

— PRINCE HALL *Masonic Digest*

Official Publication of the Prince Hall Grand Lodge of Free and Accepted Masons of California and Its Jurisdiction

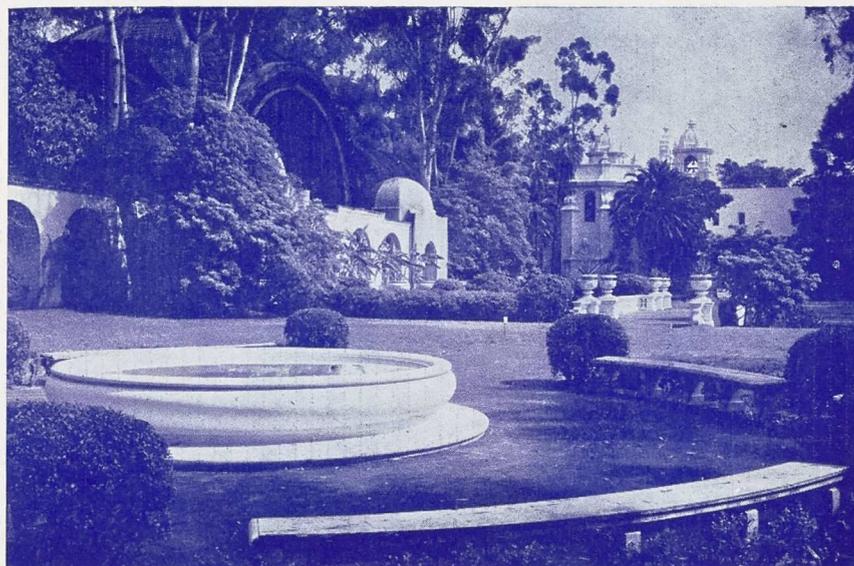
VOLUME 7, No. 4

1958 - 1959

GRAND LODGE CONVENES AT SAN DIEGO, CALIFORNIA

(Let's All Go!)

JULY 19-22, 1959



BALBOA PARK, SAN DIEGO. — One of the Nation's most beautiful Parks, and Convention Centers. The spot where Prince Hall Grand Lodge of Free and Accepted Masons of the State of California and its jurisdiction hold their 104th ANNUAL COMMUNICATION, JULY 19-22, 1959.

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.	Philomathean	San Francisco	2804 Bush St.	1st & 3rd Wed.	John H. Lumpkin	1644 Lyon St. (15)	James W. Taylor
2.	Victoria	San Francisco	1050 E. 50th St.	2nd & 4th Sat.	Harry T. Overton	4040 2nd Avenue	William Allen
3.	St. John	San Francisco	1050 E. 50th St.	1st & 3rd Tues.	Harold J. Williams	1256 Oakdale Avenue	Charles B. Posey
4.	King Solomon	Fresno	2112 Tuolumne St.	1st & 3rd Thurs.	W. L. Garner	1323 S. Catalina St. (6)	John Nelson
5.	Acacia	Oakland	323 30th St.	2nd & 4th Mon.	James O. Harrington	1538 F. Street	Clarence Duckworth
6.	F. F. Talbot	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	W. R. Norwood	945 39th Street (9)	James L. West
7.	Fidelity	San Diego	1007 Logan	2nd & 4th Fri.	Nathaniel Baie	2158 W. 29th Place (18)	Thomas E. Wilson
8.	Hiram	Bakersfield	1475 Lincoln Ave.	2nd & 4th Tues.	Ludy Douglas	835 So. 3rd Street	William E. Moore
9.	Orange Valley	Riverside	2335 12th Street	2nd & 4th Thurs.	Stanley W. Ford	907 East 3rd Street	James Shelby
10.	Keystone	Stockton	230 E. Fremont	2nd & 4th Fri.	Claude M. Statum	890 Worcester Avenue	Charles Stevens
11.	R. C. Marshall	San Jose	322 N. Market St.	2nd & 4th Wed.	John W. Lee	2743 10th Street	Willie J. Billingsly
12.	Prince Hall	San Bernardino	3723 So. Broadway	2nd & 4th Tues.	William C. Faulkner	346 N. Western Avenue	Carl Bard
13.	Angel City	Los Angeles	1050 Broadway	2nd & 4th Wed.	Perry D. Lacy	661 N. 1st Street	Willie Roberts
14.	Holland	Los Angeles	5228 S. Broadway	1st & 3rd Mon.	Lillard G. Dandridge	1603 East 49th Street (11)	King Titus, Jr.
15.	Unity	Los Angeles	302 Olive Street	1st & 3rd Mon.	Andrew W. Powell	1818 18th Street	Wm. B. Lazenby
16.	Jewel	Portland, Ore.	1475 Lincoln Ave.	2nd & 4th Mon.	Don Winton	1972 Santa Ana Blvd. (59)	J. Thomas Norris, Jr.
17.	Adonis	Oakland	575 W. Estler Street	2nd & 4th Tues.	Robert M. Canada	204 E. 92nd St. (2)	Castroma Thompson
18.	Sunset	Long Beach	1409 Geary St.	1st & 3rd Fri.	Wm. McKinley Howard	4227 N.E. 22nd Street (11)	Trevor Mason
19.	Eureka	El Centro	1409 Geary St.	1st & 3rd Tues.	Samuel Clark	629 E. Imperial Hwy (59)	Thomas Williams
20.	Good Hope	Oakland	610 55th Street	1st & 3rd Thurs.	Andrew J. Horton	370 E. 60th St. (9)	J. W. Sneed
21.	Pride of the West	McCloud	7918 So. Central Ave.	2nd & 4th Tues.	DuBois McGee	331 Walnut Street	Ernest D. Williams
22.	Ashler	Oakland	257 5th Street	2nd & 4th Thurs.	Nathan P. Hardy	321 Heil Avenue	Billie R. Pruitt
23.	West Gate	Oakland	925 30th Street	2nd & 4th Tues.	Abraham C. Phillips	845 Rockhurst St. (8)	Boyce Parker
24.	Palo Verde	Los Angeles	1409 Geary St.	1st & 3rd Tues.	Fritz S. Stanley	P. O. Box 596 Weed Calif.	Ezell Hilliard
25.	Landmark	Monrovia	245 E. Huntington Dr.	1st & 3rd Mon.	Will H. Foror	1709 1st Street	F. D. Bentley
26.	Community	Palo Alto	1038 Geary St.	2nd & 4th Mon.	Jack R. Nealey	315 Ramon St., San Mateo	Mack Wright
27.	East Gate	Berkeley	1038 Geary St.	1st & 3rd Thurs.	O. P. Price	416 E. Cypress St.	Thomas White
28.	Garrison	Monterey	900 Broadway	2nd & 4th Tues.	Gerard Backliffe	244 E. Cypress St.	Rosmond L. Cardean
29.	Peninsula	Tulare	1209 Geary St.	2nd & 4th Thurs.	James Gay	889 Ramon St., San Mateo	Oddis Warner
30.	Americus	Vallejo	1050 E. 50th St.	2nd & 4th Tues.	Frank Lucas	3600 West Blvd. (16)	Alvin F. Fowler
31.	Thos. Waller	Los Angeles	1157 Adams Lane	1st & 3rd Thurs.	R. N. Caumiran	400 Laurel Pacific Grove	Wilbert Hopkins
32.	Guardian	Honolulu, T.H.	5428 So. Broadway	1st & 3rd Fri.	R. N. Robinson	1722 30th St., Berkeley (3)	Otis Strouchter
33.	Civic Center	Brawley	114 S. American	2nd & 4th Tues.	Lucius L. Gilliam	1162 30th St., Berkeley (11)	Mariano Espanol
34.	Philadelphia	Stockton	1430 W. Jefferson	2nd & 4th Thurs.	George Charles	731 E. 121st St. (59)	X. X. Brown, Jr.
35.	Wm. Nickerson, Jr.	Los Angeles	3138 Groves Street	2nd & 4th Thurs.	Nathaniel Nealey	3821 S. Arlington (6)	James Roberson
36.	Wm. J. Anderson	Los Angeles	2905 Clay Street	2nd & 4th Tues.	Jack Moore	1517 E. Milan St.	Jacob Rin
37.	Gibraltar	San Diego	7918 So. Central Ave.	2nd & 4th Fri.	Philip B. Vaughan	3741 6th Avenue	Rufus Simpkins
38.	Highland Heights	Los Angeles	925 30th Street & K St.	2nd & 4th Tues.	Wm. J. Cady	1514 Parker St. (3)	Jerome Smith
39.	Fred C. Brooks	Oakland	1050 E. 50th St.	1st & 3rd Thurs.	James D. Henderson	3019 Clara Street (13)	Charles Labazon
40.	Harmony	Sacramento	1050 E. 50th St.	2nd & 4th Fri.	Joseph Brooks	3848 W. 27th St. Apt. 3 (18)	Elmer F. Brown
41.	Eli Baker	Oakland	1050 E. 50th St.	1st & 3rd Wed.	Edgar A. Cook	2950 D. St. Apt. 1 Berkeley	Alton Wilson
42.	Philip Buchanan	San Francisco	2209 1/2 So. Central Ave.	1st & 3rd Wed.	Louis J. Carter	3728 46th Street (9)	Jessie Thompson
43.	Cedars of Lebanon	Los Angeles	1209 1/2 So. Central Ave.	1st & 3rd Sat.	Henry J. Young	2101 65th Avenue (21)	Wm. S. Woodboy, Jr.
44.	Silver Square	Madera	1050 E. 50th St.	2nd & 4th Sat.	Jesse Lewis J.	P. O. Box 4240 (11)	Max S. Vaughn
45.	James H. Wilson	Los Angeles	7918 So. Central Ave.	1st & 3rd Thurs.	Rev. H. L. Clark	2812 Wellington Rd.	Arthur J. Kemper
46.	T. A. Harris	Los Angeles	7918 So. Central Ave.	1st & 3rd Tues.	Leon Williams	716 Marshall Avenue	Terry Davenport
47.	Paul E. Alexander	Los Angeles	7918 So. Central Ave.	1st & 3rd Sat.	Wesley C. Harris	20680 Av. 21 1/2 Choverchilla	David Dill St.
48.	John H. Barber	San Francisco	Temple Israel	4th Sat.	Freddie D. Jenkins	1409 So. Gramercy Pl. (18)	Walker Lee Williams
49.	Jerusalem	San Francisco	Key System Employees' Bldg.	1st & 3rd Thurs.	Keiff Boullit	12015 8th Street (19)	John B. Brvanti
50.	Monarch	Oakland	72 Black Diamond St.	2nd & 4th Fri.	Shadrach Wesley	3609 West Side	Malvin A. Green
51.	L. J. Williams	Vallejo	2804 Bush St.	2nd & 4th Tues.	Segundo Carriso	139 Cypress	Daniel Macon
52.	George W. Posey	Marysville	3138 Grove St.	1st & 3rd Thurs.	Anthony Hilliard	6615 Picee Street	Antonio B. Ramos
53.	Thomas C. Smith	San Diego	3007 Locan Ave.	2nd & 4th Fri.	Edgar Diggs	51 Locust St. (9)	General Brewer
54.	Gustavus Thompson	San Francisco	2804 Bush St.	1st & 3rd Tues.	C. D. Cannon	P. O. Box 603	Sandy Diggs
55.	Twin Peaks	Berkeley	Knights of Pribias Hall	2nd & 4th Thurs.	Charles E. Cooley	914 Pine Street	John F. Chouison
56.	Cosmopolitan	San Diego	3007 Locan Ave.	2nd & 4th Fri.	O. A. Hill	8 - 11th Street	Henry Alexander
57.	Golden West	Oakland	811 Palm Hall	1st & 3rd Tues.	David V. Reston	4822 Market St. (2)	Osborne Hill
58.	Apollo	San Luis Obispo	Town Hall	2nd & 4th Thurs.	Harvey T. Holder	1021 Girard St. (24)	Samuel C. Brown
59.	Zephaniah	Del Paso Heights	2905 Clay Street	2nd & 4th Tues.	Edward M. Brown	1571 - 9th Street (2)	Albert Peyton
60.	Del Paso Heights	San Diego	3138 Grove Street	1st & 3rd Mon.	Aubrey F. Fay	Box 59 Wairanalo, T.H.	Halihal B. Williams
61.	William J. Hopkins	Berkeley	3061 1/2 E. 4th St.	1st & 3rd Wed.	John A. Stewart	156 - 18th Street (8)	Cal B. Smith
62.	Will Johnson	San Diego	California Hall, 925 Polk St.	1st & 3rd Fri.	Caesar Nelson	3278 Helen Street (2)	David L. Tolan
63.	Kimbrough	Los Angeles	2905 Clay Street	2nd & 4th Sat.	James O. Whaley	2102 Riverside St., Paso Robles	John C. Anderson
64.	Charles H. Tinsley	San Francisco	3138 Grove Street	1st & 3rd Tues.	Eugene Wheeler	P. O. Box 316, Fairmount, Cal.	John C. Anderson
65.					Frederic P. Torrence	612 So. 37th St. (13)	Henry Peterson
66.					Noah Dickerson	2651 Brighton Avenue (2)	William Pentress
67.					Walter Brown, Jr.	1705 West Second St.	Le Roy Meyer, Jr.
68.						47 Northridge Rd.	Joseph B. Collins
69.							Robert Bell

**M. W. Prince Hall Grand
Lodge, F. & A.M. of
Louisiana
Masonic School & Work-
shop, 1958**

Jno. G. Lewis, Jr. *M.W. Grand Master*
R. U. Clark, *R.W. Grand Secretary*
A. V. Williams, *R.W. Deputy Grand
Master and Chairman of Committee
on Masonic Education*
O. C. W. Taylor, *Chairman, Comm.
on Public Relations*

The questions and answers which
of instruction and discussion at our
annual District Schools and Work-
shops. No effort has been made to
cover completely any particular phase
of Masonry. Since our Workshops are
held each year, ample opportunity
will be held to explore each area more
fully. Those desiring to pursue their
inquiry further are referred to the
sources from which this material was
gathered.

- A Masonic Encyclopedia, Ray V. Denslow
- Prince Hall Primer — Harry A. Williamson
- Freemasonry Among Men of Color in New York State — Harry A. Williamson
- Encyclopedia of Freemasonry, 1915 Ed. — Mackey
- Prince Hall Masonic Code of Louisiana
- A Masonic Quiz — Alphonse Cerza
- History of Freemasonry Among Men of Color — Grimshaw
- Freemasonry Among Negroes in America — Davis

MASONIC HISTORY

Q. What is the foundation or beginning of Freemasonry?

A. It did not begin at one time or place. Some have supposedly traced its origin to the beginning of man's tribal existence or earlier. The similarity of certain aspects of Freemasonry with the earliest tribal rituals gave rise to this school of thought. Take the "Men's House" for example. This was the building where the leaders or elders of the tribe met in secret to discuss the welfare of the group; taught the arts and trades of the tribe, and instructed the new leaders among them. The younger men selected for initiation in the group were advanced from degree to degree as they became proficient.

Perhaps the first major organization of artisans by "Craft" was that of the Roman College of artificers founded by Numa Pompilius, second king of
(continued on page 9, col. 3)



Royal E. Towns

Steward Taylor

PRINCE HALL MASONIC DIGEST

Vol. 7 HERBERT A. GREENWOOD, Grand Master No. 4
3011 - 12th Avenue, Los Angeles 18, Calif.

Editor.....Royal E. Towns Editorial Director.....A. C. Bridges

Editorial Staff...Members of Committee on—Foreign Correspondence, Research and General Information, Education, Youth Movement, Motion Pictures—Grand Historian, Grand Inspectors, and Grand Sessions.

Wm. Kees

Harvey Moore

Cecil Combs

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**REPORT OF THE COMMITTEE ON THE
GRAND MASTER'S ADDRESS**

We the Committee on the Grand Master's Address wish to respectfully submit the following report.

This committee, after careful observation of the Grand Master's Address, his comments, recommendations and manner in which he has so skillfully discharged the multitudinous duties that necessarily devolve on this office notwithstanding the other many and varied responsibilities that understandingly are his in civil life, independent of fraternal obligation, is deeply impressed with the spiritual make-up of our Grand Master.

The address being replete with those expressions that in our opinion could only stem from the heart of a God-fearing man who has wholeheartedly embraced the most beautiful of all concepts "The Fatherhood of God and The Brotherhood of Man," and that we are our Brother's keeper, we commend the Grand Master in asking that the Grand Chaplain in behalf of this Grand Lodge, address the Throne of Grace, asking for the peaceful repose of the souls of our departed brothers, the late and revered Past Grand Master Brother George W. Wilson and Worshipful Master Brother Sandy Brown.

This committee respectfully requests that the Grand Chaplain address the Throne of Grace thanking our Heavenly Father for having heard our prayers for the recovery of our Most Worshipful Grand Master who just a few months ago underwent major surgery twice and for the recovery of our Grand Secretary and Grand Treasurer.

The deep thinking of our Grand Master and the contribution he is making in supporting the theme of unity and offering the suggestion of greeting at least five (5) other brothers each day whose acquaintance we have not made before. We can think of nothing that would be more conducive in cementing a closer relationship between our brothers. The Grand Master seems to have had this thought in mind, "I do not expect to pass this way but once so that any good I can do or any kind word I can say for a fellow human being, let me do it now, not neglect it or defer it for I shall not pass this way again."

We appreciate the Grand Master calling our attention to the condition of the Craft relative to the economic situation of the country referred to by some as a 'recession,' by others more realistic, as a 'depression.'

We appreciate the Grand Master calling our attention to the obligation that we have all taken to go on foot and out of our way to aid and assist one worthy distressed brother, their widows and orphans, but in the face of his report to the Craft we are grateful to know that we are holding our own numerically and financially.

Official Acts

We approve the official acts of the Grand Master as found on page 4 and 5 of his address and the authorization of Brother Frank Shipp, P.M. to conduct a Grand Lodge funeral for the P. Grand Master George W. Wilson.

Official Visits

We are in sympathy with the Grand Master in not being able to visit every lodge in the jurisdiction which was his original intention and desire and his expressed reason for the same, and in those lodges that it was his privilege to visit he observed that a state of peace and harmony prevailed.

Constitutional Ceremonies

We wish to compliment the Grand Master on the very fine assistance that has been forthcoming from the officers, elected and appointed in carrying out the duties of his office as relating to cornerstone laying constituting and instituting new lodges.

Dispensations

We approve the dispensation granted by the Grand Master.

Grand Session Committee

With respect to the Grand Master's comments under the caption of Grand Sessions Committee, we have every reason to believe that with the assistance of the Grand Trustee Board, this Grand Lodge will take every reasonable and practicable steps to prevent a recurrence of the situation that prevailed in Sacramento, Calif. We wish to congratulate the Grand Master on the high honor conferred on him by the Supreme Council recently, the highest honor in Masonry, the 33rd degree.

With reference to the Youth Movement, we cannot place too great an emphasis on the importance of giving all of our support to this program. We believe that this type of program is a character builder for the men of tomorrow. We also wish to call your attention to a letter to the Youth Committee South from the sheriff's Department of Los Angeles County complimenting them on this program and the noticeable effect that it is having in decreasing juvenile delinquency. The inspiration afforded the youth especially on the ball field will some day inspire them to become Jackie Robinsons, Roy Campanellas and Willie Mayes.

We wish to commend the very fine brothers who are working and directing this effort. Inquiries were made by other jurisdictions at the Grand Masters' Conference in Cleveland, Ohio relative to our very fine youth program.

Public School Week

The fact that Freemasons introduced the idea of Public School Week and the very fine letters of commendations coming from school officials, namely in the Los Angeles area, in addition to dignifying and emphasizing the importance of our participating in this program,

(continued on page 6)

A SERIAL

WITHER GO WE?

By J. H. SROUFE

PART I—SECTION II

At the present time four or five minority groups existing in this country are demanding particular attention to themselves, of which only two groups have shown sufficient growth and power to become an actual menace to our American way of life. One of these is the Roman Hierarchy controlling under the cloak of religion, the great American Roman Catholic Church. Its ambition in the light of revelation is the political control of the sovereign power here in the United States. No other minority group has such an ambitious program. The other is a subversive movement sponsored by Soviet Russia, a world movement intended and designed to envelop us along with the rest of the world into a one world government, with absolute control of all the peoples of the earth.

The United States will never join in this or submit to any plan that takes away the rights and liberty of the individual American citizen of today. To subdue us they must destroy us. The clamorings and petitions of all other minority groups in the United States do not aim at undermining our system of government, but aim at eliminating so-called intolerance against them by the great majority of the American people.

With any of these latter groups the Masons have no controversy. What these groups gain through governmental intervention is to be expected, inasmuch as such gains cannot possibly be made without the assent and consent of the majority of the citizens in the United States. It is those groups, which, inside our own borders, would undermine and destroy our American system of local control and superimpose one of *central* control of our American system, that we, as Masons, fear to the point that we realize if subversive force wins, the real American citizen might as well shut up shop or go underground.

If the three and a half million Mason-citizens in the United States are alive to the possibilities of this situation, and I think they are, they now recognize that the Constitution and all other instruments that go to make up the basic laws of our land are there for a purpose, and were set

up as a part of the power to be exercised by the sovereign people. If they do not recognize this then Masonry is already dead, and it is too late.

Masonry here in the United States is not dead, however, and the awakening clear across this land of ours as to the real danger of this insidious force is quite evident to every Grand Jurisdiction in the United States.

Of these two forces subversive to the government of the United States of America, I consider the Roman Hierarchy the more dangerous to our American system. This statement, I realize, is debatable, and I offer it as a challenge but with some explanation. Russia, to win here, must not only destroy our government but our people. Rome, to win, needs only to control the representatives of the people in a centralized government to displace the sovereignty of the people and enslave us to foreign domination.

The Roman Hierarchy aims only at destroying our government through controlled thought and information. It is perfectly obvious that this is their present manner of attack — and let me say here that I am not predicting what they will do but informing you that the attack is already being made, and that much progress has already been attained. It is, therefore, obvious that their strategy is to gain control of the voting power of the country. In comparing this to other attacks now being conducted against our system, that of the Roman Hierarchy easily becomes the most deadly when all of the facts and objectives are taken into consideration. When all the chips are down it will be seen by any who are not blind that the fight with the Russians becomes a slugging match which we could win, because physical and brain power would be the chief asset in *that* struggle. On the other hand, no one can predict the outcome of a battle such as presents itself between the free people of this country, who are not fully aware of the attack that is being continuously waged against them, and a subversive group that has deliberately set out to win through innuendo, intrigue, deceit and mind-assassination.

It is these matters we must consider. How will you and I meet this situation? Will we come up with the right answers? Let us then proceed with a discussion of the best approach to a provocative problem. This problem, if not properly considered and weighed, may well lead to the destruction of the American way of life.

The development of the thesis I

have to present, using "Whither Go We?" as my springboard, has assumed a certain familiarity on the part of this enlightened audience with facts of American history and of Masonic background; hence rambling allusions have been for the purpose of affording cues to thinking rather than a close-knit organization on my part. This evening I have defended the point of view that within tyled lodges of Freemasons, men who have at least thrice bound themselves with oaths which they were assured could not conflict with their duty to God, country, neighbor, or self; men who came to the door of the Lodge seeking admission to our Order as freemen, of lawful age, and properly vouched for; men, who, when given a chance to retreat from the Altar before being obligated, professed a belief in the Great Architect of the Universe, — should be able to consider without passion facts of vital importance to themselves and their families without rancor and disharmony. I have, therefore, dared with firm belief in the truth of what I have just said, to present to you the concept that our way of life is threatened by two grave dangers: Russia and Rome. Russia is a threat to our very existence, and Rome is a threat to our freedom of thought and conscience which, once destroyed, would leave our bodies in slavery.

My purpose has not been to minimize the importance of either of these subversive forces, but rather to point to the graver danger which lies in the one which has had 2000 years of experience in subjugating men by ruling their souls. While our attention is concentrated upon the one which is more obvious and more material, which reaches for the moment at least, more deeply into our purses, the other is quietly infiltrating our dikes and threatening us with a drowning deluge before our ark can be floated.

I propose in the next section of this series, to reach more deeply into our great Masonic history and tradition, and to point as well as I may to the close inter-connection between this and the constitutional guarantees of the Republic to whose flag we owe allegiance, whose sovereign states of free people enjoy a birthright more to be prized than any pottage. I humbly invite you to return to meditate as I think aloud upon these matters that are to me of importance without peer to our commonwealth, to us as individuals, to our Masonic way of life and to our American way of life.

Part II — next issue

NEW TEMPLE PLANNED — Here We Go!

By JOHN B. BRYANT

A group of energetic Past Masters, Masters and Wardens met several weeks ago to discuss the possibility of laying plans for a Masonic Temple in Los Angeles. This group, knowing the needs of our joint Masonic meetings, such as St. John's Day, Prince Hall Day, Joint Installation, also realizing that we have no suitable place to hold the Grand Lodge in 1960, dedicated their services and talents to arouse interest, draw plans on the trestle board, and lay the foundation for the Edifice we have dreamed about, Prince Hall City Inc. Bro. George Holbert presented a blue print of a program that he feels will build the Temple we want. This body was so enthusiastic, that they voiced an opinion of nothing less than a million dollar building, erected on a square city block, and strictly a business venture for all of our Masonic Family.

Those assembled adopted the program as presented by Bro. Holbert and elected him Chairman of Prince Hall City Promotional Committee. Other officers elected were P.M. Alfred Thompson, Vice Chairman; John B. Bryant, Secretary; P.M. Randolph Williams, Treasurer; Sub-committee chairmen selected were Roy M. Moore, W.M., Research; P.M. Frank G. Allen, Real Estate Procurement; Castroma Thompson, S.W.—Publicity; Anderson Jordan, S.W. was selected as Assistant Secretary.

To start this stupendous monument, the committee will seek one hundred persons of our Masonic Family to pledge \$500.00 to be paid over a period of two years, one half payable before Grand Lodge in 1959, after that Incorporation, issue stock, then start BUILDING.

Are you a BUILDER? Do you have VISIONS OF A TEMPLE? Do you have PATIENCE and FORTITUDE? ARE YOU WILLING? . . . IF SO, PRINCE HALL MASONS, LET'S GO!!!

COULD YOU STIFLE A LAUGH?

It was the first meeting after installation. The Junior Deacon had just been advanced from Senior Steward. It was his first time to officiate in that place. To add to the feeling of buck fever, the District Deputy was present. In closing the Master asked regarding the duties of the Tyler. He was told, "To guard against the approach of Evens and Cowsdroppers."

(continued from page 4)

we suggest that the entire jurisdiction lend all out support to this program and recommend that individual lodges in their immediate locale support with equal vigor this program.

We feel that we are justifiably proud of our official organ the *Prince Hall Masonic Digest* as a dispenser of Masonic knowledge throughout the jurisdiction and recommend a resumption of the four issues a year.

Grand Master's Conference

In the light of the disclosures made at the Grand Masters' Conference given to us by our Grand Master in his report, certain observations made by him at this conference would give great emphasis to the importance of having representatives there.

Introspection

We are in sympathy with the Grand Master's request under the caption of 'Introspection' and feel that this matter should be referred to the Trustee Board and after careful study on their part, they should bring their recommendations to the Grand Lodge for definite actions by the brothers. We appreciate the thoughtfulness in which the Grand Master has gone into the operation of the Grand Lodge as indicated in his recommendation referred to under the above caption.

Recommendations

We recommend as follows:

With respect to recommendation No. 1, be referred to Committee on Charters and Warrants.

3. Trustee Board
4. Trustee Board
5. Jurisprudence
6. Jurisprudence
7. Jurisprudence
8. Trustee Board
9. Jurisprudence

Conclusion

In observing the comments of our Grand Master, we are greatly impressed with the religious fervor that is so much in evidence throughout his beautiful and comprehensive observations. Here we are exhorted to lift up our ideals to the lofty heights so pertinent to our profession. The revered values from the past; the hope evinced through diligent effort in present times, and the dynamic faith in the promise of a bright and glorious future that shall be ours through "Right-Living."

Fraternally submitted
BRO. PAUL E. WASHINGTON
BRO. OBIE PRINCE
BRO. LEO T. WALKER
BRO. FRANK G. WHITE, *Chmn.*
BRO. ROY M. MOORE, *Secty.*

CORRESPONDENCE READ AT THIS GRAND SESSION

There can be no more concrete example of good will than what we find in our national fraternal orders. Here we see the extended hand of friendship to all men. May I extend a sincere greeting to each of you and wish you the best of luck in your deliberations.

HAROLD J. POWERS, *Lieut. Governor of Calif.*

Grand Master's Itinerary

March 2 - (19, 22).....Santa Monica
March 5 - (13,17,37,71,91) Riverside
March 7 - (49).....Los Angeles
March 12 - (6, 11, 47, 67, 85, 86)
Fresno
March 17 - (28, 53).....El Centro
March 18 - (5, 8, 18, 20, 21,
45, 50, 69).....Los Angeles
March 20 - (12, 24, 40).....Pasadena
March 23 - (33, 52, 55, 56, 59,
6,5 68, 70, 90).....Los Angeles
March 27 - All San Diego Lodges.
April 3 - (27, 48, 76, 77).....Vallejo
April 4 - (2, 61, 74, 78, 87)
Sacramento
April 6 - (44, 57, 81, 89).....Berkeley
April 7 - All San Francisco Lodges.
April 8 - (15, 43, 46).....San Jose
April 9 - (7, 25, 29, 36, 60, 62,
63, 73, 84).....Oakland
April 10 - (14, 54, 66).....Stockton
April 21 - (26).....Long Beach
April 23 - (46).....Monterey
June 5 - (30).....McCloud
June 8 - (23).....Portland, Ore.

Masters, Wardens, Secretaries and Treasurers Meeting

March 28, 1959 - San Diego, Calif.
Time: 9:00 a.m. Fidelity Lodge Hall,
3007 Logan.

April 25, 1959 - Oakland, Calif.
Time: 9:00 a.m. Good Hope Lodge
Hall, 610 - 55th Street.

Grand Lecturer's Itinerary

March 14 - (14, 54).....Stockton
March 16 - (44, 57, 81, 89).....Berkeley
March 17 - All San Francisco Lodges.
March 18 - (35).....Richmond
March 19 - (7, 25, 29, 36, 60,
62, 63, 73, 84).....Oakland
March 20 - (66).....Modesto
March 21 - (2, 61, 87).....Sacramento
March 25 - (15, 43, 46).....San Jose
March 26 - (27, 48, 77).....Vallejo
April 24 - (12, 24, 40).....Pasadena
April 25 - (33, 52, 55, 56, 59,
65, 68, 70, 90).....Los Angeles
April 27 - (5, 8, 18, 20, 21,
45, 49, 50).....Los Angeles
April 28 - (13, 17, 37, 71)
San Bernardino
April 29 - (91).....Santa Ana
April 30 - All San Diego Lodges.
May 27 - (11, 22, 85, 86).....Bakersfield
May 28 - (6, 67).....Fresno
June 19 - (30).....McCloud
June 20 - (23).....Portland, Oregon

'58 Prince Hall Masonic Yearbook

A limited number of copies are now available at \$1.09 each, from the Grand Secretary's office.

I extend my personal best wishes to you and to the Most Worshipful Grand Lodge of California and Jurisdiction now holding its annual convention in Portland. I look forward with pleasure to this opportunity of meeting you and you colleagues in San Diego in 1959. San Diego, America's only international playground, will provide a warm and attractive meeting place for your next convention.

CHARLES C. DAIL, *Mayor of San Diego*

City of San Jose, Santa Clara County, join Greater San Jose Chamber of Commerce extending cordial invitation to hold your 1960 Conference here, California's Convention Hospitality City. Please give earnest consideration as entire community will most heartily welcome you.

LOUIS SOLARI, *Mayor*, ORAN SLAGHT, *Chairman Board of Supervisors*, F. H. CATTERSON, *President, Greater San Jose Chamber of Commerce*

REPORT OF COMMITTEE ON TIME AND PLACE

Portland, Oregon

July 23, 1958

To The Most Worshipful Grand Master, Herbert A. Greenwood, To The Most Worshipful Prince Hall Grand Lodge of California and its Jurisdiction, holding its 103rd Annual Communication in the beautiful City of Portland, Oregon.

Greetings:

We, your Committee on Time and Place are indeed grateful for the opportunity afforded us to be of service to you in considering the time and place which our great institution shall hold their meetings. Our findings are as follows:

I. Our meeting for 1959 in the beautiful City of San Diego has been officially confirmed by the local lodges in a letter stating that they are still desirous of having us there as well as an official invitation from the City of San Diego signed by the Mayor, Chairman of the Board of Supervisors and the President of the Chamber of Commerce. Realizing the cordial hospitality extended to the Prince Hall family from the City of San Diego during our meetings there we were very happy to receive this confirmation.

II. For the year of 1960 we received three (3) invitations to hold our 105th Annual Communication in their beautiful cities: The requests were as follows:

A. From the beautiful City of Berkeley, Calif., an invitation to meet there in 1960 was extended by the several lodges concerned, along with an official invitation from the officials of Berkeley, Calif. It was noted by the committee that the last meeting held by our Grand Lodge in the City of Berkeley, was during the year 1947.

B. From the beautiful City of Los Angeles, Calif., an invitation was received signed by the following named lodges: St. John No. 5; Delta No. 21; Douglas No. 33; Thomas Waller No. 49; Western Knights No. 56; James H. Wilson No. 68; Will W. Johnson No. 90.

Official invitations from the City of Los Angeles signed by the Mayor; the Chairman of the Board of Supervisors and the President of the Chamber of Commerce. The last visit to the City of Los Angeles by our Grand Lodge was during the year of 1949.

C. From the Beautiful City of San Jose, Calif., an invitation was also extended by Richmond C. Marshall Lodge No. 15 accompanied by the official invitation of the Convention Bureau of the City of San Jose. Our last visit to the City of San Jose was during the year 1952.

A Caste System

By CHARLES VAN COTT

The Brotherhood of Man! Masons talk it, sing it, play-act it, — but do we practice it? Do we have the intellectual backbone to face issues — pleasant or not? Take Negro Masonry . . . Prince Hall has been declared legitimate by learned Masonic scholars . . . yet white Masons smear Prince Hall as clandestine . . . if white Masonry gave simple credit to Prince Hall Masonry as the ONLY legitimate Negro Masonry, bogus Negro Masonic bodies would wither on the vine!

Prince Hall and white Masonic groups do NOT desire intervisitation or intimate social contacts not wanted by both bodies . . . But white Masonry can unofficially help the Prince Hall fellows keep their sound footing among their own race. Masonry is behind the times in its philosophy toward men of color. The Roman Catholic church looks the issue in the face and acts in keeping with the spirit of the times. But our fuddy-duddies keep postponing the inevitable day when justice must be given Prince Hall Masonry.

Brother Giuseppe Mazzini said, 'By the law of God, given by him to humanity, all men are free, are brothers, and are equals.' Idealistic quotations like this makes good Trestleboard fillers — but in actual practice they bounce, off flint-hearted men who are prejudice-prisoners . . . Prince Hall leaders are wise enough to know that they would be reduced to "zero" if white Masonry took them over . . . They want nothing like that . . . they are a great fraternal power among their own color, want to stay that way . . . they resent being called clandestine when their charter is as legitimate as that of any white body . . . we should be honest enough to admit it.

Two Lodges founded in ships: Lodge Le Progress de l'Océanie No. 371 F. & A. M. of Honolulu, T.H. was originally founded on a sailing ship, a barque by the name of Ajax hailing from Le Havre, France. This ship engaged in the whaling industry. Date of founding of this Lodge was April 8, 1843 . . . Major General Henry Knox A.F. & A.M., of Boston, Massachusetts was founded in the USF Constitution, (U.S. Frigate 'Old Ironsides'), in Boston Naval Shipyard, March 17, 1826. Knox in his time was one of Washington's generals.

After due consideration of all invitations presented, the committee went on record to unanimously recommend the City of Los Angeles, Calif. for our 105th Annual Communication during the year of 1960.

The committee also requests that the Grand Lodge extend their thanks and deep appreciation to the cities of Berkeley and San Jose, Calif., for having extended an invitation to meet in their beautiful cities and that they be resubmitted for the years of 1961 and 1962.

Again we wish to thank you for the opportunity to be of service to this Grand Lodge.

Respectfully and Fraternaly submitted,

Sargent Johnson, Firma Lodge No. 27
Oscar J. Clisby, Jewel Lodge No. 24
Frederick D. Bently, Douglas No. 33
Elwin Lee, Highland Heights No. 59
Frank O. Allen, James H. Wilson
No. 68, *Chairman*

Gentlemen:

Please accept my best wishes for a successful meeting of your Annual Communication.

In behalf of the Officers and the Resident Guests of the Stovall Foundation, I wish to offer, and request your acceptance of our sincerest thanks, for the contribution made to our Organization, of the new nine-passenger Ford station wagon, donated by the Grand Lodge. This gift has been of the highest service to the Organization.

Mrs. John Jackson, the Executive Director of the Stovall Foundation, will be among you at the Annual Communication and will represent us in person. Mr. Herbert Jenkins, whom I think, is your official photographer, has some movies of our facility, which I hope, will be shown to your members for their observation. Many of the Brothers are personally acquainted with our Home, Organization, and the job that we are making every effort to do for the Senior Citizens, who have almost completed their role on the stage of life. We feel deeply moved by this work, and hope that organizations like your own will see fit to continue their support in every way as possible.

Since I know your background, and the outstanding community work that you have attempted and completed Mr. Greenwood, it is my deepest desire that the members of this Most Worthy Organization will support you to the fullest, in order that you may complete those assignments destined to you, may the Maker of the Universe, and that Grandest Master of All continue to put upon your mind and matter your human and required duties to mankind.

Again, thanks, success and best wishes from all of us of the Stovall Foundation Inc. and the Leonard Stovall Home for the Aged.

Very truly yours,

BERNARD C. HERNDON, *President*

Greetings from Hannibal Lodge No. 1 F. & A. M. May peace, strength and harmony be with us. Fraternaly, the Mother Lodge.

H. LUMPKIN, *Secretary*

To the Most Worshipful Grand Master, Wardens and Members of the Most Worshipful Prince Hall Grand Lodge F. and A. M. of California and its Jurisdiction. Greetings. May the blessings of heaven rest upon you in this year 103rd Annual Communication.

Yours Fraternaly,

ROSCOE H. BROYLES, *P.G.M.*

Nosama Ponders Bhagavad-Gita, Amazes Critics on Jurisdiction

THIS IS 1958—AND “YOU ARE THERE!” The great American pioneering spirit is about extinct. Where is our once fierce love of independence! Many things have happened with such speed that we Homo sapiens can't judge the awful urgency of today. We are too wrapped up in money-grabbing to crawl out of our well-clothed hides and face reality. (A Chimpanzee, free of human greed hate and vanity, looks at our plight.)

I'm a Chimpanzee. Name, Nosama. I'm from a “lower” form of life than you men. But I sometimes wonder. My animal friends kill only when hungry or when another critter tries to steal our mates. But every history of mankind describes slaughter of man by man—by the many millions.

Mark 4:40 wrote, “In God we trust” but put your faith in H-bombs and missiles. You seek peace through military strength. The money spent for armaments would fill the world with new schools, hospitals—clean out slums, help feed the 65% of the world's population that goes to bed hungry.

This race for military superiority is bankrupting the nations. The finish line is mutual extermination. Man has the capacity for both evil and good. As a mere Chimpanzee I suggest the calculated risk involved in negotiating an approach to the good in men—even in our “enemies.” We betray our souls when we plan destruction of the world God created. No peace is possible without disarmament—and disarmament is impossible unless some nation starts it.

Again, speaking as a chimpanzee, communism will thrive in a world where two-thirds of the world is hungry and sick. Helping people help themselves by sharing resources is the answer. Mankind is indivisible and nations in conflict are sick nations needing the therapy of a common meeting ground, an end of iron, bamboo, lace or dollar curtains. Bigotry and ignorance are the real enemies of understanding.

Your American middle class is a “muddle class” conformous, boring, filled with commercialized claptrap. People spend their whole life in a frenzied chase for money—and haven't the intellect to enjoy that money. The average citizen sells his life span for a 50-year pin from a corporation. He is a dull gray blot, not a living color-

ful personality. He reads trash, hears TV and radio trash, thinks trash.

You are so engrossed in commercialism you picture God as a book-keeper with an IBM calculator setting down debits and credits. All research proves your religion arises from anger and fear instead of peace and love. Man creates God in his own image. What kind of deity comes out of the hustle and bustle, slipstreamed skyscraper, mass marketing, TV-radio blasting, timecard punching, individuality-destroying, mass conformity world of nonsense?

Yes, I'm a chimpanzee, lower in the evolutionary stratum than you men. But the things you do insult my elementary intelligence. You hoard up money and die without spending it. You deny the adventure and growth of life. You reverse-gear your thinking. You plow under crops and millions starve. You let speculators in stocks and bonds influence national economy (billions of dollars lost in ten minutes when Wall Street heard of your President's heart attack.)

You talk world peace and marshall armaments for an Armageddon. You tell the world of democracy and come up with Little Rock. Your whole society is geared down to 14-year old level. Enough money is expended on men's perfumes and deodorants to do enormous good. You talk of prosperity and everybody has a house, car, tv, watch, new suit on nothing-down, the rest in 8 to 20 years. You talk of freedom and ruin the career of a man who expresses individuality and his own opinions.

And this great Brotherhood organization you belong to — it mystifies me. It proclaims Equality of men yet practices White Supremacy. It has More Light as its catchword yet intellectual discussion is prohibited. It arose to power on the grit and guts of salty men opposing tyranny—and today it coasts along with despots and caters to the status quo even if it is oppressive. It proclaims democracy and its leaders brag they have dictatorial power. It argues against mental slavery and its own members are opiated by mumbo-jumbo ritual, words and grips. It's all so strange.

Well, Mr. Human Being, after looking at your world and thinking it over, I'll stick to the jungles. I notice you are urging folks to return to caves to escape hydrogenization. Maybe we'll meet underground someday and start the whole scheme over again. But this time let the Chimpanzees try

We are happy to greet you on your Annual Communication. We hope that you may ever continue to promote the ideals for which our institution stands. Fraternally,

JOHN G. LEWIS JR., *Grand Master*

On behalf of M.W. Porter, G.M. and Officers and members of Kansas Jurisdiction, Greetings. May the Supreme Architect of Universe in viewing your trestle board find all things peaceful and serene during your Grand Session. Fraternally yours,

FRED W. TAYLOR, *C. C. F. C.*

It is our sincere prayer that your Grand Session will be a happy one in which brotherly love shall prevail.

W. W. WALDON, SR., *M.W.G.M. of Indiana*

May you have a successful and peaceful Grand Lodge meeting.

WILLARD W. ALLEN, *Grand Master Masons of Maryland PHA*

Your cordial invitation to me and Mrs. Schrunk to be your guests at the Grand Sessions Program of the Most Worshipful Prince Hall Grand Lodge, F. & A. M., California and Jurisdiction, July 20th and 21st is sincerely appreciated.

Because of prior commitments for both of these times, I am sorry to have to decline your invitation.

At your request, I have asked Mr. Hubert Goode to represent me at the banquet on July 21st at 7:30 p.m. in the Neighbors of Woodcraft Banquet Hall.

Thank you again for your thoughtfulness in extending this invitation to me. Best wishes to all the members of the Grand Session.

TERRY D. SCHRUNK, *Mayor of Portland, Oregon*

Am sorry, unable to attend Grand Session due to illness in family.

P.M. ROBERT W. FORD, No. 12, *Grand Standard Bearer*

Board and Staff Booker T. Washington Center extends greetings. Wishing you and members much success at Grand Lodge Session. Please thank entire membership for help Grand Lodge gives annually to our Center.

JAMES E. STRATTEN, *Executive Director*

Dear Sir:

Because of illness, I am unable to attend the meeting, but Mrs. Christobel Jacobs will arrive at 8:40 p.m. tonight, Tuesday, and I pray that you will grant her the privilege of presenting our appeal to your Session. Sincerely,

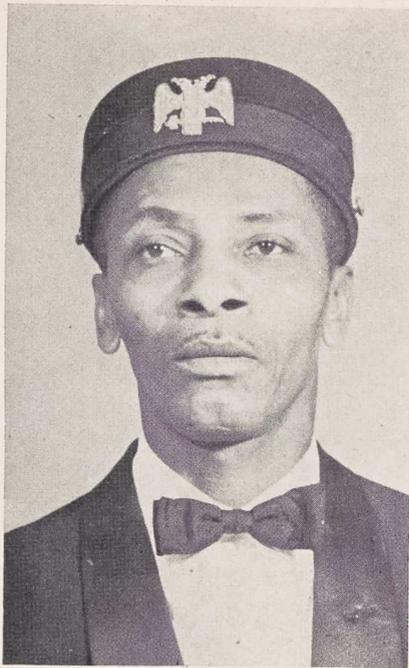
JUANITA C. MACKLIN, *Executive Director of
The Exceptional Children's Opportunity Schools*

their hand. We couldn't do much worse. And on the subject of the Conquest of Space—when are you men going to conquer the few inches of space between right and left ears? Nosama Will Stay with Apes!

— *Masonic Inspiration*

IMPORTANT

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



JAMES MILLER, 32°

VICTORIA CONSISTORY ELECTION
James (Jimmy) Miller has been elected and installed as Commander-in-Chief of Victoria Consistory No. 25, A.A.S.R. of the Prince Hall Masonic family. Other officers who will assist Miller in carrying out the Consistory's new year are 1st Lieutenant J. E. Dixon; 2nd Lieutenant; Lodge of Perfection Willie Stiles; Knights Rose Croix, Reverend W. B. Smith; Knights of Kadosh, Spencer Breedon.

The Voice of Michigan

The Michigan Voice of Prince Hall is a very fine publication, and it comes to our office with equal regularity. Brother Donovan A. Dosey is doing a very fine job back there and if any of the California Masons are interested in subscribing to this periodical, it comes out six times per year and the subscription price is one (\$1.00) dollar per year. Send your check or money order to the M.W. Prince Hall Grand Lodge F&AM of Michigan, 3500 McDougall, Detroit 7, Michigan.

The coverage is very excellent, splendid coverage of the higher branches and adoptive rites in that state. It is one of the many Prince Hall Grand Lodge publications that lands in the editor's office on an exchange basis. While this Grand Lodge sends out to each Grand Master, Grand Secretary and to the Chairman of Correspondence of each Prince Hall Grand Lodge, there just doesn't seem to be the reciprocity that Michigan displays. We do hope that some of the other jurisdictions reading this will act accordingly, as we of this office can utilize news from the various parts of the country.

The United Brothers of Friendship and Sisters of Mysterious Ten, California, Oregon and Washington Jurisdiction wish to take this opportunity to wish this grand body a successful and harmonious Grand Session on this their 103rd Communication.

May God give you a successful future in all of your endeavors.

Fraternally yours,
THOMAS E. WILSON, *Worthy Grand Master*

It is a pleasure that we extend to you Fraternal Greetings from the Prince Hall Grand Guild of California Templars of Crusades on your 103rd Annual Communication held in the City of Roses, Portland, Ore.

May God bless you in all of your deliberations. We hope that peace, harmony and happiness prevail during your sessions and that you will accomplish great achievements during this Communication.

Fraternally yours,
MRS. BESSIE MAY, *Grand Princess Captain*
MRS. HENRIETTA WHITESIDE, *Grand Recorder*
MRS. STELLA ENGLISH, *G. C. F. C.*

The Knights and Daughters of Tabor International Order of 12 California-Arizona Jurisdiction wish you a successful and harmonious Session.

SIR GEORGE F. ROGERS, *Chief Grand Mentor*
MRS. T. L. WILLIAMS, *Grand High Preceptress*
ALICE M. LOFTON, *Grand Foreign Correspondent*

Dear Friends: The Board of Directors and Trustees of the Stovall Foundation congratulate you on your 103rd Annual Communication and thanks again for combining several of your annual contributions into one large gift which enables us to purchase a new nine-passenger Ford station wagon to help the transportation problems at our non-profit Leonard Stovall Home for the Aged. We hope that your convention will be blest with success and pleasure for each Mason attending.

Sincerely yours
BERNARD C. HERNDON, *President*

The Board of Trustees made their final Report including the Budget for the year 1958-59 to the Grand Lodge which is as follows:

Grand Master's Office:	
Expenses and Transportation	\$ 3,500.00
Furniture, Equipment, \$2,000; Salaries, etc., \$3,000	5,000.00
Trustees and Auditor	3,000.00
Grand Secretary \$1,500; Assistant \$300; contingencies \$400	2,200.00
Grand Lecturer	800.00
Past Grand Masters and Wardens	700.00
Grand Sessions	500.00
Prince Hall Masonic Digest	5,470.35
Grand Treasurer	800.00
Appointed Officers	5,000.00
Printing and Supplies	3,500.00
Scholarship	1,200.00
Donations	1,500.00
Contingencies	2,000.00
Total Budgetary Figures	\$35,170.35

*Martin Louis R. Mullery, G.M.
P.O. Box 385
Port au Prince
Haiti, W.I.*

**ROSTER, CHAIRMEN OF FOREIGN CORRESPONDENCE
PRINCE HALL MASONIC GRAND LODGES**

ALABAMA
R. D. Nesbitt
118 Tuscaloosa St.
Montgomery, Alabama

ARKANSAS
Wm. R. Jones
P. O. Box 168
Clarendon, Arkansas

ARIZONA
R. W. Charles N. Patterson, P.G.
16 E. Garfield
Phoenix, Arizona

BAHAMAS GRAND LODGE,
WEST INDIES
R. C. Balfour
P.O. Box 267
Nassau, Bahamas, West Indies

CALIFORNIA
Roy M. Moore
1234 Manhattan Place
Los Angeles 19

COLORADO
R. W. M. E. Sanders
345 N. Lincoln St.
Casper, Wyoming

CONNECTICUT
Harvey A. Walter
46 Warshaw St.
Stanford, Connecticut

DELAWARE
G. Oscar Carrington
1324 French St.
Wilmington, Delaware

DISTRICT OF COLUMBIA
Dr. Daniel P. Mosely
3202 Warder St., N.W.
Washington, D.C.

FLORIDA
F. Henry Williams
P.O. Box 341
Jacksonville, Florida

GEORGIA
R. W. Gadsen
608 W. 36th St.
Savannah, Georgia

ILLINOIS
Alonzo V. Crim
308 E. Birch St.
Carbondale, Illinois

INDIANA
W. W. Waldon
117 N. Union
Kokomo, Indiana

IOWA
Beverly G. Taylor
1322 Fourth St., N.W.
Cedar Rapids, Iowa

KANSAS
Roosevelt Butler
1130 Washington Blvd.
Kansas City, Kansas

KENTUCKY
W. H. Perry Jr.
2230 Chestnut St.
Louisville 11, Kentucky

MASONIC DIGEST

LIBERIA
Jacob Browne
148 Carey St.
P.O. Box 20
Monrovia, Liberia

LOUISIANA
Gilbert W. Smith
2709 Louisiana Ave.
New Orleans, Louisiana

MARYLAND
A. A. Dixon
117 Whitlock St.
Baltimore, Maryland

MASSACHUSETTS
Cleo W. Wooten
283 Dudley St.
Roxbury 19, Massachusetts

MINNESOTA
Samuel Ramson
790 St. Anthony St.
St. Paul, Minnesota

MISSISSIPPI
Thos. J. Hall Sr.
600 Mobile St.
Hattiesburg, Mississippi

MISSOURI
Dr. Waite H. Madison,
454 W. Marion St.,
Marshall, Missouri

NEBRASKA
Geo. Randols
2866 Grant St.
Omaha, Nebraska

NEW JERSEY
Chas. W. Campbell,
Manual Training School
Bordertown, New Jersey

NEW MEXICO
G. Daniel Choice
P.O. Box 1241
Albuquerque, New Mexico

NEW YORK
Howard T. Graham
454 W. 155th St.
New York, New York

NORTH CAROLINA
Percy Carter
218 W. Walnut Ave.,
Gastonia, North Carolina

OHIO
L. B. Henderson
808 - 6th Street
Steubenville, Ohio

OKLAHOMA
Jas. T. West Jr.,
108 So. 6th St.
Ponca City, Oklahoma

ONTARIO, CANADA
D. S. Scott
1491 Dundas St., W.
Toronto 3, Ontario

PENNSYLVANIA
J. C. Swinson
6215 Ludlow St.
Philadelphia 39, Pennsylvania

RHODE ISLAND
Wm. E. Oliver
11 Halsey St.
Providence, Rhode Island

SOUTH CAROLINA
J. E. Thomas
618 N. Coit St.
Florence, South Carolina

TENNESSEE
R. A. Stewart
214 Bledsoe St.
Gallatin, Tennessee

TEXAS
J. H. McGowan
2510 Houston St.
Beaumont, Texas

VIRGINIA
Melvin L. Keeling
2405 Cottage Toll Rd.
Norfolk, Virginia

WASHINGTON
W. V. Scott
1006 N. Summit Blvd.
Spokane 11, Washington

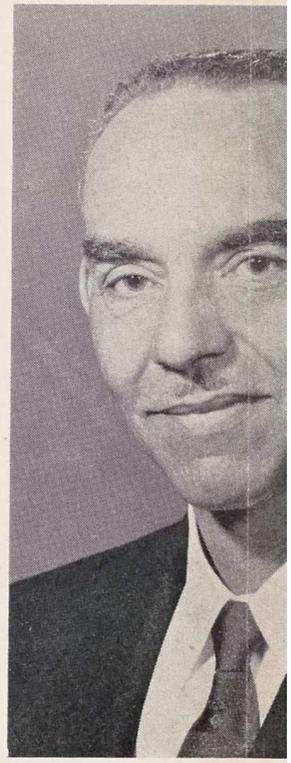
WISCONSIN
Fred W. Hickman
508 W. Lloyd St.
Milwaukee, Wisconsin

ONTARIO, CANADA
Wm. W. Overton, Grand Secretary
272 Montrose Ave.
Toronto 4, Ontario, Canada

WEST VIRGINIA
R. W. Everett E. Barnett
Box 201, Philippi, West Virginia
PRINCE HALL GRAND MASTERS'
CONFERENCE
R. U. Clark, Secretary
P.O. Box 727
Baton Rouge, Louisiana

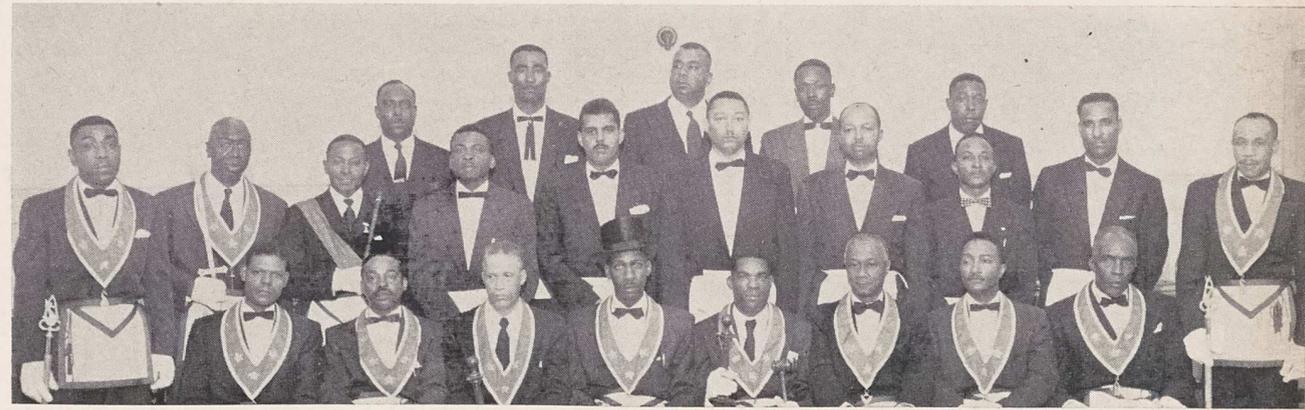
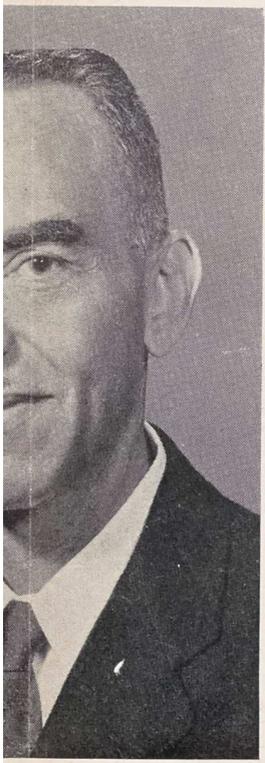
A true Mason must have the right to be content with himself; and he can be so only when he lives not for himself alone, but for others also, who need his assistance and have a claim upon his sympathy.

The name of Mason City, Ia., originated with Freemasons. Members of the Craft first named the village Shibleth, changed it to Masonic Grove, then to Mason City.





Center spread pictures include Western Knights Lodge, Beulah Chapter, Silver Square Lodge, Princess Oziell Chapter, F. A. Harris Lodge, Grand Master Herbert A. Greenwood, Diamond Jubilee Club, O.E.S., l'lee Wigans and Fred Powers of Symphony Chapter, Sojourner Truth Chapter and Peninsula Lodge.



Masons Honor Bro. Harry Williamson with Luncheon at Waldorf Astoria Hotel

Prince Hall Masons of New York, tendered a luncheon to M. W. Harry A. Williamson, Sunday November 2, 1958 at the Waldorf Astoria Hotel Empire Room at Park Avenue and 50th Street, New York, N.Y.

Working in a field where laurels are not easily won, no merit ever fully rewarded, Williamson has continued the struggle singlehanded without exception to battle for recognition of Prince Hall Masonry.

Among a host of adversaries, with a courage that could do credit to our founder, Thomas Prince Hall, Williamson has contributed to masonic publications, both black and white in most parts of the globe.

His masonic collection eventually outgrew his then spacious home and on advice of his friend, the late Arthur A. Schomberg, he donated it to the New York Public Library. That part pertaining to white masonry was sent to the 42nd Street Branch, and that part pertaining to Negro Masonry to the 135th Street Branch. When asked why he had done this, he replied that the Prince Hall Mason yet unborn, would be able to read what had gone on before him, and the serious student would be able to pursue without trouble his search for truth.

His masonic contributions are widely known by both white and colored masonry.

Appreciation Award Goes to Roberson

Leon M. Roberson, 213 Frost, was presented with the seventh annual appreciation award of Prince Hall Grand Lodge, Free Masons, during the lodge's public reception Monday afternoon at the County Bldg.

The lodge is holding its state convention there, and the sessions end Wednesday with election of officers.

Mr. Roberson was given the award in appreciation of "outstanding contributions in the field of human relations."

The award was presented by Walter J. Stewart of Muskegon, past grand master of the grand lodge.

St. Nicholas Lodge No. 12 of Jackson, of which Fred Parchall is worshipful master, is hosting the convention. The grand lodge's grand master, John W. Stevenson of Lansing, will give his address in the Wednesday morning session.

Responsibility of Masonic Press

In an effort to improve the general quality of Masonic publications this writer hazards the suggestion that proffered material be given a more careful screening than is now evidently the case. As one Masonic editor has said, too many of such publishers have a weakness for "pious frauds" and "fish stories" having sensational value and power to attract the eye of the reader but little else to justify their appearance in print under such auspices.

An ancient story involving an alleged admission of a woman into the Masonic initiation is a case in point. If this happened at all, which is very doubtful, it was long before the orderly organization of the modern Craft. But it makes juicy reading and invites the attention of those always on the lookout for the bizarre and sensational. Certainly to dwell on such a legend is to commit a disservice to Masonry. Quite probably the story was a "plant" aimed at discrediting the budding Craft which offered a profound threat to the security of the bigotry and special privilege that characterized those days, in 1712. There is no good purpose in resurrecting such a thing.

If there be any single attribute essential to the success of a Masonic magazine it is complete integrity and strict objectiveness. There is the solemn obligation to set only the truth and the useful before the Craft. That which only entertains without offering anything of substance and value from the spiritual viewpoint is of dubious propriety, to say the least. This is not to eliminate the humorous but only to screen it. For humour has its important part to play in our everyday life. But let it be clean and with pithy objective in point with Craft traditions.

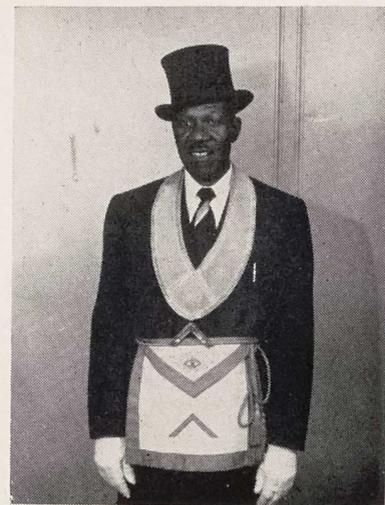
The Masonic Press, as a unit, is vital to the health of Freemasonry everywhere. There is more than the mere relationship of publisher and reader in its function. There is the obligation to be spokesman for the Craft before the general public at times and to assure that the casual reader, upon picking up a copy and having little or no real personal knowledge of the Craft, shall not be misled into forming erroneous opinion based on the superficiality of what he reads. It's a heavy responsibility, and one demanding the most careful consideration — *Ralph T. Moore, PGM, Oregon.*

Degrees Don't Make a Mason

Many are the men who progress in Masonry by obtaining degree after degree in rapid succession. People in general may look upon these individuals because of their numerous degrees and titles, as leaders and representatives of the Masonic fraternity. This is not always true as one who has received only the first three degrees could be a greater exemplar of Masonic truths and teaching than his Brother.

We should always encourage Brethren to go further into Masonry, but at the same time, let us avoid the temptation of implying that he will be "higher" in Masonry. Otherwise, and without being conscious of it, the Craft may gradually come to think of a Brother as being high in Masonry simply because of the numerous degrees he has received in honored and respected orders and thus regard these degrees as being higher than the degree of Master Mason, the foundation stone of all Masonic orders.

I like to think of a Master Mason in relation to a conversation between two non-Masons, in which one was talking about a citizen of his community in the following language: "John is a good church man; he is a good family man; he takes an interest in civic affairs, without being too obtrusive; he is always ready to help a fellow citizen. I think John is just about the highest type of citizen one could imagine." Whereupon his companion said, "I think I can perhaps give you the explanation. You know, John is a Master Mason." — *Masonic Tidings*



OSCAR CLISBY, P.M.
Jewel Lodge No. 24

PRINCE HALL

THE LETTER "G"

By the late REYNOLD E. BLIGHT, FPS
Los Angeles, California

Of all the symbolism of Freemasonry, those symbols which relate to mathematics are certainly the most significant. High emblazoned above the Master's chair flames the sacred letter "G," which we are told, represents Geometry. Looking back over the history of Masonic symbolism we find that the science of numbers occupied a large part in the teaching of ancient Masons. In the Old Charges, which have been traced by experts to the fourteenth century, the young Mason is strictly enjoined to make himself master of the science of numbers, especially of geometry, because it is the basis of all human achievement. Whether you build a house, throw a bridge across a roaring torrent, erect a monument to endure through the milleniums, gridiron a continent with railroads, write a poem, or sweep the vast spaces of the infinite darkness to rob the eternal spaces of their innermost secrets, you must be a master of mathematics.

Divine Expression

The ancient philosophers saw in numbers not only a means of ciphering and calculating, but read into them a divine significance. One of the greatest of all the ancient wise men was Pythagoras, and there are many Masonic students who trace much of the deeper teaching of Freemasonry to him. When the Romans were commanded by the Oracle of Delphi to erect a statue to the wisest of the Hellenes, they chose Pythagoras for the statue. This wise old Athenian declared, "All things are in numbers. The world is a living arithmetic in its development—a realized geometry in its repose."

Plutarch tells us that Plato was once asked how God employed his time, and he replied, "God is always geometrizing." Elsewhere Plato remarks that "Geometry rightly treated is the knowledge of the Eternal," and over the porch of his Academy at Athens he put the inscription: "Let no one who is ignorant of geometry enter my doors."

Figures Not Cold

Now because Freemasonry sets such store by mathematics and bids its disciples learn the principles of the science of numbers, let it not be thought that Masonry regards life and the world in a hard, grim, literal and

mechanistic manner. It must be remembered that mathematics is used by Freemasonry as a symbol of moral and spiritual truth, and if its meaning is to be known, geometry must be idealized; it must be used not so much for the mathematical truth it reveals, but as a representation of a deeper truth.

This is where the enlightened imagination must do its work. The Right Hon. George J. Goschen, the famous Scottish statesmen and economist, once said: "The whole study of geometry is an imaginative study. The lines with which geometry deals are not the imperfect lines that are drawn upon the paper or slate, but the ideal lines that have length without breadth and which therefore can exist only in the imagination. No man has ever seen or will ever see a circle or a square which complies with the definition of a circle or a square. The thing defined exists only in the imagination, and every problem in geometry involves the exercise of that faculty. The use of the imaginative faculty is so much a part of our normal habits of thought that we scarcely realize that our imagination is at work at all."

Its Significance

Let us therefore ask ourselves the question: What is the moral significance of geometry? What is the spiritual meaning of mathematics? By the application of the rules laid down in the science of numbers the Operative Mason of earlier years learned how to lay off angles and triangles and invoke those principles upon which edifices and structures are erected. The Speculative Mason of this later day uses mathematics to discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and demonstrate the more important truths of morality.

The first lesson we learn from the study of mathematics is that this is a perfect universe. The cosmos in itself is a thing of beauty, of truth, and of joy. It is a glorious representation of its Maker, who looked upon the work of his hands and rejoiced to see that it was good. And the universe is consistent with itself. It is a perfect symphony. The cosmos is permeated with a transcendent music, the seeming discords of shadow and loss, of limitation and decay, are but the dissonances necessary to the perfect unfolding of the divine theme. The laws of God are immutable, delicate, and indescribably beautiful. Two and two make four throughout the universe, and we cannot conceive of a place

or condition wherein the principles of mathematics are reversed, denied, or inoperative.

Quickly someone will point out the misery and injustice of human life; tyranny, wrong and wretchedness, and cry, "Behold—do not these agonies and horrors deny our doctrine?" Nay, not so! Let the mighty Emerson give the answer: "The ruin or the blank that we see when we look at Nature, is in our own eye . . . The reason why the world lacks unity, and lies broken and in heaps, is because man is disunited with himself . . . When a faithful thinker, resolute to detach every object from personal relations and see it in the light of thought, shall, at the same time, kindle science with the fire of the holiest affections, then will God go forth anew into the Creation." Continuing our great American prophet cries: "Every spirit builds itself a house, and beyond its house a world, and beyond its world a heaven . . . Build therefore your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions."

I have said that the universe is consistent with itself. In the realm of mathematics, which is simply a set of symbols or factors with which we measure the world, we use laws and rules that are precise, unchanging and utterly comprehensive. This accuracy, this precision, this perfection we find throughout the world of Nature. The growing of the corn, the swing of Orion and the tides of the sea are illustrations of this law. The moral law is one with gravitation. It is a perfect thing, allowing no lapses—or caprice. The law of righteousness and law of the multiplication table are identical. Three times three are nine is no more expressive of immutable law than that whatsoever a man soweth that shall he reap. He who builds his home according to the principles of geometry may rest secure in the face of storm or tempest. He who builds his life on the rock of moral rectitude builds also on a rock that cannot be moved, and he too may rest secure. *This is good Masonic doctrine and it lies at the root of Masonic ethics.*

Law of Love Highest

Yet I would not leave you thinking that morality is wholly a thing of precept and conduct. It is something far deeper, more subtle, more beautiful. There is a law of mathematics. There is a law of gravitation. There is a law of astronomy. There is a law of righteousness. And they are all phases of the same great, fundamental, all-em-

bracing law. But there is also a law of *LOVE*, and that is greater than them all. A few years ago a great Mason, a great man, a great scientist, passed away. I refer to our beloved Californian, Luther Burbank. The Supreme Council of the Scottish Rite, Southern Jurisdiction, recognized his splendid services to humanity by conferring upon him the honor of the Thirty-third Degree, and he was worthy of this splendid recognition. Despite the snarling of critics and those who would make a sensation out of a simple man's simple words, he was no atheist, no infidel, no sneering unbeliever. In the truest sense he was a believer, because he believed in God's *love* as against the prophets of cruelty and hatred, and he proclaimed to the world his confidence in God's mercy and infinite kindness toward all his children, the erring and the foolish as well as the righteous and respectable. He shared the unlimited sympathy of the great Lover, the Divine Lover, who revealed to us the unutterable kindness of the heart of the Heavenly Father.

On the eve of his seventy-seventh birthday Luther Burbank addressed a message to "the children of the world." He knew that the children in their simple faith and sincere love more closely approximated goodness than anyone else. He told them that their happiness will be in direct proportion to their loving thoughts "toward every person and animal, and even toward stars, planets, oceans, rivers, and hills." The great scientist and humanist had caught a glimpse of the deepest truth; *only as we love do we live, only as we love do we grow, only as we love do we approach the heart of the Great Almighty Father whose name is Love.*

It seems a long journey from the forty-seventh problem of Euclid and the geometry of Pythagoras to an exhortation *to love one another*, but it is not so far after all. The Mason who understands the mystical significance of the letter "G" that gleams with a spiritual refulgence above the Master's chair will know that this is the *secret doctrine*. Blessed are the eyes that see, the ears that hear, the hearts that feel, and the hands that do. They only are wise.

IMPORTANT NOTICE

Editor wants all old cuts or pictures of Lodges laying around in your home or anteroom of your Lodge, to publish in future issues!!!

SOME MEN OF MARK IN PRINCE HALL FRATERNITY

by HARRY A. WILLIAMSON, *Grant Historian, P. H. Grand Lodge, N. Y.*

The fourth quarter issue of the Prince Hall Sentinel for 1958, which is published by Prince Hall Grand Lodge of New York, carried an account of the Testimonial Luncheon tendered me by my Grand Lodge last November at the Waldorf-Astoria Hotel, at which time M. W. Aldrage B. Cooper, a P. G. M. of New Jersey, the guest speaker, referred to a number of Freemasons whose names are, without question, unknown to the present generation of Prince Hall Masons, consequently, I am presenting a brief sketch of these Brethren who, long ago set sail on the sea of immortality to an Unknown Land, who were active in the cause of Prince Hall Masonry during a much earlier era.

JAMES CARTER CORBIN

He was a Grand Secretary of our jurisdiction in Arkansas. He was an expert mathematician, and the author of a text book upon the subject which was used in the schools of his state at one time, also, he was a linguist, speaking several languages fluently.

SAMUEL W. CLARK

At one time a Grand Master of the Ohio Craft, and the author of "The Negro Mason in Equity" published in 1885 in the proceeding of his Grand Lodge, and later in pamphlet form; a very interesting and valuable treatise.

ARTHUR A. SCHOMBURG

A Grand Secretary of New York, and author of a number of contributions to various (white) Masonic periodicals concerning our Fraternity. He and I collaborated in the preparation of the "Chronological Warrant" now in use by all of the Lodges working under the New York Jurisdiction.

He was the Founder of the famous Schomburg Collection of Negro Literature located at the 135th Street Branch of the New York Public Library; a collection of such items which is considered to be the finest anywhere in this or any foreign country, about our race both here and abroad.

WILLIS N. BRENT

At one time a Grand Master of our Missouri Jurisdiction who was very active in the various controversies pertaining to the Prince Hall Fraternity.

WILLIAM H. GRIMSHAW

A Past Grand Master of our Craft in the District of Columbia, and the author of "A History of Freemasonry Among the Colored People of North America," a volume which has long been out of print.

WILLIAM FRANCIS POWELL

A graduate of the New Jersey Collegiate Institute at Bordentown, also of Lincoln University, Pa., which later conferred upon him the degree of Doctor of Laws.

Later, through appointment of President William McKinley, he became United States Minister to the Republic of Haiti, and Charge d'Affairs of the Republic of San Domingo.

In his volume "Footprints of Prince Hall Masonry in New Jersey" P.G.M. Aldrage B. Cooper has presented a number of interesting facts concerning this Freemason which are too numerous to reproduce in this sketch.

HARRY E. DAVIS

An attorney and a member of the Ohio State Legislature, also the author of "History of Freemasonry Among Negroes in America"; this is one of the few works upon the subject now available.

WILLIAM H. PARHAM

JEREMIAH A. BROWN

These Brethren were very active in the cause of our Craft, and were the authors of "The History of the Grand Lodge of Ohio" published in 1906.

MARTIN R. DELANEY, M.D.

The first citizen of color to be commissioned an officer in the Army of the United States, holding the rank of Major in the Medical Corps during the Civil War, likewise, the first Prince Hall Mason ever to publish a work about the Craft, and under the title of "The Origin and Objects of Ancient Freemasonry; Its Introduction Into the United States and the Legitimacy Among Colored Men" published about 1855. *Only three (3) copies of this volume are known to be in existence.*

BRUCE GRIT

This Freemason's name was "John Edward Bruce," the above being his "pen name" for he was a contributor to various daily newspapers in New York City. He was a member of Prince Hall Lodge, No. 38, of New York City, and the author of the following pamphlets:

(a) "The Mission and the Opportunity of the Negro Mason." Notes on Solomon's Temple, published in 1906.

(b) "Prince Hall, The Pioneer of Negro Masonry; Proofs of the Legitimacy of Prince Hall Masonry," published in 1921.

(c) "The Significance of Brotherhood," published in 1919.

(cont. on page 19, col. 1)



GRAND SESSIONS COMMITTEE — SAN DIEGO, CALIFORNIA

This is the committee that is making elaborate preparations for the forthcoming Grand Sessions of the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons; The Prince Hall Golden State Grand Chapter, O.E.S. and the Grand High Court, Heroines of Jericho, all of whom

meet concurrently during the third week of July in the Silver Gate City of San Diego.

Left to right: L. Washington, Badges; M. Potts, Registration; C. Moore, Banquet; H. Warren, General Information; M. K. Courts, General Chairman; J. Owens, Vice Chairman; M. Andrews, Treasurer; E. Brown,

Decorations; E. Williams, Assistant Secretary. *Back row:* B. Williams, Promenade; J. O. Whaley, General Secretary; C. Thompson, Souvenir Program and Publicity; C. Huff, Courtesy Cars; P. Washington, Housing; G. Hawkins, Co-Housing Chairman.

— *Publicity Report*

SAN DIEGO PREPARES FOR YOU

SAN DIEGO.—For the third time, beautiful Balboa Park will be the site for the Annual Communications of the Most Worshipful Prince Hall Grand Lodge, F.&A.M., Golden State Grand Chapter, O.E.S. and the Grand High Court, Heroines of Jericho.

Joint religious services will be held in the Conference Building, Sunday July 19, 1959, as will the subsequent sessions of the Golden Gate Grand Chapter O. E. S., Recital Hall will house the deliberations of the Prince Hall Grand High Court, Heroines of Jericho. The Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons, will occupy the Federal Building.

Housing Committee — Arranged for approximately 1500 accommodations to suit the most discriminating taste, be it economy or luxury — more housing available if needed.

Souvenir Program. — In process of compilation. Rates are as follows:

Full page, \$40.00; 3/4 page, \$32.50; 1/2 page, \$25.00; 1/4 page, \$15.00; 1/8 page, \$9.00; Compliments or Personal Greetings, \$3.00; Patrons, \$2.00. All cuts or photographs extra plus space purchased.

No extra charge for your cut.

Positions in the Souvenir Program will be on a "first come, first served" basis.

Anyone wishing a Souvenir Program may receive same by payment of \$1.25 to his Lodge, Chapter or Court. Said Organization will draw a check on its treasury for the number of copies desired. Programs will be sent post-paid by the Secretary of the organization for distribution to you or your friends throughout the country, as desired.

Banquet.—Will be held in the Palm Room of the U. S. Grant Hotel — capacity, 950.

Grand Promenade. — Balboa Park Club — 1500 capacity.

Badge Committee. — Final arrangements pending.

Courtesy Cars. — Ample will be available.

Registration Fees:

Banquet, \$4.50; Promenade, \$2.50; Registration, \$4.50. Total: \$11.50.

Badges: .25 each.

Package Deal: \$10.00 (includes all above).

ALL ROADS LEAD TO SAN DIEGO — July 19-22, 1959.

Address communications to: 1959 Grand Sessions Committee, P.O. Box 368, San Diego 12, Calif.

CLYDE M. THOMPSON

Publicity Chairman



CALVARY BAPTIST CHURCH CORNERSTONE LAID

At the invitation of Reverend S. M. Dockridge and Chairman Andrew D. Vann, The Most Worshipful Prince Hall Grand Lodge with members of the several San Diego Masonic Lodges assisting, the cornerstone of Calvary Baptist Church was laid in the Ancient Masonic manner.

Brother Paul E. Washington, Grand

Junior Warden acted as Grand Master and conducted the ceremonial. It was attended by members of Fidelity Lodge No. 10, Gustavus Thompson Lodge No. 79, Golden West Lodge No. 83, and Starling J. Hopkins Lodge No. 88, and was probably one of the best attended Masonic functions in recent local Masonic history.

Participating officers are as follows (left to right) John A. Goodwin, Grand Bible Bearer; Ernest Botts, Grand Treasurer; Hiram Ransom, Grand Standard Bearer; Holland Campbell, Grand Marshall; Paul E. Washington (laying stone) Acting Grand Master and Nathaniel Badie, Grand Orator.

LETTERS TO THE EDITOR

Lima, Peru

Greetings and Salutations:

Hoping these few lines find you enjoying good health, also your entire family.

Have been running to the West Coast of South America for nearly a year now. On my last voyage I visited two Masonic Lodges in Callao, Peru. I was made very welcome and invited to return at any time I happened to be in that city. Of course the work is in Spanish and is a bit different from ours.

I left a copy of our *Digest* with each Lodge visited and also several copies of *Masonic Inspiration* by Charles Van Cott.

An invitation was made through me to all members of the Prince Hall family to visit whenever they are in that country. Peru extends a warm hand of friendship to them.

There are four Lodges in Callao and several in Lima, the Capital City of Peru, only twenty minutes away by cab. One U.S. Dollar fare, or twenty

soles, Peruvian currency, or one and one-half soles by trolley or bus.

The total membership in the country is about three thousand and of that number over two hundred and fifty live in Callao.

Their main problem now is Public Schools as the country is predominantly Catholic and schools are controlled by them, so the Lodges are trying to sponsor schools in Callao.

Lodges and Meetings in Callao are as follows:

Peace and Concordance No. 445—9:00 p.m. first and third Saturdays;

Constancia y Concordia No. 11—9:00 p.m. every Friday;

Independencia No. 31—9:00 p.m. every Monday;

Concordice Universal No. 14—9:00 p.m. every Tuesday.

Lodges meet at this late hour because most stores and business houses close from 12:00 noon to 3:00 p.m.

I visited Independencia No. 31. They were very cordial. The Worshipful Master was Sr. Arnaldo Medina and the Secretary Sr. Orlando Espi-

noza; and also attended Concordice Universal Lodge No. 14 and was greeted by Worshipful Master Sr. Emilio Guerra Rejovez and the Secretary was Sr. Guillermo Marcaine.

All four of the above Lodges own their Temple in Callao, which is located at 240 Featro Street.

Am hereby remitting a money order for one year's subscription to the two above named lodges for the *Masonic Digest*, in the names of their Secretaries.

I also have a copy of the *Kosmos*, which reviews the happenings of the Grand Lodge of Peru, which I shall try to get in your hands when I get back to the United States.

Many thanks for such a great publication such as yours that I am proud to hand out in any country I visit. It is a wonderful publication and one to be proud of—keep up the good work.

Faternally yours,

Charles Coates

Good Hope Lodge No. 29 F&AM

PRINCE HALL

The Fair Employment Practice Law

We are all interested in the proposed Fair Employment Practice Commission that Governor Brown is advocating for this state. Our good brothers Byron Rumford and Augustus Hawkins, both Democrats, are pulling hard to put this one over. Am certain that a letter to them would spur them on to victory, or to your State Senator or your Assemblyman from your respective assembly district. They would be happy to hear from you and know how interested you really are in this project.

It might be interesting to know that in the State of Oregon the Fair Employment Act became a law on July 16, 1949. It empowered the State Bureau of Labor "to eliminate color or national origin . . ." Oregon is the only state which has its Fair Employment Practices Division located within a bureau or department of labor. New Jersey's FEP Division is in the Department of Education. Other states have established separate commissions. The present FEP staff strongly endorses the Oregon plan which it feels allows them to work more closely with labor and management, and with state and local governmental bodies at all times.

The law operates in the following manner: A person who feels he has been discriminated against may file a complaint with the Bureau of Labor. One of the FEP staff members then proceeds to interview the respondent who has been charged with discrimination. If there is reasonable assurance that discrimination was practiced, the FEP division "proceeds to insure compliance with the law through conference, conciliation and persuasion." Violation of any of the provisions of the FEP act subjects the offender to civil and criminal penalties. If convicted, a violator may receive a sentence of one year in the county jail or a fine of not more than \$500 or both.

PRINCE HALL MASONS

The only one of the Brethren mentioned by Brother Cooper who is still living, was

GEORGE W. CRAWFORD

A Past Grand Master of the Jurisdiction of Connecticut, and currently Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of the Northern Jurisdiction of the United States.

MASONIC DIGEST

Plan Now for Your Trip to San Diego

As you know, the 104th Annual Communication of the Prince Hall Grand Lodge will be held in San Diego, California during July, concurrently with the Convention of the Golden State Grand Chapter, O.E.S. and the Prince Hall Grand High Court, H. of J.

Both as a driver for Greyhound and as a brother of Victoria Lodge No. 3, F. & AM, I, naturally, gave thought to the many advantages of using Greyhound's charter service to San Diego. I have outlined a very nice trip, via Route 99 to Los Angeles and 101 Highway to San Diego with stopovers at Los Angeles en route.

It takes 39 passengers to fill a bus, and with that number it should cost approximately \$25.00 each for transportation from the Bay Area. Of course, it might be a little less if we get more than one or two busloads.

Think your Lodge, Chapter or Court would be interested? If so, I'd certainly be glad to provide further information if you will contact me at the address shown below.

Incidentally, those of you who were with us on our trip to Portland last year will recall the good time we had. You may wish to talk to others who have not yet taken the opportunity of using this excellent means of transportation, and point out to them the many advantages they will enjoy.

C. W. HUTCHINSON

137 Thrift Street

San Francisco, Calif.

Telephone

San Francisco—DElaware 3-6135

P.S. — For those of you residing in northern California, arrangements can be made for a "pick-up" stop for you at Stockton, California.

(continued from page 16)

He is the author of "Prince Hall and His followers," also, of "The A. B. C.'s of Scottish Rite Masonry."

The foregoing does not conclude the list of Brethren of the past who took a very active part in the various controversies concerning the legitimacy of our Fraternity, but, of course, comprises *only* those mentioned by Past Grand Master Cooper.

Masonic History (from page 3)

Rome, in 716 B.C. These colleges were groups of operative craftsmen that were attached to each Roman Legion, so that Roman Art would thrive side by side with the army in conquered territory.

It is thought that the "mysteries" of the Egyptians passed through Moses to the Jewish people, and from both of them to the Greeks and Romans. It is certain that the Jewish Sect known as the "Essenes" were an organization resembling Freemasonry. Josephus, the great historian, describes them as being distinguished for their brotherly love, and for their charity in helping the needy, and showing mercy. He says that they are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace, and every word with them is of more force than an oath.

Such influences undoubtedly played their part in the organization of the Roman college of artificers.

Q. What are some of the points of similarity between these colleges and Freemasonry?

A. The head man was called Magister, or Master; there could be no less than three members; they were democratic; the members had to obey the law; they preached and practiced brotherly love and relief. Some authorities claim their initiates were divided into three classes of apprentices, fellow-craft and master.

Q. What organization of the middle ages is associated with the Craft?

A. The Cathedral Builders is believed to be the connecting link between ancient organizations and modern Freemasonry. This is a highly debatable matter. We cannot trace any connecting link between these various ancient organizations. All we can note is certain similarities.

Q. When and where did modern Freemasonry begin under the Grand Lodge system as we know it today?

A. In London, England, June 24, 1717. Four lodges met and formed the Grand Lodge of England. Anthony Sayre was elected the first Grand Master.

Q. Were there lodges prior to 1717?

A. Yes, many of them. The oldest existing lodge record is that of Edinburgh Lodge No. 1, July 30, 1599.

Q. Was there any other Grand Lodge organization in England after that of 1717?

A. Yes — a group of Irish Masons who were not recognized by the Ma-

sons of London formed a rival Grand Lodge in 1751, that became known as the "ancient" Grand Lodge. They styled the Grand Lodge of 1717 as "moderns." The "ancients" were also known as "Atholl Masons" because the Grand Lodge was presided over by the 4th Duke of Atholl.

Q. Is that Grand Lodge in existence today?

A. No. These two Grand Lodges were united in 1813 and formed what is now the Grand Lodge of England. These two Grand Lodges were the source of all legitimate Ancient Craft Masonry in America.

THE HISTORY OF PRINCE HALL MASONRY

Q. Who was Prince Hall? Where did he first arrive in America?

A. Prince Hall was born in Bridgetown, Barbados, British West Indies. The generally accepted date of his birth is September 12, 1748. His father was an Englishman, Thomas Prince Hall, a leather worker by trade, and his mother was a free colored woman of French extraction. At the age of seventeen, he worked his passage on a sailing vessel bound for Boston, and in March, 1765, he arrived there.

Q. Where did he settle or make his home? What profession or trade did he follow?

A. Prince Hall settled in Boston, Massachusetts and immediately set to work at his trade as a leather worker, which he had learned from his father. At the age of twenty-five he had acquired some real estate and was qualified to vote. Being an ambitious man, he took private lessons at night to better his education. Prince Hall became an earnest student of the Bible and became a member of the Methodist Church and later was pastor of a church at Cambridge.

Q. Was Prince Hall a slave?

A. No. Prince Hall belonged to the group of colored citizens who were known as "free Negroes."

Q. What part did he play in the Revolutionary War?

A. Prince Hall led in the fight to enlist Negro soldiers in the Continental Army. It was his belief that this was one great step toward freedom. He first addressed Hancock and Warren, members of the Committee of Safety, urging the enlistment of slaves. His request was refused, but they did not oppose the enlistment of freemen. He later led a delegation of members of his Lodge to speak to General George Washington, which resulted ultimately in the enlistment of some 5,000 colored men.

Q. What stand did he take against slavery as practiced in America?

A. Prince Hall was one of the first abolitionists. He never overlooked an opportunity to aid his less fortunate brethren. He not only was an abolitionist, but he also advocated citizenship for colored men, participation in government, and equality before the law. He was against all forms of racial discrimination and was vocal in insisting on the protection of his people from social insult and indignity.

Q. What do we as Prince Hall Masons revere him for most?

A. He was the first black man to be initiated into the Masonic Order in America. Prince Hall is the Founder of Freemasonry among Negroes in America.

Q. Where was Prince Hall made a Mason? How many companions were also initiated.

A. Prince Hall and fourteen other free colored men were initiated into Masonry in Boston by an army lodge of an Irish regiment stationed in that city. It is possible that Prince Hall had been initiated alone a short time before, but the records only show one initiation as of March 6, 1775.

Q. When the Army Lodge left Boston, were Prince Hall and his brethren without Masonic recognition?

A. The British Army left Boston on March 17, 1776. To enable colored brethren to function, the army lodge gave them a license or permit to meet as a lodge and to observe certain ceremonies, but not to confer degrees which was a common practice of that period. The "Permit" or "Dispensation" given to Prince Hall by the Master of the Army Lodge was regular and legal in every respect. They were permitted to parade on St. John's Day and bury the dead.

Q. Did Prince Hall and his brethren apply to the white masons for recognition? What was the reaction of white masons to their request?

A. Yes. Shortly after they had received the "Permit" from the Army Lodge, Prince Hall and his brethren petitioned Provincial Grand Master Joseph Warren for recognition. The petition was favorably received but Bro. Warren was killed at the Battle of Bunker Hill. Another petition was made in 1779, but there is no record that any action was taken. The petition was met with mixed emotions by white masons. Those in sympathy advised Prince Hall to apply to the Grand Orient of France for recognition. However, Prince Hall applied to the Grand Lodge of England be-

cause that body was considered the Mother of organized Freemasonry. In a letter dated March 2, 1784 the Grand Lodge of England granted to Prince Hall and his brethren of color a Warrant of Constitution under the name of African Lodge No. 459.

Q. When and by whom was the Charter delivered?

A. After several delays the Charter reached Boston on April 29, 1787, in care of Captain Scott, a brother-in-law of John Hancock, who was a signer of the Declaration of Independence. The Lodge was formally erected on May 6, 1787, at the Golden Fleece in Water Street, Boston, Mass. The Charter was granted by the Grand Lodge of England September 29, 1784.

Q. What act, as in relationship with the Grand Lodge of England, is credited to African Lodge No. 459 and not to any other Lodge in America?

A. African Lodge contributed to the English Grand Charity Fund. Dates recorded are: Nov. 24, 1787, Nov. 25, 1789, April 18, 1792, Nov. 27, 1793, and Nov. 22, 1797.

Q. What was the name of the First Grand Lodge among Negroes in America?

A. African Grand Lodge. It was founded in Boston, Mass., June 24, 1791, with Prince Hall as the first Grand Master. June 24, 1808, the name was changed to M. W. Prince Hall Grand Lodge in memory of Prince Hall, who died December 7, 1807.

Q. Is Prince Hall Masonry different from any other (meaning white) masonry?

A. Only in the complexion of its brethren. The essentials are the same.

Q. How many Grand Lodges of Prince Hall Masons are there, and approximately how many subordinate lodges?

A. There are 38 Grand Lodges in the United States and one in Canada, one in Liberia, with approximately 4700 constituent lodges.

Q. Do all affiliated Grand Lodges use the phrase "Prince Hall" in their official title?

A. No. Virginia, Mississippi, Florida, and Connecticut are among the exceptions.

Q. Name in order the founding dates of Prince Hall Grand Lodges.

June 24, 1791	Massachusetts
Dec. 27, 1815	Pennsylvania
February 2, 1845	Maryland
March 14, 1845	New York
March 27, 1848	Dist. of Columbia
June 12, 1848	New Jersey

May 3, 1849	Ohio
June 9, 1849	Delaware
June 19, 1855	California
July 15, 1855	Rhode Island
August 25, 1855	Ontario, Canada
September 9, 1855	Indiana
January 5, 1863	Louisiana
March 25, 1863	Michigan
August 16, 1866	Kentucky
December 20, 1866	Missouri
February 16, 1867	Illinois
March 1, 1870	North Carolina
June 6, 1870	Georgia
August 31, 1870	Tennessee
September 27, 1870	Alabama
1870	Florida
March 9, 1872	South Carolina
January 13, 1873	Connecticut
August 19, 1875	Texas
August 29, 1875	Kansas
December 15, 1875	Virginia
January 1, 1876	Colorado
July 3, 1876	Mississippi
January 1878	Arkansas
September 22, 1881	West Virginia
July, 1887	Iowa
November 17, 1892	Oklahoma
August 16, 1894	Minnesota
April 4, 1903	Washington
July 19, 1919	Nebraska
1919	Arizona
September 21, 1921	New Mexico
June 9, 1925	Wisconsin

Q. Who was Thomas W. Stringer and why is he of importance to Prince Hall Masons of Louisiana?

A. Thomas W. Stringer was Deputy Grand Master of Pennsylvania; and, on March 5, 1849, established the first Lodge in Louisiana; First Grand Master of Ohio; First Grand Master of Mississippi.

Q. When was the Grand Lodge of Louisiana organized? Who was elected the first Grand Master?

A. The Grand Lodge of Louisiana was organized January 5, 1863, by Lodges chartered by the Grand Lodge of Ohio. Participating in the effort were, Richmond Lodge No. 4, Stringer Lodge No. 11 and Parsons Lodge No. 18. This assembly established the M. W. Eureka Grand Lodge and elected John Parsons, Past Grand Master of Ohio, its first Grand Master.

Q. In what year was the name changed to M. W. Prince Hall Grand Lodge?

A. In June 1944 Eureka Grand Lodge under the leadership of Grand Master John G. Lewis, Jr., changed its name to M. W. Prince Hall Grand Lodge.

Q. Name the Past Grand Masters of Louisiana?

A. John Parson, 1863; Louis Banks, 1864; Oscar James Dunn, 1864-67;

John Parsons, 1867-77; James Lewis, 1878-1880; Charles Karney Brown, 1880; Calvin F. Ladd, 1881-1890; Elias A. Williams, 1891-1893; Louis R. Price, 1894-1903; John G. Lewis, Sr., 1903-1931; Scott A. Lewis, 1931-1941; John G. Lewis, Jr., 1941-

Q. What important political office did Grand Master Oscar J. Dunn hold during the Period of Reconstruction in Louisiana?

A. He was Lieutenant Governor from 1868-1871. He died suddenly while in office and is alleged to have been poisoned by his political enemies. As Grand Master of this State, he led the fight against the pretensions and encroachments of the National Compact on the sovereignty of the state jurisdictions. In 1869 by an Act of the Legislature he succeeded in having Eureka Grand Lodge incorporated as the sole source of "Ancient Free and Accepted York Masonry in the State."

Q. What do you recall of Grand Master (Col.) James Lewis?

A. Col. James Lewis was a field secretary for the American Missionary Association. He assisted in the establishment of schools for Negroes in the South following the Civil War. His life was once saved from a mob bent on lynching when he made himself known as a Mason.

Q. What is credited to Grand Master Calvin F. Ladd?

A. He was the first Grand Master to suggest the organization of a Masonic Relief Fund.

Q. What heroic act is contributed to Grand Master Louis R. Price and caused his death?

A. He was killed in a stampede at a Baptist gathering in Birmingham, Ala. in 1903. He had escaped from the building, but returned to save others and was trampled to death.

Q. How many years did the Hon. John G. Lewis, Sr. serve as Grand Master and among his many contributions what are considered his most outstanding?

A. He established a Charity Bureau or Foundation which has served the Masons of this State for 50 years. He laid the foundation for the perpetuity of the Craft when he insisted upon the quality and not the quantity of the membership.

Q. Can you name at least five activities or services participated in by our Grand Lodge?

A. Scholarships; Bayou Boys State; March of Dimes; Annual Leadership Conference; Prince Hall and Americanism Day; United Negro College Fund; Farm Mortgage Program; Con-

struction of Lodge Halls; Operation of Printing Plant.

LAW AND CUSTOM

Q. What is meant by "Prerogatives of the Worshipful Master"?

A. Those peculiar rights and privileges that are inherent in the office itself and which cannot be abrogated or abridged by his lodge; such as:

To preside at all communications of his lodge.

To control and terminate discussions.

To determine all questions of order, also, what business shall be brought before the lodge.

To preside at the annual election and install the officers.

To represent his Lodge in Grand Lodge.

To convene his Lodge, set it to work and give it proper instructions for its labors.

To open his Lodge at the time specified in its By-laws and close at a reasonable hour.

To regulate the admission of visitors.

To cause an immediate investigation into rumors or direct reports of un-masonic conduct to come to him either officially or unofficially that the reputation of the Lodge and the Fraternity be protected.

To refuse to put a motion if, in his judgment, it is improper or contrary to Masonic law and procedure.

Q. How do you interpret "Will and pleasure of the Worshipful Master"?

A. This refers to the control which the Master must exercise over the affairs of his lodge and, particularly the authority which is his in keeping the constitutions and landmarks inviolate.

Q. What is the difference between a "Notice" and "Summons"?

A. A "Notice" is making one aware of the time and place of an occasion or event, or situation at which performance is optional.

A "Summons" is a demand, under drastic penalty, to be present at any occasion or event, or exact your performance in a given situation.

Q. What are the duties of the "Investigating Committee"?

A. This committee has the duty of inquiring into the reputation and standing of all who petition for membership. The work of this committee, more often than not, determines the kind and quality of the membership. It should determine and report to the lodge with extreme accuracy the fitness of an individual for membership.

Q. Should the regalia of the so called "higher degrees" be used or

worn by brothers at Blue Lodge or ceremonies?

A. Emphatically NO. In ancient craft masonry, a brother is "properly clothed" only when he wears the regalia of the degree upon which the lodge is working.

Q. What is meant by the terms "virtual" and "actual" past master?

A. A virtual past master is one who has received the degree of that name in Capitular Masonry.

An actual past master is one who has been duly elected and installed, as master of his lodge and has served the period for which he was elected.

Q. What constitutes the body of Masonic Law?

A. The ancient landmarks.

The common law or customs of the Craft.

The Constitutions and Statutes of the Grand Lodge.

The Edicts of the Grand Master.

The Constitution and By-Laws of the Lodge.

GENERAL INFORMATION

Q. How does a regular or legitimate masonic lodge come into existence?

A. By being issued a charter, or warrant of constitution from a regular or legitimate Grand Lodge.

Q. What is a regular or legitimate body in Ancient Craft, or symbolic masonry?

A. One whose lineage can be traced to the Grand Lodge in England, founded 1717, or the rival Grand Lodge founded 1751, both of whom united in 1813, thus forming the United Grand Lodge of England.

Q. Did both of these Grand Lodges issue warrants to lodges in America?

A. Yes—but *only* the Grand Lodge of 1717 styled the "moderns" by the rival Grand Lodge—ever granted a warrant to Negroes for the establishing of a lodge of masons. That was the warrant granted to Prince Hall and his brethren.

Q. What is the difference between the letters "F. & A. M." and "A. F. & A. M." in the titles of some Grand Lodges?

A. "F. & A. M." means "Free and Accepted Masons" and indicates the Lodge is a direct descendant of the Grand Lodge of England founded in 1717, which styled itself as such.

"A. F. & A. M." means "Ancient Free and Accepted Masons" and was used by the rival Grand Lodge in England, founded 1751.

Q. What letters do Prince Hall Grand Lodges use?

A. All use "F. & A. M." except Virginia which uses A. F. & A. M.

Q. Are there any lodges among Negroes entitled to use "A. F. & A. M." in their titles because they are descendants of the Grand Lodge in England that so styled itself?

A. No. That Grand Body never did at any time during its existence grant a charter or warrant for the establishment of a lodge among Negroes in the Western Hemisphere.

Q. Then what is the status of all these various organizations styling themselves A. F. & A. M. or "four letter" lodges as their members call them?

A. Historically they have no authority to use that title and having no legitimate masonic ancestry they are regarded as "spurious" or "bogus."

Q. What about those using the title A. F. & A. M. and claim to have received warrants from foreign countries other than England?

A. None have produced any indisputable documentary evidence to support such claims. Usually such wild claims are fabrications of the "exploiter" or money hungry. Many of the founders of such organizations were expelled Prince Hall Masons, such as John A. Bell, John G. Jones, and "Capt." W. D. Matthews. Incidentally, these are but three of a large group of notorious "misleaders" of Masonry among Negroes in America. Under the auspices of our Conference of Grand Masters a list and record of these Masonic renegades and degree peddlers is being published.

Q. Why is ancient craft or symbolic masonry often referred to as "York Rite"?

A. Because of the prominence of the City of York, England, in Masonic affairs. King Athelstane called an assembly of Masons there in 921 A.D. A Grand Lodge was supposedly founded there in 926 A.D. but this is more or less tradition or legend.

Q. What is the Scottish Rite of Freemasonry?

A. One of the youngest of the Masonic Rites or systems, governed by a Supreme Council which exercises dogmatic authority over the degrees peculiar to the Rite. These degrees seemed to have originated in France. The name "Scottish Rite" was most likely adopted from the degree founded in France called "Scottish Mas-

ter." Most French writers refer to these degrees as the "Ancient and Accepted Rite," however, the Latin Constitutions of the Order referred to it as "The Ancient and Accepted Scottish Rite," and this is the name that has been generally adopted.

Q. Does the Scottish Rite have authority over the first three or symbolic degrees?

A. Not in America. Here, by agreement, the Supreme Councils do not confer or exercise authority over the first three degrees. Such would be considered an infringement upon the jurisdiction of the Grand Lodges of symbolic Masonry. A significant fact to remember is that the governing body over symbolic Masonry is styled "The Grand Lodge," while that of Scottish Rite Masonry is called a "Supreme Council."

Q. Are there any Supreme Councils in affiliation with our Prince Hall Grand Lodges?

A. There are two: a Northern jurisdiction with headquarters at Fitzwater and Mole Streets, Philadelphia, Penn., composed of the states North of the Mason and Dixon Line and West to the Pacific Ocean; a Southern jurisdiction with headquarters at 1633 11th Street, N.W., Washington, D.C., consisting of the states South of the Mason and Dixon Line and West to and including California and the Hawaiian Islands.

THE CHILD

"The child is the person who will continue what you have begun, who will sit right where you are sitting and witness the things you consider very important when you have gone. You may take all the measures you like but the manner in which they are carried out will depend upon him. Even though you may sign alliances and treaties it is he who will execute them. He will take his seat in the assembly and will assume control of cities, nations and empires. It is he who will be in charge of your churches, schools, universities, councils, corporations and institutions. All your work will be judged, praised, or condemned by him. The future and the destiny of humanity will be in his hands; therefore it would not be a bad idea to pay some attention to him now." (Translation of a Christmas card sent out by the official children's agency in Panama, 1944.)

LODGE OF ST. ANDREW

This copy of the Bi-Centennial Memorial Volume of the Lodge of St. Andrew is presented with the compliments and fraternal good wishes of the members of the Lodge, with the hope that it may be an acceptable addition to your library, and in accordance with the sentiment expressed in the concluding paragraph of its preface.

PREFACE

St. Andrews Day, 1958.

In any organization whose history is at once ancient and honorable there exists inevitably a tendency to get stuck fast in Yesterday. Certainly it is true that if there is any merit in looking backwards and attempting to record the deeds and thoughts of previous generations, it must lie to a considerable extent in the resulting stimulation and awakening of one's curiosity regarding the past. Nevertheless, we hold it equally true, and of far greater consequence, that as we review the pageant of action and ideas displayed by our predecessors, we in turn are thereby enabled to see our own present problems more clearly and in better perspective than would otherwise be the case: particularly, the courage, the vision, the character of these men who founded our Lodge and who helped to establish our Republic can never fail to be a source of inspiration to us, to bring a quickening to our hearts, or to embolden us in our own day to dare our best.

This small volume, the fourth recorded backward glance of the Lodge of Saint Andrew, is primarily for that group of a score and a half to whom membership in the Lodge has become part of their hearts and minds. We hope that it will come into the hands, also, of many of our brothers wheresoever dispersed, and regardless of race, creed, or nationality, who by the very fact of membership in our fraternity exemplify an assertion of faith and a rebuke to cynicism. Finally that these pages may contain some thing of interest or inspiration, however slight, to any reader, whether or not a member of the Masonic fraternity, who is nevertheless a man of good will, and who believes, as we do, in the Fatherhood of God, and the Brotherhood of Man, is the sincere hope of all who have had the privilege of preparing them for publication."

For the Committee

WINTHROP WETHERBEE, M.D.

AUGUSTUS P. LORING

A quick perusal of the Bi-Centennial Memorial edition of the Lodge of St. Andrew, showed there were many references to Prince Hall. We regret that we cannot publish all of the historical Freemasons of the day which include many heroes and advocates of Freedom that stirred and won the Revolution of 1775.

Selecting a particular item is like trying to pick up a run in a silk stocking with a needle and thread. However, may we quote several excerpts from this very excellent research:
Page 19:

"In England, the Ancients and Moderns laid down their arms in 1813, ending a schism which had lasted for seven decades. As we have seen, by this time also, the two Grand Lodges in Boston had consolidated to form in 1792, "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts."

The English Grand Lodges presenting a more united front, it seemed judicious to the newly formed Grand Lodge of Massachusetts to adopt a resolution denying recognition to any Masons holding allegiance to a foreign Grand Lodge; later this was altered to deny the right of Masons to assemble in Massachusetts under warrant of any foreign power. These provisions were, and are, assertions of exclusive territorial jurisdiction, dogma unique to American Masonry, and contrary to the principles anciently established, and maintained to the present time by the Grand Lodges of England, Ireland and Scotland. They not only represented an attempt to coerce the Lodge of St. Andrew into joining the Grand Lodge of Massachusetts (an attempt which, in 1809, was finally successful) but they had the additional effect of denying recognition to the Prince Hall Masons, whose original charter had been granted by the Modern Grand Lodge of England as early as 1784, and whose Grand Lodge had been established, under the same auspices, in 1791. Up to this time there has never

been any question of the legitimacy of this group — their charter had been issued, in fact, by the same Grand Lodge which had appointed the Provincial Grand Master of St. John's Grand Lodge in 1733; unlike St. John's Grand Lodge, the Prince Hall group had continued in uninterrupted existence and activity ever since their initial organization. The Prince Hall (African) Lodge, and the Lodge of St. Andrews are the only two Lodges in Massachusetts whose original charters, issued irrespectively by the Grand Lodges of England (Modern) and of Scotland, are still in possession of the petitioners. (Page 21). Continuing, An Ancient Tale New Told: "There is, however, one of our eighteenth-century projects which has continued to interest us and to which it may seem not unfitting to return, as to something in the nature of unfinished business. Perhaps it may not be improper to close this brief chronicle without an account of it.

According to tradition, probably correct, our members assisted at the installation of Prince Hall and the other officers of African Grand Lodge in 1791. If this is true, we are by this single act sponsors of one out of every eight American Masons today. Our relations with colored Masons has indeed been friendly from the very beginning, and it was only Joseph Warren's untimely death which prevented him from issuing, as Provincial Grand Master, the charter which was to establish the first lodge of colored Masons in this country. That honor then fell to St. John's Grand Lodge, whose Master, John Rowe (also, by affiliation, a member of our own Lodge) issued a limited "permet" which entitled the colored group to meet as a Lodge to "walk on St. John's Day," and to bury their dead in manner and form. This permit of 1775 did not allow African Lodge, as it was then called, to make Masons, although hostilities had ceased in 1784, was the full charter issued, this time by the Grand Lodge of England (Modern), confirming the legitimacy of, and permanently establishing, African Lodge, as No. 459 in the registry of England.

While we continued to maintain a cordial and fraternal attitude toward Prince Hall and his group, with our entry into the Grand Lodge of Massachusetts official intercourse terminated. Our foster parent would not recognize the Colored Masons, because they held from a foreign Grand Lodge, nor would it invite them to join by endorsement, as we were urged to do. It was not until after the Civil War that we felt the time had come when we could once more come to their aid. Our caterer at this time was Josua B. Smith, born a slave, who had come North, entered the service of a Boston family, and alter gone into business for himself. He was a well-known and highly respected citizen, and in 1867 we were proud to report that we had made him a Mason, as we had seven other colored men, all of whom received the three degrees in our Lodge during the years 1867 and 1868.

Three years after, in 1871, we approved and recommended to the favorable consideration of the Grand Lodge of Massachusetts, the petition of seven colored brethren, all initiated, passed and raised in the Lodge of St. Andrew, to form a new lodge, to the called Thistle Lodge. This petition was unequivocally rejected, in spite of the fact that the then Grand Master had previously assured us that it would be granted.

If we intend to maintain the high tradition of our founding members, and if we propose to give more than lip service to the standards and ideals which they exemplified, we would do well to remember that the very foundation-stone of Masonry is recognition of the great fact of the Brotherhood of Man. We should recall that our parent, the Grand Lodge of Scotland, excludes distinctions based on creed, colour, or clime. We appropriately could give serious thought to resuming this particular project and finally seeing it through to a successful conclusion. Throwing the tea into Boston Harbor in 1773 was a timely and dramatic gesture of patriotism and a striking demonstration against economic and social injustice.

Perhaps in 1956, it would be no less timely, fully as patriotic, and considerably more constructive, if we turned our attention once more to the subject of Negro Masonry, and after almost two centuries of frustration, managed finally to resolve this problem and thus bring to all our craft a greater portion of that light which God sheds upon the minds of men and which we know as truth."

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EDITORIAL

"TIME AND PLACE," AND PUBLIC RELATIONS

This information may be valuable to the "Time and Place" committees in the future. It might be interesting to note that in the last ten years San Diego has been the host city three times, Los Angeles (including 1960) has been selected twice, Portland twice, while San Jose, Oakland, Long Beach and Sacramento have each entertained the Grand Lodge one time.

The number of times a grand Lodge was held in some of the following cities of our jurisdiction, are as follows, since 1893:

San Francisco 12, Los Angeles 11, Oakland 10, San Diego 7, Sacramento 6, Portland and San Jose 4, Pasadena, Marysville and Bakersfield 2, Berkeley 3, Fresno, Long Beach, Stockton, Riverside, Vallejo and Redding one time.

The following cities have never been host to our Grand Organization: Santa Monica, San Bernardino, Palo Alto, Modesto, Richmond, Blythe,

Monterey, El Centro, Santa Ana, Brawley, Monrroia, Santa Barbara or McCloud.

It might be interesting to note the last time a Grand Lodge Communication was held in some of the cities comprising our realm.

Bakersfield 1919—40 years ago
Marysville 1906—53 years ago
Stockton 1908—51 years ago
Vallejo 1923—36 years ago
Fresno 1930—29 years ago
Pasadena 1931—28 years ago
Riverside 1938—21 years ago.

In the meantime Clandestine Masonry seems to get roots and six to ten spurious Grand bodies have been able to generate and are strong in many of

the places that we have neglected, whereas our presence in large numbers would cause many to think and do a little investigating before joining any of the groups. 'Tis true we have grown in great numbers, but it is high time we give some of these cities we've been missing some consideration. If we are expecting our order to grow, and keep a favorable impression throughout our great state of California, we had better distribute these grand sessions on a wider circumference. If we are interested in seeing our Lodges grow, then we must sacrifice the big cities and get into the sections we have neglected, or overlooked for many years, as the above statistics show.

IMPORTANT!

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