stoney, Worshipful Master

of the lodge, will preside at a stated meeting at 8 p.m., following Dutt's talk."

EDITOR'S NOTE:

Your Public Relations director contacted the eminent Masonic historian Norman C. Dutt and the chairman of the Masonic meeting, George W. Scott, the following morning and learned that a very fine report had been delivered in behalf of Prince Hall Masonry.

His talk with the historian and research expert had divulged a list of clandestine lodges in the world, in which Prince Hall Masonry did not appear. That the writer had seen our original charter, is very well versed in the life, activities and background of Prince Hall to the extent of visiting the place of his birth and trying to learn more facts about our great benefactor.

Yes, such lessons on truth are bound to change the ideas and thoughts of those who have for years been laboring under a false impression which history is bringing out. A great local philosopher, said at one time, "One good thing about telling the truth is that you don't have to remember what you have said." So to all good Prince Hall Masons—study diligently, learn the history behind the life of Prince Hall and the beginnings of Freemasonry in this country, then you shall know the truth and it shall make you a free thinker armed with such truth when challenged by the question, "Are you a Mason?"

Paul E. Alexander Lodge

The Paul Everett Alexander Lodge No. 70 at Los Angeles, California, was dedicated, consecrated and constituted as a new segment of the Most Worshipful Prince Hall Grand Lodge of the State of California and Its Jurisdiction by Grand Master Starling J. Hopkins and his staff of Grand Lodge officers, Saturday evening, August 23rd, 1952.

Among the Grand Officers present were Deputy Grand Master Raymond Hunter, Grand Lecturer Walter Taylor, Grand Treasurer Roy E. Treece, Grand Secretary Lillard G. Dandridge, Grand Senior Warden Herbert Greenwood, Grand Inspector T. A. Satchell, Jerome Hubert, C. C. F. C., and C. E. McKinney, Chairman of Jurisprudence.

The Lodge was named after one of the outstanding pioneer Masons of Los Angeles. His life was eulogized by his son, Royal E. Towns, Chairman of Public Relations, who told of the life, activities and untiring work of this illustrious Mason that had climbed from the bottom to the top of the ladder in Masonry. He was at one time Deputy Grand Master of this Grand Lodge and served as a pivot in many of the upper houses, including the Royal Arch, Knights Templar, the Shrine and Consistory.

A banquet at the Crystal Tea Room, preceded by Constitutional Ceremonies was given for the Grand Lodge officers and Lillard G. Dandridge, founder of the Lodge.

The new Lodge will meet at 1209½ S. Central Avenue in the Masonic Hall on the First and Third Tuesdays, with Norton T. Manson as Worshipful Master and Keiff Boullt, Secretary. They welcome your attendance.

NEGRO MASONRY — REGULAR OR NOT ? LOST, STRAYED OR STOLEN!!

(Reprinted from Rosicrucian Digest, April, 1949)

"What do you know about Negro Masonry?" asked one of our brethren, some evenings ago. He had met a colored man who was one of the instrumentalists in an orchestra. Noticing our friend's Masonic ring, he had identified himself as a member of the Craft—but, the "Caucasian" Mason had avoided saying much . . . because he "knew" Negro Masonry to be irregular!

Dismiss the idea that there is no place in Masonry for Negroes. Look up Anderson's constitution and see if you can find a colored man from the order. Does it not say that "all good men and true or men of honor and honesty" can become Masons?

In England, colored brethren are admitted in the Lodges, and from time to time the English Masonic publications print the photographs of eminent colored Masons who have been honored with the highest ranks basic Masonry can offer. In continental European Masonry colored Masons sit in lodge on an equal footing with their white brethren.

The exclusion of Negroes from Masonry is an American "peculiarity" which is not justified by the "old charges"—nor even the "Ahiman Rezon" of Lawrence Dermott which replaces Anderson's constitution in some American jurisdictions. Yet, this condition does exist—and in American ritualistic parlance they still talk of being "freeborn"—whereas this expression has disappeared from the English ritual to be replaced by the words "free man"; this, since 1847.

However, there is a jurisdiction, that of New Jersey, that has a regular lodge exclusively for Negroes—that word "exclusively" should be qualified, since this Negro lodge has one white member, Harold V. B. Voorhis, author of an authoritative book on Negro Masonry, a new edition of which has just been published by the Macoy Publishing Company of New York.

There have been many spurious bodies of so-called Negro Masonry—but there can be no doubt as to the regularity of the Grand body of the Prince Hall (Negro) Freemasonry, notwithstanding what has been said or written as to the irregularity of this body, which dates back 170 years. The founder of this African Lodge was Prince Hall, a wealthy Negro merchant of Boston, Massachusetts. He with fourteen colored companions, was initiated into the mysteries of the fraternity by a British army lodge chartered by the Grand Lodge of England, attached to

one of the regiments under General Gage stationed at Boston.

This occurred on March 6, 1775. In those days it was customary to permit brethren who were regularly made to assemble as a lodge and to confer degrees. On March 2, 1784, Prince Hall and his fourteen companions applied to the Grand Lodge of England for a charter, which was issued to them on September 29, 1784, under the designation of African Lodge, No. 459, with Prince Hall as Master. This Lodge later constituted itself into a mother lodge—as did many another similar body whose regularity is not questioned—and eventually took the name of its founder, Prince Hall. Other Grand bodies for Negroes were constituted—as were many "Caucasian" grand lodges in the United States.

The existence of Prince Hall Grand Lodges in jurisdictions in which "regular" grand lodges existed caused the Negro bodies to be accused of violating the principle that no two Grand bodies could co-exist in any one jurisdiction. There are certainly many precedents since 1717 to disprove this theory. We all know that for many years there were two Grand Lodges in England (Ancients and Moderns). New York State at one time had three; South Carolina had two.

As recently as 1946, the Grand Master of Massachusetts appointed a committee of six past Grand Masters to investigate the subject of Negro Masonry. The report presented insisted that "in view of the existing social conditions in the United States (meaning the human prejudices that separate the white men from the black men in that country), it is advisable for the official and organized activities for white and colored Freemasons to proceed on parallel lines, but organically separate and without mutually embarrassing demands or commitments." However, within these limitations informal cooperation and mutual helpfulness between the two groups upon appropriate occasions are desirable.

Prince Hall Masonry activities are confined to Negroes, and it does not expect what is technically known as "recognition," nor does it request the privilege of inter-visitation. All our own Grand bodies are asked to acknowledge its Masonic legitimacy. It is to be noted the Grand body most concerned, one of the oldest jurisdictions in the United States in which Negro Masonry was born, does not hesitate to recognize its legitimacy or does not object to its co-

(Continued on page 11)

If the reader of this column knows of any of the following brothers, where they live, if they have died, vanished, or disappeared without any notice whatsoever, will you please have them, if you can get in touch with them, send their proper addresses not only to the secretary but to the Director of Public Relations as well? The number of the Lodge will follow the member so named:

Chas. Edward White (2), A. A. Brown (2), James Moore (2), Taft Bonds (2), Lewis K. Moles (5), Tennyson B. Taylor (5), Leon Greenwood (5), Ernest Lake (5), Pious Brown (7), Fred L. Young (8), Otis R. Whizar (8), Dave Willard (8), J. B. O'Neal (8), John Sellars (8), Carl Monroe (8), Israel Luckey (8), John B. Davis (8), Wyman Burney (8), L. B. Brown (8), Wilbert K. Jordan (8), Echo A. Bailey (8), John T. Jones (8), Loudnes Harris (8), Thee Barbour (8), Hezekiah Ross (8), Leonard Harris (8), Robert L. Nelson (8), Alfred Shore (8), A. L. Thomas (8), Edward Gillespie (8), Rev. Jos. Scott (8), Wm. Rogers Jr. (10), Charles Johnson (12), Earl Lawrence (13), Robert Glass (14), Harry Morris (15), Isaac Starks (18), James Reddick (18), Charles Landcraft (19), Henry Noble (19), Mosel H. Stewart (20), Alfred P. Du Val (20), Jos. P. Crozier (20), Stephen E. Boone (20), Alfred Spight (20), Richard Nunley (20), D. Porter Stovall (22), Willie Whitley (23), Albert J. Morton (23), Robert Dean (26), Richard Jones (27), Odie Dukes (27), Robert Olivia (27), Frank Scales (27), E. B. Hayes (29), J. H. Carroll (29), Thos. Randolph (33), Buster Williams (37), Charlie Samuels (41), McCoy Jones (44) Chester Cole (44), Kermit Sanders (44), Jesse Herbert (44), Ossie Rattman (45), Lorenzo G. Simpson (45), Clifton McMillan (45), Ernest F. Codoas (48), Chester Johnson (49), Willie L. Brown (49), Melvin Perkins (49), Geo. H. E. Brown (49), Hartie Smith (50), Albert Sarragosa (50), Walter Goodlow (50), Nathaniel W. Dunson (51), Chas. E. Leonard (52), Clarence Prescott (52), Wm. Estelle (52), Valdie Phillips (52), Araville Pope (52), Ira Morris (53), Maximo Aquirre (54), Cluese Reid (55), Donald Hinton (56), Alvin Adamson (56), Louis Gray (60), Wilbur D. Gary (60), Eugene Johnson (61), Wm. Smith (63), Wm. L. Pharr (63), Jos. A. Clark (66), Rufus Johnson (65), Jessie Ard (66), Andrew Mitchell (67), James Vaughn (67), James P. Collins (68), Christopher Purkins (68).

These Brothers evidently do not have their correct addresses in this

(Continued on page 10)

MASONIC REPORT UPHOLDS PRINCE HALL AFFILIATION

By a Staff Writer of the Christian Science Monitor, Boston

Negro Freemasonry in Massachusetts of the "Prince Hall Affiliation" was acknowledged by the Grand Lodge of Massachusetts to be legitimate and "duly constituted" at an epoch-marking session in the Boston Masonic Temple recently.

Unanimous approval was given to a report authenticating Prince Hall (Negro) Freemasonry which was submitted by the committee of six Past Grand Masters who have been investigating the subject of Negro Freemasonry in this State for nearly a year at the direction of the Grand Master.

This was the first consideration given by the Massachusetts Grand Lodge to the subject of Negro Freemasonry for half a century.

Without making any recommendations other than the report be accepted, approved and recorded—which was done—the committee, under chairmanship of Joseph Earl Perry of Belmont, pointed to "a need for unifying and strengthening all influences for the improvement and uplifting of mankind."

In Parallel Lines

The committee stated that it believes "it is advisable for the official and organized activities of white and colored Freemasons to proceed in parallel lines but organically separate and without mutually embarrassing demands or commitments."

Within these limitations, however, the committee "believes that informal co-operation and mutual helpfulness between the two groups upon appropriate occasions are desirable."

During the past half century considerable progress has been made in Masonic historical research, the committee pointed out. The legality of organizational acts is tested today in accordance with the law and customs of the date of the acts themselves rather than by current regulations, the report said.

The action of the Grand Lodge is like a declaratory court decree. It holds that "Origin, early procedures and subsequent development of the so-called Prince Hall Freemasonry in Massachusetts have been and are regular and legitimate."

'Permet' Granted in 1776

Documentary evidence was found by the committee that African Lodge No. 459, of which a free Negro named

Prince Hall was master, was granted a "permet" in 1776 by John Rowe of Boston, who was then Provincial Grand Master of North America where no other Provincial was appointed. Mr. Rowe succeeded Henry Price in 1768.

"Thus for 170 years African Lodge and its successors have been functioning in Massachusetts in good faith and with the justifiable belief that their origin and procedure were as regular and legitimate as we have thought ours to be," the committee stated.

The original charter of African Lodge, No. 459, was dated September 29th, 1784. The Lodge began to function in 1787. Today the Negroes have the Prince Hall Grand Lodge, Free and Accepted Masons of Massachusetts.

Regarding any other groups who claim to be Masons, the committee reported that "we found no evidence in support of such claims and our conclusion thus far is that the so-called 'Prince Hall' Masonry is alone entitled to any claim of legitimacy among Negroes of this Commonwealth."

Original Charter Seen

Melvin M. Johnson, Past Grand Master and present Sovereign Grand Commander of the Supreme Council, 33rd Degree, Ancient Accepted Scottish Rite for Northern Masonic Jurisdiction of the United States, who has long been a student of the Negro Freemasonry situation and who served on the Grand Lodge Committee, said today that the group had recently inspected the original charter of African Lodge No. 459, granted "by authority of the Duke of Cumberland, Grand Master of our own Mother Grand Lodge in England, dated September 29th, 1874, appointing Prince Hall, a Negro resident of Boston, to be its Master." He stated that there is no other lodge in America which now possesses an original charter granted to it by authority of the Grand Lodge of England.

He added that some years ago he began an exhaustive study of Negro Freemasonry in America with the expectation of preparing an address for the purpose of showing all Negro Freemasonry in America to be illegitimate and clandestine. This study resulted in satisfying him, instead, that the Prince Hall Freemasonry in the United States is just

Georgia Upholds Legality Of Prince Hall Masonry

Judge A. B. Conger of the Middle District Court (Georgia): The Supreme Grand Lodge Modern, Free and Accepted Masons of the World were ordered to dissolve or merge with some legally constituted Masonic Body. This action, according to the court order, must take place within a year from December 28, last.

This favorable decision on the part of Prince Hall Masonry is a result of action brought by the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons, jurisdiction of Georgia. The Honorable John Wesley Dobbs is the Grand Master of Georgia.

In his ruling, Judge Conger enjoined the defendants from using the ritualistic ceremonies or insignia or any other paraphernalia of the Prince Hall Jurisdiction. The judge also ruled that the defendant should not use the words "free and Accepted" in any manner.

In supporting his ruling, the judge said, "I find that the defendant's use of the words 'Free and Accepted' is an infringement on the real name or the trade name of the plaintiff and is such a colorable imitation thereof that the general public, in the exercise of ordinary care, may thing or be led to believe that it is the name of the plaintiff, who had the first and prior right to the use of the name. I find as a matter of fact that the use of the words 'free and accepted' by the defendant is a fraud against the plaintiff."

The Judge Conger continued . . . "Adoption of the words 'Free and Accepted' by the defendant was done with the intent to deceive and defraud the public, and reap the benefit of the plaintiff's goodwill, to injure and damage the plaintiff, and to confuse the public. It is, from a purely Masonic point of view, spurious and illegitimate."

Judge Conger commented that the plaintiff (Prince Hall Grand Lodge) has had a long and honorable existence.

as legitimate and legal as white Freemasonry.

The Grand Lodge of Massachusetts (white) traces its history as a duly constituted organization to 1733, and Prince Hall (Negro) Freemasonry to 1787 when African Lodge began to function under its charter, he said. The Grand Lodge of England is the mother of both.

Christian Science Monitor March 31, 1947.

(Printed by Special Request.)

GRAND LODGE CONVENES AT SAN JOSE

The 96th annual Grand Lodge of the Prince Hall Free and Accepted Masons of California and its jurisdiction, held at San Jose, California, July 20-23, is history. Opening with a large parade the members of the fraternity, accompanied by sisters of the Order of Eastern Star and the Heroines of Jericho, paraded through the streets of the city to the Civic Auditorium for the Annual Sermon by Grand Chaplain Right Reverend T. A. Patterson of Riverside, California, who utilized as his sermon, Phil. 1:14—"I press toward the mark for the prize of the high calling of God, in Jesus Christ."

Session Begins Monday Morning

At 9:00 the Right Worshipful Raymond Hunter of Fresno, opened the Grand Lodge in due form. The Grand Master entered shortly after and was received with the honors due his office.

There being the necessary number of constituted Lodges present to transact the business, the Grand Chaplain was called upon for the opening prayer after which the Grand Master opened the 96th Annual Communication in ample form and ordered the Grand Marshall, S. Y. Beverly of Riverside, to so proclaim.

The hours of labor were set. Brother Royal E. Towns was appointed Press Reporter. Brothers Frank G. White, T. W. Franklin, H. McGhee, E. J. Botts and Robert Greene were appointed as a Committee on the Grand Master's address.

Grand Master Starling J. Hopkins then delivered his annual address to the Craft covering his year of stewardship over the Body, in which he expressed gratitude to the Divine dispensation that allowed us to meet again as the guests of Richmond C. Marshall Lodge of San Jose. He extended a cordial greeting to all present; stressed his implicit faith in the cabinet he had appointed not only for their unselfish interests but their insight to look beyond the narrow limits of individualism and see in the service they rendered an expression of something that is finest in life. He stated, "It is a well established fact that in a modern world of guided missiles and nuclear energy there is a real need to increase the number of those who like yourselves will be willing to make the sacrifices necessary to preserve our way of life. Today our sons and neighbors are engaged in a 'Police Action' in Korea that has all the appearances of a real war against the forces of aggression. We on the home front must

at all times remain alert, to assist them with our finances, our personal services and our moral support. This is indeed a dark period in our history. Too many of us, however, do not like to face the harsh reality—it is all too disturbing. But we only invite disaster when we ignore the possibility of a third world conflict; of atomic weapons, and of bacteriological plagues. Our only salvation lies in a closer relationship with Him who shed His blood on Calvary's Cross for the remission of our sins."

In neocrology he eulogized the death of seventy-two Craftsmen whom the Grand Architect of the Universe saw fit to erase from the rolls of the several Lodges of our Order.

The condition of the Craft was reported one of peace and harmony and that by cooperation of the Grand Officers the only three differences that could have marred the beauty of harmony, was dispensed with to the entire satisfaction of all concerned.

The officials acts were many and nearly every month in our year found him busy attending to the Grand Lodge business. The Prince Hall Holding Board loan; the finale on the Grand Sessions Committee of San Diego; the Grand Trustees; Grand Officers and General Inspector's Staff meetings, Conferences with the Masters and Secretaries of the Northern and Southern sections of the state. Official visits to practically all of the Lodges of the jurisdiction; issuing of dispensations; instituting six new lodges and laying cornerstones at Tulare, Glen Valley, West Riverside, Richmond, Imperial, Los Angeles, and Monrovia; at times by deputation of Grand Lodge Officers.

Constitutional Ceremonies were held at Fairmede where the Edwin A. Clarke Lodge No. 67 was Dedicated and Constituted, and at Los Angeles where the James H. Wilson Lodge No. 68 and the T. A. Harris Lodge No. 69, where like ceremonies were performed.

Among the recommendations made in the conclusion of his great address was that of improving our property at Tulare; that an assistant Grand Secretary's position be legislated; new typewriters be purchased for the Grand Master's and Secretary's offices, and that C. E. McKinney be given compensation for representing the Grand Lodge at the Prince Hall Grand Masters Conference held this year at Newark, N. J.

He also said, "The greatest happiness that a man enjoys in this life stems from the unselfish services he

renders to his fellowmen. Those who serve for the praise they will receive do not get real pleasure out of their services. 'Verily, I say unto you, they have their reward.' Those who serve self, also have their reward, a reward of bitterness, loneliness and hatred that comes to them from within their own soul. After all, the peace that cometh from within is real peace." Generalizing, he told of the Grand Officers' reports that revealed a substantial gain in finance; an over-all gain in membership and that much constructive work had been accomplished.

"Having found no trail too long, or night too dark to perform my duties, and having filled every assignment of my office to the best of my ability, I now surrender this emblem of authority unblemished by any act or omission, and as spotless as when I received it. With a feeling of deep humility and gratitude I shall always treasure the high honor and confidence you reposed in me."

Reports of the Grand Treasurer, and Grand Secretary followed; telegrams were read from the Grand Lodge of Colorado, Oklahoma, the local Elks and Grand Orator Clarence Ivey and Inspector Hassel Davis, who expressed his regrets of inability to attend.

Past Grand Masters Theodore Moss and George Vaughns were admitted with the high honors due their station. Reports of the Grand Auditor were then presented, which showed a very substantial gain in assets.

The Grand Senior and Junior Wardens and Deputy Grand Master made their reports upon Grand Lodge activities during the year, as did the Grand Lecturer, Youth Committee North, Secretary on Education South, and the Inspectors made their reports ending the business of the first day.

Monday evening a public reception and dinner was held by the local Grand Sessions Committee under Chairman Theodore Moss. A welcome by Clark Bradley, former mayor of San Jose, highlighted the dinner. Remarks were made by the heads of the several orders convening.

Tuesday found the Grand Lodge right in the middle of things and appointments were made as follows:

Jurisprudence—Roscoe H. Broyles, Theodore Moss, Walter McDonald, Wm. Tatum, Jesse Glosson, Claude Allen and W. A. Payne.

Resolutions—Charles Hunter, R. W. Bostick, Alexander Morrow,

(Continued on next page)

Richard McClanahan, and Stephen Coates.

Neocrology—Rev. T. A. Patterson, Clifford Cannon, Howard Williams, A. H. Drisdorn and Andrew Powell.

Charters and Warrants—E. J. Botts, Alfred Thompson, Jesse Flowers, Jerry Harrison and Luther Johnson.

Hospitality—Royal E. Towns, A. W. Herbert, Aaron Grant, James A. Hayward, M. K. Reeves, and B. Covington.

Inspectors concluded their reports. Youth Committee South reported and the Grand Lodge called off to hear the very inspiring lecture on the necessity of a National Youth Organization and how we should live together in unity by Knight Gabe Solomon, one of the Knights of Pythagoras, of Bakersfield, and also Knight James Williams of Portland was introduced.

The Grand Lodge was called on again after their dismissal.

Report of the Committee on Grand Masters address reported, meting out the various recommendations to the delegated committees.

Director of Youth South made his report to the Grand Lodge. Director of Public Relations reported on progress made in both public and internal relations through the Masonic Digest.

A short recess was called and Mr. Mungai Njoroge, of Kenya, South Africa, was introduced to the Grand Lodge assembled. He lectured on the difficulties of getting an education in South Africa and told of his efforts to get to the United States and finally to Stanford University, where he is attempting to matriculate in medicine and when he finishes he wants to practice in the wilds of Africa. A collection of one hundred fifty-one dollars and 75 cents (\$151.75) was collected and then contributed to Mr. Njoroge to assist him in his studies. He was excused and the Grand Lodge called on to labor.

The Grand Historian reported the work he was doing and the Chairman of Employment gave a verbal report of his activities.

Brother S. Cohn of the Prince Hall Holding Association reported on the activities of the 50th Street Hall.

Lodge No. 1 to 13 made their reports to the Grand Lodge, at the close of the second day's business.

The Lodge of Sorrow was held in the evening at the Scottish Rite Auditorium in memory of the departed members of the organizations assembled, each holding its own ceremonial.

Wednesday morning found the Brothers of the Fidelity Lodge Hall Association making the report of their building, its history and the procurement.

The Committee on resolutions reported. Their action was as follows:

Resolution No. 1 (Regarding Order of business) sent to Jurisprudence committee.

No. 2—(Regarding Salaries) Rejected by Grand Lodge.

No. 3—(Regarding Organization of Trustee Board) to Jurisprudence committee.

No. 4—(Clarification of work of the Board) to Jurisprudence committee.

No. 5—(Regarding change of Grand Master's expense, etc.) rejected by Grand Lodge.

No. 6—(Regarding term of Grand Master) rejected by Grand Lodge.

No. 7—(By-Laws for Trustee Board) to Jurisprudence committee.

No. 8—(Youth Organization) to Jurisprudence committee.

No. 9—(Requirements necessary to amend Constitution and By-Laws) to Jurisprudence committee.

Motion made that the Grand Lodge transfer all monies deposited in Building and Loan Associations be transferred, if over \$10,000 is invested, in any one of the banking agencies.

Report of the Committee on neocrology made a very fine report. Hospitality committee reported and accepted. Ordered to be printed in full in the Prince Hall Masonic Digest and a copy be sent to those named therein who contributed to the success of this Grand Session.

A motion made and passed that the number of necessary aprons be purchased by the Grand Lodge for Grand Lodge usage only.

Election of Officers

Only one contest was necessary to complete the election of officers and that being the office of Grand Master, where Grand Master Hopkins defeated James H. Finis 260 to 49, who moved to make it a unanimous vote. Deputy Grand Master Raymond Hunter, Grand Senior Warden Herbert A. Greenwood, Grand Junior Warden E. Al Fulcher, Grand Treasurer Roy E. Treece, Grand Secretary Lillard G. Dandridge were re-elected, while Walter C. Taylor was elected unanimously as Grand Lecturer. All elected officers had a word to say relating to their election to office and pledged loyalty to the order.

Grand Lodge was called off to receive Mr. Floyd Covington, Regional Director of the Federal Housing Administration, who addressed the convention and told of the activities of the Federal Housing Administration, what they were doing and how they expected to do it. He named numerous projects that had been set up and stated, "A man should be able to live wherever he can economically afford. If he can afford to buy in a neighborhood where there are

\$100,000 homes it should be his privilege as a citizen to live there." He outlined the advantages to the Grand Lodge of investing in the FHA securities, how we would benefit thereby. He also called the Grand Lodge's attention to an article on Negro Masonry appearing in the Rosicrucian Digest of April, 1949, and read the article (which appears on page 4 of this issue) to them.

The Grand Lodge of Free and Accepted Masons, the Golden State Grand Chapter, Order of Eastern Star, and The Grand High Court of the Heroines of Jericho all called off their sessions for an hour to join together in fraternal relations greetings. Sister Irene Sims, in behalf of the Heroines, Marie Jeffers Vernon for the Eastern Stars and Jerome Hubert in behalf of the Masonic Fraternity, all exchanged greetings to each other. One of the highlights of the meeting was that of Knight James Williams who delivered a very fine oration appropos to the feeling of friendship and brotherly love which should exist in all fraternities and the assistance youth should receive.

Committee on Charters and Warrants recommended that all Under Dispensation Lodges be given charters as soon as their probation expires.

Trustee Board

Grand Trustee Board scholarships were given Miss Lois Williams, Los Angeles, and Richard Kennedy, Berkeley.

Board disapproved merging the C.C.F.C. and Public Relations committees; gave donations to N.A.C.C.P. Legal Branch, \$500; North Oakland Y.M.C.A., \$300, and L.A. Branch, Y.M.C.A., \$200, and \$500 for emergency.

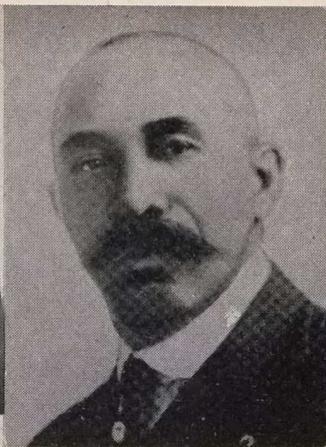
Denied claim of Archie Herbert; allowed Marion Wildy transportation, \$331; allowed Grand Deacons and Stewards per diem; donated \$25 to the janitor of building; allowed Grand Organist \$25; total expenditures at Grand Lodge, \$9,381.48.

Board also recommended that \$10,000 be drawn from General Fund and placed in an insured Building and Loan Association.

Grand Master recommended that a committee be appointed to revise salaries and to report back to the next Grand Lodge.

Motion to include Book of Instructions in the new Constitution and Code under one cover.

Two invitations were received; one from Puuloa Lodge in Honolulu, Hawaii, and the other from Peninsula Lodge at Monterey. Monterey was accepted on condition that within 90 days they could assure the Grand Master that they could provide things necessary to hold a Grand Lodge there. Brother Jas. Hayward
(Continued on page 13)



CONSTITUTION CEREMONIES, PAUL E. ALEXANDER LODGE NO. 70, F. & A. M.



GRAND MASONIC ORGANIZATIONS HOLD SESSIONS AT SAN JOSE, JULY 20-23, 1952

OPEN HOUSE MEETING AT MODESTO

The members of Silver Square Lodge No. 66, of Modesto, California, held an open house meeting and invited the citizens of that city to a very fine banquet on the evening of August 15, 1952.

Worshipful Master Otho Fields and his committee did a very fine job having over one hundred citizens there to greet the Grand Master and his official staff who had been invited to attend the session. The following attended and spoke at the dinner: Deputy Grand Master Raymond C. Hunter, Grand Treasurer Roy E. Treece, Grand Lecturer Walter C. Taylor, Inspector Charles Robinson, Assistant Grand Secretary Adrian C. Bridges, and Director of Public Relations Royal E. Towns. Grand Master S. J. Hopkins made the following address:

"Master of Ceremonies, Members of the Prince Hall Masonic Fraternity and Fellow Americans.

I am very pleased to have this opportunity to again visit with the members of Silver Square Lodge, and to enjoy with them this demonstration of good Fellowship. I congratulate you upon your very fine spirit of co-operation. For without co-operation, this affair would have failed. I shall talk briefly and informally upon the subject:

Builders

When we mention the word builders, the thought immediately registers in the mind of something being produced—a highway, a commercial building, a private home or some other tangible object. These are all necessary for the convenience and comfort of man, but tonight I shall talk of another type of builders, whose principal objective is the building of the moral and spiritual virtues of man. I refer to the Ancient and honorable Fraternity of Free and Accepted Masons.

Freemasonry had its origin at a time when World Governments and political subdivisions such as we now have were utterly unknown. When the stronger did impose upon the weaker with impunity.

From the dawn of recorded history we read of organizations among men. Some were organized in family groups for the mutual protection of each other. Others were organized in tribal clans to exploit the smaller and weaker groups. While others, realizing their duty to God and their fellowmen, organized to promote and encourage the better qualities of man. From this latter group we may trace the foundation of Freemasonry. With the science of Freemasonry un-

veiled, arts arose, civilization took place and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. As the members became more efficient in their art, a greater demand for their services was enjoyed. We read in the sacred law that under the guidance of the wise King Solomon, they built a temple in Jerusalem. Thus we may justly and proudly boast that our ancient brethren built the first house dedicated solely to the service of God.

Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, Masonry becomes a universal language.

Any order which has endured for so many centuries, and the philosophy of which is suitable to all ages, must certainly embody fundamentals which warrant its existence.

Students of Masonry have given us many beautiful interpretations of the knowledge which it seeks to disseminate, its teachings of morality, its philosophy and its usefulness to society. We are prone to think that Freemasonry exists for its members alone. This is true only to a certain extent. Just as the Church benefits the entire community in which it is located; just as schools have an influence on the lives of those who do not attend them; so the establishment of a Masonic lodge in a community means the general raising of the moral status of that city or town.

It is true that the legal codes of our state seek to regulate our conduct, and to control every evil which may arise. But it is equally true that the Civil Law is only the skeleton of our social order, which must be clothed by the flesh and blood of morality. It is one thing to tell a man he can not do a wrong act. It is another to make him want to do right. The first is the province of the law. The other is one of the missions of the Masonic Order. Alone the law is not adequate to the task. There must be other agencies which fit into the general scheme of man's activities.

We have a familiar saying to the effect, that the great natural law is "the survival of the fittest." It would better be, "the survival of the strongest," for the strongest may not always be the best—at least from man's point of view.

We know that in nature all living things wage a ceaseless and relent-

less struggle for this existence. The very weeds by the roadside are not only at war with one another, but they must contend for their existence against the ravages of insects, the grazing cattle, and the implements of man. All this occurs in the natural course of events. When, however, we did turn to the artificial garden, we find the struggle intensified tenfold. The beautiful flowers, the delicate plants which have been the product of man's ingenuity must depend upon man's care for their continued existence. Upon him rest the future of these plants—whether they shall remain the beautiful, graceful things they are today, or whether they shall degenerate into the original species and be eventually eliminated by the weeds which will soon choke them when they are left to battle alone.

You may ask what parallel all this has in Masonry? It is this: Primitive man had no civil or moral law, other than the necessities for his existence and the maintenance of his tribal life. But down through the ages man has created a social and moral order under which to live. This order is in a sense artificial and is maintained only by external vigilance and constant strife. The savage depended upon his strength for his existence. Civilized man depends upon his intellect and his association with his fellowmen to retain the position already gained and to raise himself to greater heights.

Yes, the welfare of society depends on much which is outside of the law, much which the law cannot give.

One of these great outside forces is the Church. Religion governs man, so far as it is a regulating agency, by its appeal to his spiritual side, its training of the young, its moral precepts, its faith, and its promise of eternal life.

Between these two—the law, with its rigid discipline, and Religion, with its spiritual grace, stands Freemasonry, with its philosophy of life, its moral teachings, and its close associations to all men. These three are the pillars by which Society is upheld, and by which we have built a great Civilization."

Lost, Strayed or Stolen!!

(Continued from page 4)

office. There are costs growing each issue because you do not have your right address in this office. Your magazine has been sent back as unknown, moved, not at, unclaimed, not at this address, etc. Please notify your mail carrier if you have moved or if you are going to move. Send card to Editor, 718 - 35th St., Oakland 9.

THIS IS MASONRY

Louis H. Jones, P.M. No. 8

Masonry teaches that God is Light; that he is Life, Truth, Love, Spirit, Soul, Principal—the Great Architect of the Universe, the one great cause, unlimited, without beginning, without end. Being in a condition of darkness, what do you most desire? Light. By living Masonry we reflect this true light.

The Mason who finds his consciousness flooded with light, expresses the truths of Masonry and by this light we are shown the way to that ideal of human conduct and being, with prophets and followers of light experienced down through the ages. What a simple basis for world peace.

A Mason is representative. He is an example to the world of what Masonry teaches. We are Masons only as we adhere to the teachings of Masonry, expressing love for all men, exemplifying the Golden Rule, endeavoring to be forgiving and charitable to all.

There are enough Masons in the world today, if we live and practice the teachings of Masonry, to revolutionize the thought of the world and bring about world peace. What an expression of light that would be. A Mason is privileged to walk in the light in the face of world darkness, through the teaching of Masonry, but we must take its message home and live it in our daily lives, in our business and every activity allow nothing but brotherly love to govern our thoughts and actions.

Masonry offers the individual the opportunity to develop these principles and teachings to the highest degree. A demonstration of these great truths could destroy war and establish true brotherhood and peace on earth, again what an expression of light that would be.

In the work of Masonry there are many fields of endeavor, all a part of our plan "to improve ourselves in the way of life," one Brother may outline in appropriate words the duties that are ours as Masons. His words inspire us. Another Brother may not have the same ability to put his ideas into words, but he knows with equal certainty about his duties as a man and Mason. If he learns of a brother who is sick, or in distress, he understands, and it is more than an understanding of duty, it is the understanding of the principles of love and brotherhood, which quickens the desire into action and sends him to the sick or to the distressed.

One Brother may be a good ritualist, another a student of symbolism, and still another a good worker on any committee; each Brother doing

PAST MASTER ADDRESSES SCHOOL

Mrs. Vassie B. Williamson Brown: Bro. J. L. Johnson, Faculty Chairman, Faculty Members of Grape Street School, students, parents and friends, on behalf of the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of California and Its Jurisdiction, Most Worshipful Starling J. Hopkins, Grand Master, we bring greetings and feel honored by being invited to participate in your Open House program in observance of Public School Week.

Through the years the institution of Free Masonry has been in the fore front of those worthy organizations seeking to perpetuate those great principals of Democracy, Liberty, Justice and Equality. And may we here pay a well deserved tribute to the Noble Teaching Profession, who are doing a wonderful job in this same direction.

Our Public Schools are truly one of our greatest Democratic institutions, here we find children from every strata of social life mingling freely, receiving similar instructions and giving tangible proof to the declaration of our Founding Fathers, "That all men are created equal."

Our teachers have a heavy responsibility, training the youth to fix his gaze upon the higher ideals of life, helping them to develop character and integrity, laying the foundation for his future by charting his course by directing his thinking and activities in the right direction.

As we look into the anxious upturned faces of these children, who here tonight who among us would be rash enough to say that we may be looking into the face of a genius, a great musician, an inventor, a scientist, and when he is discovered, remember that his teachers, provided by our Free Public Schools, will have played a major part in the development of this youthful mind, encouraging him to fix his gaze upon a Star?

Even though our teachers are doing a fine job, they can't turn out a finished product by themselves; they need help, and they need it badly.

We, the parents, have a large part to play; an important part of child training must be done in the home. There is no substitute for home

the special task for which he has the greatest ability results in the success of the lodge and Masonry. There are no special degrees of importance. Doing what we can in the work assigned to us is the important thing.

LOUIS H. JONES, P.M. No. 8.

training, and when properly given it makes much lighter the work of our teachers.

"Eternal Vigilance is the Price of Liberty." If we are to keep intact our fine Public School System, which is indeed synonymous with Liberty, we the parent must take an active interest in the School Program, join the Parent Teachers Association and don't wait until you have a "beef" before you visit your School.

When a proposition is advanced, having as its object the improvement of the School System, by providing more and better school rooms, eliminating crowded conditions, etc. (such an opportunity will present itself on June 3rd) don't dismiss such matters lightly; give it your studious attention, if after mature deliberation you are convinced that the benefits to be derived will mean better men and women tomorrow, then don't be satisfied with your support, but make yourself a committee of one to sell the proposition to your neighbor.

We the parents, as guardians, should here and now dedicate our lives to keep our Public Schools secular open and free to all who seek knowledge and understanding.

—Buell A. Thomas, P.M.

Holland Lodge No. 20, F.&A.M.

Negro Masonry— Regular or Not?

(Continued from page 4)

existence within the Massachusetts jurisdiction.

All other Grand Lodges, with one exception (Texas) have apparently tacitly approved Massachusetts' views, as can be readily concluded by a look at the report in spurious Masonry issued by the Masonic Service Association of Washington. Practically all Grand Secretaries who mention Prince Hall Masonry state this body does not in any way conflict with the "regular" bodies—and in several cases a word of praise for Prince Hall Masonry is slipped in these meagre and dry reports.

Sources: "A Report on Negro Masonry," Boston.

The Evolution of Freemasonry, by Darrah.

History of F.M. concerning Negroes in America, by Harry E. Davis.

Prince Hall Primer, by H. A. Williamson.

Articles by Harry Williamson and Clifford N. Parkin in *Masonic Light*.

Freemasonry's Obligation to Keep True Americanism

By P. G. Porter, P.G.M., Grand Lodge of Kansas

I have read numerous definitions of Americanism; most of these definitions I found were colored by a personal equation based upon how they affected the writer or a segment of the group in which he was vitally interested. To attempt a discussion into the various fields of these many interpretations would cloud the issue and leave us groping in the dark concerning Freemasonry's obligation to maintain true Americanism. Therefore, I am basing this discussion upon the definition from a source in which we all have the utmost confidence, Webster's Standard Dictionary. His definition of Americanism is under two heads:

1st—attachment to the United States,

2nd—an American characteristic or idea.

Let us take the home for example; that is commonplace to us all. We are definitely obligated to maintain it, because that home came into being by our sweat, toil and sacrifice. From that as a basis, I shall attempt to illustrate and paraphrase my subject.

What part has Freemasonry played in showing her attachment for America? Would the part she played give her the right to speak and be heard when strange doctrines are trying to creep into this American government? Let us delve into history, explore the Masonic principles brought to this continent and put into practical use.

Read Encyclopedia Britannica. You will be, as I was, impressed by the facts that the Masonic Fraternity received mention again and again, as one of the forces arrayed on the side of the oppressed, fighting tyranny in all countries. What part did the members of the Masonic Fraternity take in establishing a new nation on the American continent?

I quote direct from H. L. Haywood, author of *The Builder*, "The founders of our nation were active members of the Craft, the Declaration of Independence has been freely described even by profanes as a Masonic document; and it can be accurately said that the Constitution of the United States is Masonry put into political practice; and Masons were very active in fomenting and carrying through the American Revolution."

John W. Barry, an imminent Masonic scholar from Iowa, depicts the latter with facts concerning the "Boston Tea Party." "The Sons of Liberty," says Barry, "met at the Green Dragons Tavern, where St. Andrew's lodge met regularly. The membership of both bodies was the

same. This was the lodge of Paul Revere and Joseph Warren. It was the "North End Lodge" whose secret meetings alternated with the "High Sons of Liberty," who controlled all early Revolutionary movements. The record of that lodge on November 30th and in the record, is this statement, N. B. Consigners of Tea. On December 16, the night of Ocean Tea Party, the secretary after noting the lodge closed until the next night, made the large "T" entry, and then filled up the page with the letter "T." This record is the only one of that now famous Ocean Tea Party at Boston."

Important, for the men disguised as Indians who dumped the tea in the Boston Harbor were from all accounts of history Freemasons of St. Andrews Lodge. They had the moral courage of free men, who at last threw down the gauntlet for the king to pick up.

While it took blood, tears and sacrifice, this nation is the work of Free Masons, activated by the splendid principles of Freemasonry, George Washington, John Hancock, Paul Revere, Joseph Warren and Benjamin Franklin, and others, all patriots and leading Masons of their day, founded this nation and wrote its Constitution in harmony with plans laid down upon the Masonic Trestleboard by the Great Architect of the Universe.

The core of those plans was the Fatherhood of God and the Brotherhood of Man, the only foundation upon which true Americanism can rest. If Americanism is to endure and serve mankind, it must be provided with a system for the administration of the law which would also measure up to Freemasonry ideals. That, in my judgment, members of this Conference, was the driving motive in the minds of the founding fathers of this nation—when they stated openly in the Declaration of Independence—all men are created equal and are endowed with certain inalienable rights among which are life, liberty and pursuit of happiness. Fifty-four of the fifty-five signers were Master Masons.

Applying this doctrine, it proves the soundness of Webster's definition, for it will bring about for all races and creeds, an attachment for the United States, the only true Americanism.

What a fine blending of principles in Masonry and True Americanism, nothing in either to conflict with your "duty to God," "your country," "your neighbor" and "yourself," but neither can live or prosper if either extends the glad hand of welcome to the atheist, the irreligious liber-

tine, or the infidel who would overturn our altars, try to build a new worlds order, and try to foster upon us a brotherhood leaving out God.

Prince Hall Masons, with that thought in mind, at the Grand Master's Conference assembled in Boston last August, penned that thought in black and white and deposited it by committee at the seat of our government in Washington, so that all men could read and know where Prince Hall's Masons stand on anything that is not True Americanism. I believe I speak the sentiment of every Grand Master here assembled. For that statement, we have no apology to make to any man or group of men.

Masonry is obligated to maintain true Americanism, because it was her plans, her bloodshed, her sacrifice, her principles, her leadership, that gave birth to this nation. She has an attachment to America that cannot be broken.

Secondly, let us briefly analyze Webster's second definition of Americanism in which he states, an American characteristic or idea, showing character, distinctive qualities, a conception of any perfection. That is the conception of true Americanism. This is the kind of Americanism we have as a Fraternity, a solemn obligation to maintain and support. This is the kind of Americanism that will build a democracy that will recognize all men as brothers. This kind of Americanism is a two-way street proposition, insuring all of its loyal followers an equal opportunity, thus giving to them all the rights and benefits under its Constitution. This two-way Americanism is not hopeless, for the type of men that make up the Prince Hall Fraternity of America, providing we impress upon every single Master Mason of Fraternity, their future and their children's children's future is wrapped up in the practice of real Americanism according to the principles of Masonry. Moving the practice out of the lodge rooms, getting squarely behind educational, religious, social, economical and political advancements. In fact, every movement in the right direction that means a bigger and better community in which they live, not as an individual, but rather as an organization.

Freemasonry is obligated to maintain true Americanism, because they are both interlocked in a common cause—a cause to build a Temple at whose shrine the devotees of brotherhood will come to worship. It is a Temple of law and order, a Temple wherein man meets his fellow man, rendering to him, regardless of race, color or creed, his just dues, without discrimination. A temple where every man cheerfully conforms to constituted authority.

BUILDING BETTER LODGES THROUGH MASONIC EDUCATION AND LECTURE

Wm. H. Brooks
Chairman Education South

The fear of the Lord is the beginning of knowledge, only fools despise wisdom and instructions. Mental darkness is symbolic of ignorance and spiritual blindness, applicants for degrees into the mysteries of Freemasonry are of course in total ignorance of the ritualistic and symbolic work of the order, therefore they are required to enter the lodge in complete darkness; they are in search of Light, and this is given them as they advance through the several degrees of Masonry. Much of the ritual of Freemasonry assumes the doctrine of man's immortality, and in many specific instances professions in this fundamental tenet are uttered. If Man does not continue to live beyond this life, much of Freemasonry is meaningless and fraudulent. That God deigns to dwell among his people, and within the hearts of the pure and good is a fundamental truth dear to Masons.

Just as the mysteries of God's words are available to those who earnestly knock, so are the mysteries of Freemasonry opened to those who seek proper knowledge and enlightenment. So few of us, after having taken our Master Mason's degree, attempt to find out why certain things were said or did to us, as we were being taken through the several degrees, therefore we fail to realize the importance of each word and each symbol that is so important in our Masonic way of life. Due to this condition, we become bored, the meetings are dull and we begin to stay away from our lodge.

This condition would not exist if every Brother would apply himself to study, and a constant search for the truth. To know is knowledge and with knowledge comes understanding not only of our self, but of our fellowman.

And we are sure that with a knowledge of the true purpose of these meetings between the Brothers is to create an interest into living a good clean life, understanding his fellowman and dispensing charity, he would be more satisfied to sit with his Brothers, and be proud to show the world how Free and Accepted Masons live.

We as Free and Accepted Masons perform certain duties which are moral and spiritual, and the enlightened Brother finds his reward in fruitful gains of his Masonic knowledge.

Christ died for us on Calvary, now let us be faithful to his trust and never falter in our search for truth

and knowledge. So that in the day when the grinders shall cease, and the Golden Bowl be broken at the fountain, we will still have faith in eternal life beyond the grave.

Brothers in trying to accomplish the above lecture. We have set up numerous classes in Masonic instructions in this jurisdiction, under the direct supervision of the Prince Hall Grand Lodge. These classes are for a period of two hours weekly. The time is used as follows: twelve minutes for opening, forty-eight minutes for instructions, to the Entered Apprentice, and Fellowcraft in their ritual work, that they can make suitable proficiency before their Lodge. The officers of the class are at this time engaged in conferring the degree for that certain Sunday be it 1st, 2nd, or 3rd. The Burial Ceremony is put on the fourth Sunday of the month.

The class is then called together for general discussing the chief topics being the Allegories, Symbolism, and the spiritual side of Masonry. The response to this educational program has been most gratifying, we are proud of the fact that so many of our regular members are either elected or appointed officers of their respective lodges.

Brothers the ways of virtue are beautiful, and knowledge is attained by degrees. So with that reminder, we are asking your wholehearted support in making this class of instructions a "must" on your agenda.

Open House Meeting

(Continued from page 7)

said in event plans could not be completed favorably that Portland would again invite the Grand Lodge there.

Jurisprudence committee approved Resolution 1 excepting article 18, regarding a Grand Feast.

Number 3 and 4 were disapproved. No. 7 was tabled after a lengthy discussion. No. 8 and 9 approved.

Approval of Masonic Funeral procedure, to be delegated to Grand Lecturer.

Approval of \$300 per year salary for the Assistant Grand Secretary and donated \$50 to C. E. McKinney on his expense in representing this Grand Lodge at Newark.

The only officer to be installed was the Grand Lecturer, and Jas. H. Finis, did a very fine job in doing so.

This concluded a very fine Grand Session, peace and harmony prevailed throughout and the local committee entertained the visitors after the Grand Lodge ended.

JOINT CONSTITUTION

On Saturday evening, October 25, 1952, three Lodges now acting Under Dispensation will be constituted as regular Lodges into this Most Worshipful Prince Hall Grand Lodge of the State of California.

A joint ceremonial will be conferred. A large delegation of Prince Hall Masons from the entire state will be expected to attend. The program starts at 8:00 p.m. in the I.O.O.F. Hall, Woodland, California, when Jerusalem, Monument and Monarch Lodges, Under Dispensation, will be constituted.

Affiliated Grand Lodges

You will note that the usual list of our affiliated Grand Lodges does not appear in this issue. Please send us any changes you have made, the names and addresses of your C. C. F. C. Secretary and the name of your Grand Master immediately if you wish your Grand Lodge to be included in our next issue.

(Attention Bro. William McKinley Newby.)

John Barber Lodge Rites

John A. Barber Lodge No. 71, at Fontana, California was dedicated, consecrated and constituted as our newest Lodge in the Jurisdiction. The Grand Master and his staff of Grand Officers performed the work on Saturday evening, September 13, 1952. Truitt Sprigner was installed as Master, Samuel Cox is the Secretary.



JOHN A. BARBER

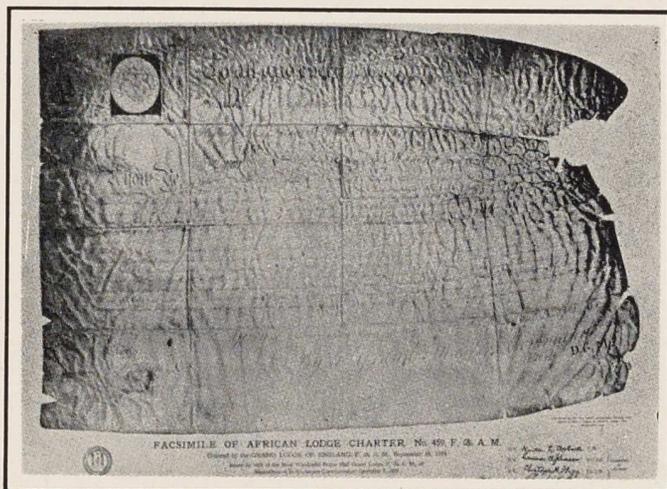
California State Officers of Prince Hall Grand Lodge, F. & A. M.— 1952 - 53

Grand Master.....	Starling J. Hopkins (13)	Riverside
Deputy Grand Master.....	Raymond Hunter (6)	Fresno
Senior Grand Warden.....	Herbert A. Greenwood (18)	Los Angeles
Junior Grand Warden.....	E. Al Fulcher (25)	Oakland
Grand Treasurer.....	Roy E. Treece (29)	Oakland
Grand Secretary.....	Lillard G. Dandridge (20)	Los Angeles
Grand Lecturer.....	Walter C. Taylor (36)	Berkeley
Grand Orator.....	C. E. Ivey (23)	Portland
Grand Chaplain.....	Rev. T. A. Patterson (13)	Riverside
Senior Grand Deacon.....	Clarence Lucas (46)	Monterey
Junior Grand Deacon.....	Hugh Dangerfield (11)	Bakersfield
Senior Grand Steward.....	Wm. L. Hill, Sr. (7)	Oakland
Junior Grand Steward.....	McKinley K. Courts (10)	San Diego
Grand Pursuivant.....	Wallace Noble (58)	San Diego
Grand Bible Bearer.....	L. S. Spencer (22)	Santa Barbara
Grand Standard Bearer.....	William Howard (24)	Pasadena
Grand Sword Bearer.....	C. A. Garrard (3)	San Francisco
Grand Keeper of Archives.....	Nathan Hardy (29)	Oakland
Grand Organist.....	William Davis (58)	Los Angeles
Grand Marshal.....	Stanley Y. Beverley (13)	Riverside
Grand Tyler.....	Charles Davis (15)	San Jose
Foreign Correspondence.....	Jerome L. Hubert, Sr. (45)	Los Angeles
Public Relations.....	Royal E. Towns, Chairman (57)	Oakland
Jurisprudence.....	Claude E. McKinney (20)	Los Angeles
Motion Picture Committee.....	Herbert Jenkins, Chairman (45)	Los Angeles
Employment Committee.....	Frank G. White, Chairman (21)	Los Angeles
Credit Union Committee.....	Rev. D. D. Mattocks (61)	Sacramento
Research and General Information.....	Paul L. Howard (49)	Los Angeles
Grand Historian.....	Henry H. Godfrey (44)	Oakland
Auditor.....	Du Bois McGee (28)	El Centro
Youth Movement (North).....	John Cravanas (62), Chairman	Oakland
	Milton Simon (7)	Oakland
	James A. Hayward (23)	Portland, Ore.
Youth Movement (South).....	Henry Spears (18), Chairman	Los Angeles
	Randolph Williams (5)	Los Angeles
Education Committee (South).....	W. H. Brooks, Chairman (8)	Los Angeles
	W. A. Payne (28)	El Centro
	Fred I. Gray (10)	San Diego
	Harold Mitchell (19)	Santa Monica
	Otis Stroughter (47)	Tulare
Education Committee (North).....	Luther Johnson (63), Chairman	Oakland
	Wm. Jackson, Jr. (1)	San Francisco
	Clarence Ivey (23)	Portland, Ore.
	Manny Berryman (2)	Sacramento
	Jacob Rin (54)	Stockton
Grand Sessions Committee:	Theodore Moss (15), Chairman	San Jose
	Royal E. Towns (57)	Oakland
	Wm. Tatum (5)	Los Angeles
Grand Trustees	M. Earl Grant, Chairman (24)	Pasadena
	Wm. C. Faulkner (18)	Los Angeles
	J. L. Taylor (5)	Los Angeles
	Mack Bufford (25)	Oakland
	Theodore Moss (15)	San Jose
Rep. 50th Hall Assn.	W. S. Cohn (5)	Los Angeles
Rep. Co-Operative Hall Assn.	R. E. Treece (29)	Oakland
Grand Inspectors:		
District 1.....	T. A. Satchell (5)	Los Angeles
District 2.....	Louis H. Jones (8)	Los Angeles
District 3.....	John W. Lee (17)	San Bernardino
District 4.....	Holland W. Campbell (10)	San Diego
District 5.....	Chester Lockard (28)	El Centro
District 6.....	W. L. Garner (6)	Fresno
District 7.....	Frank Boone (27)	Vallejo
District 8.....	Charles D. Robinson (36)	Oakland
District 9.....	Earl C. Shepard (43)	Palo Alto
District 10.....	Robert Poole (61)	Sacramento
District 11.....	Robert Caldwell (30)	McCloud
District 12.....	Robert W. Brown (19)	Santa Monica
District 13.....	Marion Wildy (51)	Honolulu



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

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



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

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

"Witness
Wm. White, G. S."

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GIBRALTAR LODGE NO. 58, SAN DIEGO, CALIFORNIA

GRAND LODGE HOSPITALITY REPORT

San Jose, July 23, 1952
To The Most Worshipful Grand Master, Right Worshipful Grand Wardens, Past Masters and members of the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of the State of California and Its Jurisdictions:

GREETINGS:

As the hour grows nearer to the conclusion of the 96th Annual Grand Communication of this most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons, as our memories drift back to the few days of our sojourn in this beautiful garden city of San Jose, the reflections of the courteous treatment accorded to us and to our Adoptive Rites, the Golden State Grand Chapter, Order of Eastern Star and the Grand High Court of the Heroines of Jericho, has prompted us, this morning to extend our heartiest compliments to the Grand Sessions Committee, headed by our illustrious Past Grand Master Theodore Moss for the program they have executed; for the fine accommodations we have received and the courtesies extended to us;

To the City Officials, especially ex-mayor, Mr. Clark Bradley, whose warm welcoming address will live

long in our memories as a genuine gesture toward better inter-racial understanding; to the Chamber of Commerce, and the efforts of Mr. Henry F. Plymire who assisted the local committee in making all arrangements, and for the fine convention spirit shown in this city by the members of the Chamber of Commerce, who made us so welcome to their hotels, motels, restaurants, stores and mercantile institutions we dealt with daily;

To the local newspapers for their splendid convention coverage, and their two outstanding writers, Miss Pat Loomis of the San Jose News and Mrs. Jean Mackie of the Mercury for their excellent work;

Last but not least to the hospitable citizens of this city whose smile greeted us on every occasion, and for their willingness to help us find our way around and to recommend us to the best restaurants and places of public interest. Their genuine interest in this community was outstanding.

More than this we cannot add to our storehouse of appreciation. More of a compliment we cannot pay, for this is the highest esteem that this convention in session can offer. Accept this as our deepest expression

of gratitude from the bottom of our hearts; and we thank you again for the cooperative spirit of the community.

Be It Therefore Resolved; That this Grand Lodge and Its Adoptive Rites, adopt this report as an official memento to be deposited in the Archives of this Grand Lodge for the kindness and hospitality extended to these Grand Sessions; and that

A copy of this report be sent to the local Grand Sessions Committee, to the Chamber of Commerce and to the local papers as our last official act of this 96th Annual Convention of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of California and its jurisdiction.

Fraternally yours,
THE HOSPITALITY COMMITTEE
Royal E. Towns, Chairman
Oakland, California 57
Aaron Grant,
Berkeley, California 29
Archie W. Herbert,
Los Angeles 50
James A. Hayward,
Portland, Oregon 23
McKinley K. Reeves,
San Diego 10
E. Covington,
Sacramento 2.