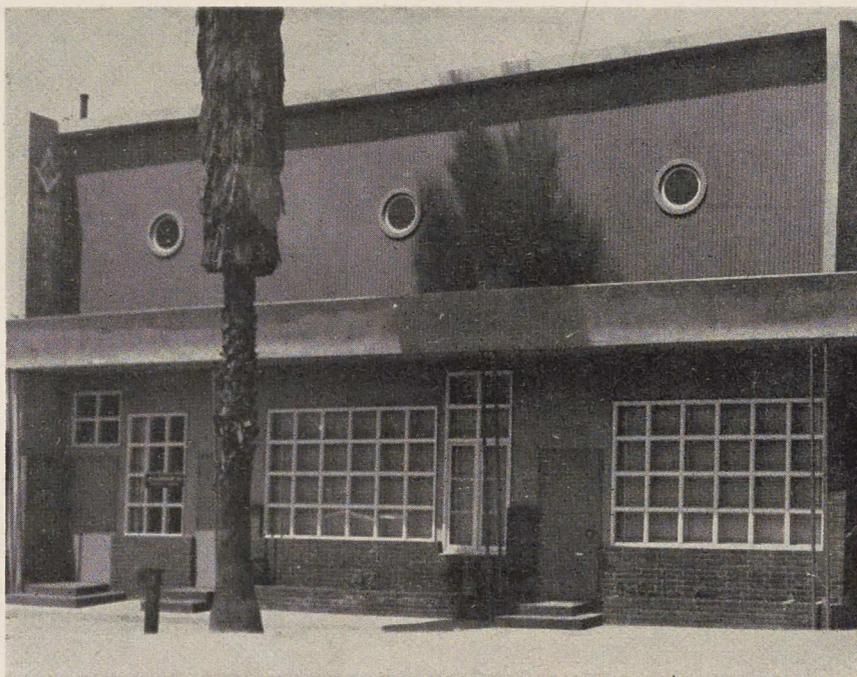


— PRINCE HALL *Masonic Digest*

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

VOLUME 1, No. 4

FOURTH QUARTER, 1951 - 52



PRINCE HALL MASONIC TEMPLE

Riverside, California

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

No.	LODGE	CITY	MEETING HALL	MEETS	SECRETARY'S NAME	ADDRESS AND ZONE	MASTER
1.	Hannibal	San Francisco	2804 Bush St.	1st & 3rd Wed.	J. H. Lumpkins	1644 Lyon Street	Roosevelt Haughton
2.	Philomathean	Sacramento	1,000 F. Hall, 9th and K Sts.	2nd & 4th Sat.	Melvin Eigner	Rt. 3, Box 275, Woodland	Eugene Covington
3.	Victoria	San Francisco	2804 Bush St.	1st Tues. & 3rd Wed.	Cecil P. Baugh	840 Baker (15)	C. Flewelen
4.	St. John	San Francisco	1050 E. 50th St.	1st & 3rd Tues.	Wm. Tatum	3912 W. 27th St. (18)	John V. Moses
5.	King Solomon	Fresno	2112 Tuolumne St.	2nd & 4th Thurs.	Carl Schaller	1014 Byrd Street	W. L. Garner
6.	Acacia	Oakland	925 30th St.	1st & 3rd Mon.	Wm. L. Hill, Sr.	935 Arlington (8)	Carroll S. McCane
7.	B. F. Talbot	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	Walter R. Norwood	2158 W. 29th Place (18)	Elsworth C. Harris
8.	Fidelity	San Diego	30th & Logan Ave.	1st & 3rd Wed.	Walter McDonald	3060 'V' Street	Jesse Scott
9.	Hiram	Bakersfield	1660 Chester Avenue	2nd & 4th Tues.	Albert H. Donaldson	1103 'V' Street	Louis Whitfield
10.	San Joaquin	Pasadena	1475 Lincoln Ave.	2nd & 4th Fri.	Charles E. Hatton	873 Sunset Avenue	Robert W. Ford
11.	Orange Valley	Riverside	2935 12th Street	1st & 3rd Thurs.	E. D. Streeter	4495 Grove Avenue	Frank M. Beyerley
12.	Keystone	Stockton	19 E. Lafayette Street	3rd Tues.	Sam J. Parker	422 N. 11th Street	Claude M. Statum
13.	R. C. Marshall	San Jose	732 N. Market Street	1st Fri.	Harold B. Jordan	462 N. 11th Street	Wilbert Lawton
14.	Prince Hall	San Bernardino	732 1st Street	2nd & 4th Tues.	J. W. Lee	661 'V' Street	Willie Byas
15.	Angel City	Los Angeles	1950 E. 50th St.	1st & 3rd Wed.	W. C. Faulkner	1603 E. 49th St. (11)	Kenneth Levy
16.	Crescent Bay	Los Angeles	1720 Broadway	1st & 3rd Mon.	L. Ver. M. Payne	2031 Virginia	Robert W. Brown
17.	Holland	Los Angeles	1050 E. 50th St.	1st & 3rd Mon.	L. G. Donatidge	1972 Santa Ana Blvd. (57)	Joseph E. Dow
18.	Holland	Los Angeles	1050 E. 50th St.	1st & 3rd Fri.	W. E. Leonard	1776 W. 35th St. (18)	Lawrence Cooley Jr.
19.	Delta	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	J. E. Leonard	22 E. Gutierrez St.	James H. Merritt
20.	Unity	Santa Barbara	Olive and Haley St.	2nd & 4th Tues.	C. E. Daniels	73 N. E. Moore St. (12)	James A. Hayward
21.	Excelsior	Portland, Ore.	116 N. E. Russell St.	2nd & 4th Mon.	Robert Pynner	310 S. Pasadena Ave.	Wm. Howard
22.	Jewel	Oakland	925 30th St.	1st & 3rd Fri.	Robert Mahoney	200 C. Bach St., Alameda	R. S. Breedon
23.	Adonis	Oakland	1341 California St.	1st & 3rd Tues.	Clifford Milten	1741 Myrtle Street	Elias Calloway
24.	Sunset	Long Beach	1209 Georgia St.	1st & 3rd Fri.	Pete Williams	1747 Louisiana St.	Frank Boone
25.	Firma	Vallejo	1401 E. 6th Street	1st & 3rd Tue.	S. H. White	152 Orange Ave.	B. J. Solomon Jr.
26.	Eureka	El Centro	925 30th St.	2nd & 4th Thurs.	Nathan Hardy	845 Brockhurst	Jacob Davis
27.	Good Hope	Oakland	McCloud Lodge Hall	1st & 3rd Fri.	Elijah Anderson	P.O. Box 667	Eze Hillard
28.	Pride of the West	McCloud	7901 S. Central	2nd & 4th Mon.	Rayfield Crowder	1127 E. 48th St. (11)	Michael Curtis
29.	Douglass	Los Angeles	York & Willard Sts.	2nd & 4th Mon.	Samuel Works	2412 5th St., Berkeley	Alvin K. Thompson
30.	Ashler	Richmond	925 30th St.	2nd & 4th Tues.	Frank Adams	Box 51, Ft. Richmond	Columbus Johnson
31.	Palo Verde	Oakland	1st and Rice Street	2nd & 4th Tues.	Rev. A. Davis	Rt. 1 Box 140-B	Jacob Davis
32.	Landmark	Blythe	245 E. Huntington Dr.	1st & 3rd Mon.	Ludy Douglas	Box 115, Duarte, Calif.	O. P. Price
33.	Community	Monrovia	1660 Chester Avenue	1st & 3rd Wed.	Robert Greene	601 E. 10th St.	Alfred Saunders
34.	East Gate	Bakersfield	Woodman's Hall, Redwood City	2nd & 4th Thurs.	Sidney Blackburn	1223 79th Ave, Oakland, Cal.	Napoleon B. French
35.	Garrison	Palo Alto	3138 Grove St.	1st & 3rd Mon.	Thomas A. Firms	1077 10th Street	Theodore Lewis
36.	Peninsula	Berkeley	Redmar's Hall	2nd & 4th Thurs.	Stephen E. Ross	598 Lily Street	Edward A. McCoy
37.	A. E. Wright	Monterey	117 1/2 E. Main St. (Visalia)	2nd Wed.	Otis Stroughter	Box 1102, Tulare, Calif.	Clarence Lucas
38.	Amicus	Vallejo	1209 Georgia	2nd Wed.	Stephen E. Ross	925 Glenwood St., Delano, Calif.	Charles Stroughter
39.	Thos. Waller	Los Angeles	1050 E. 50th St.	1st & 3rd Wed. at Noon	Paul L. Howard	1405 E. 92nd St. (2)	Charles T. Pryme
40.	Guardian	Los Angeles	1050 E. 50th St.	2nd & 4th Wed.	Liberty Johnson	843 - E. 94th Street	Lucious L. Robinson
41.	Puolan	Honolulu, T. H.	1167 Adams Lane	2nd Thurs. & 4th Tues.	Ambrose M. Costa	P.O. Box 1001	Archibald B. Trent
42.	Civic Center	Los Angeles	1209 1/2 So. Central	1st & 3rd Fri.	Solly Metoyer	3525 - 7th Avenue	Junior Beane
43.	Friendship	Brawley	900 Ivy Street	2nd & 4th Tues.	Nathaniel Nealey	1133 'V' Street	George H. Wilson
44.	Philadelphia	Stockton	American & Market	2nd Sat.	Sergio Rabanal	Rt. 2, Box 415-B, Acampo, Calif.	Jack Romero
45.	Wm. McCleary, Jr.	Los Angeles	Normandy & Jefferson	2nd & 4th Thurs.	John L. Thompson	3629 S. Arlington (18)	Donnell Dobby
46.	Western Knights	Los Angeles	Normandy & Jefferson	1st & 3rd Mon.	Commodore Wynne	1640 E. 46th Street	Phillip Vaughn
47.	Wm. J. Anderson	Berkeley	29th & Clay St.	2nd & 4th Thurs.	Royal E. Towns	718 35th St., Oakland (9)	Theodore R. Hardeman
48.	Gibraltar	San Diego	1209 1/2 S. Central Ave.	2nd & 4th Thurs.	Calvin Edwards, Jr.	423 Dodson Street	McKinley K. Reeves
49.	Highland Heights	Los Angeles	925 30th St. Central Ave.	2nd & 4th Fri.	Lee G. Lancaster	245 E. 47th St. (11)	Earl Bohaman, Jr.
50.	Fred C. Brooks	Sacramento	1,000 F. Hall, 9th and K St.	2nd & 4th Tues.	Joseph Miller	836 - 36th Street	George Bankston, Sr.
51.	Harmony	Oakland	761 12th Street	2nd & 4th Fri.	Aaron Brown	4208-4th Ave.	Edgar Cook
52.	Eli Baker	Oakland	1010 F. Hall, 9th and K St.	2nd & 4th Fri.	Russell F. Badie	1293 Hudson	John A. Cravanas
53.	Bay View	Oakland	2804 Bush St.	1st & 3rd Mon.	Walter L. Stephens	8727 'D' Street	Edward M. Parker
54.	Cedars of Lebanon	San Francisco	1209 1/2 S. Central Ave.	1st Mon. & 2nd Sat.	Arthur Lewis Crosby	184 Navy Road 26-C	Lamar Vaughns
55.	Silver Square	Los Angeles	7918 So. Central Avenue	2nd & 4th Sat.	Rev. H. L. Clark	1753 Browning Blvd.	Clarence Williams
56.	Edwin A. Clarke	Madara	1209 1/2 S. Central Ave.	1st & 3rd Fri.	Willie L. Johnson	Box 657, Chowchilla	James Melton
57.	James H. Wilso	Los Angeles	1209 1/2 S. Central Avenue	1st Sat.; 3rd Mon.	George A. Williams	2826 Palm Grove Ave. (16)	John Narcisse
58.	T. A. Harris	Los Angeles	1209 1/2 S. Central Avenue	1st & 3rd Mon.	Freddie D. Jenkins	12015 Belhaven (59)	William H. Davis

Prince Hall Masonic Digest

VOLUME I

NUMBER 3

EDITORIAL

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Produced by Public Relations Department

PUBLIC RELATIONS

ROYAL E. TOWNS

Director, Committee on Public Relations

As you know, I have been invited to address you this morning, upon the subject—"The Prince Hall Masonic Digest—its value in Public Relations." Of course, it is only natural that one feels somewhat elated of the products of his work. Of course, a thinking man also realizes that there is another side of the picture as well. What he might consider as good—someone else who is equally entitled to their opinion may think differently.

However, we of the Public Relations Department feel that the Public Relations program is bearing fruit. We feel that despite the lack of enthusiasm on the part of some of the Secretaries being slow to respond to our requests for news, correction of addresses, verification of the same as sent in the letter of November 28th, 1951, of which 10 lodges have yet to respond, that we are making progress slowly.

As a token of appreciation for the quick response of some of the Lodges, a very fine compliment is also in order. The finest cooperation comes from Lodges Number 8, 18, 21, 45, 40 and 52 of this city. All surrounding cities have also done their bit to assisting us. Some went so far as to state they realized what a hard job they had in keeping up to their membership's addresses and they sympathized with us. Taking care of a circulation of six thousand is not an easy job.

Yet, we are learning, and in learning we build up appreciation—and

once we understand that THE PRINCE HALL MASONIC DIGEST is YOUR OWN PUBLICATION, that YOU have a definite responsibility to see not only that it is published quarterly by to get into it the news of your LODGE ACTIVITIES and to see that your membership receives it, you are showing the true Masonic Spirit.

To be a Master Mason is to be a leader. To be a member of the Grand Lodge faculty is to be a leader, a teacher and a good follower. We can not all be leaders but nothing can stop us from following in the footsteps of progress.

Yes, we are progressing through the medium of the Prince Hall Masonic Digest. Our propaganda has gone out to the world. It has caused each reader to think.

Pestalozzi said, "Thinking leads a man to knowledge. He may see and hear, read and learn as much as he pleases; he will never know any of it except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much if I say that many by thinking only becomes truly man? Take away thought from a man's life, and what remains?"

Fuller stated, "The real difference between men is energy. A strong will, a settled purpose, an invincible determination can accomplish almost anything; and in this lies the distinction between great men and little man.

"The more complete and extensive a man's education, the more able is he to accomplish whatever he undertakes. Each part and power of a man is educable. The educated hand is strong, steady, active, graceful and sensitive. The educated eye is alert, telescopic, microscopic, discriminating, capable of many tasks, accom-

plished in many arts. The educated memory is ready logical, tranquil, profound, masterly. The educated affections are tender, constant, vigilant to seek and do their office beautiful, robust. The educated will is decisive, prompt, unwavering—immovable in its rest, irresistible in its God-like motion. An educated man is a grand congeries of organs and force, material and spiritual, working together in health and harmony, mutually dependent, mutually helpful—many in one—subordinate only to Him, who is Supreme.

To educate a man is to give his hand, brain and heart their maximum life, power and facility. "Know Thyself," is the theoretical end of education; use thyself is the practical end. The Orient said, "Know and be"; the Occident says, "Know, be and do."

In writing this quotation on education, Wm. H. Venable has virtually covered the field that the seed sown by the Prince Hall Masonic Digest eventually hopes to see blooming through the educational articles appearing therein.

The Editorial Staff fully realizes that we strive for recognition from every Freemason in the Universe through our practices. It further recognizes that this will not be possible without educating our forces from within the Prince Hall realm, as a whole, excluding those students that we have in the Order, which are not too many compared with our general membership.

We realize that the more complete and extensive our knowledge of the historical beginnings of Prince Hall Masonry, the better enabled we are to tell those who would through ignorance believe otherwise; regardless of his affiliation, color or creed,
(Continued on page 12)



Seated, left to right: Dolores Lewis, Pancheta Lawton, Theodore Moss, Rosalind Taylor and Edna Wilson.
 Standing: Ezzie Lewis, Charles Davis, Parker Taylor, Clyde Ribbs and Wilbert Lawton.

Grand Lodge Sessions Committee Active

Plans are nearing completion for the Ninety-sixth Annual Communication of Prince Hall Masonic Bodies, to be held in San Jose, the Garden City, from July 20-23, 1952. Richmond C. Marshall Lodge, No. 15, F. & A. M., and Observatory Chapter No. 30, O.E.S., will be joint hosts to the convening bodies.

The local Grand Sessions Committee and chairman, Past Grand Master Theodore Moss, are working diligently to attend to every detail, thus hoping to assure the delegates and visitors of a smooth-running convention. Advance registration is being tested to eliminate last-minute confusion and rush on opening day. To date, the cooperation has been credible.

San Jose has not had the pleasure of being host to the Masonic Grand Lodge since 1934, so every effort is being put forth to make this year's convention one of the finest. For your pleasure and enjoyment, we urge you to attend the Grand Promenade on Wednesday, July 23, when you will be entertained by the music of Eddie Alley and his Gentlemen of Rhythm.

The local committee has secured the whole-hearted cooperation of all the leading hotels in the city, and also many of the motels, which will be of interest to delegates motoring to the convention.

We wish to express our thanks and appreciation to the General Grand Sessions Committee for its fine cooperation and many helpful suggestions. We will all be on hand to welcome you in July. May your visit here be all that you anticipate.

THEO MOSS,
 Chairman.
 ROSALIND TAYLOR,
 Secretary.

FROM THE GRAND SECRETARY'S OFFICE

Proclamations to the Grand Master have been sent out to the several Lodges comprising our jurisdiction:

The 96th Grand Communication is set for July 20-23 at San Jose, Calif.

St. John's Day Services proclaimed for Sunday, June 22, with appropriate services to be held in the community of each jurisdictional Lodge.

Prince Hall Day Annual Celebration set for September 12th, when all Lodges will hold public services in commemoration of our first Grand Master.

Resolutions: Nine in all have been sent out to your Lodge. Contact your secretary if you haven't been to Lodge to hear them read, and digest them thoroughly before coming to Grand Lodge.

ASK YOURSELF THESE QUESTIONS

1. What prompted me to seek admission into the Masonic Order?
2. Was it done in the spirit of being of service to my fellow man, or for personal gain?
3. What have I done for the privilege given me?
4. Do I practice the teachings of Masonry throughout the week as much as I do on Lodge day?
5. Am I a living part of this great organization, or just a dues payer?
6. Have I discharged those duties which as a Mason I was charged to indicate to God, my neighbor and myself?
7. Have I devoted a reasonable part of my time to attendance of my Lodge as I have promised?

LOS ANGELES AREA

Thomas Waller Lodge No. 49

At the Intermediate meeting of Wednesday, April 16 the Fellow Craft Degree was conferred in its entirety on Charles Drayton, Ulysses Smith, Leslie Boswell and Vernon Slater by Senior Warden Charles Jefferson. Senior Deacon Clarence Williams gave the lecture on the "Winding Stairs."

Right Worshipful Roy Taylor, Grand Inspector made his official visit at this meeting and gave a very informative lecture on Masonry.

After adjournment of the meeting the Craft repaired to the ante room where Junior Warden Taylor had prepared a very tasty repast.

Blood Bank

At our last Stated Meeting the Lodge unanimously voted to participate in the Prince Hall Blood Bank program. You can become a member of this Blood Bank by donating one pint of blood and in case of an emergency blood from this bank will be furnished you or family. For further particulars contact Worshipful Master Pyrme.

Shrine Band

The newly organized Shrine Band, under the very capable leadership of Bro. Ulysses Smith, is making rapid progress. Bro. Smith is a member of Waller Lodge as are most of the men of this group. The band is now working towards a concert to be held sometime in the near future in order to raise funds for music and instruments. Any musician who is interested in joining this group contact Bro. Paul Howard, who is the Executive Manager of the band.

EDITORIAL

On the eve of our 96th Annual Grand Lodge we are going into our work probably better off financially than we have ever been. A look at the schedule below should tell you a story without words of the progress made both numerically and financially over a fifty-year period.

In the year of 1901, seven Lodges constituted our Grand Lodge Roll, namely Hannibal Lodge No. 1, Victoria Lodge No. 3, Laurel Lodge No. 4, St. John's Lodge No. 16, King Solomon Lodge No. 17, Eureka Lodge No. 21 and Acacia Lodge No. 22. While today, fifty years afterward, Prince Hall Masonry in California is still progressing through the efforts of those who pioneered our cause throughout the years.

Today we have fifty-seven constituted Lodges throughout our great State of California and its Jurisdiction, with Monarch Lodge at Oakland, Paul E. Alexander Lodge at Los Angeles, John A. Barber Lodge at Fontana, Jerusalem Lodge in San Francisco and Rising Sun Lodge at Santa Monica, California, all under dispensation.

We have only begun to grow. This work of our Prince Hall group is commanding the due recognition we are getting, and the figures below tell you a definite story of progress.

Masonically and spiritually we have grown to great heights, and through God's blessing we aspire to put into practice the lessons learned in our Masonic progression.

Past Grand Master George Wilson, John A. Francis and David Ruggles are probably the only living members of the Craft today that graced the rolls in 1901.

Year	Total Membership	Total Assets
1901	182	\$233.05
1911	551	551.00
1921	1,687	5,830.52
1931	2,030	11,047.08
1941	1,790	26,824.03
1949	5,456	133,466.07
1951	6,109	205,036.59

MASONIC CLUB NEWS

Progressive steps are being taken by several Masonic Clubs that definitely shows we are increasing in numbers. At San Francisco The Jerusalem Club, under R. F. Hadloc with nine Master Masons from Philadelphia Lodge and twenty-eight profanes, have advanced into the Master's degree and were instituted on March 17th. In Oakland, the Monarch Club with ten Master Masons and twenty-eight profanes, are rapidly advancing into the Master's Degree, and will be instituted on June 17th.

Monument Lodge

At Woodland a club of 19 members will receive their Third Degree on June 19, while The John A. Barber Club at Fontana was instituted on March 29th with twenty completing the degree work, while in Los Angeles the Paul Everett Alexander Club with some thirty Master Masons, recently conferred the Third Degree upon fifty candidates instituted, Holland Lodge assuming the Grand Lodge duties.

All of these clubs, acting under dispensation, will be instituted some time during the month of June. Then at Santa Monica, California, a whole Lodge acting under the Orient of the Philippine Islands, will be healed and instituted into this Grand Lodge, on June 14th as Rising Sun Lodge, U.D.

FOUR COUNTY CREDIT UNIONS ORGANIZED

At Riverside, California, the Four County Credit Union was organized and is now in business. Elected officers were S. Y. Beverly (13) as president, Ralph Johnson (17) vice president, Calvin Edwards (58) secretary, and Starling J. Hopkins (13) treasurer. Credit Committee consists of Albert Gordon, Allen J. Gauff and E. A. Ferguson of Orange Valley Lodge, Supervisory Committee is made up of W. A. Payne (28), John W. Lee (17), and M. K. Courts (10). Other sections of the state are now busily engaged in organizing clubs.

PUBLIC SCHOOLS WEEK

During April of this year, under the guidance of Worshipful Masters Kenneth Levy (18), Edward McCoy (45), and Ellsworth C. Harris (8) and in conjunction with the Los Angeles Chapters of the Eastern Star, Courts of the Heroines of Jericho and the Los Angeles County Past Master's and Warden's Association, a tentative program was carried out in the interest of the Public Schools Week programs in that city.

Among those participating on the program including those mentioned previously were Brothers Herbert A. Greenwood, Deputy United States Attorney and Grand Senior Warden, Archie Herbert, William Henry, James Finis, William Coward Sr., Buell Thomas Sr.; Sisters Florence V. Crawford, Gertrude Allen, Ohma Warner, Lucille Goward, Sylvia Nunez, Jewel Moore, Majorie Herbert and Geraldine O'Connor.

In appreciation the following letter was received in the Grand Master's Office:

Dear Sir:

On behalf of the Los Angeles City Board of Education and the staff of the Los Angeles City Schools, it is a pleasure to extend to you and your fellow members of the Masonic Order our sincere and enthusiastic commendation and appreciation for your efforts which made this year's Public Schools Week and outstanding success.

Public Schools Week was acclaimed by the 350,000 people who visited our schools this year as the finest celebration of its kind ever held. This success was due largely to the untiring endeavor and keen interest of you and your associates, and to your desire to do everything possible to insure the success of this undertaking.

We in the schools are grateful to you and are proud to have cooperated with you in this great event.

Dr. Alexander J. Stoddard,
Superintendent of Schools.



George H. E. Brown



Sadie Lewis Alexander

SADIE L. ALEXANDER CHAPTER

On March 8th, 1952, the Sadie L. Alexander Chapter, U.D., was instituted into the Golden State Grand Chapter, Order of Eastern Star. The Grand Officers of the Eastern Star, Grand Worthy Patron Arthur L. Crosby and Grand Worthy Matron Florence V. Crawford opened an occasional Grand Chapter and the Grand Chapter conferred the Eastern Star Degree, The Queen of the South Degree and the Amaranth Degree. The work of the Grand Officers participating in the degree work was superb.

Brother John Narcisse was installed as Worthy Patron and Sister Thelma Narcisse as Worthy Patron.

Through the efforts of Sister Estelle Van Meter the success of the naming of the Chapter and the James H. Wilson Lodge may well be proud of its adoption. Their cooperation was outstanding. The work of Sisters Viola E. Patterson, Sister Gertrude Allen and Anna King cannot be too highly commended for their work in decorating, preparing the dining room and the task of serving a luncheon and a dinner—a masterpiece of art.

Sadie Lewis Alexander was born in a small town outside of Richmond, Virginia, on January 4th, 1864. She spent her youth in Virginia, being educated there and coming to San Francisco, California, in the early Nineties where she met and wed the late Paul Everett Alexander.

She joined the Order of Eastern Star back in 1905 and from there on her life became devoted to fraternalism. In the Order of Eastern Star she progressed slowly through the subordinate offices to the office of Matron of her Chapter, and from there to the office of Worthy Grand Matron, serving as such from 1914 to 1916.

Being a student of human nature, gifted with a knack of applying the simple Masonic Law, she was enabled to introduce many laws and regulations into this jurisdiction.

According to historical writings she instituted the election of two Grand Lecturers, one in the north and in the South, for the improvement of the Order. Through her efforts Oregon was added to this jurisdiction, the organization of a Grand Court was approved; made recommendation made by the Grand Patron that the Grand Chapter discontinue meeting with the brothers and changed the meeting date to October; established Razina Chapter at Fresno, California. Decreed that members must be properly regaled in meetings. Ordered that all printed proceedings publish the name and addresses of each Chapter Matron and Secretary; that all funds be kept in the name of the Grand Chapter only. She was known as a stickler for the law.

"Adhere to the law as written. If you want to change the law, it must not conflict with the written authorities on Masonic jurisprudence," was one of her favorite sayings. With this thought aforementioned she was able to make and assist in making this jurisdiction one of the outstanding in intelligence, education and understanding of the written work.



John Narcisse

She was an inspiration to all who knew her. Her sharp wit, her occult manner, her deep religious feeling and deference to wrong-doing made her an example for the neophyte. The feeling of reverence where the Masonic and Eastern Star Law prevailed, enabled one to know she had her faith well founded, with fortitude to make known the pitfalls of breaking the law.

With all of these outstanding powers, she served this jurisdiction faithfully, fully realizing she could not

always be right, but she had intelligence enough to know that right would eventually prevail. She knew that there were some who did not care to hear the truth about real Leadership, but that did not stop her; for she realized that no road was so smooth that there wasn't a rumple in it somewhere.

Were it possible for her to deliver a sermon here today, to those of you who are so meticulously setting up an Eastern Star Chapter in her honor, she would say to you, "Sisters, Fidelity should be outstanding in your lives. Dedicate your life to your Chapter work, to its teachings and live so that the brilliance of the Star that you saw in the east, will equal the effort you put forth in life, so that when you do say, 'I have seen the star in the East and come to worship Him', you will have those qualifications."

As we live we must so die and Sister Sadie Lewis Alexander departed from us on February 3rd, 1943. She left her record of good deeds behind and so this new Chapter is named in her behalf and the record she leaves behind.

Joined the Order, 1905

Associate Conductress, 1908

Grand Lecturer, 1913 and 1917-18.

Grand Worthy Matron, 1914,16

Grand Treasurer.

Surely an institution which has among the lessons inculcated in its Ritual, "A fidelity to convictions, Obedience to the demands of honor and justice, Fidelity to kindred and friends, Truthful faith and hope of immortal life and heroic endurance of the wrongs and persecution when demanded in defense of Truth is bound to be prosperous morally and financially,"

May good luck and prosperity bless the membership of the Sadie L. Alexander Chapter, U.D., Order of Eastern Star.



Thelma Narcisse

Building Better Lodges Through Our Youth Program

Archie W. Herbert
Director of Youth—South

Most Worshipful Grand Master, Right Worshipful Grand Lodge Officers, Worshipful Master and Secretaries of the Several Lodges herein represented, and Brethren:

Upon examining the subject, "Building Better Masonic Lodges Through Our Youth Program," we might best begin by considering as the first and foremost aspect of the problem, the obligation of our Lodges to our Youth, and then as a secondary factor, the state of the Order as regarded to Youth, and our designs for the future.

All too often, we as adults are induced to evaluate the problems that face our youth of today in terms of the experiences which we have had to master during a comparative period of our past lives. This is a grievous error. The problems facing Youth in the past can in no way measure up to the dark and inhibiting clouds of insecurity and uncertainty that face our young people of today. Science, wrapped up in an all consuming struggle of survival, has literally been goaded into creating ever more efficient engines of complete and terrible devastation, products of which have already been horribly demonstrated.

In addition to their having such knowledge play on their subconscious beings, our young minds of today are being subjected to tremendous war conditioning pressure from all directions. Through the mediums of Comic Books, Radio, Television, and Motion Pictures, sequences depicting heroism and the glory of death in battle, contribute to the desired effects. Graphic, colorful, and powerful examples of this influence are found in current motion pictures such as, Flying Leathernecks, Fixed Bayonets, Drums of the Deep South, Fort Defiance, Submarine Command, and so on, almost without end.

Destiny and our predecessors have shaped the course of the shadows of the future. Against these, youth has no recourse and seems to be taking the possibility of future consequences in its stride with good graces. Their silent but persistent response, however, to the old adage, "Eat, drink, and be merry for tomorrow we die," to the sympathetic mind, may well

be regarded as a source of stimulation to the wild excursions which are in evidence among too many of our younger gentry. Such excursions are reflected in the rise of juvenile delinquency, the ascending index of unwed mothers of high school age, and in the disgraceful increase in the use of narcotics among teen-agers. In the latest issue of Ebony magazine a statement is made that of 10,000 cases tried last year in the city of Chicago's Narcotics Court, 8,500 of the defendants were Negroes. This gives you something to think about. Doesn't it?

Juvenile delinquency is at someone else's door. Dr. Willard W. Allen, Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite, 33rd Degree Masons, Southern Jurisdiction, has directed our attention to an answer to such professions given by Dean Earnest O. Melby, Dean of New York University's School of Education:



Archie W. Herbert

"Education stands today accused of not meeting its responsibilities to our democratic society. While there is reason to believe that behind these assertions lies a desire to make education something of a scapegoat to ease the troubled mind of America, the charges are so broad and so frequent that they cannot be ignored.

"Education is a broader process than merely going to school. We are blaming the school for ills which it cannot, by itself, be expected to cure. Probably our greatest error in thinking of education is to over emphasize the role schools can play in our society. No matter what evils we encounter, socially, politically, or economically, we turn to the schools for a solution. We exaggerate the power of schools to shape character and we minimize the power of other factors in our society.

"By now, both teacher and layman should know better. We should realize that, regardless of what schools teach, parents and home life, business enterprises, and community organizations influence youth as well as adults. Often they influence in directions contrary to those taught in churches and schools. We should awaken to the fact that it is the total community that shapes the outlook and behavior of people, and that if we are in earnest about building an effective education in American democracy, it is to the total community that we must address ourselves.

"The schools alone are meeting their responsibility better than they have ever done before. But the great educational task of the hour cannot be done by them alone. It can be done only through a community mobilization of all resources, including new leadership and techniques of lay peoples and professional workers alike.

"This is the only concept of education that is harmonious with a democratic society and dynamic enough to preserve freedom."

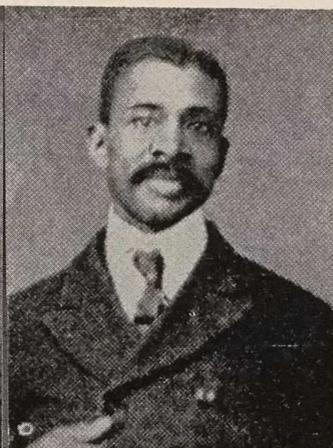
The age old and limited conception held on to by many of our Brethren that Masonry is an organization purely designed as a medium in which we may build up our personal character, is long since passé. Your obligations are threefold—To God, to your neighbor, and to yourselves. According to the most recent treatise on Masonic History, if you hope to follow the designs established by the temple builders of old from whom you trace your origin, you are required to fulfill these obligations through the threefold media of serving as missionaries, responding to the request of the natives, and by seeking employment.

In the Grand Masters' Conference held this year in Denver, Colorado, Grand Master Fred W. Hickman stated:

"Freemasonry has ever been the custodian of ancient wisdom. In its earliest conception it assumed the role of teacher and guide of humanity. It is the God Mother of the Religious and the secret lover of all the intellectual forces. At no period of its proud history has it deserted its post. Nor can it do so without self destruction. In the church, in government, in school, factory, and farm, this wisdom inherited from the past, must find its way to the mind and heart of man—to guide him from darkness to the light."

Such is your obligation to youth, my Brethren, that by serving as a community mobilizing organization you may use your kind offices to help direct them from darkness to light.

(Continued on page 13)



Deputy Grand Masters

Rev. F. D. Haynes - 1949-50

Raymond Hunter - 1950-52

J. H. Burrowes - 1909-10

Levi Burks - 1916-17

PAST GRAND OFFICERS

Grand Senior Wardens



J. C. Sims - 1945



T. R. Johnson - 1924-25

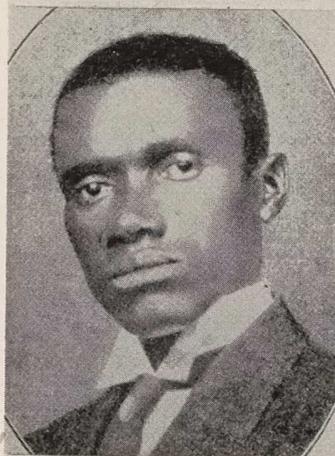


G. W. Kenny - 1919-20



Curtis Hammond - 1906

Grand Junior Wardens



Isaac Liggins - 1920-21



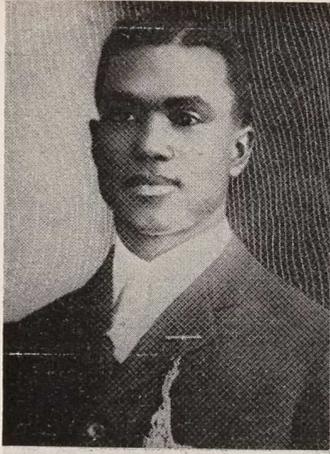
J. T. Long - 1910-11



J. L. Hicks - 1908-09



F. C. Brooks - 1925-26



S. P. Johnson - 1911-12



Henry S. Houston - 1918-19



J. B. Frierson - 1941



A. B. Davis - 1909-10

Grand Junior Wardens



John Rivers - 1908-09

Grand Lecturers



L. J. Williams - 1923-24



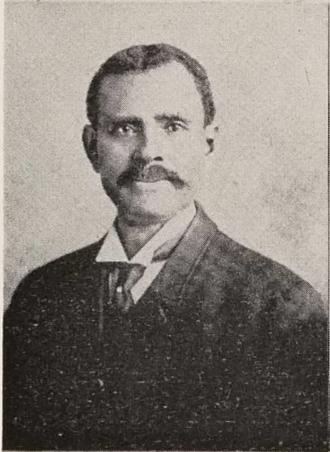
Carl Towns - 1929-32

PAST GRAND OFFICERS



C. E. McKinney - 1936

Grand Secretaries



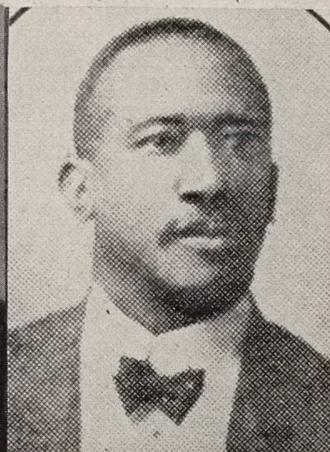
R. H. Harbert - 1910



Leon F. Marsh - 1933



Nathan Hardy - 1934-41



J. Gordon McPherson - 1908

Building Better Lodges Through the Proper Interpretation of the Three Symbolic Degrees

It is the charge of every Worshipful Master to deliver lectures to his Craft in a language suited to the character of the Lodge over which he presides, with only on proviso, that the established landmarks be not removed.

Symbolical instruction has been found so useful in impressing on the mind the most dilated and comprehensive truths, that it has been adopted from Masonry into all institutions, churches and organizations.

First let us define the word 'SYMBOL' . . . Symbol comes from two Greek words; SYN, meaning together and BALLEIN, meaning to throw . . . the throwing together of an abstract idea and a visible sign of it, the sign serving to recall it not by exact resemblance, but by suggestion. Thus a cross is the symbol of Christ's death and the universal symbol of Christianity . . . a Crucifix which represents the suffering Savior hanging upon the cross is not a symbol, but is in effect, a picture, because it is an exact resemblance.

A sign or symbol can be described as a mark or token. Words too are symbols of, objects, thoughts and ideas.

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Founded, as a speculative science, on an operative art, it has taken the working tools of the profession which it spiritualizes, the terms of the architecture, the Temple of Solomon and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral and philosophical lessons by this system of symbolism.

We can therefore, based upon the preceding observations, understand that only through the proper interpretation of symbolism can we begin to build better Lodges.

The symbol constitutes the very essence of Freemasonry as (1) Aids to Instructions (2) Enrichment to Worship services and (3) As Motifs of Architecture.

The germ and nucleus of all Freemasonry is to be founded in the "primitive degrees" and afford a world interesting lecture material to the brethren. At one time the "primi-

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HOW TO PROMOTE LODGE ATTENDANCE

BY ASHBY B. CARTER, Grand Master, M. W. Prince Hall Grand Lodge, F. & A. M., State of Illinois

Decline in lodge attendance is a problem bearing direct relationship to the phenomenal changes that have taken place in our manner of living since the turn of the century. In 1900, our fathers and grandfathers made everybody in the household get out of their way on lodge meeting night as they came home from a long 10- or 12-hour work-day in towns or cities, or from sun-up until sun-down if they were farmers. Social life centered around family life; the evenings being spent at home except on those occasions when there was a revival, church social, political meeting, concert or lodge meeting. Automobile to speed them over hard roads to then distant towns were undreamed of. Motion pictures and their successors, sound and pictures in color, were in the far off future. Radio, tenacious distributors of multitudinous magazines, telephones in every home, bridge and canasta and all other present day competitors with lodge attendance were in the dream stage. And Television—even Jules Verne could not have conjured up that phenomenon! Today, these developments of the first half of the 20th Century are the chief contributors to poor lodge attendance.

The Chicago Sun-Times of April 28, 1951 reports serious discussions in union circles having to do with union leaders searching for a solution of the T-V problem as it effects attendance at meetings. The headline reads, "Find T-V Cuts Size of Union Meetings." One leader says, "Television has had a hand in deflating attendance for all kinds of evening meetings and activities. It has changed the off-hour habits of whole families." What he said can, of course, be applied to lodge meetings.

In the face of this and the other challenges, what must we do to counteract them?

The problem is not one confined to Prince Hall Masons but is one that gives concern to our Caucasian brothers as well. Editor Bede of the Oregon Mason wrote recently, "There are over 4 millions of Freemasons in the United States. That is a substantial portion of the population. Available records indicate that not over 10 per cent take any serious interest in the Freemasonry that seemed to mean so much to them when they presented their petitions. . . . Speed the day when the 90 per cent of Masonic idlers shall join the 10 per cent who now are working in our quarries."

What Shall We Do?

There are several possible answers to this question. One is the need of persistence in driving home to every Mason, especially the newly raised brother, the importance of answering for himself and meaning it the question of "Why Am I a Mason?" Many members lose interest, drop out or become merely dues-paying automatons because the true answer to this question has not become a part of them. Others are members because they feel their social standing is enhanced. Still others, a minimum, presents petitions for mercenary reasons despite their denials. The true answer is something akin to what a Grand Chaplin (Rev. E. W. Potts, Grand Lodge of Missouri) said recently as reported in Masonic Tidings, "I am a Freemason because it gives me a greater opportunity to work with men. So many of the tasks of society have been left almost entirely to women. . . . Free-

(Continued on next page)



Hannibal Lodge No. 1, San Francisco

HOW TO PROMOTE LODGE ATTENDANCE

(cont.)

masonry develops leaders: men who can stand in front, men who can do things that they though they would never be able to do . . . Freemasonry finds many a man whose talent otherwise would be lost. It helps men to guard their morals and their speech, and to cooperate, one with another, without rancor or jealousy." There you have it—"a greater opportunity to work with men" and to improve yourself and lift up your community while doing so. Devote a lot of time to having your men become imbued with these truths and they will attend lodge meetings if for not other reason than to help indoctrinate others with the significant lesson they have learned.

Two other important answers, the first one basic, came to me as suggestions from Grand Master A. J. Worsham of Ohio. (1) High intelligence and proficiency in every station, elected or appointed. (2) A strict regard for time on all occasions. Brother Worsham comments, "It is my opinion that the Junior Warden should not only be elected but "selected"; that great care should be used in his selection to obtain a man best fitted for the Master's chair and give him a reasonable right to anticipate advancement and to qualify himself for Master. There is nothing more disgusting than to have a Master, or any other officer, who lacks the understanding of his duties and who lacks the ability to perform those duties accurately and concisely."

In other words, members will respond to intelligent and proficient leadership and will shy away and stay away from the ignorant and inefficient lazy bones who stammer and strut because of unpreparedness. To interest and keep the membership coming, the intelligent Master will be resourceful and will plan every meeting as if it were the only meeting of the year at which he would preside. He would know his jurisprudence and ritual. He would eliminate useless and time-consuming discussion that becomes argument. Streamlining the business of his meeting. He would have able speakers to bring brief but challenging messages, using Masons, who though a bit hazy about the passwords, might be well qualified in their chosen fields of medicine, science, education, law, religions, business or public life to offer such messages. He would have "special nights" for such groups as railroad men, government employees, farmers, factory workers,

business men, ministers and other professional men, retired men, etc., inviting their participation in discussions, Masonic quizzes and in providing and preparing refreshments for their "night." The resourceful Master would see that his lodge has a proficient degree team. He would have contests between his degree team and those of other nearby lodges. He would invite other lodges to visit his and take his lodge on visits to other lodges. In fact, he would make his meetings and lodge activities so interesting and chock-full of agreeable surprises that even T-V, canasta and Pabst Blue Ribbon fight nights would have a hard time keeping his members away and in their easy chairs. To keep his members constantly alerted as well as informed, the resourceful Master (and his equally resourceful Secretary) would see that appealing, attractive and newsy monthly letters or bulletins go to the membership regularly and on time by mail and that an occasional story gets in the local press, both weekly and daily. The competition provided by present-day wonders can be met but it takes work to do it, work instead of mere words and wistful thinking; work, which is just another term meaning action. Although there are some things about Herbert Hoover I would like to forget, I like to remember this wise utterance, "Words without actions are the assassins of ideals."

Providing Stimulation Through Education

It is easy for us to say that lodge attendance can be stepped up through the incessant activity of resourceful Masters. This leaves us, as Grand Masters, with the task of providing the stimulants necessary to spur our Masters into being resourceful. What blueprints shall we give them? What aids shall we furnish to encourage or even goad them into action along progressive and intelligent lines? My answer must be consonant with some of the things we are attempting in Illinois.

We endeavor to provide stimulation through the work and program of two of our committees, which work the year around: The Committee on Masonic Instruction and the Committee on Masonic Education. The former, under the chairmanship of Deputy Grand Master Vandenburg, is active in the field of instruction in Masonic Jurisprudence. It is our purpose to have every Master, warden and other officer thoroughly conversant with our Constitution and By-Laws ("the Blue Book," we call it locally). Every Master, warden, Secretary and Treasurer must have his copy of the "Blue Book" with him at his station at every meeting

of his lodge. Our slogan is that "The Best Masons are the Informed Masons." Under the supervision of this committee, we conduct schools of instruction in Jurisprudence only, ritualistic instruction being under the supervision of the Grand Lecturer and his deputies. The schools are held on a district basis at regularly scheduled times, one a month and at night for the Chicago lodges and at least quarterly and a full day on Sundays for the downstate districts. Nothing can give a Master greater confidence in himself than the certainty that he knows "the law" and does not have to be swayed or influenced, often erroneously, by some Past Master who interprets the law as it was 30 years ago when he was Master. Accurate knowledge on the part of the Master enables him to streamline his meetings and thereby encourage attendance regularly on the part of those brothers who deplore ignorance and long drawn out meetings characterized by arguments over what "Mackey says" and "this is how we did it in the jurisdiction from whence I moved when I came here."

Our Committee on Masonic Education, chaired by one of our able Past Masters (Brother B. A. Gore), has for its purpose "To plan and direct a program designed to stress more effective exemplification of Masonic tenets and teachings both individually and collectively." In other words, our Masons are encouraged, as individuals and as lodges, to be living examples of the lessons taught at the altar. The Committee has under its auspices two annual established events, our scholarship essay contest and our Prince Hall Day program.

Our instructions concerning observance of Prince Hall Day include the following: Emphasis—patriotic, American ideals, Democracy, Brotherhood, Interracial—have mayors, judges, congressmen, editors, ministers, etc., to collaborate as speakers. Releases in daily and weekly papers and on the radio. Types of programs: District public meetings at churches and halls, Meetings sponsored in the larger towns by the lodge of the town. Each lodge to have a brief "Prince Hall Birthday" program at its September Communication. Banquet or smoker on September 12, for his birthday; the public meeting on the Sunday nearest thereto. Schedule: Education Committee to start planning in June, getting material and suggestions to all lodges for their July and August meetings.

The special projects of the Committee include: Development of "Masonic Town Hall Meetings" periodi-

(Continued on page 14)

PUBLIC RELATIONS (cont.)

(Continued from page 3)

we know the truth, being Divine in its attributes is based upon facts, not fiction.

Surely, each power and part of man, whomever he might happen to be is educable; he can learn of the beginnings of Freemasonry in this country. He can learn that some of the very signers of the Declaration of Independence were men who were vitally interested in Prince Hall's plight.

The education we speak of is that of discipline and training. Without discipline and training as an Entered Apprentice, our Passing to a Fellow-Craft and finally being Raised to the sublime degree of a Master Mason would not be possible, were it not for educated, strong, steady, active, graceful and sensitive hands that have preserved our art from time immemorial. The educated eye being alert saw not only the present, back in the Masonic History as concerns our beginnings, but through its telescopic, microscopic discriminating ability of our illustrious Prince Hall, has proved its capability in preserving the many Masonic Arts, which we enjoy today.

The educated memory is comprehensive, unconfused, accurate, retentive and quick to discover uncovered truths when furnished through such a medium as our own Prince Hall Masonic Digest. The educated person rapidly accepts its writings from a logical standpoint, because his reason is profound, his thoughts tranquil and masterly. His Love for those who teach the tender affections of Freemasonry as constantly as we have over the one hundred and sixty-odd years because of vigilance of its office, the beautiful structure remains as robust as ever, decisive in its convictions regarding its regularity, prompt and unwavering when it comes to executing true Masonic principles—immovable in its rest, irrestorable in its God-like motion.

Our Masonic education is a grand congeries of organs and forces, material and spiritual working together in health and harmony over a century and a half, mutually dependent upon one another (for without your help, even the Prince Hall Masonic Digest could not exist any longer), mutually helpful, (as we hope you will continue to be) many in one—subordinate only to Him who is supreme.

To educate a man is to give his hand, brain and heart their maximum life, power, and facility. The Freemason, because of education he receives in his Degree work, uses his head, brain, and heart combined, in an effort to utilize the working tools he receives; the symbols he becomes acquainted with from the

first time he knocks on the door as an Entered Apprentice to the point of being Raised from a Dead Level to a Living Perpendicular on the Square, are a constant reminder that the lessons he has learned must be put into practice if he is to succeed in proving himself the Master, he believes he is.

My Brethren—Know Thyself, thy Lodge, thy work—that is the practical end of your Masonic Education—Know—Be—Do all that you can with the work that is being brought to you through the medium of the Prince Hall Masonic Digest.

Do you throw it in the waste basket when you have finished reading it, or do you pass it on to a Caucasian brother of the Grand Lodge of the State of California to read; do you drop it where a so-called clandestine Mason can read it? Do you store it in your library for future reference? If you pass it on to any of the stated purposes, excepting the wastebasket, you are paying for your investment. You must realize the other fellow is in the dark about you, only the well educated Mason knows the truth about Prince Hall Masonry be he white or black.

We feel that our magazine is doing a good job in public relations because from our observations we know that the average copy has a circulation of three to five. This means that the average one of us working in Masonic atmosphere gives it to from three to five Masons to read (usually of the other side). The comments received regarding it would take from ten to twenty pages to even discuss.

This means that there should be from 18,000 to 30,000 people reading our works if you are doing your Masonic duty. This is our lethal method of eliminating clandestine Masonry. It gives the other fellow a chance to be able to use his discriminatory powers; it shows him just who and why—the Prince Hall Mason.

It passes through many hands. First the linotyper, then the printer. While in the print shop many observe. Then to the express man who delivers it. Into the post office it passes through over three thousand hands; that does not include the clerk and others that observe it passing through. Thence into the homes where the wives and children see it, from there into the hands of others who pass it one to another. One plant where the Grand Junior Warden Works some twenty employees of the plant read his copy. The Sheriff's office in the city, Police and Fire stations, Public Libraries all have copies donated to them by thinking members of the Craft who put their copy at the disposal of the many.

Therefore, you must decide wheth-

er or not we are making progress in our Public Relations. Just because you don't see our names in each and every paper you pick up, don't feel that you are being slighted. First, we must assume the responsibility we have in educating our Lodge members to the point of appreciation of our own Order, then we eventually will turn to those sources. They receive our magazine; eventually they will work in our favor.

Let me bring this point to you. A complimentary letter was received from Wendell P. Alston of the New York Jurisdiction, an Assistant of James A. (Billboard) Jackson, a member of the Standard Oil Public Relations Department. It received the highest honors of all communications received in this office. To be evaluated by a man of this caliber who deals in the field of Public Relations is not to be taken lightly. He complimented the Editorial Staff upon the very fine start it made upon its initial edition and included personal congratulations. He stated many of the thoughts that we brought out in our periodical, feeling that it has excellent public relations value; shows conclusively the attitude of one in this particular field.

Realizing it is hard to keep up with your members, I must compliment the Masters and Secretaries for their efforts. I must also censure you to this realization.

We all have a definite part to play. The Master and the Secretary should see that this office gets notice of Deaths, Suspensions, demits as well as Affiliation and raisings. They should see that the entire membership passes the word around that there are too many members not getting the quarterly magazine due to improper addresses in the Secretary's office. In this manner we can save postage and a waste of printed matter.

We are seeking picture of Lodge Officers in dark suits if not tuxedos to place into the archives, and to be published in the magazine. We are seeking pictures of Grand Masters of our Grand Lodge beyond 1905, in fact any Grand Officers beyond that time.

Those who have made history in the past should be honored. Their pictures should be in our effects. We should feel the same about our local Lodges. Pictures should be made, cuts should be made and sent to us.

Hoping you will continue to show the interest in this publications in the future as you have in the past, and thanking all of you for the complimentary letters sent and for the letters of constructive criticism, I ask you, in concluding, "Do you think the Prince Hall Masonic Digest is doing a good job in Public Relations?"

BUILDING BETTER LODGES THROUGH OUR YOUTH PROGRAM (Cont.)

Upon our making a state of the Order evaluation of the Fraternity, in order that we might determine how well we have measured up to the aforesaid obligation, that we owe to youth, we find that the picture is not too bright.

In 1933, Grand Master James H. Wilson, alarmed at the decline in prestige of our Masonic Family, pointed out that it was imperative that we establish and work constructively among a youth organization so that such youngsters concerned would become interested in our Order when they reached the age of their majority and thereby contribute to our continuity. In 1934, our Grand Lodge established the Order of the "B" Square Junior Craftsmen around a Ritual compiled by the late Rev. N. P. Greggs. This order experienced a nominal degree of success in the Bay area, but with the death of Rev. Greggs, activity in the interest of Masonic Youth in the Los Angeles area died also. Work in the interest of Masonic Youth in this area remained a dead issue, without substance, until 1948 when an appeal was made to our Grand Lodge to establish a Prince Hall Youth Association as an adult financing organization which would be designed to give material aid to any aspirations that we might have for successful work among youth. At the time, it was clearly pointed out that the most successful organizations among youth existing in the country today were those which had the support and material assistance of a well organized adult body. A specific example used was the fact that in the Boy Scouts of America, one of the most successful youth orders of the world, in addition to the 50¢ a year which was contributed by each scout, and in addition to all the money he could earn to help pay his own way, there was a cost which had to be met of \$9.25 a year for each boy registered, and that this difference was made up annually by the community chest.

In 1951 our Grand Lodge adopted the Knights of Pythagorus as our Prince Hall Youth Fraternity; the Ritual of which was compiled with the assistance of Frank S. Land, founder of the Order of De Molyay in America.

If we as Masons expect this youth order to reach any stature of consequence, if we expect it to grow from a noble idea on paper to the high position that it should command, we must be willing to give to it of our time, our interest, and our money, especially our money. You know, my Brethren, money talks. The day has long since passed when you can get something for nothing. Ironical

though it may be, I can't conceive of just why the Prince Hall Masons have not been able to understand this without having to be prodded. The clandestine Masons seem to be very sharp on such matters. Brother Randolph Williams, Assistant Director of Youth - South, has brought it to my attention that in a Boy Scout Area Banquet held recently in Los Angeles, when the names of sponsoring groups were read a number of Masonic Lodges were called, and every one of them was a clandestine Lodge. He stated further that the shrine body associated with one of these clandestine groups has been making a run on all the boy's clubs that they could find in our area asking that they come en masse into their Masonic Youth Order, all expenses paid.

In regard to our designs for the future, my Brethren, you are standing today on a threshold, and you've got to make a choice. There is a great future for Prince Hall Masonry that can be resolved out of a tangible investment in youth. But such an investment, to measure up to the expectations of Prince Hall Masons, must be real and formidable. In the Blue Print submitted to our Grand Lodge in 1948 on this matter, a request was made that a fund be set up based upon a contribution of \$3.00 a year per member, \$1.00 a quarter or 25¢ per month. By such means a highly effective program could be established so that we might command the respect not only of the young people, but also of their parents, in the public schools, in the churches, in community organizations and etc. Out of the recognition that such a program could afford, we could set a goal of 25,000 Prince Hall Masons in the city of Los Angeles alone.

I have every confidence that such a figure can be reached and I know of no greater design to fulfill your needs of inspiration and service to spur you to strive toward such a meritorious end than to point out that on the works of God, the investiture of the Knights of Pythagorus is built around the nine cardinal virtues of the Order; Adoration and Reverence to God, Love of Parents, Righteous Thinking, Purity, Patriotism, Toleration, Courtesy, Friendship, and Constancy. And, further, that the Order embraces no particular creed but teaches faith in the one, living and true God.

It was eighteen years ago when Grand Master James H. Wilson made his special appeal that in your own interest, you do something tangible for your youth. Today, I address the same appeal to you with the additional provision stimulated by the dynamic pressure of the time, the choice is yours; this is the time for courage—either fire or fall back.

(Continued from page 11)

For sixteen years I have been interested in, concerned and actively engaged in the labor movement. . . . No rational person in such close relationship with labor for so long a period could be oblivious to the weaknesses and shortcomings of labor. In fact, it might interest you to know that the actions of labor are nowhere more critically scrutinized than within the ranks of labor itself. Members of the movement who are concerned with the general welfare suffer agonizing heartaches over rash, ill-considered and self-centered actions of their fellow trade-unionists obsessed with the bread and butter phase of labor's program.

It is the self-same thing that happens in a family over the ill-considered deeds of a wayward child. Or the same thing that takes place in the business or industrial world, or in any other organized groups of human beings when one of its members jumps the traces.

Without too many apologies the same thing could apply to the institution of Masonry. There would probably be few who could stand up and say honestly that their lodges or jurisdictions would pass any close inspection without being found wanting in some respects. That is human.

In dealing with human institutions it seems to me tremendously important to know:

1. The direction in which the group is heading, and
2. The method being used, or in other words, the approach being taken to those ends.

The test can never be based solely on what we say; but rather on what we do.

In the light of labor's traditional objectives to improve the status of its members without regard to creed, color or nationality; in the light of its historical struggle to accomplish its aims in spite of formidable opposition; in recognition of labor's day to day persistent probing for a fuller, richer life for all of its members, the community, nation and similarly for the oppressed everywhere. I reiterate that organized labor, as a fraternity of working men and women, is an essential force in the democratic process. Free labor is the best guarantee of a free people.

I have dealt at length on the "Role and Goal" of labor in a democratic society. I did so because to have dealt at similar length on Masonry to this distinguished group would have been like "bringing coal to Newcastle." However, were I to fail in relating more closely or in drawing a closer parallel between the objectives and operations of the labor movement and the Masonic

(Continued on page 18)

BUILDING BETTER LODGES THROUGH THE PROPER INTERPRETATION OF THE THREE SYMBOLIC DEGREES

(Continued from page 10)

tive degrees" were the only degrees practiced by the Craft and hence, are often called "Ancient Craft Masonry," to distinguish them from comparatively modern additions which constitute what are designated "higher degrees." The striking peculiarity of these "primitive degrees" which is the all important foundation of Masonry, is that their prominent mode of instruction is by symbols; not that they are without legend, on the contrary each degree has an abundance of legends . . . for instance, as details the building of the Temple; of the payment of wages in the middle chamber, or the construction of the pillars of the porch, and the greatest legend of Masonry is communicated in the Masters Degree, but interesting as the details of the legend, they are only subordinate to the symbol. Symbolism is, therefore, the prevailing characteristic of the "primitive degrees," and it is because all the science and philosophy and religion of "Ancient Craft Masonry" is thus concealed from the profane, but unfolded to the initiates in symbols. Thus, the first three degrees in Masonry are known as the "Symbolic Degrees," the constituted Lodge a "Symbolic Lodge" and its work is communicated to the Craft in the form of "Symbolic Lectures.

Hiram, the builder, is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief, the legend is of itself inert, it is the symbol of the Master Workman that gives it life and true meaning.

The proper interpretation of Symbolism will . . .

(1) Prepare the Master Mason for future service to the craft and Jurisdiction.

(2) Prepare the candidate for advancement and make his early studies interesting.

(3) Give each Brother a part in the building of a greater Temple in which each Mason is considered a stone.

(4) Prepare us as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

(5) Bring us closer together within the bonds of Brotherly love, truth and charity, thereby, in our after-time affording us ample background to a higher level of moral and social intercourse with our fellowman.

Study eagerly the meaning of hieroglyphics and emblems which the order lays before us. Even nature

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cally, open to the public and presenting discussions of subjects of moment and interest to the community, using such subjects as "Good Citizenship and Masonry Go Together," "Masons Work For a Better Community" and "Masons Urge All Citizens to Register and Vote"; a "Our Schools Week" with the theme, "Masons Work for Better Schools," the feature being to have committees from the lodges to visit their public schools especially; talk to principals, teachers and school boards; and to have speakers at school assemblies to give encouraging talks to the students; establishment of a Masonic Speakers' Bureau made up of brothers qualified to speak on a variety of subjects, Masons who are outstanding citizens such as legislators, judges, doctors, business men, etc., said speakers to be sent into lodges, before church forums, etc., to encourage Masons to write papers and treatises on Masonic subjects and to engage in Masonic Research, development of music groups made up of Masons, such as choruses, glee clubs and quartets.

Prosecution of this program serves several purposes. It stimulates Masters to be resourceful. It stimulates attendance through the presentation of numerous avenues for individual participation on the part of many members. It identifies the Prince Hall Masons and lodges as being powerful forces for good in the community and state. It is an effective weapon against the nefarious operation of bogus degree peddlers.

does not always unveil her secrets, she must be observed, compared and frequently watched with attention in her operations, and, if we as Masons determined to "Build Better Lodges," we must further enlighten ourselves through the "Proper Interpretation" of the three "Symbolic Degrees."

WALTER C. TAYLOR, P.M.,
Inspector, District No. 8.

I recommend this kind of program to "spark" your drive for increased lodge attendance. I am being repetitive when I say the only solution to the problem of feeble attendance is wrapped up in the word "Work."

You are familiar with the old Chinese proverb which goes something like this: "It is better to light one candle than to curse the darkness." To promote lodge attendance, let us refrain from cursing the darkness and start lighting candles.

TENTATIVE PROGRAM OF ACTIVITIES AT SAN JOSE

Sunday, July 20th—Public Religious Service at Civic Auditorium.

Monday, July 21st—Public Banquet and Reception at Eagles Hall.

Tuesday, July 22nd—Lodges of Sorrow; Public Service at Eagles Hall.

Wednesday, July 23rd—Grand Promenade at I.E.S. Hall.

Registration Eagles Hall.

AMICUS LODGE BUYS HALL SITE

Amicus Lodge No. 48, F. & A. M. of Vallejo, California, has recently set up a target for all the Lodges in this jurisdiction to shoot at.

They purchased a tentative hall site in the San Joaquin Valley at Earlimar, California, a central point that would be available to their membership. Being composed of Filipino brethren of whom only a scattered few live in Vallejo, it was considered by W. M. Mariano Espanol and Treasurer Pedro G. Tolentino, the founder and Past Master of Amicus Lodge as a spot to erect their Lodge Hall in the near future.

They also deposited \$2,500 in the Trans Bay Savings and Loan Association.



Miss Osibin accepts check from Mariano Espanol and Pedro G. Totentino



T. A. Harris Lodge, Los Angeles

MASONRY AND LABOR

BY HILTON E. HANNA, Grand Master, Jurisdiction of Wisconsin

Brother President and Brethren:

The hour is already far spent; it is later than you think, and the topic you have chosen for consideration at this time is pregnant with possibilities and potentialities for the good not only of ourselves but of mankind in general—wherever dispersed around the globe.

Out of common decency, I have the responsibility to define the terms as we shall consider them here together for a few minutes. As a brief, but "working definition" therefor, I shall define Masonry as a sacred school of religious culture and training whose creed is the Fatherhood of God and the Brotherhood of Man. The cultural environment in which Masons operate is one that is charged with Faith, Freedom and Fellowship. Faith in the future; freedom for ourselves, our contemporaries, and those who follow us; and fellowship with out brother man of whatever creed, color, national origin or previous state of existence.

Labor, like Masonry, is an institution. Beyond that—what is labor? Organized labor or the labor movement is a fraternity of working men and women who voluntarily or by persuasion have banded themselves together to improve their status both as wage earners and as fellow citizens of their community and nation.

This classification specifically embraces and includes only those wage earners (now numbering between fifteen and sixteen million) who come within the framework of the established and recognized labor unions of the nation, i.e., the American Federation of Labor (A.F.L.); Congress

of Industrial Organizations (C.I.O.); their respective affiliates and the bona fide independent unions like the Railroad Brotherhoods, Machinists and similar groups.

While the unorganized millions among the nation's toilers pose a perplexing problem and exert a powerful influence on the policies and program of the organized, **they are not** a part of the labor or the labor movement. They cannot be classified as labor any more legitimately than can the unconverted and unenrolled masses be classed as members of the churches or organized religion. In both situations, however, these potential recruits constitute fertile fields or happy hunting grounds for the evangelizing program of the respective institutions or groups—namely, the unions and the churches.

The Labor movement is made up of probably as conglomerate a group of people, backgrounds, aims, and outlook as any group in the nation. It is neither Baptist, Catholic, Lutheran, Methodist, Presbyterian, Congregationalist or any other single religious creed. It is all of these combined, and more. . . .

It is not Southern, Eastern, Midwest, Southwest, Far West or any other section. . . . It is national. . . . More than that; it is world-wide.

It is not composed of members of any one racial or nationality group. All races and nationalities are represented in its ranks . . . and at all levels.

As to backgrounds and outlook, you will find that in labor, as in any other group, they are as varied

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LETTERS TO THE EDITOR

Dear Editor:

As I review some of the interesting and enlightening history of the State, there are lots of things going on in the world these days that are likely to confuse us if we are not careful.

Many of them differ in their concept of the State. By that, we do not mean Texas or another of the 48, but the organized government under which we live. The origin of the State is lost, but it is not a product of nature.

The primary function of the State from a Christian American concept is two-fold. One is to safeguard the rights of the individual. By that I mean the rights to exist, to be free, to hold property and to worship as he pleases. The other purpose is to arrange for the orderly enjoyment of those rights by protecting its subjects from interference. Here we begin to see the advantage of our concept in contrast with some others in the world.

The State exists for its subjects rather than they for it. We have a relation of concentric circles. The inner circle is the individual, next the family, next free association and around all the State. In communism, for example, we remove the middle two and the individual comes in direct contact with the State. The family is gone, except as it contributes to the State. Free association is non-existent.

We who have never known a denial of the privilege can wonder what it would be like to be told we could not worship God except as we were told. It is easy from this to see the result upon civilization of any one of the many Nations of the earth withdrawing from the pattern. Instead of cooperation we have tension and conflict.

When a State exists for the common good of its subjects we have happiness according to individual capacity. When the subjects exist for the State we have slavery and unhappiness according to the will of the State. Freedom is God given privilege. It is up to every person to protect it.

Fraternally yours,
JAMES S. TOGANS,
J.W. Sunset Lodge #26.

Dear Editor:

My son Mercier and I arrived here April 4th, after a very strenuous trip full of hair-raising experiences, for the reason first: We were pulling a 24-foot trailer which was to be our home while in Alaska; second, because at this season of the year the Alcan Highway some 1,600 miles in

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as the individuals that comprise them.

It is within this framework of human backgrounds with varying moods and passions that we must see the labor movement. It is within this framework that organized labor functions and operates as a fraternity of working men and women.

Labor is sensitive, selfish, clanish, altruistic, crude, stubborn, responsive, daring, patriotic. There are characteristics and traits that are common to all the people, their groups and institutions of our land.

It makes no difference what the designation of the union might be, e.g., whether A.F. of L., C.I.O., United Mine Workers, or any of the other well known, or less well known bonafide independent unions. Its basic and major objective, as previously stated is to "improve the status of its members both as wage earners and as fellow citizens of their community and nation."

You and I are well aware of the numberless cases of inconsistency between what we as human beings profess and what we do. Take any area of human relations you please and examples can be found almost at will to prove this point. Begin right here among us at home. . . . Masonry is an Ancient and Honorable Order, and those of us who accept its commitments are pledged to live such lives as will maintain the reputation of the Fraternity, un sullied, throughout the years. We are pledged to live such lives. . . . But who is there to claim that our professions coincide with our deeds?

Turn now to labor which is also a human institution. . . . Therefore, as already pointed out, you will find present the same human elements of vices and virtues, backgrounds and outlooks, biases and aspirations as you will find in any other group. Whatever differences we might find in labor, and find them we do . . . are essentially differences in **degrees of development or expression** of the common human traits. They are not any special characteristics peculiar only to labor or characteristics over which labor has sole monopoly.

In these days of stress and strain when suspicion and hate, fear and hysteria freeze us as in a death-like vice and the faith, freedom and fellowship that have brought us safe thus far are in eclipse, it is well for us as Masons to see our fellowmen as they are . . . not as we think they are or ought to be by figment OF OUR IMAGINATION.

In any genuine attempt to understand this phenomenon called **organized labor**, there is one major and essential fact that must ever guide us: namely: that organized labor or

the labor movement is made up of individual human beings . . . people with flesh and blood and heart and lungs . . . people with aspirations and inhibitions, outlooks and biases, just as you will find in any other group.

Having made that point clear, I feel that it is now my responsibility to go one step further in giving you a closer "closeup" picture of labor. Without fear of contradictions and in spite of its obvious and numerous shortcomings, I submit to you that the labor movement is essentially democratic (I am speaking of the small "d").

Why do I make this claim? Well, for the following reasons. The labor movement, as a fraternity of working men and women, is based on sound, solid principles of:

1. Unity and Cooperation.
2. Dignity of the individual and the intrinsic worth of every human being.
3. Recognition of the fact that the welfare of its members is very closely related to the welfare of the group and vice versa.
4. Recognizes and emphasizes the fact that the members of the labor movement are citizens of their communities as well as wage-earners; consequently are as responsible for the welfare and vigor of their communities as for the strength and vitality of their unions.
5. Slowly, quietly, but surely the labor movement presses for, invokes and promotes the process of opportunity, justice and fair play.
6. Labor lives far more than is generally realized . . . the creed of its conviction, namely: that "an insult to one is an injury to all."

The labor movement, in a very real sense, is a fraternity of working men and women. A few illustrations:

Case I—Here is a local union of A. F. of L. packinghouse workers in Houston, Texas, composed of Catholics, Jews, Protestants . . . Negroes, Caucasians, Mexicans. Their officers and committees are mixed; they meet in the same hall, at the same time, in downtown Houston, and without regard to seating arrangements. All new members are obligated and extended the right hand of fellowship by the same officers who administer the pledge of membership adopted by the International Union at its founding in Nashville in 1897 and required of every applicant for membership. What is that pledge?

"Never to discriminate against a fellow worker because of creed, color or nationality. . . ."

Case II—While hoodlums are raiding a Girl Scout Training Camp outside the city and the Dixiecrats are spewing their venom in the audi-

torium in Birmingham, the carmen, black and white members of the same union, are meeting in their basement headquarters carrying out their business as usual.

Case III—What happened in the 1919 East St. Louis Race Riot or the 1943 Detroit Race Riots? Union men of all creeds, colors and religious affiliations . . . men who had worked, and played and fraternized . . . who had come to know and share the sorrows and joys of their fellow workers alike . . . stood side by side for the protection of each other. The record shows that where only union men were concerned, violence was nil or at worst extremely negligible.

Case IV—Occasionally a sizeable financial assist from one union to another gets in the papers, such as when Walter Reuther and the Auto Workers or Phillip Murray and the Steel Workers offer \$500,000 or \$1,000,000 to the United Mine Workers, or the other way around . . . or when the Amalgamated Meat Cutters & Butcher Workmen make a substantial contribution to the National Farm Workers Union or the International Ladies Garment Workers Union donates a \$100,000 to the Auto Workers as the did recently to help the Chrysler strikers. . . . It is well that people know these things.

Examples of this type of labor solidarity . . . not always in such large amounts . . . but of equal, if not greater significance, is going on all the time at the grass roots of the labor movement.

Case V—Note this final situation . . . a double case:

A. Here is a local union of the Amalgamated Meat Cutters & Butcher Workmen (A.F. of L.) that makes a handsome contribution to a C.I.O. Steelworkers union out on strike while they are meeting in a special session to map plans to stave off the attempt of the C.I.O. Packinghouse Workers to wrest from them the bargaining rights they had held for the workers in that particular plant for the previous twelve or thirteen years.

B. On the other hand here is a C.I.O. union that refused to cross a picket line thrown up by the A. F. of L. Building trades workers.

Before leaving these concrete cases we ought also recognize the fact that labor unions, local and international, have consistently been leaders in breaking down artificial barriers and making public facilities available to all of their members and eventually to all peoples. This has been especially noteworthy and effective in cases, for example, where unions have refused to meet or have transferred their meeting places from hotels or cities where accommodations were not open to all of their members on equal basis.

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BUILDING BETTER LODGE ACTIVITIES

Building better lodges should be the aim of every Master Mason. Especially should it be the concern of the officers of the lodge and the Past Masters who, because of their knowledge and rich experience, at all times should set examples for the other brothers to emulate.

As we build our lodges what is one of the best measuring rods that may be used to determine whether or not they are becoming better? The answer to that question is not far to seek. Psychologists tell us that we are attracted most to the things that interest us most. The greater and more deep-seated the interest the greater will be the attraction.

The neophyte became interested in Freemasonry because of a certain attraction. He knocked on the door of the lodge and was admitted. If he returns, it is because his interest is intensified by that which he discovers on the inside of the lodge. If he continues to return, it is because of increasing interest.

The greater the interest that the lodge holds for the brethren, the more of them there will be who attend its meetings. It, therefore, follows that it is fairly safe to say that the better the lodge the better will be the attendance. So, if, and when we see the attendance of our lodges growing, it is because we are building better lodges.

There was a time when the lodge furnished one of the main diversions for the average man. In many communities it was his only diversion. But, today, the cinema, the sports arenas, the radio and the television afford attractions that lure many good and true men away from our sacred retreat of friendship and virtue. The attraction for these things mentioned may be offset, however, if our lodges will prepare and adhere to a proper program calculated to hold the interest of the brethren, and at the same time allow them ample time for other diversions.

First on this program for building better lodge attendance should be unswerving devotion to the fundamental precepts of our institution. Each of us should regulate our lives according to the tenets of our profession. We should reverence the three great lights, "walk in the straight and even paths of wisdom, and keep (ourselves) within the bonds of honor and virtue."

What do you think takes place in the mind of the newly initiated brother who hears not only expressions of profanity but also the actual taking of the name of the Lord in vain before he leaves the lodge hall,

and who witnesses the manifestations of vice in the private lives of brothers who profess to lead?

Brethren, if in our daily walk and conversation, we fail to practice out of lodge what we teach in it, our labor is in vain.

No one should be admitted to membership in our lodge that we would not welcome within our family circle. The lodges that have the best attendance are those in which the brothers know each other's families, enjoy each others company and inter-visit with each other.

The better attended lodges are those which have a liberal charity program for the relief of the poor, the distressed, the widow and the orphan. They are those where the brothers observe courtesy and forbearance toward each other at all times. They are those lodges where the Worshipful Master is well qualified to spread light and impart knowledge to the brethren, and where the Secretary and other officers are imbued with the true spirit of Masonry.

Second, ways and means should be devised to keep the interest of the brothers from waning. This phase of the attendance program opens up numerous avenues in the realm of possibility—all leading to the same city of desire.

One of the greatest things about Freemasonry is that it recognizes the importance of the individual. Each brother should be reminded of his importance upon convenient occasion, and each should be able to prove himself worthy of the recognition that is accorded him by being given an opportunity to serve in the capacity for which he is best suited and in which he finds the greatest pleasure. If a brother feels that he is indispensable, he will attend lodge meeting. The program should be arranged to convince him of his indispensability.

All of us are social creatures, and all of us like entertainment. Those lodges which have the most interesting programs for the edification of their members, coupled with social affairs in which the culinary art is not neglected, not only lead in the attendance of their own members, but they attract brothers from the neighboring lodges. In these same lodges it may be noticed that no brother is allowed to leave the lodge hall until he has been welcomed by the brothers and made to feel that he is at home.

Never should any brother be placed in a position of embarrassment. How often we have seen brothers, who were uncertain or unlearned in their work, laughed at or made the objects of sarcasm or ridicule by others in the lodge room who, at one time, were as ignorant as those at whom they are poking fun or holding up to scorn. Such behavior, my brethren, has no place in Masonry and, if persisted in, will tear down instead of building up attendance. Many good brothers stay away from their lodges because they are self-conscious and are afraid they will be laughed at for not knowing how to work in and work out.

Some lodges have organized campaigns to build lodge halls, and as the cash and currency in their respective funds have increased in proportion have their attendance records become better. The Master once said "For where your treasure is, there will your heart be also."

In order that nothing should be left to chance in the program for building better lodge attendance an Attendance Committee should be kept on active duty at all times. The duties of this committee should be to implement the program as outlined by the Worshipful Master to the end that unattending brothers should be sought out and encouraged

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Assistant Editors A. C. Bridges, Al Fulcher and Mack Bufford.

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to become closer in fellowship. Many ways and means can be devised to keep the brothers interested. The more interested they become the better will they attend, and the better they attend the better will they understand the great moral virtues that are laid down upon our Masonic trestle board. Order you would be justified in accusing me of being an imposter and a thief of your time. I shall have forfeited the confidence and betrayed the trust reposed in me to discuss the topic "MASONRY AND LABOR."

In conclusion, therefore, I repeat the definition of Masonry I used at the outset. . . . Masonry is a sacred school of religious culture and training. Its creed is the Fatherhood of God and the Brotherhood of Man. The climate in which it operates is one charged with **Faith, Freedom, and Fellowship.** **Faith** in the future; **freedom** for its votaries, their contemporaries and successors; and **fellowship** with all mankind.

Now, if we accept this definition of Masonry, we immediately realize that Masonry is a dynamic force . . . a force that has a rendezvous with destiny. Masonry will remain Ancient and Honorable only as we strive to retain its honor and extend its influence.

How can this be done? The answer is simple? Only by keeping the fraternity vigorous, alert, active . . . a vitalizing force in the service of mankind, by demonstrating day in and day out, not by what we say, but by **what we do**, that Masonry is sincerely interested in the cultivation of Faith, the search for Freedom and opportunity, and the genuine promotion of Fellowship and Brotherhood among all men.

Why is this essential? Again the answer is simple. "Where there is no vision the people perish." "Man doth not live by bread alone." True. Neither can we live by pageantry and rituals alone.

Masonry is potentially a powerful force for good in this world . . . potentially a million times more powerful than the atom bomb. Where the atomic master injects fear into the hearts of men and makes them cringe like beasts without souls, Masonry has the power to make men free by liberating their minds, implanting hope into their hearts, and restoring them to the position of dignity decreed for them by the Great Creator.

Brethren, this world is on fire. There are no islands any more to which we could flee from the tidal wave of freedom that engulfs the globe. The Walls of Jericho are reeling and rocking. Now is the time to stand up and be counted. The hour of decision is here.

How long can we afford the luxury of living apart in a fellowless firmament . . . content to maintain the status quo that come into being with the birth of Prince Hall Masonry.

How long can we go on mouthing vain babblings about the universality of Masonry while tolerating what we know to be the denial of the basic concept and cornerstone of Masonry. I refer to a divided Masonry . . . one section white, one section black.

Every civilized, honest, intelligent, respectable segment of the population . . . individual or institution . . . is vigorously enlisted in the cause of freedom from fear and fetish government, civic, educational, religious—yes, even the often despised, ridiculed and maligned organized labor . . . is in the forefront of Joshua's army blowing down the "Walls of Jericho" that keep men apart.

The question paramount in importance with which I challenged you at this time, Brethren, is this: If labor leads in such a cause, can Masonry be far behind?

Moved by the convictions I have here expressed in this discourse on the topic "MASONRY AND LABOR," Mr. Chairman, I sincerely urge and recommend that this largest Conference of Grand Masters of Prince Hall Masons, appoint a committee to investigate, search out, make such contacts, and take such steps as may be necessary to bring about as soon as possible . . . where ever possible . . . organic unity in the Masonic World.

LETTERS TO THE EDITOR (Cont.)

length through Canada, the Yukon territory and Alaska is rugged, full of ice, snow and steep grades. It's like motoring over a long, narrow wind-ing ice rink.

Skidding into snow banks, jack-knifing across the highway and being towed up some steep grades are the stock experiences of those traveling this route with a trailer at this time of year.

The scenery was quite compensating in beauty through Oregon, Washington, Idaho, Canada and Alaska. We drove for hundreds of miles with snow banked on each side of the road 6 feet high. This was a great element of safety, for the motorist skidding over the icy highway their machines and trailers would plough into the snow bank, in which case little or no damage was done, the snow bank kept the skidding vehicles from falling over the sides of the mountain grades. However, there were along the way innumerable instances of tragic consequences in spite of this effective safeguard.

One of the loveliest scenes that I have ever witnessed was one night traveling through heavily wooded

mountain country late at night. The highway was covered with six to twelve inches of snow, each side was banked with a levee of snow six feet high, the forest thick with silver-tipped Christmas trees 30 feet or more in height, their extended branches overflowing with fresh falling snow. When our bright headlights illumined the forest for several hundred feet through the snow-storm which was raging at the time, it presented a picture that was indeed an indescribable fairyland of beauty.

All rivers and lakes were frozen to a depth of six feet or more, and it was a strange sight to see loaded trucks traveling at 50 miles per hour or more over frozen waterways. Strange as it may seem the coldest place we struck on the way here was at Klamath Falls, Oregon, where we awoke in the morning to find the temperature 9 degrees below. The coldest temperature we have experienced here in Alaska had been a low of zero and a high of 45 degrees. Fairbanks is an odd mining town of 14,000. There is little here to remind you of a modern city. The dirt streets are now filled with mud and water due to the thawing out of the heavy blanket of snow we found here on arrival. It was necessary for a snow plough to clear space for the parking of our trailer.

Fairbanks has taken on a new importance similar to the gold rush of the Yukon days. This is occasioned by a huge building activity on part of the government's tremendous military construction program, resulting in the pouring into Alaskan communities hordes of workers who are taking advantage of the abnormal wages and favorable working conditions.

Best wishes,
ARTHUR L. REESE.

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Finally, the better lodge attendance is built by the conservation of time. We agree, wholeheartedly, with the writer who said that "two hours well employed is ample time for a lodge meeting. * * * It is as long as the ordinary mind has power to imbibe instruction, and after that the rest is weariness." Those lodges which meet early and close early are the delight of their members and their families, and are to be listed among the ones that are better attended.

Our Most Worshipful Grand Master is to be commended upon choosing the admirable theme of this conference. Building Better Lodges is the goal that each of us as Master Builders should keep before us constantly in our never-ending search for Divine Truth—Building Better Lodges.

By Herbert Greenwood, G.S.W.

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

State	Name of Grand Lodge	Grand Master	Grand Secretary	Address	City
Alabama	A. F. & A. M. (P.H.A.)	Chas. V. Hendley	W. M. Martin	Box 1704	Montgomery
Arkansas	Prince Hall F. & A. M.	E. U. Reed	W. M. Williams	Rt. 1 Box 87	England
Arizona	Sovereign F. & A. M., Inc.	John M. Sumney	W. B. Scott	1222 E. Monroe	Phoenix
California	Prince Hall F. & A. M.	Starling J. Hopkins	L. G. Dandridge	1972 Santa Ana	Los Angeles
Colorado	Prince Hall, F. & A. M.	Harrison O. Cole	James T. Sims	2511 Marion St.	Denver
Connecticut	M. W. Grand Lodge F. & A. M.	Jos. N. Allsop	W. S. Taylor	155 Scranton St.	New Haven
Delaware	Prince Hall, F. & A. M.	C. Oscar Carrington	George L. Polk		Smyrna
Dist. of Columbia	Prince Hall, F. & A. M.	Cyrus N. Parker	A. W. Chapman	225 Rhode Island	Washington
Florida	Union, F. & A. M., Inc.	C. H. Henry	P. A. Mitchell	P. O. Box 341	Jacksonville
Georgia	Prince Hall, F. & A. M.	J. Wesley Dobbs	Sol C. Johnson	Tribune Bldg.	Savannah
Illinois	Prince Hall, F. & A. M.	Ashby B. Carter	J. H. White	6437 Ingleside Ave.	Chicago
Indiana	Prince Hall, F. & A. M.	C. R. Richardson	H. S. Hastie	418 Lincoln Ave.	Evansville
Iowa	Prince Hall, F. & A. M.	R. G. Taylor	Jake L. Nelson	1408 So. Central Ave.	Burlington
Kansas	Prince Hall, F. & A. M.	P. G. Porter	Chester Gaskin	Box 331	Kansas City
Kentucky	F. & A. M., Inc.	Charles H. Howe	W. H. Perry, Jr.	2230 W. Chestnut St.	Louisville
Liberia	Liberia A. F. & A. M.	C. L. Simpson	J. A. A. Pierre		Monrovia
Louisiana	Prince Hall, F. & A. M.	John G. Lewis	R. U. Clark	P. O. Box 498	Baton Rouge
Maryland	Prince Hall, F. & A. M.	Willard W. Allen	Alvan Stanley	2525 McCulloh St.	Baltimore
Massachusetts	Prince Hall, F. & A. M.	Dr. Wm. D. Washington	C. F. Isaacs	25 Holborn St.	Roxbury
Michigan	Prince Hall, F. & A. M.	Wm. O. Greene	John T. Webb, Jr.	639 Wilkins St.	Detroit
Minnesota	F. & A. M.	Chas. T. Doty	B. F. Henderson	906 St. Anthony St.	St. Paul 4
Mississippi	Stringer, F. & A. M.	James G. Gilliam	J. B. Greene		Gulport
Missouri	Prince Hall, F. & A. M.	Eugene G. Lacey	Amos S. Bartlett	1036 West End Pl.	Moberly
Nebraska	A. F. & A. M.	Clayton P. Lewis	J. H. Andrews	1837 No. 24th St.	Omaha
New Jersey	Prince Hall, F. & A. M.	Edward T. Bowser	Chas. W. Harris	346 So. Broad	Woodbury
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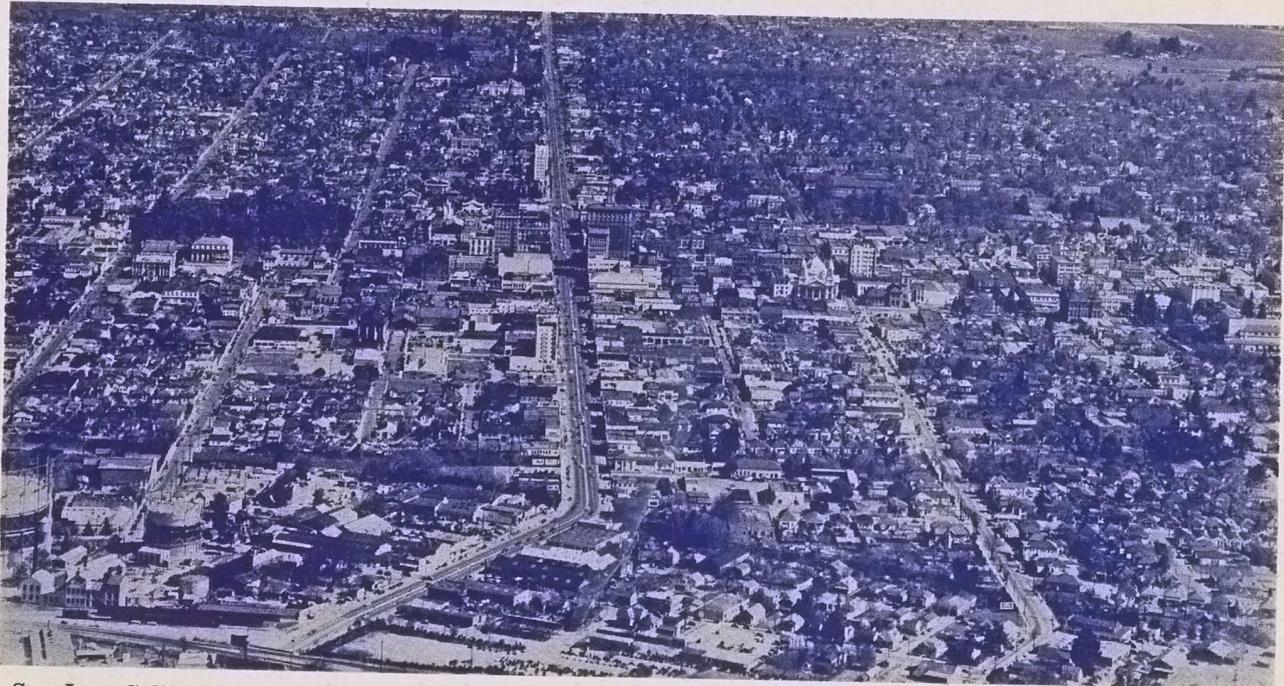
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San Jose, California, extends to all of the Masonic Bodies and their Adoptive Rites owing obedience to the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of the State of California and its Jurisdiction a hearty welcome to the city in the center of the Santa Clara Valley, one of the world's most beautiful spots.

San Jose is rich in history, being the first capital of the State of California and has many attractions including the Winchester Mystery House, Rosicrucian Park and its Museum, Alum Rock Park with its mineral waters, the Municipal Rose

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