

— PRINCE HALL *Masonic Digest*

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

VOLUME 7

NUMBER 2

Memorial Edition, Dedicated to Past Grand Master George W. Wilson—1867-1958



Grand Master Richmond C. Marshall and Grand Lodge Officers
Marysville, 1906 — 49th Annual Grand Lodge

Prince Hall Grand Lodge, F.&A.M., California and Jurisdiction, meets in the Rose
City of Portland, Oregon, July 20-23, A.L. 5958, 103rd Annual Communication

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

No.	LODGE	CITY	MEETING HALL	MEETS	SECRETARY'S NAME	ADDRESS & ZONE	MASTER
1.	Hannibal	San Francisco	2804 Bush St.	1st & 3rd Wed.	J. H. Lumpkins	1644 Lyon Street	Louis Gardner
2.	Philomathean	Sacramento	L.O.O.F. Hall, 9th & K Sts.	2nd & 4th Sat.	W. R. Tinsley	4040 Sycamore Ave.	W. T. Bonds
3.	Victoria	San Francisco	2804 Bush St.	1st & 3rd Tues.	Harry T. Overton	1256 Oakdale 24	Wm. C. Kees
4.	St. John	Los Angeles	1050 E. 50th St.	1st & 3rd Tues.	Randolph Williams	1226 S. Catalina	Louis Richard
5.	King Solomon	Fresno	2112 Tuolumne St.	2nd & 4th Thurs.	W. L. Garner	1378 Virginia St., Berk. 2	Verl McLaughly
6.	Acacia	Oakland	925 30th St.	1st & 3rd Mon.	Clarence E. Kyle	1378 Virginia St., Berk. 2	Tommy E. Jones
7.	B. F. Talbot	Los Angeles	1050 E. 50th St.	2nd & 4th Tues.	Walter R. Norwood	835 S. W. 33rd St. (18)	George E. Hawkins
8.	Fidelity	San Diego	3007 Logan Ave.	1st & 3rd Fri.	Nathaniel Bate	907 W. 3rd St.	Cleveland Austin
9.	Sakerfield	Sakerfield	1475 Lincoln Ave.	2nd & 4th Tues.	Ludy Douglas	890 Worcester	Obie Prince
10.	San Joaquin	Stockton	2935 12th Street	1st & 3rd Thurs.	Stanley Y. Beverley	3743 10th Ave.	Elijah A. Ferguson
11.	Hiram	Riverside	230 E. Fremont	2nd Friday	J. C. Williams	1831 W. Hazleton Ave.	Everett E. McKerson
12.	Keystone	Stockton	177 N. Market St.	2nd & 4th Wed.	J. C. Williams	546 N. 18th Street	Robert Ellington
13.	R. C. Marshall	San Jose	732 "L" Street	2nd & 4th Tues.	John W. Lee	681 "L" St.	Joe W. Lorbus
14.	Prince Hall	Los Angeles	5428 So. Broadway	2nd & 4th Tues.	W. C. Faulner	1803 E. 49th St. (11)	Stewart Taylor
15.	Angel City	San Francisco	1720 Broadway	1st & 3rd Wed.	Perry D. Lacy	1818 1/2 18th Street	Wm. B. Lazenby
16.	Crescent Bay	Santa Monica	1050 E. 50th St.	1st & 3rd Mon.	L. G. Dandridge	1972 Santa Ana Blvd. (57)	Leo T. Walker
17.	Holland	Los Angeles	5428 So. Broadway	1st & 3rd Mon.	Andrew W. Powell	810 E. 92nd Street	Robert D. Gannt
18.	Delta	Los Angeles	502 Olive Street	2nd & 4th Tues.	Don Hinton	209 Gray Avenue	Walter Williams
19.	Unity	Portland, Ore.	116 N.E. Russell St.	2nd & 4th Mon.	Wm. Howard	434 N. Vernon Ave. (3)	Robert H. Dillard
20.	Excelsior	Pasadena	1475 Lincoln Ave.	1st & 3rd Fridays	George Peterson	2309 N.F. Rodney Ave.	Oscar Clisby
21.	Lewel	Oakland	925 30th St.	2nd & 4th Tues.	Robert Mahorney	1318 58th Avenue	Samuel C. Hicks
22.	Adonis	Long Beach	516 W. Eather Street	1st & 3rd Tues.	Samuel Clark	314 Walnut St.	Ernest B. Williams
23.	Sunset	Vallejo	1209 Georgia St.	1st & 3rd Fri.	Andrew J. Horton	272 Hamilton	Elvin A. Morrison
24.	Firma	El Centro	610 - 55th St.	1st & 3rd Fri.	Nathan Hardy	845 Brockhurst	Ernest C. Mayfield
25.	Good Hope	Oakland	McCloud Lodge Hall	2nd & 4th Thurs.	Willie R. Lacey, Jr.	P.O. Box 666	John Thompson
26.	Pride of the West	Los Angeles	7018 S. Central Ave.	2nd & 4th Mon.	F. S. Stanley	1302 E. 48th Place (11)	Frederick D. Bentley
27.	Douglas	Richmond	925 30th St.	3rd Wed.	M. Garner	ces Calmar Ave. (10)	Rayfield Crowder
28.	Ashler	Oakland	1st and Rice Street	2nd & 4th Tues.	Wm. Wilkins	Route No. 1, Box 190	Will H. Ector
29.	West Gate	Blythe	245 E. Huntington Dr.	2nd & 4th Tues.	O. P. Price	416 E. Cypress St.	Rosmond L. Cardrean
30.	Palo Verde	Monrovia	Forester's Hall, Redwood City	1st & 3rd Mon.	Gerald Raciffe	344 E. Cypress St., San Mateo	Harry Lee Moore
31.	Landmark	Palo Alto	3138 Grove St.	1st & 3rd Sat.	Sidney Blackburn	833 99th St. (Oakland)	Wm. M. Scott
32.	Community	Berkeley	1050 E. 50th St.	1st & 3rd Mon.	Charles R. Hunter	2648 Foothill Grove Ave. (18)	Cecil C. Combs
33.	East Gate	Los Angeles	960 "U" Street	1st & 3rd Thurs.	Clarence Lucas	400 Lurel Pacific Grove	Percy Lee
34.	Garrison	Monterey	900 Ivy Street	2nd & 4th Fri.	Elise R. Allen	963 50 P St.	Charles Spangler
35.	Peminsula	Tulare	1209 Georgia	2nd Wed.	Marcelo Caumuran	1722 Wad St., Berkeley (3)	Mariano Estanol
36.	A. E. Wright	Vallejo	1050 E. 50th St.	1st & 3rd Sat. at noon	Rutherford N. Sanford	1162 E. 42nd Place	X. X. Brown
37.	Amicus	Los Angeles	1050 E. 50th St.	2nd & 4th Wed.	Lucius L. Robinson	721 East 121st St. (59)	Charles G. Dixon
38.	Thos. Waller	Los Angeles	1167 Adams Lane	2nd & 4th Thursdays	Gilbert W. Cork	1510 C Miller St.	Jesse B. Gentry, Jr.
39.	Guardian	Honolulu, T.H.	5428 So. Broadway	1st & 3rd Fri.	George Charles	3331 Arlington St.	Ben Johnson
40.	Puulo Center	Los Angeles	900 Ivy Street	2nd & 4th Tues.	Nathaniel Nealey	1123 "G" Street	Dr. Ernest Alleyne
41.	Civic Center	Brawley	1148 American	2nd Sat.	Danny Victoria	1927 Hunter St.	Max Acenas
42.	Friendship	Stockton	1480 W. Jefferson	2nd & 4th Thurs.	Ernest R. Craven	432 Hunter St.	Roy M. Moore
43.	Western Knights	Los Angeles	3138 Jefferson	1st & 3rd Mon.	Philip B. Vaughner	2229 11th Ave.	Clarence Wilson
44.	Wm. Nickerson, Jr.	Berkeley	2905 Clay Ave.	2nd & 4th Thurs.	Raymond Cady	1574 Park St. (3)	Theodore C. Bomar
45.	Wm. I. Anderson	San Diego	7918 So. Central Ave.	2nd & 4th Thurs.	Willie J. Clark	3019 Clark St.	T. E. Goting
46.	Gibraltar	Los Angeles	925 30th St.	2nd & 4th Fri.	Albert W. Johnson	3115 Balder St. (63)	Elwin Lee
47.	Highland Heights	Oakland	I.O.O.F. Hall, 9th & K St.	2nd & 4th Wed.	Leon Miller	930 - 91st Avenue (21)	Henry J. Perry
48.	Hemmon	Sacramento	610 - 55th St.	2nd & 4th Wed.	Edgar A. Cook	662 - 53rd St. (9)	Eugene Johnson
49.	Eli Baker	Oakland	2804 Bush St.	1st & 3rd Wed.	Louis J. Carter	200 - 55th Ave. (21)	Rudolph Johnson
50.	Philip Buchanan	San Francisco	2804 Bush St.	1st Mon. & 3rd Sat.	Henry T. Young	510 - 55th Ave. (21)	Lee Evans
51.	Bay View	Los Angeles	1209 1/2 S. Central Ave.	2nd & 4th Sat.	Calvin K. Ivory, Sec.	2832 Wellington Rd. (16)	Lester Wright
52.	Adars of Lebanon	Los Angeles	Moore Hall, 821 5th St.	1st & 3rd Fri.	Jesse Lewis, Jr.	2866 Manalito 1/2, Chowchilla	James V. Brown
53.	Silver Square	Modesto	Laborer's Hall, 650 E. Yosemite	1st & 3rd Tues.	Rev. Howard L. Clark	2080 47th St. (62)	Walter Lee Williams
54.	Isles H. Wilson	Madera	7918 So. Central Ave.	1st Sat. & 3rd Mon.	Walker L. Williams	1203 Belton St.	Robert S. Holmes
55.	T. B. Harris	Los Angeles	1209 1/2 S. Central Ave.	1st & 3rd Mon.	Wesley C. Harris	3905 Westside Ave. (16)	DuPree Thomas
56.	Paul E. Alexander	Los Angeles	Temple Israel, Central Ave.	1st & 3rd Tues.	Freddie Jenkins	3905 Westside Ave. (16)	Felix W. Walker
57.	John B. Barber	San Francisco	Hannibal Hall, 2804 Bush St.	4th Saturday	Keiff Boullt	3905 Westside Ave. (16)	Samuel Macon
58.	Monarch	Oakland	Key System Employees' Bldg.	1st & 3rd Sat.	Segundo Cartaso	108 Pierce Street	Daniel E. Bello
59.	J. W. Williams	Pittsburg	72 Black Diamond St.	1st & 3rd Thursdays	Anthony Hilliard	6615 Fremont St.	Johnnie L. Matlock
60.	George W. Posey	Vallejo	1209 Georgia St.	2nd & 4th Thurs.	Edgar Diggs	31 Locust Street	John F. Gholson
61.	Gustavus Thompson	San Diego	3007 Logan Ave.	1st & 3rd Tues.	Charles E. Cooley	514 O. Box 503	Lloyd Murray
62.	Twin Peaks	San Francisco	2804 Bush St.	2nd & 4th Thurs.	Osborne A. Hill	3627 "L" Street	Oshorne A. Hill
63.	Olympian	Berkeley	3138 Grove St.	2nd & 4th Tues.	Archibald B. Haynes	1921 Grand St. (24)	John Diggs
64.	Golden West	Honolulu	Knights of Phytas Hall	2nd & 4th Thurs.	Harry Holder	101 9th St., Berk. 2	Wesley Perry
65.	Delano	San Luis Obispo	3007 Logan Ave.	1st & 3rd Wed.	A. E. Fay	P.O. Box 39, Wainamalo, T.H.	Wm. Eubank
66.	Del Paso Heights	San Diego	811 Palm	1st & 3rd Wed.	Glascow Ewing	156 18th St. (2)	Cal B. Smith
67.	Starling J. Hopkins	San Diego	I.O.O.F. Hall	1st & 3rd Wed.	Leon Maybuce	3278 Helen St. (8)	Maurice Bess
68.	Ipsa	Berkeley	2905 Clay Street	1st & 3rd Wed.	J. G. Stewart	2102 Riverside St.	A. J. Johnson
69.	Will Johnson	Los Angeles	3138 Grove St.	2nd & 4th Fri.	Hermon Wilson	Box 316, Earlhart, Calif.	E. S. Sarelano
70.	Kimborough	Santa Ana	306 1/2 E. 4th St.	2nd & 4th Mondays	Earle H. Fletcher	1924 Dwight Way	Sandy Brown
71.						1374 Dwight Way	Allan Barksdale
72.						2551 S. Brighton	W. Robert Brown
73.						14631 So. Jackson	Jos. B. Collins

EULOGY

It has been said, that history repeats itself; while probably not in individual accomplishments, but in collective actions. Sometimes it becomes necessary to go back into history to prove common sense facts.

Yet, as important as history is to all of us, we fail to retrace, and do research to retrieve such common sense factors that could or would be of value to us today.

Therefore I humbly submit the EULOGY to our late Grand Master George W. Wilson, who served this Grand Lodge well, and conscientiously from 1888 to his demise on April 4, 1958, at Marysville, California, just short of three quarters of a century, three score and eleven years, slightly over the time prophets give to the life of common mankind.

EULOGY

"Our great warrior is no more. He who led Hiram's host to victory for over half a century has surrendered his commission to the Supreme Grand Master of the Universe. The voice that sang out loud and clear, trumpeting the call to duty and destiny, is hushed forever. Imbedded in the cold clay lies the hand that wielded a trenchant, eloquent pen, mightier than a sword in the cause of humanity and right. The sturdy frame weighted under the burden of well-nigh seventy five years, and which seemed as if it would forever defy the elements of corruption, has at last paid its mortal tribute, and all that was mortal of our gallant general lies under a swollen mound of mother earth.

George W. Wilson is at home in his Father's mansion.

The words hang tenaciously on the tongue and are loathe to speak the awful truth. A void, a gap with aching emptiness and resonant with bitter sobs and sighs, yawns before us. The loss is irreparable.

To speak with moderation now is a task indeed. Impassioned speech, bold smile, reckless comparison rush in with begging earnestness for the privilege and honor of bodying forth a worthy tribute of love and devotion for the grand old man, who has just gone ahead.

However keen, nay personal, may be the grief to one of his admiring pupils, however splendid an opportunity this may be for piling up praise and plaudits, I shall not desecrate this holy moment, nor his venerable memory, by pouring out a stream of wild adulation and unmeas-

MASONIC DIGEST



Royal E. Towns

PRINCE HALL MASONIC DIGEST

Vol. 7 HERBERT A. GREENWOOD, Grand Master No. 2
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Research and General Information, Education, Youth Movement,
Motion Pictures—Grand Historian, Grand Inspectors, and Grand
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COLOR ART  PRESS

ured panegyric. Speak as we may, never so glowingly, we cannot now do him justice. To realize in its completeness at this moment all that the passing away of our lamented teacher means is impossible; nor can we at this juncture estimate the niche he is to occupy in Israel's and humanity's Temple of Immortals. We are too near the picture; its blotches and daubs are too prominent; its outlines fail to stand forth in relief. There is lacking the time and distance necessary to true interpretation. Years hence we shall be gone far enough away; we then have the right perspective to view the painting which George W. Wilson has himself lined on the canvas walls of time. Critical insight will pass judgment; has he or has he not produced a work of art, real, living, inspiring immortal? Nor need we wait till then to feel that, though gone, he still moves among us.

He lives in the several branches of the fraternity made possible by his genius, in many disciples spreading his thoughts broadcast throughout the state and nation. Every lodge feels his influence; so positively has he blended his personality in the web and woof of their destiny. I see him now, his sturdy frame erect, a head of moderate proportion whose well cropped curls have been silvered by Father Time, a forehead ample and high rising back with a majestic, intellectual sweep, eyes deep set but shooting fire and determination, ears pricked to catch the swelling harmony in nature's orchestra of universal activity. Wisdom was his treasure though of knowledge he had much,

(Continued on page 7)

The Passing of the Grand Dame of the Order of Eastern Star

A Century of Usefulness Comes to An End

By VIVIAN OSBORNE MARSH
Past Grand W. Matron

On March 7, 1858 in the city of Sedalia, Missouri was born a daughter to John Glasgow and Jane Furguson. She was named Elizabeth. In 1861 the family moved to Kansas City, Missouri. Eleven years later Elizabeth and her sisters were orphans. A few years later Elizabeth married John Brown, an officer and member of the famed Ninth Cavalry of the United States Army. They came West. He was sent to the Orient. She decided to wait for him in California and purchased a home in 1899 at 836-34th Street, Oakland, California. For fifty-seven years she presided over this home, its doors always ajar for friends and weary travellers.

In 1900 she became a member of the Order of Eastern Star, P.H.R.A. A charter member of Queen Esther Chapter No. 4 of Oakland, California. 1910-1911 she served the Jurisdiction of California as its Grand Worthy Matron, having previously served in a number of other official capacities. Later she served the Jurisdiction for fourteen years as its Grand Treasurer.

She was an active member of many fraternal, civic, federated clubs, political and religious circles of the Bay Area. A few of the offices she held were Grand Worthy Matron of the Eastern Star, State President of the California State Association of Col-

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FROM GRAND SECRETARY'S OFFICE

PROCLAMATION

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

Greetings:

I, Herbert A. Greenwood, by the power in me vested, do proclaim that the 103rd Annual Communication of the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons, Prince Hall Affiliation, California and Jurisdiction, will convene in Portland, Oregon, 21st, 22nd, 23rd July - A.D. 1958; A.L. 5958.

On Sunday 20th July, 1958, preceding the opening of the Grand Lodge, Religious Services will be observed at a place to be designated by the local committee.

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

Excelsior Lodge No. 23, by its invitation, is hereby designated host of our Sovereign Body.

To this you will give full Masonic obedience.

Given under my hand and the private seal of the Grand Master this 1st day of March, A.D. 1958; A.L. 5958.

Herbert A. Greenwood
Grand Master

St. John Day Observance

In accordance with established custom, "On Sunday nearest to the 24th day of June each year, which is known among Masons as St. John the Baptist Anniversary, the Lodges of this Obedience shall assemble in their halls or some Church for appropriate Religious Services."

Therefore, I, Herbert A. Greenwood, by the power in me vested, do proclaim Sunday the 22nd day of June, 1958, as the day and date of observing the above Masonic Anniversary in the year of our Lord A. D. 1958; A. L. 5958.

Prince Hall Day Observance

In accordance with established custom, "On Sunday nearest the 12th

RESOLUTIONS

(Dated: April 21, 1958)

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

This Resolution was voted by San Joaquin Lodge No. 11, F. & A. M., Bakersfield, California.

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

Whereas, In 1922 Session, the Most Worshipful Prince Hall Grand Lodge of California voted a two hundred dollar Relief Fund to relieve the Beneficiary of Lodge members deceased, and

Whereas, Twenty years later an additional one hundred dollars was voted to make the total three hundred dollars to conform to rising prices, and

Whereas, in the past fifteen years the minimum cost of a burial is six hundred dollars, with an uptrend, and

Whereas, Since their beginning, Free Masonry have adjusted themselves to every age, and

Whereas, The Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction have upheld with Honor and Dignity the excellent Tenets of our venerable institution, Be It

of September each year, which is known among Prince Hall Masons as 'Prince Hall' day the Lodges of this Obedience shall assemble in their halls or some Church for appropriate celebration."

Therefore I, Herbert A. Greenwood, by the power in me vested, do proclaim Sunday the 14th day of September, 1958, as the date of observing the Anniversary of the birth of our First Grand Master, the Illustrious Prince Hall.

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

To these presents you will give full Masonic obedience.

Given under my hand and the private seal of the Grand Master this the 1st day of March, A.D. 1958; A.L. 5958.

Herbert A. Greenwood
Grand Master

Resolved, That in this 1958 Grand Lodge Session, a vote be taken to raise our Relief Fund Benefit to six hundred dollars, and a Committee be appointed to assist in the financing details.

Cleveland Austin, W.M.
Ludy Douglas, Secy.

The following four resolutions are submitted by the undersigned.

RESOLUTION No. 1

Whereas, It is the great desire of every Prince Hall Mason to have a temple at a level second to none to any other jurisdiction in the world, and

Whereas, To this date we, as Honorable Prince Hall Masons have practiced the same in the State of California for one hundred and three years, and

Whereas, It now becomes an absolute necessity to have a permanent temple to house our Grand Lodge and its affiliated bodies, and

Whereas, The powers and duties of Grand Trustees as prescribed in Article 15, Section 5, C. & D., of the Masonic Constitution and Book of Instructions, be held in abeyance to this resolution, now therefore be it

Resolved, That all loans of any nature be discontinued for a period of five (5) years.

RESOLUTION No. 2

Whereas, The Most Worshipful Prince Hall Grand Lodge of the State of California and its Jurisdiction has established a "Building Fund," and

Whereas, Five percent of the General Fund of the Grand Lodge, and five percent of the Grand Lodge Charity Fund, which combined sums shall be earmarked "Building Fund," as prescribed by Article 23, Sections 1 and 2 of the Masonic Constitution and Book of Instructions, and

Whereas, By this Building Fund being earmarked does not let the Building Fund receive the full benefit of the interest on these monies, now therefore be it

Resolved, That the Building Fund be placed in a savings account separate from all other accounts of our Grand Lodge.

RESOLUTION No. 3

Whereas, The growth of Prince Hall Masonry in the State of California both numerically and financially since its historic inception is so gigantic it now becomes necessary and important if we are to keep pace with the march of time in this State, that we establish

a monumental temple to house our Grand Lodge and its Affiliated Bodies, and

Whereas, It should be and is the desire and pledge of every Master Mason to support this cause, and

Whereas, The Building Fund set up by the Grand Lodge needs the support of every Master of this jurisdiction, Now therefore be it

Resolved, That every Master Mason borne on roll pay five dollars per annum to the Building Fund for five years, to erect said temple.

RESOLUTION No. 4

Whereas, Each profane since January 1, 1957 has paid the initial \$10.00 toward our established Building Fund, and

Whereas, Every Master Mason shall be obligated to pay the sum of \$25.00 toward this Building Fund over a period of five years, Now therefore be it

Resolved, That any Mason raised after January 1, 1957, shall pay the sum of \$15.00 over a period of three years, thereby equalizing the pro rata share of all Master Masons for the building of our monumental temple for all Prince Hall Masons.

Fraternally submitted,

Signed: Past Masters: James L. Prince

(1), Harry T. Overton (3), John Wiley (3), Richard Wilson (29), E. W. Jones (29), Robert Greene (43), Glasco I. Ewing (84). *Worshipful Masters:* Ernest Mayfield, W.M. (29), Lee Evans, W.M. (63). *Senior Wardens:* Boyce Parker, S.W. (29), Sammie Lacy, S.W. (80), David L. Tolan (84). *Junior Warden:* Samuel Jones, J.W. (29).

RESOLUTION

Whereas, We consider that some standard work or Rules of Order be adopted as a Masonic authority which is vitally necessary in our Grand Lodge system, and

Whereas, There are no books of reference or standardized work provided by the Grand Lodge to which its members can refer, other than the blue book on Constitution and Instructions, and which is altogether too limited to solve many of the intrinsic and technical problems which confront the ardent and more progressive student of Masonry,

Resolved, That Mackey's Jurisprudence which has no peer in our Masonic history, and which has been accepted throughout the world as a Masonic authority (and which forms the basis of our Masonic Landmarks

extant); be adopted immediately by this Grand Body in order to give us the necessary information we are trying to obtain as individuals and in all of our subordinate Lodges.

Signed: Ernest F. Alleyne, P.M. (52), Lillard G. Dandridge, P.M. (20), Douglas F. Dollarhide, P.M. (69), Joseph E. Dow, P.M. (20), Paul L. Howard, P.M. (49), Enoch Robinson, P.M. (8), William A. Stevenson, P.M. (69), Robert L. Gantt, W.M. (21), Tommie T. Jones, W.M. (8), Cass Free Thomas, W.M. (69).

(The following four resolutions are submitted by the undersigned)

RESOLUTION No. 1

Whereas, It is extremely essential that the Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction make every effort to remain financially strong, and

Whereas, This requires a substantial liquid reserve to maintain its many departments, and

Whereas, The real estate loans in recent years have resulted in a disproportionately large portion of our assets being frozen, and

Whereas, The continuation of this policy of making large real estate loans could greatly jeopardize the financial structure of the Most Worshipful Prince Hall Lodge of California, Now therefore be it

Resolved, That Article XV, Section 2, Sub Section 5, item c be amended to read—*make loans as prescribed by the Grand Lodge. Said loans must not be in excess of 70% of the appraised value of the property, all appraisals to be made by the Trustee Board. No further real estate loans shall be made for a period of 36 months beginning July 21, 1958. This provision shall be subject to review at each annual Communication in 1959 and 1960.*

RESOLUTION No. 2

Whereas, It is the desire of the Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction to avail itself of the ability of as many of its members as possible, and

Whereas, It is the desire of the Grand Lodge to provide representation to its entire jurisdiction, and

Whereas, Certain elected Grand Lodge Officers are holding dual offices by virtue of their election, and

Whereas, The Grand Secretary, Grand Treasurer and Grand Auditor are required to furnish quarterly reports to the Grand Trustee Board, now therefore be it

Resolved, That Article XV, Section 2, sub section 2, shall be amended to read: *The membership shall be composed of nine Grand Trustees, who shall be elected as follows: the Grand Master by virtue of his elected office, and eight additional members who shall be elected by the Grand Lodge, and be it further*

Resolved, That Article XV, Section 2, sub section 2, item b, be amended by addition of the following provision: *The three additional elected Trustees in 1958 shall be elected for terms of 3, 2 and 1 years respectively, thereafter all trustees to be elected for 3 year terms.*

RESOLUTION No. 3

Whereas, The Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction has intrusted the Grand Trustee Board with the administration of all real and personal property of the Grand Lodge, and

Whereas, The Grand Trustee Board has been authorized to employ the personnel necessary for efficient operation of the Grand Lodge business, and

Whereas, It is the earnest desire of this Grand Lodge to have the best informed membership in the Prince Hall domain, Be it

Resolved, That Article V, Section 2 be amended to read: *All other Grand Officers except the assistant Grand Secretary, who shall be appointed by the Grand Secretary, and the Grand Auditor, who shall be appointed by the Grand Board of Trustees, shall be appointed by the Grand Master immediately after his installation at each annual Communication and shall hold their office during his will and pleasure. Be it further*

Resolved, That Article XVI, Section 14, be amended to read: *The Grand Auditor shall check the books and accounts of the officers and report his findings to the Grand Master, Grand Trustees, Grand Secretary, Grand Treasurer and to each Subordinate Lodge, quarterly, and submit an annual report to the Grand Lodge.*

RESOLUTION No. 4

(Charity Donations)

Whereas, It is the principle of the Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction to practice Charity, and

Whereas, The Grand Board of Trustees is required to prepare a budget, a portion thereof to include Charity, which shall be a guide to all Officers regarding expenditures of the Grand Lodge. This budget shall be prepared

and presented to the Grand Lodge in Session each year, and

Whereas, The Grand Board of Trustees have made Charitable donations in excessive amounts without the approval of the Grand Lodge, be it

Resolved, That the Grand Trustee Board be prohibited from making any donations in excess of \$250.00 (Two Hundred and Fifty dollars) without approval of the Grand Lodge. Be it further

Resolved, That no donations be made to any organization having a member of the Board of Trustees as an officer.

Fraternally submitted,
Harmony Lodge 61, F.&A.M.

Eugene Johnson, W.M.; William S. Woodley, S.W.; Chester C. Daniel, J.W.; Edgar A. Cook, Secretary; and the undersigned Past Masters: Robert L. Poole, P.M.; Frank S. Shipp, P.M.; Jerry E. Dixon, P.M.; James Tillman, P.M.; Edgar A. Cook, P.M.

RESOLUTION

Whereas, The Most Worshipful Prince Hall Grand Lodge, California and Jurisdiction, Free and Accepted Masons, has enjoyed a bountiful increase both numerically and financially for the past several years, and

Whereas, The Jurisdiction of the great State of California should be one of the leading exponents of Prince Hall Masonry, and

Whereas, The Masonic education of the Craft has not kept pace with the growth in membership, and

Whereas, A sound knowledge of Negro Masonry and the many ramifications of Masonry in all its aspects is necessary for the successful defense and practice of Prince Hall Masonry, and

Whereas, Such education will strengthen the influence of the various subordinate lodges and increase the stature and dignified comport of the brethren, and

Whereas, The Masonic Constitution and Book of Instructions of the California Jurisdiction is lacking in provision for such knowledge and education, now, therefore be it

Resolved, That the Book of Constitution be amended to add the following title and sections to Article XVI: *Education Committee* —

Section 25. There shall be a committee on Education formed throughout the Jurisdiction.

Section 26. The Education Committee shall be composed of five members including the Chairman, all appointed by the Grand Master.

Section 27. The duties of the Education Committee shall be to foster and promote the dissemination of Masonic knowledge throughout the Craft; to hold schools of instruction; to encourage academic education among the youth of the Craft.

Section 28. The duties of the Education Committee shall in nowise interfere nor duplicate the duties of District Inspector as expressed in Article XVI Section 16 and 17.

Section 29. Members of the Education Committee shall receive traveling expenses and the per diem allowance of Grand Lodge officers for all official visits and meetings approved by the Grand Master.

Section 30. The Grand Lodge shall provide the sum of five hundred (\$500.00) dollars per annum for the necessary expenses of this work.

Be it further

Resolved, That Article XVII, Expenses of Grand Officers, be amended to add the following:

Section 5. The Chairman of the Education Committee shall receive for his services the sum of Fifty dollars (\$50.00) per annum and all other members of the Committee shall receive the sum of twenty-five dollars (\$25.00) per annum.

Fraternally submitted,
Harmony Lodge 61, F.&A.M.

Signed: Eugene Johnson, W.M.
William L. Woodley, S.W.
Chester E. Daniel, J.W.

and the undersigned Past Masters: Frank S. Shipp (61), Frank E. Boone (27), Edgar A. Cook (61), Robert L. Poole (61), Sylvester L. Echols (61).

Attest: Edgar A. Cook, Secretary

A Freemason's Lodge

A Lodge of Freemasons should never become tainted with the restless spirit of the age; that spirit which regards pecuniary values and power as the prime factor, and material growth as real progress. The spirit which seeks to surpass in size those of others, rather than substance, and in quantity rather than quality should never be encouraged. In Masonry, a slow but sure progressive growth is the safe and sane way to be of value to the Craft. — Norman E. C. Dutt

1958 GRAND SESSIONS

P. O. Box 3755
Portland 8, Oregon

March 12, 1958

To All Bodies owing obedience to the Most Worshipful Prince Hall Grand Lodge F. & A.M. California and Jurisdiction Greetings:

The Grand Sessions Committee invites you to attend the Prince Hall Grand Lodge and affiliates convening in the Masonic Temple, 1119 S.W. Park Ave., where the Information and Registration Headquarters will be established in the main lobby beginning at 9:00 a.m. Saturday July 19, 1958.

We are urging all delegates to register before July 15, and to take advantage of our "Package Plan" which consist of the following:

Registration	\$ 3.85
Banquet Dinner	3.75
Promenade	2.40

Total

Total	\$10.00
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The Package Plan includes a Souvenir Program, and as many badges as are needed. Those not taking the Package Plan will pay 25c each for badges, Registration \$4.00, Banquet \$4.00, an the Souvenir Program will be \$1.00 each.

We are preparing a wonderful 5-hour tour of the Columbia River gorge with lunch at beautiful Multnomah Falls for \$5.75 per person, or a 2½ hour East Side City Tour including Mt. Tabor Park, Rocky Butte and the world famous Grotto for \$3.00 per person. These tours are not included in the package plan but may be secured at the Tour Desk in the Lobby of the Temple.

Please make all checks or money-orders payable to the Grand Sessions Committee, addressed to Grand Sessions Committee, P.O. Box 3735, Portland 8, Oregon. Upon receipt of your remittance, a receipt will be mailed to you at once. This receipt is to be presented at the registration desk upon your arrival at the Masonic Temple to enable you to secure your pre-registration material.

Fraternally yours
MARIE B. SMITH,
Chmn. Registration Comm.

IMPORTANT

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

EULOGY (From page 3)

but in the mint of the brain it is wisdom which coins it into useful and circulating currency.

"Knowledge comes but wisdom lingers," is the thought of Tennyson.

Greater scholars than George W. Wilson have enriched this earth, men with sharper eye to trace the tantalizing tail of the flying comet; with greater faculty of reading the hieroglyphics on rock and rill; with keener philological scent to track the teasing term back to its native wilds and haunts, have lived, but very few wiser with such abysmal insight and prophetic foresight have appeared within the past century. He never posed as a scholar. No academic title did he prefix to his name, nor flaunted he a diploma before the world. He was modest. Humility is the essential attribute of wisdom. Knowledge is proud that he has learned so much. "Wisdom is humble that he knows no more," said Cowper. Knowledge is ever on parade. With eager display the man of information spurts the little he knows. The Sybil that spoke to Socrates received from him a deaf ear. But the possessor of wisdom, or rather the one possessed by wisdom, standing as he does on the watchtower of thought, studying the march and countermarch of the infinite forces of God's encampment, realizes only too keenly how few are the drops from the ocean of phenomena he has the privilege to gather. Our great leader had wisdom. Modest in his demands, unpretentious in his relations of father, friend, teacher or citizen, unaffected by the plaudits and honors showered upon him, he retained to the end that dignified humanity, realizing to a signal degree the eulogy passed on the Duke of Wellington.

*"Rich in saving common sense,
and as the greatest only are,
in his simplicity sublime."*

To criticize his work and his principles or to intimate how far short he may have fallen from his ideals is not in place for me; it appears presumptuous. He had some faults, thank God for them. As the years roll into the ocean of eternity, the flecks and flaws will be washed away.

The harsh lines will wilt from view and he will stand before the world in all his majestic grandeur, the genial, optimistic philosopher, the evangel of light, humble, revered in his wisdom above and beyond all else, a man

worthy of deepest love, our most heartfelt gratitude, our sincerest imitation.

Like Job, George W. Wilson praised God in his sickness that came in his Dotage. He had given his best in all three steps that are so forcefully inculcated in our education of Masonic light. He served God in all three stages. In his Youth he devoted his life to Masonry. Serving in every capacity from the youngest made Mason that stands in the northeast corner of the Lodgeroom on to the high and exalted position of Most Worshipful Grand Master. A Deputy Grand Master in the late nineties, he was put into the Grand Secretary's Station, where his works made California Grand Lodge known throughout the country. Elected Grand Master in 1910 he served this jurisdiction for three years in that capacity, thence reverting back to Grand Secretary until the early thirties. He devoted his life to the cause of Prince Hall Freemasonry.

Farewell, beloved brother, at whose inspiration we have slaked our thirst for many years.

Farewell, honored friend, whose wise counsel and cheery voice have been our lamp and our light on the path of life.

Farewell, Masonic champion, lover of God and humanity. In the temple of God on high we greet thee.

Queen Esther Chapter Charters Greyhound Bus

The members of Queen Esther Chapter No. 4, O.E.S. have chartered a Greyhound bus to carry them to the Grand Chapter meeting of the Order of Easter Star, held in Portland, Oregon, concurrently with the Prince Hall Grand Masonic Convention and the Prince Hall High Court of the Heroines of Jericho.

Clarence Hutchinson, of the Greyhound Lines, a member of Victoria Lodge No. 3, has tried hard to interest the members of the Masonic family in the Greyhound Special Charter Tours. In Los Angeles Brother Randolph Williams is in charge of the Transportation Committee, while Bro. Dero Howard is in charge of the San Francisco Bay Delegation. If you are interested in making the trip via Greyhound, contact any of the above mentioned.

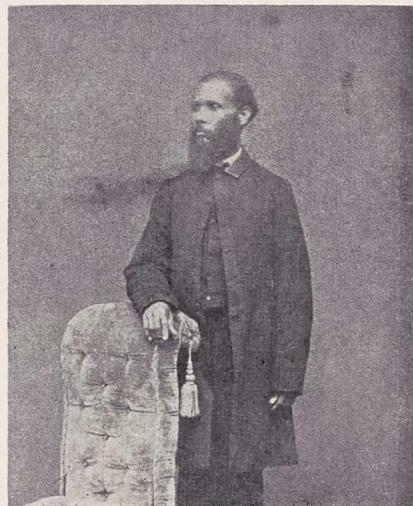
GRAND DAME PASSING (From page 3)

ored Women's Clubs, Most Ancient Grand Matron of the Heroines of Jericho, of which she was also a charter member, Daughter Ruler of the Elks, President of Lt. John H. Alexander Aux. No. 62, Spanish War Veterans, Most Noble Governess Household of Ruth, President of Beulah Home for the aged, organizer and first President of Queen Esther Chapter Star Social Club, and a staunch leader of the First A.M.E. Church of Oakland.

She traveled extensively and fearlessly where ever she desired to go up to the day of her illness.

Her beloved Queen Esther Chapter No. 4, OES, which had made her a life member, conferred upon her all honors possible. They loved her dearly. On December 7, 1957 they accompanied her earthly remains to its last resting place in Golden Gate National Military Cemetery at San Bruno, California. The graveside ceremonies were presided over by Past Grand Patron Leon F. Marsh, Sr. and Past Matron Mary McAdoo Cook assisted by officers and Past Matrons of the chapter. Her one remaining sister, Mrs. Joyce Hughes continues to live in the family home in Oakland carrying on the welcome and open door hospitality of the former hostess.

The life of Elizabeth J. Brown was an exemplification of the five heroines of the Order. As we close the last chapter of her life the salute by all memberse of the Masonic family for this dearly beloved leader and patriot is that "She was fairest among thousands altogether lovely."



REV. JAMES LODGE
Past Grand Chaplain

LECTURE

All too often the beauty and infinite lessons contained in the Opening and Closing Charges of a Master Mason's Lodge are lost in the dull, droning and often uninteresting intonations of a Master whose long Masonic life has dulled his awareness of the importance of the lessons therein contained.

Too, we as members oftentimes resign ourselves to the repetition of these charges and pass them off as merely a part of the ritualistic ceremonies of the lodge, letting them fall upon deaf and inattentive ears. But for a moment or so, let us dwell upon their innermost teachings and try to recapture a measure of their full meaning.

Virtue without dispute is a beautiful thing, and it follows that the ways and things in and about it must assuredly be likewise. Knowledge is generally thought to be power, and what man in some small way does not desire knowledge or power? Such is his human right if he would earnestly labor for it. It will not come easily, automatically or overnight but must be attained by degrees, well seasoned with contemplation. As our bodies and existence grow and mature with time according to the laws of nature, so must our decisions be not hastily reached but allowed to ferment, sprout and blossom into the full strength and beauty of true wisdom. Such is the teaching of the excellent principles inculcated in our Order.

We should forever strive, with constantly renewed effort, to restrain our desires and passions for the fickle and non-elevating things of life. Seeking the favor of the Eternal-One; in whose grace we hope to travel throughout the boundless realms of eternity, let us from this moment on, actively engage in the acknowledgment, affirmation and performance of the duties we owe to Him, our neighbors and ourselves.

Allowing no time or space for private animosity, we shall erase all discord with Charity, Affection, and Brotherly Love. Happily and cheerfully we must lift the gloom and indecision of others by demonstrating the happiness of ourselves obtained through "Right-Living."

Let us promote, cultivate and actuate all things of a good and amiable manner proved to be useful. Let us here and now make a resolution, if not like, certainly similar to the following which goes so: "*When not actually engaged in the priority duties owed to my God, country, family*

STAND TALL MASONS

The tallest man is the man that bends to help a youth. Enlighten the world, and show the world that you are tall by molding manhood in the development of the entire man, mind and heart, body and soul.

We should train the minds of our youth to analyze rather than memorize, so that he may distinguish truth from error; to strengthen the will that he may have the grit to practice virtue and reject vice; to cultivate the heart that he may love the worthwhile things.

We as Masons should instil in our youth culture, stimulate ambition to *disdain mediocrity* and develop leadership, and train citizens for time and eternity.

We as Masons should try to rivet to the minds of our youth that all hatreds, whether of class or race or creed or foreign nations, or civilization, and that irrespective of beliefs, the sole and ultimate solution of economic, political and social ills was *epitomized* by Him Who said; "Thou shalt love the Lord Thy God with thy whole heart and with thy whole soul and with thy whole mind; Thou shalt love thy neighbor as thyself."

Stand tall, Brother Masons, stand tall by helping strengthen the youth in your district; Stand tall brother, by seeing that your Lodge gives full support to your individual district.

Fraternally,

George A. Handis,
Chairman of youth District No. 8

or myself; I will be present in the Sessions of my Lodge. While in Lodge meetings I will, without reservations, allow my entire participation to be guided by the benign genius of this mystic art, conducting myself with dignity according to the high moral character of our venerable institution."

Acting under such a resolution or code will certainly cause us to remember, long after we have left the Lodge Hall, the duties inculcated and recommended there. It will be as second nature to befriend and assist not only brethren of the lodge but all the brethren of our human race who shall claim assistance from our hands. Our action, deeds and words must forever be a constant and friendly reminder to all around us of their errors; our strength must aid them to a reformation. With a single-mindedness of purpose, let us live in peace, asking the God of love and peace to bless and dwell within us.

PAUL E. WASHINGTON, P.M. (79)

HISTORIC PORTLAND

San Francisco Elevator

July 22, 1866

Most Worshipful Grand Master J. M. Whitfield has gone to Portland, Oregon, to open a new Lodge.

Hiram Lodge, Portland, Oregon.

This new Lodge was organized in ample form on Friday evening by M. W. Grand Master J. M. Whitfield for the State of California and Masonic Jurisdiction thereunto belonging, at their fine and well furnished hall with the following officers:

Charles J. Graham, W.M.

Mark A. Bell, S.W.

Anthony Du Bois, J.W.

George Luvinery, Treasurer

Wm. H. Pointer, Secretary

Jas. Ellsbury, S.D.

Nicholas Robinson, J.D.

J. L. Perry, S.S.

Frederick A. Washington, J.S.

Andrew Johnston, Tiler

Ohio Grand Master Stresses Intelligent Use of Ballot

From the annual address of Grand Master James B. Simmons, Jr. of the Prince Hall Ohio Grand Lodge:

"The long and historical debate on Civil Rights in the Congress will, perhaps, decide the course of human rights for Negro American citizens for many, many years. The struggle for Civil Rights in the Congress of the United States, the first such effort in 82 years, did not just happen. You and I, individually and collectively, have furnished the energy, the will, and the urge, which made these debates on human rights a reality. You, my brothers, who have dared to accept both the privileges and responsibilities of citizen; you my Brothers, who have accepted the challenge of active citizenship, have made this debate possible.

"The intelligent use of the ballot is the most potent weapon for advancing first class citizenship. You, who have given yourselves in civic, fraternal and religious organizations, have produced the human and spiritual will for the drama and history being written in Congress today. We may not be too happy over the final result, but we know gains are bound to result therefrom. Yet, we cannot relax our vigilance, if victory we would win. We shall not rest, we shall not cease, whatever the sacrifice, until every vestige of second class citizenship has been wiped cleanly from every hamlet and village in our land."

NEGRO FREEMASONRY AND SEGREGATION

A Review by Harry A. Williamson,
*Past Deputy Grand Master and Past
Grand Historian Prince Hall Grand
Lodge, F. and A. M. of New York;*
*also Founder of the Williamson Col-
lection on Negro Masonry in the
New York Public Library*

The above is the title of a 152 page volume compiled by Donn A. Cass, and published by the Ezra A. Cook Publications, Inc., of Chicago, Ill., in 1957. On the whole it is a rather interesting work, and, while the author does not take position in his discussion of the various phases of the color controversy prevailing in American Masonry, either pro or con, he has endeavored to be as fair, and honest as was possible while discussing controversial situations.

THE PREFACE

In this section the author expresses the opinion that "prejudice" is not the motive behind the refusal of the American Grand Lodges to accord the stamp of "legitimacy" and "regularity" in procedure upon the Prince Hall fraternity. This reviewer takes exception to that "opinion," and later in this review will submit quotations from the records of a number of the Grand Lodges, and thus prove that "race and color" are the fundamental basis for such refusal.

CHAPTER I

The author has followed the example of most all others who have written upon the subject, that Prince Hall had been born in the year 1748, but two Boston newspapers, namely "The Boston Gazette" and "The Independent Chronicle," in their issues for December 7, 1807, gave Hall's age as that of seventy-two years, thus making the year of his birth that of 1735.

This chapter narrates some of the numerous activities of Prince Hall in the Massachusetts Colony, such as political, religious, social, business and civic; for apparently, he was recognized as a competent leader in his racial group. Reference is made to Sarah Ritchery, his first wife, with only a casual reference to his second wife, Phoebe Baker.

A very interesting story about this young woman written by Lewis Hayden, a P.G.M. of Prince Hall Grand Lodge of Massachusetts, may be found in the proceedings of that jurisdiction for 1884, pages 35 to 39, under

the caption of "The Story of a Watch Chain." From the date appearing in this story, one may well wonder whether or not our Massachusetts jurisdiction ever made any attempt to ascertain the date of Phoebe Baker's death, and place of interment.

CHAPTER II

Prince Hall and his associates were not initiated in a British Army Lodge as stated by the author. That Lodge, No. 441, was working under a Charter issued by the Grand Lodge of Ireland, but had been assigned to the 38th Regiment of Foot which was a unit in the British Army. The records reveal that the Grand Lodge of Ireland had Lodges in at least two other British regiments, to wit: No. 466 established in 1769, and No. 692, erected in 1789.

The history of the wanderings of Lodge No. 441 is interesting, and while the story has no connection with the contents of the volume now under review, those who shall read this document may find it of interest, and it reads thusly:

"It was stationed in the West Indies from 1706 to 1765, particularly in Antigua, Guadaloupe and Martinique, and during that long period down there a large number of the soldiers recruited were black men, and without doubt some became members of Lodge No. 441. In due course the regiment returned to England, and after a short stay in that country, it was sent to the American Colonies, and it must be presumed that Prince Hall and some of his friends must have become acquainted with some of the Negro soldiers of the regiment who were members of Lodge No. 441, and that it was through those black soldiers that Prince Hall and his associates were initiated into that Lodge."

The regiment came to New York, and later was sent to Halifax, Nova Scotia. It seems that while in Boston some of the blacks were discharged; in fact, the regiment was stationed in Halifax on several occasions, and some of the soldiers discharged while the Lodge was in that Province, settled in what became known as "Shelburne" in 1784 and probably had a part in the settlement of Birchtown which was near that town.

The author says that Irish Lodge No. 441 "took part in forming the first colored Grand Body there," meaning New York. It would be exceedingly interesting to learn from what authentic source he procured that data.

The fact is, that Lieut. John Studholme Brownrigg, a member of Lodge No. 441, while it was stationed in the New York area, became the Grand Senior Warden of the white Grand Lodge of New York at its formation in 1781. Verification of this may be found in the brochure "Masonic Treasures of New York" compiled by Wendell K. Walker, Librarian of the Grand Lodge and which was published January 15, 1957, by the Masonic Service Association.

On page 26, there is the statement that one "C. W. Moore" belonged to the Grand Lodge of Pennsylvania; this is an error, for the fact is, that "Charles W. Moore" was Grand Secretary of the Massachusetts jurisdiction during the 1850's, and was exceedingly antagonistic toward Negro Freemasons.

The alleged "dormancy" of African Lodge is one of the old and numerous charges applied to the career of African Lodge. This reviewer has in his possession a 75 foot microfilm of some of the old records of that Lodge, which microfilm was made some years ago by the Grand Lodge of Massachusetts (white): A careful examination of the same reveals various meetings of African Lodge between 1808 and 1824, gives the dates, those who presided and other matters of interest, one of which was the conferring of the Degree of Mark Master Mason on Brother Thomas Paul for \$8.00, on October 1, 1824. At the meeting held January 23, 1826, Samuel H. Moody presided as Master.

It is possible to submit instances of "dormancy" among American Lodges but one will suffice, and it may be found in "Light on a Dark Subject" by William H. Upton; it concerns American Union Lodge No. 1, in Ohio, which after being dormant for several years was revived by only three (3) members.

In the absence of "documentation" it is rather difficult to place much confidence in some of the author's statements; for example, Mr. Case says that St. Andrews Lodge assisted in the erection of African Grand Lodge; it will be interesting to learn the source of that record.

The following questions are submitted to Mr. Cass:

Is it true or false: (a) That African Lodge was ever invited to participate in the formation of the present Grand Lodge of Massachusetts in 1792? (b) That St. Andrews Lodge was invited to do so but refused, and did not join the new Grand Lodge until about 1797?

CHAPTER IV

Through his remarks as noted on pages 36 and 37, it is very evident Mr. Cass is unaware of the fact that what is styled as "exclusive territorial jurisdiction" was unknown in American Masonry of the period when African Lodge came into existence.

The first record of any attempt at what could be classified as "exclusive territorial jurisdiction" in the United States originated through an agreement between the white Grand Lodges of New York and Massachusetts when the two grand bodies agreed to never again erect a Lodge within the geographical lines of their respective states. That may be found recorded in the proceedings of New York for December 7, 1796; the suggestion for such an agreement was made by Massachusetts under the date of January 4, 1796.

In the proceedings of Massachusetts for September 10, 1794, a similar proposition was submitted to the Grand Lodge in Rhode Island.

There is no record to indicate that Prince Hall Masonry had any relationship to those propositions, but somebody with a "bright mind" at a later date, made deliberate use of those propositions to create what is styled as the "Doctrine of Exclusive Territorial Jurisdiction" in order to discredit the Prince Hall Fraternity, and thus far this reviewer has never come across any record to indicate that any American Grand Lodge officially "adopted" that so-called "Doctrine."

That "doctrine" so-called does not prevail anywhere outside the United States and the Dominion of Canada, and, strange as it may seem, there are two American Grand Lodges which maintain Lodges in territory where there is an "independent" Masonic jurisdiction, and these are New York and Massachusetts. The 1957 edition of an international Masonic Lodge directory will reveal this fact.

The question is asked: Is there anything in the fundamentals of Ancient Craft Masonry to justify the existence of such a so-called "doctrine"?

The statement has been made by several alleged Masonic historians that the National Grand Lodge of 1847 origin never dissolved in 1877, and that it is still in operation, but not a single one of those historians has ever submitted indisputable documentary evidence to sustain their claim.

This reviewer has in his possession data concerning three or four of such organizations and naturally, each claims to be the immediate successor to the 1847 movement.

The proceedings of the Prince Hall jurisdiction of Connecticut for 1875, and on page 7, narrates the fact a meeting of a number of the jurisdictions which adhered to the National Grand Lodge, held a meeting in Philadelphia, Pa., in 1873, at which time a vote was taken whether or not the national body ought to be dissolved, and the result was as follows:

(a) Yeas: By states 7; by proxies 25; Rhode Island not voting; by members 42.

(b) Nays: By states 8; by proxies 10; Rhode Island not voting.

This reviewer had a contribution in the Third Quarter (1956-1957) issue of the *Prince Hall Masonic Digest* published by Prince Hall Grand Lodge of California; it bore the caption of the "National Grand Lodge and Related Matters."

That contribution contained the dates when 20 Grand Lodges either through *direct withdrawal* from the National Grand Lodge or through consolidation with the independent or State Rights jurisdiction in their respective states, severed their connection with the national body and thus automatically became independent of the same; and *these dates were prior to 1877*. The proceedings of those Grand Lodges provided the information for that contribution.

CHAPTER VI

On page 82, the author refers to Thistle Lodge No. 1013 at Colon, in the Panama Canal Zone. Had it not been for the Grand Lodge of Scotland, none of the English-speaking men of color who desired to become Freemasons would have had the opportunity to accomplish their desire.

Similarly, had it not been for the Grand Lodge of Scotland, natives of India would never have had the privilege of becoming Freemasons; for years England had refused to admit them into its Lodges out there, but that action of Scotland changed that.

Any material pertaining to Alpha Lodge No. 116, of Newark, N.J., ought never be included in the discussion of Freemasonry among our citizens of color, because that Lodge and its affairs are completely separate and distinct from the subject of the Prince Hall Fraternity.

CHAPTER VII

About the year 1897, two gentlemen of color who claimed to be Prince Hall Masons and who resided in the State of Washington, applied to the jurisdiction therein for the privilege of Masonic fellowship due to the fact there were no Prince Hall Lodges in that section of the country.

An examination of the proceedings for the several years of that jurisdiction following that as mentioned, will prove of much interest due to the fact when the subject reached a decision, the Grand Lodge declared that if Negroes should erect Lodges, and in due time a Grand Lodge, the Grand Lodge of the state would not deem such to be an invasion of its territory, and what was the result? Nearly every Grand Lodge, if not all in the United States accused Washington of having accorded recognition to clandestine Masonry just as many of them did in the matter of Massachusetts in 1947, although in neither case was there the remotest suggestion of formal recognition; it was nothing more nor less than the matter of "color," and the statement issued by the various Grand Lodges or individual Freemasons will so prove.

It is a fact that when one desires to engage in a quarrel, he can always find some excuse for so doing, and such was the attitude of those jurisdictions which severed fraternal relations with both Washington and Massachusetts. In the latter case, although the Grand Lodge rescinded its action, it never repudiated the findings of its committee of Past Grand Masters.

In so far as this reviewer has knowledge, the Prince Hall Fraternity does not draw a color line, thus not making it a Jim Crow organization.

At various times in the New York City area, several of the Lodges have had white members, and even today at least one Lodge has one upon its register. One of the Founders of the Lodge in which this reviewer holds membership or has held it for close to 54 years, was of German birth; he refused to join a white Lodge and remained a member until his death about five years later. That Lodge is Carthaginian No. 47.

Upon occasion over the years white Masons have visited some of our Lodges in the Greater New York area. On this point the following incident may prove of interest.

One night either in 1904 or 1905, a member of Ezel Lodge No. 732 alarmed the door of Carthaginian Lodge, and this reviewer was one of

the committee sent to examine him; he was told his examination, also his documents were satisfactory, but the Lodge was to confer the Degree of Master Mason and that it had a rule which it could not break, that whenever the degrees were to be conferred, every member or visitor must be in full evening dress, and since he was not so clothed, he could not be admitted.

Before the Lodge reached the point to begin that degree work, this same member of Ezel Lodge again alarmed the door, and properly clothed for the occasion; he was admitted and when the 36 costumes were brought out to be worn by the members, he requested permission to wear one; this was granted, and he appeared to have a very agreeable visit.

A few years ago this reviewer visited the annual session of a sister jurisdiction, and was surprised to learn that one of the District Deputy Grand Masters was a white Brother, and he appeared to be thoroughly satisfied with his associates.

Another story which may prove of interest and which has no direct connection with this review, is that in 1871 this reviewer's Grand Lodge erected Downshire Lodge No. 12, and of its 26 members *only one* was a Freemason of color; the remainder were Hebrews of either French or German birth; the Secretary was a Freemason of color; the remainder conclusion of the Franco-German war, the greater portion returned to their respective native country, while those who remained assisted to form the nucleus of one of the Lodges now under the white Grand Lodge of New York.

THE COLOR LINE

On page 102, the author repeats the error referred to previously in stating that Prince Hall and his associates were made Freemasons in a Lodge working under the Grand Lodge of England, instead of under the Grand Lodge of Ireland.

He should have stated that African *was not the only Lodge* in the United States which was erased from the English Craft at the merger of the two Grand Lodges in 1813. Likewise, he could have stated that African Lodge has the reputation of being the only Lodge in America whose contributions to the Grand Charity Fund are of record on the books of the 1817 Grand Lodge.

Unfortunately, this reviewer does not have the record at hand at the moment, but about eight white

Lodges were erased at the same time, and that erasure has not been used to discredit their Masonic status, as that fact has been used against African Lodge.

On page 107, Mr. Cass states the Charter issued to African Lodge No. 459, came from the "Ancient" Grand Lodge of England. That is a very grave and serious error, because that Charter was issued by the order of the Grand Master of the 1717 Grand Lodge of England, which body is so often referred to as the "Modern" Grand Lodge irrespective of the fact it never, at any time, referred to itself as such; that word was coined by the "Ancient" Grand Lodge for the express purpose of differentiating its existence and operations from the Mother Grand Lodge of 1717. Further the "Ancient" Grand Lodge never did, at any time, issue a Charter to any group of men of color.

Concerning the deletion of the words "free-born" from the Obligation in the Prince Hall group, would say, under the jurisdictions of New York, that phrase has never been removed.

From time to time various Grand Lodges and individual Masons have charged the Prince Hall Fraternity during its early period in particular, with a number of alleged violations in procedure; against African Lodge especially, but when similar instances are brought to the attention, such charges fall flat completely.

A Judge of a civil court out west has stated in print that had the white Fraternity so desired originally, it could have stopped the Prince Hall Order practicing the ceremonies of Ancient Craft Masonry, and this reviewer, commenting upon the same in a Masonic periodical, challenged that Judge to prove the following, or give honest answers thereto:

(a) Does any racial group in this or any foreign country control either a local or international copyright to the Masonic ceremonies?

(b) In view of the fact that certain portions of the Masonic ceremonies are quoted directly from the Holy Bible, can those portions be denied to any racial group?

(c) Is there anything to indicate that those who fabricated the Fraternity intended its benefits to be exclusive property of any particular racial group?

(d) How do the American Grand Lodges reconcile the admonition to their candidates that Freemasonry regards no man on account of his "race, creed or color," the various laws, de-

visions of Grand Masters, etc., as may be found in their proceedings from time to time?

(e) Where does the boast of the "Fatherhood of God and the Brotherhood of Man" fit in when one reads the records of American Masonry?

BLACKFACE: THE LODGES OF THE AMERICAN NEGRO

This reviewer *resents* with all the emphasis of which he is capable of voicing, and does not hesitate to characterize the use of the word "Blackface" as *a deliberate and gratuitous insult to his race*.

It is his honest opinion the members of his race do not in comparison with the whites, have any monopoly on the number of the different styles of organizations which are completely outside the realm of Freemasonry, and, for example, he suggests that if Mr. Cass should examine the 146 page volume of "Masonic Organizations and Allied Orders and Degrees" as compiled by Harold V. B. Voorhis, he will learn there are at the very least, 48 organizations in which the membership is *exclusively* for Freemasons and their female relatives, and without question, there may be double that number or more of similar organizations which are unknown to this reviewer.

That caption completely destroys the literary value of Mr. Cass' work, because the use of that word is an expression of vulgarity, and is very unbecoming to one who desires to pose as a competent Masonic historian.

"A SELECTED BIOGRAPHY"

The above is the caption of the matter between pages 150 and 152, and this reviewer is very familiar with either the character or the attitude of all those mentioned therein with the exception of one, and he is Charles Ferguson. What shall follow is this reviewer's characterization of those in that list:

(a) Anti-Negro: Admiral George W. Baird; Delmar D. Darrah; Albert G. Mackey; Peter Ross; George Thornbug; Harry L. Haywood (at the outset he was favorably disposed toward the Prince Hall Fraternity, but later underwent a mental change.

(b) The William H. Henderson referred to was a "bogus" Mason and at no time ever held membership in the Prince Hall Fraternity.

(c) The works of ten Prince Hall Masons appear in the list.

(d) The remaining 14 authors
(Continued on page 14)



Grand Lodge Convention of the Prince Hall Masonic Grand Lodge, Golden State Grand Chapter, O.E.S., and the Heroic



Shrine pictures taken at their Charity Theatrical where movie and radio stars, Miss Miyoshi Umeki, Leo Durocher, Harry James, and Duke Ellington, were present. Other pictures show the Shrine Center, San Francisco; Eastern Star entertainment; Fred Brooks Lodge officers; Christmas baskets prepared by East Clarence Hutchinson of the Greyhound Bus Lines at work (insets also show type of bus chartered by Queen Esther Chapter



Heroines of Jericho taken at the State Fair Grounds at Sacramento, California, at the 102nd Grand Annual Communication.



ry James, Frank Sinatra and others appeared and played important roles. Also shown were Tank Younger, Lt. Roscoe show check donations by Grand Lodge officers to the Los Angeles Y.M.C.A. 28th Street Branch, and to the Booker T. Wash- by Eastern Star and Masonic members; Delta Lodge honors Fred Wilson; Grand Master addresses Highland Heights Lodge; chapter members to go to the Grand Session at Portland.

NEGRO FREEMASONRY (From page 11)
(white Masons), wrote either wholeheartedly toward or with sympathetic sentiments for the Prince Hall Fraternity,

TOLERATION

This is the caption to the matter between pages 142 and 149; it ought to be given very careful consideration by every white Mason who may read it, and Mr. Cass could have applied its spirit to his thoughts before he wrote "Blackface".

EVIDENCES OF "COLOR" PREJUDICE

What shall follow will, this reviewer believes, sustain his charge that both "race and color" are the reasons underlying the refusal of American Masonry, irrespective of its boast of "universality," and its adherence to the Doctrine of the Fatherhood of God and Brotherhood of Man, to accord "legitimacy" to the Prince Hall Fraternity and to welcome the admission of gentlemen of color into its Lodges:

1 - From a file bearing the title of "Anti-Negro Masonic Legislation in American Masonry":

(a) Grand Lodge of Iowa, proceedings for 1852:

"The exclusion of persons of the Negro race is in accordance with Masonic Law and the Ancient Charges and Regulations."

(Is such true or false?)

2 - Decision of Grand Master of Louisiana in The Square Compass, New Orleans, August 24, 1934:

"A mixture of white and Negro blood made a man ineligible for the degrees of Masonry."

3 - Constitution of North Carolina 1915, Sec. 110, page 50:

"A candidate 'must be a free-born white man.'"

4 - Constitution of Mississippi, 1914:

"A Mason who discusses Freemasonry with a Negro should be expelled from his Lodge."

5 - Proceedings of Ohio for 1847:
"Admission of persons of color would be inexpedient and tend to mar the harmony of the fraternity."

(a) Proceeding of Kentucky, 1914, page 39:

"A man possessing one-eighth to one-sixteenth degree of Negro blood cannot be made a Mason."

(How can such be analyzed?)

(b) Constitution of Kentucky, 1919, page 38:

"A candidate 'must be a free-born white man.'"

6 - Proceedings of Delaware 1867:
From the Obligation of Master Mason; it has reference to either the initiation or visitation of a Negro:

"... of any Negro, mulatto, or colored person of the United States is forbidden."

7 - Grand Lodge of Illinois:

(a) Proceedings for 1851:

A resolution was adopted forbidding either the initiation or visitation of a Negro in any of its Lodges.

(b) Proceedings for 1852:

"... that this Grand Lodge is unqualified by opposed to the admission of negroes or mulattoes into Lodges under this jurisdiction." (From "The Freemasons Monthly Magazine," Boston, Mass., July, 1853), page 237.

(c) Proceedings for 1899:

"Therefore, to have Lodges exclusively of Negroes, would be dangerous to the high character of our Order. And to associate them in Lodges with white brethren would be impossible."

FROM A FILE OF DECISIONS OF GRAND MASTERS

1 - Proceedings of Idaho, 1916, page 16, by Francis Jenkins:

"Ruled that a candidate 'must be a white man.'"

2 - The Ahiman Rezon of South Carolina compiled by Albert G. Mackey, Grand Secretary:

"... that a candidate must be of free white parents."

3 - Proceedings of Kentucky, 1947, page 139, by Albert G. Hansean: Opinion No. 45:

"Sec. 105, Book of Constitutions states 'a candidate for initiation must be a free-born white man, of the age of twenty-one years or more and of good report.'"

FROM A FILE OF "ANTI-NEGRO EXPRESSIONS IN AMERICAN MASONRY"

1 - By Frederic Speed, Grand Secretary of Mississippi, and the Editor of "The Southland," of Vicksburg, in issue for April 24, 1909:

"But Scipio Africanus is simply a brute, with no revenge or resentments, and no respect for the truth or purity of his women. Whiskey and cocaine and miscegenation are his bane and until some remedy is found for these great evils, the poor fellow will continue to go down lower and lower in the social scale until finally the time will come when he and the white man must part company."

It is interesting to note that in the history of the Senate of the United States, Mississippi has been the *only state* ever to have been represented

in that august body by men of color, viz: Blanche K. Bruce was appointed by the Governor to fill an unexpired term, and, Rev. Hiram R. Revels was elected by the voters of the state; it has been recorded the latter presided over the Senate on two occasions.

2. - George W. Baird, P.G.M., of the District of Columbia, contributed a derogatory article concerning Prince Hall Masonry in an issue of the Bulletin published by the International Bureau for Masonic Affairs at Neuchatel, Switzerland.

(A copy is somewhere in the Williamson Collection).

3 - From the proceedings of Alabama for 1866:

"But the violation of the right of Jurisdiction is not all; it is to make Masons of Negroes. An inferior species of man, with whom, brethren generally, neither North or South, will ever associate on terms of equality; a class of men whose very smell is alike to the stink of a menagerie of wild animals, to say nothing of their moral, mental and other qualifications."

4 - From the proceedings of Virginia, 1913, Appendix, and, is in comment upon the remarks of the Fraternal Correspondent of Western Australia:

"Now, to a Brother in Western Australia, and, equally to one in Maine, no doubt it is natural that a Negro seems to be simply a black white man, with like impulses and instincts, who, under like auspices, would have like moral sense and similar, if not identical reasoning powers. No arguments we (who have known them well for a lifetime, as free and slave) could advance, would change their fixed views, but how utterly wrong they are in their disregard of scientific ethnology. No Negro ever born is the social or moral peer of a white man. . . . To return to the question above, we will say 'the colored folk' are the creatures of the same Creator as ourselves, but so are Kentucky mules. The Negroes have many good traits, but they cannot make Masons any more than they would make good husbands for our daughters."

5 - In the proceedings of Texas for 1899, a Freemason styled the Prince Hall Fraternity as:

A bastard monstrosity.

This reviewer could add many more expressions from the records of American Masonry and individuals therein and of recent date, but the foregoing will suffice to prove "color" is the dominant factor in the controversy over territorial jurisdiction.

A ROMAN CATHOLIC EXPRESSION

In discussing Freemasonry and Catholicism, the Rev. Humphrey J. T. Johnson, in Booklet No. H-316 published by the Catholic Truth Society of London, England, has stated in part:

"The colour question has likewise shown itself a formidable obstacle to the ideal of universal Masonic solidarity. In America, the Negro question has been what the Jewish one was for German Masonry. When in 1869 the Grand Orient of France passed a resolution that neither, colour, race, nor religion should disqualify a man from the right to initiation, though this action was warmly appreciated by the Supreme Council of Louisiana, which admitted ex-slaves, it entailed the rupture of amicable relations with nearly all the other Grand Lodges in the United States. The Grand Orient caused further irritation by recognizing Negro Grand Lodges in Ohio and Missouri.

"A religion or philosophy which excludes from its adherents one half of the human race can never become a religion of humanity." (Underscoring is this reviewer's.)

NEGRO "BOGUS" MASONRY

At the 1946 session of the Conference of Grand Masters of North America, the late Fred Hartman, then Grand Master of Oregon, referred to this subject suggesting that the American Grand Lodges ought, in some unofficial manner, assist the Prince Hall Fraternity to counteract those movements, or, eventually, they might overwhelm our organization. That has not come true, but those organizations are doing a great deal of harm to Freemasonry, both white and black, in more ways than one.

Later, Grand Master Hartman advised he had been much surprised at the favorable reaction on the part of some of the delegates from below the Mason-Dixon Line.

In February of 1956, the Masonic Service Association issued a 99-page brochure bearing the title of "Regular, Irregular and Clandestine Grand Lodges" as compiled by Ray V. Denslow of Missouri. Between pages 70 and 82 he discussed the subject of Negro "Bogus" Masonry through the presentation of the names and locations of some Negro "bogus" bodies which had been or were still in active operation in the United States, and

among these were 9 so-called Scottish Rite Supreme Councils. Since not a single one of such organizations had ever been allied with the Prince Hall Fraternity, the question of their origin is a very serious matter. This reviewer could add the names and locations of a few more which have come to his attention since the publication of the Denslow work.

Data procured concerning a large number of those organizations reveals they are nothing more nor less than commercial enterprises, while others do, in most instances, provide an easy income for those high in their councils.

Upon various occasions it has been revealed that members of those "bogus" bodies not only carry application forms in their pockets for instant use, but are given a "bonus" from the application fee of each new member they may bring into the membership, also, not a few of those Grand Masters so-called, at the end of the year receive a bonus based upon the total number of new members.

Further, members of those bodies are permitted to engage in varied practices which are forbidden to Prince Hall Masons; a narration of these is not necessary at this time.

Those organizations make use of a slogan which is very effective when made known to the uninformed population, thus these become easy prey; that slogan is as follows:

"The whites say the Prince Hall boys are clandestine, so we are no worse off than they."

It is generally believed there are some American Grand Lodges which would be willing to openly concede to the "legitimacy" and "regularity" of the Prince Hall Fraternity as such, and without any thought of "formal recognition," but, these are very well aware of what happened to Washington in 1898 and to Massachusetts as recent as 1947, neither of which accorded such through their respective actions.

One of these days the leaders of American Grand Lodges which are located in certain sections where the spirit of "race and color prejudice" predominate, will awaken to the fact they have permitted American Masonry to become "a mockery" "instead of a reality"; in some parts of the world that feeling prevails, but for the sake of harmony, those jurisdictions withhold their opinions.

It is indeed most unfortunate that there are men who have taken a very solemn vow with their hands upon the Holy Bible and who style them-

selves as Freemasons, but in whose minds "race and color prejudice" are not only deeper, but of greater importance than are the teachings of Ancient Craft Masonry.

One may well wonder what will be their answer when they shall stand in the Hall of Judgment before the Great Architect of the Universe, and, He asks them what about their black brother?

In view of the fact that American Masonry has been warned from time to time about the Negro "BOGUS" bodies by Freemasons within its own Masonic group, it can be charged that the continued increase and spread of such organizations can be laid at the feet of the officials of American Freemasonry.

ADDENDA

1 - Anent the matter appertaining to the alleged continuation of the National Grand Lodge of North America of 1847 origin, would say, that during the past two years or more a statement to that effect has been made, for reasons unknown to this reviewer, but no indisputable documentary evidence has been forthcoming to sustain that claim; facts, not words, are the proof.

2 - On page 151, there is an error in Grimshaw's name; it was "William H." and not "Harry A." as stated.

Because of the absence of any documentation of many of his statements, not much reliance can be placed in many of these; further, in some chapters, he has confused the operations of the National Compact element with those of the State Rights or independent jurisdictions.

3 - On page 53, the author states the Grand Lodge of England erected Lodge No. 236 at Charleton, S. C., but the records of the latter reveal that such is an error.

Lodge No. 236, is "Bells" which is situated at Ruffin in that state, and it was set apart by South Carolina at about the beginning of the present century.

4 - While Masonic racial prejudice prevails within the Continental United States, it is pleasing to note it does not prevail to any great extent in the American possessions; for example:

COSMOPOLITAN LODGE, No. 82
Working under
Prince Hall Grand Lodge F. & A.M.
of California

Officers: William Eubanks (American Negro), Master; Hannibal Williams (American Negro), Senior Warden;
(Continued on page 21)

THE THREE RUFFIANS

ROBERT L. POOLE
Past Grand Junior Warden

As every Mason knows, at the heart of our mysteries lies a legend, in which we learn how three unworthy craftsmen entered into a plot to extort from a famous Mason a secret to which they had no right. It is all familiar enough, in its setting and sequence; and it is a part of his initiation which no Mason ever forgets.

In spite of its familiarity, the scene in which the Ruffians appear is one of the most impressive that any man ever beheld, if it is not marred, as it often is, alas, by a hint of the rowdy. No one can witness it without being made to feel that there is a secret which, for all our wit and wisdom, we have not yet won from the Master Builder of the world; the mystery of evil in the life of man.

To one who feels the pathos of life and ponders its mystery, a part of its tragedy is the fact that the great man, toiling for the good of the race, is so often stricken down when the goal of his labors is almost within his reach; as Lincoln was shot in an hour when he was most needed. Nor is he an isolated example. The shadow lies dark upon the pages of history in every age.

The question is baffling: Why is it that evil men, acting from low motives and for selfish aims, have such power to throw the race into confusion and bring ruin upon all, defeating the very end at which they aim? Is it true that all the holy things of life—the very things that make it worth living—are held at the risk and exposed to the peril of evil forces; and if so, why should it be so? Why should precious values be so precarious?

If we cannot answer such questions, we can at least ask another nearer to hand. Since everything in Masonry is symbolic, who are the three Ruffians and what is the legend trying to tell us? Of course we know the names they wear, but what is the truth back of it all, which it will help us to know? As it true of all Masonic symbols, as many meanings have been found as there have been seekers.

It all depends on the key with which each seeker sets out to unlock the meaning of Masonry. To those who trace our symbolism to the an-

cient solar worship, the three Ruffians are the three winter months who plot to murder the beauty and glory of summer, destroying the life giving heat of the sun. To those who find the origin of Masonry in the Ancient Mysteries of Egypt, it is a drama of Typhon, the spirit of evil, slaying Osiris, the spirit of Good, who is resurrected, in turn, rising triumphant over death.

Not a few find the fulfillment of this oldest of all dramas in the life and death of Jesus, who was put to death outside the city gate by three of the most ruthless Ruffians—the Priest, the Politician, and the Mob. Which of the three is the worst foe of humanity is hard to tell, but when they work together, as they usually do, there is no crime against man of which they have not been guilty.

A few who think that Masonry as we have it, grew out of the downfall of the Knights Templar, identify the three Assassins, as they are called in the Lodges of Europe, with three renegade knights who falsely accused the order, and so aided King Philip and Pope Clement to abolish Templarism and slay its Grand Master. A very few see Cromwell and his adherents the plotters, putting to death Charles the First.

It is plain that we must go further back and deeper down if we are to find the real Ruffians, who are still at large. Albert Pike identified the Brothers who are the greatest enemies of individual welfare and social progress as Kingcraft, Priestcraft, and the ignorant Mob-Mind. Together they conspire to destroy liberty, without which man can make no advance.

The first strikes a blow at the throat, the seat of freedom of speech, and that is a mortal wound. The second stabs at the heart, the home of freedom of conscience, and that is well nigh fatal, since it puts out the last ray of Divine light by which man is guided. The third of the foul plotters fells his victim dead with a blow on the brain, which is the throne of freedom of thought.

No lesson could be plainer; it is written upon every page of the past. If by apathy, neglect or stupidity we suffer free speech, free conscience, and free thought to be destroyed either by kingcraft, priestcraft, or the mob-mind, or by all three working together—for they are Brothers and usually go hand in hand—the Temple of God is dark, there are no designs upon the Trestle-board, and the re-

sult is idleness, confusion, and chaos. It is a parable of history, a picture of many an age of which we read in the past.

For, where there is no light of Divine Vision, the Altar fire is extinguished. The people "perish," as the Bible tells us; literally they become a Mob, which is only another way of saying the same thing. There are no designs on the Trestle-board, there is no leadership. Chaos comes again, inevitably so when all the lights are blown out, and the people are like ignorant armies that clash by night.

Of the three Ruffians, the most terrible, the most ruthless, the most brutal is the Mob-Mind, so easily inflamed, so hard to restrain, and working such havoc in its fury. No tyrant, no priest can reduce a nation to slavery and control until it is lost in the darkness of ignorance. By ignorance we mean not merely lack of knowledge, but the state of mind in which men refuse, or are afraid to think, to reason, to enquire. When "the great freedoms of the mind" go, everything is lost.

After this manner Pike expounded the meaning of the three Ruffians, who rob themselves, as they rob their fellow-craftsmen, of the most precious secret of personal and social life. A secret, let it be added, which cannot be extorted, but is only won when we are worthy to receive it and have the wit and courage to keep it. For, oddly enough, we cannot have real liberty until we are ready for it, and we can only become worthy of it by seeking and striving for it.

But some of us go further, and find the same three Ruffians nearer home—hiding in our own hearts. And naturally so, because society is only the individual writ large; and what men are together is determined by what each is by himself. If we would know who the Ruffians really are, we have only to ask: What three things waylay each of us, destroy character, and if they have their way either slay us or turn us into ruffians? Why do we do evil and mar the Temple of God in us?

The three Greek thinkers searched until they found the three causes of sin in the heart of men. In other words, they hunted in the mountains of the mind until they found the Ruffians. Socrates said that the chief ruffian is Ignorance—that is no man in his right mind does evil unless he is

(Continued on page 18)

LETTERS TO THE EDITOR

Dear Brother Towns:

We as your Adopted Rite feel that it is high time that the Prince Hall Masons should go on record of doing something for humanity, and make a definite contribution to the community in which we are located so that the world can see we are living by the principles that are inculcated in our great Order.

December 24 and 25, 1956, we were able to contribute over 175 Christmas baskets to some of our under privileged neighbors, and after being well compensated by the thrill of seeing the joy and happiness radiated on the faces of our unfortunate neighbors, after becoming recipient of one of the baskets. We became determined to make this project bigger and better each year, so this year we have already assisted over 250 families, some having more than 10 small children and very few less than three children, in most cases either an invalid husband or no husband at all in the family.

This drive was headed by Brother John L. Thompson, Grand Worthy Patron, of the Golden State Grand Chapter, Order of the Eastern Star, Prince Hall Rite of Adoption, for the State of California and Jurisdiction, Brother Thomas Dyson serving as General Chairman, who has done a splendid job, with his committee worked very hard to sponsor a charity canned goods tea, the registration was, by donating canned goods and for money. Through this effort we received over 5,000 canned goods and over \$600. With the money we were able to purchase several crates of chickens and fresh vegetables.

We believe this effort has been divinely inspired and hope throughout the length and breadth of this Jurisdiction and in the heart of every Brother and Sister, there will be a desire to serve humanity, realize the value of our great heritage and with a firm resolution carry out its mandates.

After all, what is Freemasonry? Simply an instrument for good of others. How is it held to the human race? Only by the strong chains of Brotherly love. What is the value of Masonry? It has no well filled coffers, it has no mines of exhaustive wealth, it has no splendid accumulation of worldly possessions. It has nothing but a mis-

Grand Master Greenwood:

The Board of Directors and Guests of the Leonard Stovall Home for the aged wishes to thank the Masons of California and Jurisdiction for the new nine passengers 4-door 1957 Ford station wagon.

This gift will help the home further its development and its services to senior citizens. Many of the residents of the home must be taken to the hospitals and clinics for medical treatment, or to attend to personal business matters. Transportation is also provided for picnics and special outings.

Once again we extend an invitation to the Grand Lodge and its members to inform us of any aged Mason who may be in need of our services.

Please convey our gratitude to all those who made it possible for us to receive the \$2,500.00 grant to purchase the Station-Wagon.

You are welcome to visit the Leonard Stovall Home to see how public contributions help us to make our aged guests comfortable and contented.

Sincerely yours,

Bernard C. Herndon,

President

John A. Jackson,

Executive Director

**THE MOST WORSHIPFUL PRINCE HALL
GRAND LODGE OF WASHINGTON
and its Jurisdiction, F. & A. M.**

**55th Annual Communications Convenes
in Vancouver, B.C. July 13, 14, 15, 1958**

sion. A mission that teaches mankind the lesson of obedience to the law, submission to authority, compassion for the fallen, tenderness for the erring, devotion to good, love of God, and at last that there is a brighter light no darkness can resist.

With our willingness to render service to humanity, we can establish, definitely, the reality of the Fatherhood of God and the Brotherhood of Man.

Fraternally yours,

John L. Thompson,

Grand Worthy Patron

At a regular meeting of the Council of Deliberation of the 33° of Ancient and Accepted Scottish Rite of Freemasonry, Valley of Southern California, Southern Jurisdiction of the United States of America, Prince Hall Affiliation, September 29, 1957, in the City of San Diego, State of California:

Resolved, That we express our appreciation for the stand the President of the United States has taken to uphold the principles and ideals of our great democracy and moral leadership of this great Country of ours. Your action federalizing the National Guard of Arkansas, and sending the Airborne Infantry of the 101st Airborne Division to Central High School in Little Rock, Arkansas, and using the great power of your office to uphold the Constitution of the United States and enforce the laws has the complete and wholehearted support of the said Council of Deliberation.

The Council of Deliberation
Valley of Southern California
Lillard G. Dandridge, 33° Dep.
Eugene W. Fisher, 33°
Lorenzo Bowdin, 33° Committee

Reply of Willard W. Allen 33° Most Puissant Sovereign Grand Commander of the United Supreme Council, 33° Southern Jurisdiction, U. S. A.

Mr. E. W. Fisher
807 E. 32nd Street
Los Angeles 11, California

Dear Illustrious Brother:

I approve the resolution passed by your Council of Deliberation which you sent, and I am placing the seal of the Council on it and sending it to the President. This is a thoughtful act.

Willard W. Allen
M.P.S.G.C.

* * *

THE WHITE HOUSE
WASHINGTON

November 4, 1957

Dear Commander Allen:

I am grateful to you for sending me a copy of the Resolution adopted by the Council of Deliberation of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction, Valley of California.

Thank you for your support of the action I found necessary to take in the Little Rock situation.

With best wishes,

Sincerely,
Dwight D. Eisenhower
President of United States

THE THREE RUFFIANS (from pg. 16)

so blinded by ignorance that he does not see the right. No man, he said, seeing good and evil side by side, will choose evil unless he is too blind to see its results. An enlightened self-interest would stop him. Therefore, his remedy for the ills of life is knowledge — more light, a clearer insight.

Even so, said Plato; it is all true as far as it goes. But the fact is that men do see right and wrong clearly, and yet in a dark mood they do wrong in spite of knowledge. When the mind is calm and clear the right is plain, but a storm of passion stirs up sediments in the bottom of the mind, and it is so cloudy that clear vision fails. So long as the wild horse is held firmly all goes well. But, alas, often enough, the wild horse get loose and there is a run-away and a wreck.

But that is not all, said Aristotle. We do not get to the bottom truth of the matter until we admit the fact and possibility — in ourselves and in our fellows — of a moral perversity, a spirit of sheer mischief, which does wrong, deliberately and in face of right, calmly and with devilish cunning, for the sake of wrong and for love of it. Here, truly, is the real Ruffian most to be feared — a desperate character he is, who can only be overcome by Divine help.

Thus, three great thinkers capture the Ruffians, hiding somewhere in our own minds. It means much to have them brought before us for judgment, and happy is the man who is wise enough to take them outside the city of his mind and execute them. To show them any mercy is to invite Misery and disaster. They are ruthless, and must be dealt with ruthlessly and at once.

If we parley with them, if we soften toward them, we ourselves may be turned into ruffians. Good but foolish Fellowcrafts came near being intrigued into a hideous crime. "If thy right eye offend thee, pluck it out," said the greatest of Teachers. Only a celestial surgery will save the whole body from infection and moral rot. We dare not make terms with evil, else it will dictate terms to us, before we are aware of it.

One does not have to break the head of a Brother in order to be a Ruffian. One can break his heart. One can break his home. We can slay his good name. The amount of polite and refined ruffianism that goes on about us every day, is appalling. Watchfulness is wisdom. Only a mind

GREETINGS FROM PORTLAND

CITY OF PORTLAND

Oregon

Most Worshipful Prince Hall
Grand Lodge of California
and Jurisdiction F. & A. M.
Grand Communication
Sacramento, California
Greetings!

On behalf of the City of Portland, I join with the Excelsior Lodge No. 23 F. and A. M. in their invitation to hold the Grand Communication of the Most Worshipful Grand Lodge of California in Portland in 1958.

As you are well aware, Portland has excellent hotel accommodations and extensive air, train and bus travel, as well as a wide variety of recreational facilities and scenic attractions for you to take advantage of and to enjoy. We are very proud of our city, and I am sure you will concur with this pride if you choose our city as your convention site in 1958.

May you have a most successful convention this year, and we hope that we will have the privilege of helping you have an even bigger and better one in Portland, Oregon, in 1958.

Yours sincerely,

Terry D. Schrunk *Mayor*

Gentlemen:

As Governor of Oregon I am sincerely pleased to join with Excelsior Lodge No. 23, F. & A. M. of Portland in inviting you to schedule your Grand Communication in Portland in 1958.

I know you will find the hospitality of Oregonians, the facilities available to you in our Portland convention city, and the wide variety of scenic and entertainment attractions, exactly to your liking.

Sincerely, Robert D. Holmes

well titled, with a faithful inner guard ever at his post, may hope to keep the ruffian spirit out of your heart and mind. No wise man dare be careless or take any chances with the thoughts and feelings and motives he admits into the Lodge of the Mind, whereof he is Master.

So let us live, watch and work, until Death, the last Ruffian, whom none can escape, lays us low, assured that even the dark, dumb hour which brings a dreamless sleep about our couch, will not be able to keep us from the face of God, whose strong grip will free us and lift us out of the shadows into the Light; out of dim phantoms into the life Eternal that cannot die.

PORTLAND CHAMBER OF

COMMERCE

Portland 4

Greetings:

As President of the Portland Chamber of Commerce, it gives me pleasure to join in the invitation being issued by the Excelsior Lodge No. 23, F. & A. M. to hold the Grand Communication of Most Worshipful Prince Hall Grand Lodge of California and Jurisdiction, F. & A. M. in Portland, Oregon, in 1958.

We feel that Oregon has been blessed with a wealth of natural resources as well as some of the world's most magnificent scenery. We hope your traveling delegates will make the most of the Pacific Northwest vacationland and see the Columbia River Highway with its famous waterfalls, Mt. Hood and the Shores of the Pacific.

Our Convention Bureau stands ready to cooperate with your local members in any way possible to assure your meeting being a success in every way.

A gracious welcome will await you in the City of Roses should Portland be your voice for your 1958 Grand Communication.

Very cordially, David C. Duncan

To the Officers and Members of the Prince Hall Family of California and Jurisdiction:

Greetings!

I would like to extend thanks and appreciation to the Grand Lodge for accepting W. L. Kimbrough Lodge No. 91 into the Prince Hall Family. As the Worshipful Master, I will do my utmost to see that our officers will perform their ritualistic work as a credit to the Jurisdiction. I also would like to say that the members will be a credit to the city of Santa Ana. It is the first attempt for a Prince Hall Lodge to be organized in the history of Santa Ana. We meet the 2nd and 4th Wednesday of each month at 8 p.m., 306 East 4th St., Santa Ana, Calif. We will gladly accept visits and communications from all Prince Hall Lodges. In closing I quote, "Let no corrupt communication proceed out of thy mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice."

J. B. Collins

Worshipful Master

PRINCE HALL

Sermon Delivered by Grand Master Prince Hall

June 25, 1957, at Menotomy
(now West Cambridge) Mas-
sachusetts, to African Lodge
No. 459.

Beloved Brethren:

It is now five years since I delivered a charge to you on some parts and points of Masonry. As one branch or superstructure of the foundation, I endeavored to show you the duty of a Mason to a Mason, and of charity and love to all mankind, as the work and image of the great God and Father of the human race. I shall now attempt to show you that it is our duty to sympathize with our fellow men under their troubles and with the families of our brethren who are gone, we hope, to the Grand Lodge above.

We are to have sympathy, but this after all, is not to be confined to parties or colors, nor to towns or states, nor to a kingdom but to the kingdoms of the whole earth, over whom Christ the King is head and Grand Master for all distress. Let us see our friends and brethren; and first let us see them dragged from their native country by the iron hand of tyranny and oppression, from their dear friends and connections with weeping eyes and aching hearts, to a strange land, and among strange people, whose tender mercies are cruel, and there to bear the iron yoke of slavery and cruelty til death, as a friend, shall relieve them. And must not the unhappy condition of these, our fellow-men, draw forth our hearty prayers and wishes for deliverance whose characters you have described in Revelation 28:11-13? And who knows but these same sorts of traders may, in a short time, in like manner bewail the loss of the African traffic, to their shame and confusion? The day dawns now in some of the West India islands. God can and will change their condition and their hearts, too, and let Boston and the world know that He has no respect of persons, and that the bulwark of envy, pride, scorn and contempt, which is so visible in some, shall fall.

Jethro, an Ethiopian, gave instructions to his son-in-law, Moses, in establishing government — Exodus 29: 22-24. Thus Moses was not shamed to be instructed by a black man. Philip was not ashamed to take a seat beside the Ethiopian eunuch and to instruct him in the gospel. The Grand Master Solomon was not ashamed to

hold conference with the Queen of Sheba. Our Grand Master Solomon did not divide the living child, whatever he might do with the dead one; neither did he pretend to make a law to forbid the parties from having free intercourse with one another, without fear of censure, or be turned out of the synagogue.

Now, my brethren, nothing is stable; all things are changeable. Let us seek those things which are sure and steadfast and let us pray God that, while we remain here He would give us the grace of patience and strength to bear up under all our troubles, which, at this day, God knows, we have our share of. Patience, I say, for were we not possessed of a great measure of it, we could not bear up under the daily insults we meet with in the streets of Boston, much more on public days of recreation. How, at such times, are we shamefully abused, and that to such a degree, that we may truly be said to carry our lives in our hands, and the arrows of death are flying about our heads. Helpless women have their clothes torn from their backs. And by whom are these disgraceful and abusive actions committed? Not by the men born and bred in Boston. They are better bred; but by a mob or horde of shamelessness, low-lived, envious, spiteful persons — some of them not long since, servants in gentlemen's kitchens, scouring knives, horse-tenders, chaise-drivers. I was told by a gentleman who saw the filthy behavior in the Common, that in all the places he had been in, he never saw so cruel behavior in all his life. A slave in the West Indies, on Sundays, or holidays, enjoys himself and friends without molestation. Not only this man, but many in town, have seen their behavior to us, and that without provocation twenty or thirty cowards have fallen upon one man. (O, the patience of the Blacks!) 'Tis not for want of courage in you, for they know that they do not face you man for man, but in a mob, which we despise, and would rather suffer wrong than do wrong, to the disturbance of the community, and the disgrace of our reputation, for every good citizen doth honor to the laws of the State where he resides. My brethren, let us not be cast down under these and many other abuses we at present are laboring under, for the darkest hour is just before the break of day. My brethren, let us remember what a dark day it was with our African brethren six years ago in the West Indies. Nothing but the snap

Eli Baker Honored

Brethren:

It is a esteemed pleasure to be chosen to deliver to you the photo of the life of our Fraternal Bro., Elias Baker, from whom this Lodge No. 62 takes its name, and one we are so proudly blessed.

Elias Baker was born in the city of Fresno, California, March 10, 1864. Moved to Oakland, Calif., being employed as a bricklayer and plying his trade both in San Francisco and Oakland. Was married to Elizabeth Moore in Fresno after making his permanent home in the city of Oakland, where in 1900 was raised to the sublime Degree of Masonry in Acacia Lodge No. 7, where in 1905 he was elected as Worthy Master by the Brethren of Acacia Lodge, having served as the Chairman of the Committee on the presentation of the By-Laws of Acacia Lodge, and same being adopted, the lodge lauded him for his tiring and efficient work.

Bro. Baker with several other brethren were chosen to make plans for the reception of the United Supreme Council of the Ancient Accepted Scottish Rite to hold its annual meeting for the purpose of instituting of a Consistory in the City of Oakland. Was honored by the bestowal of a 33° Mason at this meeting of the Supreme Council, was a Charter member of Menelik Temple Shrine of Oakland, a member of Queen Esther Chapter O.E.S., and Past Patron of that Chapter.

Bro. Baker set a pattern for all Masons to abide by and follow. He passed to his reward in 1948 and was the recipient of all Masonic honors at his passing. It is indeed needless to say that we, the Members of Elias Baker Lodge are proud to carry a name for this most esteemed Gentleman.

RUDOLPH JOHNSON
Worshipful Master

of the whip was heard from morning to evening. Hanging, breaking on the wheel, burning and all manner of tortures were inflicted on those unhappy people. But, blessed be God, the scene has changed. They now confess that God has no respect of persons, and therefore receive them as their friends, and treat them as brothers. Thus doth Ethiopia stretch forth her hand from slavery to freedom and equality.

From History of Freemasonry
W. H. GRIMSHAW

Past Grand Master Wilson Rites Held

Grand Masonic Burial Rites were held Monday, April 7, for George W. Wilson, oldest Past Grand Master of the California Jurisdiction, in the Sierra View Memorial Park Cemetery, Marysville, California.

Brother Wilson passed April 4 and Final Religious Services were observed the following Monday, April 7 at the Lipp and Sullivan Chapel, Marysville, with the Rev. J. B. Haynes delivering the aulogy. The Rev. J. T. Muse of Sacramento officiated at the services which began at 2:30 p.m., and the Rev. J. H. Blake, Pastor of the A.M.E. Church of that city read the Scripture and offered the prayer. Miss Ila Kingsberry of Marysville was the soloist.

Prior to the Religious Ceremonies Past Master Frank S. Shipp, Grand Chairman of Education, acting under the Grand Masters delegation, opened an Occasional Grand Lodge for the purpose of holding Grand Masonic Burial Rites for the deceased. Upon declaring the Occasional Grand Lodge opened Bro. Shipp then appointed Bro. Frank Boone, Past Grand Inspector, Master of the day for the purpose of conducting the Grand Masonic Burial Service. Other appointments for the occasion were W.M. W. T. Barnes and P.M. Howard Williams, Stewards; P.M. J. E. Dixon, Tyler and P.M. Sylvester Echols, Chaplain.

Upon completion of the Religious Services Bro. Boone took charge of the Graveside Rites and conducted the Interment Ceremony in an admirable manner that befitted a Past Grand Master and reflected a credit upon the Masonic Fraternity.

Other Grand Lodge Officers in attendance included Past Grand Master Theodore Moss of R. C. Marshall Lodge No. 15, San Jose; Bro. Leon Marsh, Past Grand Patron, O.E.S., and Bro. Royal E. Towns, Grand Director of Public Relations. Also included was a large representation of brothers from various lodges.

When the final sprig was cast, the closing charge delivered and the benediction given the very impressive Rites were closed and Bro. Boone returned the gavel to Bro. Shipp who, stating that the Grand Master's Orders have been obeyed declared the Occasional Grand Lodge Closed.

A native of Boonville, Mo., Bro. Wilson had lived in Marysville since 1886 and was one of the town's oldest business men, having operated a barber shop for 64 years.

Tentative Program

Corrections made in tentative plans for the Grand Sessions announced in the last edition of the Digest are as follows:

Sunday, July 20 at 2:30 o'clock p.m. Annual Devotional Services—Shrine Hall Masonic Temple, 1119 S.W. Park Avenue, Portland.
6:00 p.m.—Annual Juvenile Sessions, Corinthian Room, Masonic Temple.

Monday, July 21st
8:00 a.m.—Business sessions
Prince Hall Grand Lodge, F.&A.M.,
Commandery Room
Golden State Grand Chapter,
O.E.S., Shrine Room
Prince Hall Grand High Court,
H of J, Corinthian Room
12:00 noon—Luncheon served in the Dining Room, Masonic Temple, daily during sessions. Reasonable rates. (No other meals served.)
Photograph of assembled groups (announcements to be made in session regarding time.)
8:00 p.m.—Grand Banquet, Columbia Athletic Club Banquet Room, 614 S.W. 11th Avenue.

Tuesday, July 22nd
8:00 a.m. to 5:00 p.m.—Business sessions.
8:00 p.m.—Lodge of Sorrow—Shrine Hall.

Wednesday, July 23rd
8:00 a.m. to 5:00 p.m.—Business sessions. Election of Officers. End of sessions. Closing.

8:00 p.m.—Grand Promenade, Shrine Ballroom, Masonic Temple
Thursday, July 24th
Sightseeing tours from Masonic Temple.

Chairman Clarence Ivey and his Grand Sessions Committee extend to our readers a cordial welcome to the City of Roses. Send in your hotel or motel reservations now. Let's make this a big one.

Making his home at 211 B Street, he not only was active in the Masonic Lodge and the Order of the Eastern Star, but also the Knights of Pythias, and had been clerk of Mt. Olivet Baptist Church in Marysville since 1889. He was beyond a doubt one of Marysville's most honored and respected senior citizens.

Bro. Wilson is survived by two daughters, Mrs. Flossie Hicks and Mrs. Mildred Rice; a grandson, Edward Hicks, and a great-grand daughter, Michella Hicks, all of Marysville; and a niece, Mrs. Ethel Williams of Oakland.

To the Most Worshipful Prince Hall
Grand Lodge, F. & A. M.,
California and Jurisdiction

Greetings:

We, the Youth, the reflection of your past, and the hope of your future, stand before you waiting for your decision of what tomorrow will bring. We stand, waiting patiently, with opened minds, active hands, willing feet; to grasp, hold and move forward, in the direction you would have us to go.

In our minds we see a future brightly gleaming with the fulfilment of your hopes and prayers. With hopes that the world we live in will have found that to live within one must understand and love his neighbor as himself, and with prayer that to understand one must first be Christ-like. We do not fear the future. We are not afraid of what might come. With the inspiration of men like you, who are leading the way to make the path of the future brighter, we, too, shall travel that path that those who follow us will reflect in the glory of your passing.

The path of the future is both new and old—new to the youth who is traveling its lonely path, but old to the men who have passed that way. Men like Carver, Washington, Douglas, who, each in his way received and advanced, that we, too, might receive and advance.

Today, we as Knights of Pythagoras have received and are ready to advance. We have received from you the inspiration of this Order, founded on its nine Cardinal Principles of Adoration and Reverence, Honor, Righteous thinking, Purity, Patriotism, Toleration, Courtesy, Friendship, and Constancy. We have our working tools, the mark has been made, and in the future ahead, we shall carry on these Principles received by us, that will make you proud that the work you have done, was not in vain.

As we have just begun, our hopes and prayers mingle with yours. Our hope that the outstretched hand of yours becking us forward will not be cast aside, and our prayer that we will live up to all that is expected of us. Give us the courage. Give us the support, but above all, give to us your desire that we, now as the youth of the future generation, will some day stand in your place as upright men, carrying the torch that you now carry.

Horace Wheatley
Senior Knight Deacon

PRINCE HALL

NEGRO FREEMASONRY (from pg. 15)

Robert Kam (Indonesian), Junior Warden; James Pancho (Filipino), Treasurer; Ton Beridge (American White), Secretary; Richard Ling (Chinese), Senior Deacon; William Green (American Negro), Junior Deacon; William A. Huna (East Indian), Senior Steward; Vet Kui Ho (Chinese), Junior Steward; Henry Laride (American white), Tyler.

Truly, a fine example of the "Brotherhood of Man."

The foregoing has been transcribed from the February, 1958 issue of The Plumb Line, published by Prince Hall Grand Lodge of Louisiana.

5 — On page 78, the author states that "Marshall Field, the famous Chicago merchant," had been a member of North Star Lodge No. 1 (Prince Hall), of Chicago, Ill., likewise, a party merely mentioned as "L. Fish."

It has been asserted that during the early days in that city, there was an inhibition against the initiation of men of either Hebrew birth or extraction, with the result, a number of gentlemen of that racial group were made Freemasons in Lodges under the Prince Hall jurisdiction.

An examination of such records of North Star Lodge as are available, fails to reveal the above names. However, as late as 1899, the proceedings of Prince Hall Grand Lodge of Illinois contain these names as members of North Star Lodge: A. Goldstein, William Rathburn, and Samuel Siverman. The proceedings for 1906 carry the name of H. Gross as a member of the same Lodge.

During the early days, the records of Freemasonry in Illinois reveal the fact of a great deal of racial prejudice as related to men of color; one record will suffice:

In 1846, the Master of a Lodge was punished because he had conferred the degrees upon a gentleman whose mother had been a Cherokee Indian and his father a mulatto. (See proceedings.)

Garry A. Williamson

Andrew Jackson (Old Hickory), was the only President of the USA, to hold a Grand Officer's station in the so-called higher bodies. He was a Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Tennessee.

MASONIC DIGEST



Prince Hall Masons donate new station-wagon to the non-profit Stovall Home for the Aged. Grand Master Attorney Herbert Greenwood, right, is shown presenting keys to John A. Jackson, Executive Director. Bernard C. Herndon, President of the Stovall Foundation, looks approvingly.

Berkeley Makes Bid For Grand Lodge

All Berkeley Lodges have combined to make a bid to hold the 105th Grand Session in that city. The members are making daily contacts with the City Officials and Convention Bureau. Invitations have been received by the committee from Mayor Claude B. Hutchinson, George Dagnol, President and Weldon E. Vance, manager of the Berkeley Tourist Bureau. The last Grand Sessions were held in Berkeley in 1947, so the lodges and chapter groups there believe they should be granted another privilege in 1960.

Grand Master Visits

Grand Master Herbert A. Greenwood has about completed his annual visits to Lodges. He was received cordially and although quiet spoken, he gave the jurisdiction plenty to think about by displaying wisdom and integrity. He stressed adherence to Masonic principles and unification of thoughts. Accompanying the Grand Master on most of his visits was Grand Lecturer Luther Johnson who delivered a very enlightening graphic picture of the written Masonic work.

The Masonic School of Instruction held meetings at Sacramento and in San Francisco. Among the subjects presented were, Highlights in Negro Masonry, Symbolism of the Second Degree, Masonic Phraseology, Constitutional Law, The Third Degree, Masonry and the Eastern Star, and Grand Lodge Procedure. A question and answer session followed each presentation by the committee.

New Auto Donated

Masonic Prince Hall Grand Lodge donates new station-wagon to the non-profit Stovall Home for the aged. Grand Master Attorney Herbert Greenwood and the Grand Trustees feel that this gift will help the home further its development and it services to senior citizens. Many of the residents of the home must be taken to hospitals and clinics for medical treatment, or to attend to personal business matters. Transportation is also provided for picnics and special outings.

Grand Master Greenwood, who is especially interested in the welfare of all Masons, stresses the fact that the Stovall Home is open to all aged persons regardless of race, group or sect and is therefore available to Masons who may be in need of the home services.

The Stovall Home wishes to thank all of the Masons in the Prince Hall family for their fine gift.

Masters and Wardens

The Masters, Wardens, Secretaries and Treasurers meetings were held in the cities of Pasadena and Oakland, California. The work was very well outlined by the Grand Master and his official staff of officers. Many questions were answered and replies given regarding the kind of work and production the Grand Lodge expects of each member. As soon as some of the papers presented are turned over to this office, they will be printed in the *Digest*.

EXCERPTS FROM CHARLES VAN COTT, EDITOR, 'MASONIC INSPIRATION'

Jim Crow Masonry?

CHARLES VAN COTT WRITES

"I am a member of Alpha Lodge 116, Newark, N. J., only recognized Negro Lodge. One of our colored Brethren was visiting a N. J. Lodge. A member came in, noticed a Negro sitting on the sidelines, took off his apron and threw it on the altar! They tell me that a nearby Grand Lodge has a special team making the rounds—telling white Masons how to tactfully deny admission to legitimate Alpha Lodge Masons. If this is Masonic Brotherhood, something is very, very rotten!" — *T.H.H.*

► Millions of American Negroes seek a fair share in our democracy. The Prince Hall Masons do not want to intervisit with us (they are gun-shy after being taken so many years by white folks). But if we merely admit they are the only legitimate NEGRO Masons, it would destroy colored clandestine groups, help Prince Hall grow into a greater body of Negro Masons. This very suggestion shows what hypocrites we all are—for Masonry is Masonry—not white, black or red, just a wee bit yellow now and then.

Thanksgiving 1957

God, Creator of all men . . . I won't stuff myself to bursting with turkey and trimmings and sip wine and sing and laugh like an idiot while around the world millions of kids and old folks are starving to death . . . *I'm grateful, God, that America means Plymouth Rock, not Little Rock . . .*

Albino Masonry!

By FIAT LUX

All hell was breaking loose at Chromatic Lodge! The Brethren had long followed a lily-white policy—no person not 100% uncolored could enter their portal . . . then one meeting night strange men from strange-sounding Lodges all sought admittance . . . first came a light-skinned member of Alpha Lodge 116, Newark, N.J., known as the only "legitimate" Negro Lodge in all American Masonry . . . the Chromatic Lodge Brothers tore their hair trying to find some excuse for not admitting him . . . at last the Master sent a committee who serenaded the "Brother" with a lot of fast gobbledegood on "unwritten laws" . . . The Alpha Brother

walked off and ran into a Prince Hall Brother, who heard his tale and sympathized . . . the pair turned their left lapels backwards and entered the nearest tavern—disgusted.

Next a full-blood Cherokee Indian with full credentials rapped on the door—same procedure—the Indian went off grumbling that the GL of Oklahoma had 85,000 Masons and 390 Lodges full of men with Indian blood ranging from pink to rose, cerise, salmon, magenta, cherry, carnation, rust-ruby and scarlet red . . . Now *more trouble*— . . . The tiler reported a terra cotta, russety, toast brown visitor seeking admittance and the Lodge was in uproar again.

In turn came visitors from legally constituted Lodges like Colombo of Havana; LaLuz of Costa Rica; Concord of Bombay; Zetland of Egypt; Cathay of Hong Kong; St. George of Singapore; Ionia of Greece; Medan of Indonesia—and Patria of Puerto Rico. The poor Brethren inside blew their stacks! Here were darker skins than the poor Negro Mason from Alpha Lodge in Newark! What was white? What was colored? Just then the Grand Master, traveling incognito after two weeks of Bermuda sun-tanning, presented himself to pay a surprise visit on Chromatic Lodge. "This is the last straw!" screamed the investigating committee, "Throw this darky out!" And down three flights of stairs tumbled the Grand Master.

Inside the Lodge the Chromatic members started glaring at each other . . . The Worshipful Master shot upright, banged his gavel and screamed, 'Ils ne passeront pas! Evidently I'm the only true Albino Mason here! Douse the lights! Close the book! Grab the charter! We're *clandestine!*'"

Sputnik and Mutnik— Our 'Civilization' Fades

Sputnik, and the terrible destructive power that sent up the Red moon, ended our era of tranquilized, push-botton, swept-wing nonsense. That epic-making satellite with its enigmatic beep-beep ticked off the death of our "civilization." Never again will America live in such a fool's paradise. Our vaunted progression was retrogression. A whole nation living on nothing-down installments. Family life taken over by a living room monster spewing out soap opera, cops-and-robbers, cowboys-and-Indians and

stuffing our minds with low grade commercials.

America had grown soft. Ad agency boys siphoned jargon and trash into our minds. You felt uneasy without four-headlight autos, three-head electric shavers, twin-size cereal boxes. Intellectuality was witch-hunted. Have an idea, think originally—you were an egg head. We lived in a baboon's delight, a bawdy commercialized carnival geared down to Chimpanzee level. We lost an oar and rowed in circles—all benzedrined, excited, thrilled at baubles. Crazy, mixed up, we refused to face reality. "Business as usual." Wall Street going up, going down. We became gadget-happy. We brought leisure time to millions who had no mentality to enjoy leisure. Everybody kneeling before Almighty Dollar, Truth, beauty, soul-searching, peace, ideals, great causes—these were drowned in a sea of greed.

Then Sputnik threw a pail of ice water on our sleeping consciousness. With all our vaunted talk we were no longer rulers of the world roost. *We could be destroyed by remote control.* Our leaders were stunned. One segment blamed the other. All the slick official press agency could not hide the truth. The civilization we knew died when that Red moon began circling the earth with its beep-beep warnings. Then to make our swan song more ironic we showed the observant world our Little Rock brand of democracy and brotherhood.

From now on no more nonsense. Civilization is on the verge of complete destruction or world brotherhood. The slightest factor can swing the pendulum either way. We have got to think less of underarm deodorants, Dick Tracy, trick cars, one-stop shopping and more of science, philosophy, sociology and economics. The American civilization that just heard its own requiem was a monstrosity—philosophically absurd, sociologically anachronistic, economically the epitome of *Veblen's Theory of The Leisure Class.* We were like kids, never matured enough to see the rules of the world game we played. Our thinking must change. Democracy is a small colony in a wide world. Christianity is but one of many paths to deity. The white race is a minority race. Teeming millions are stirring from colonialism, exploitation, starvation—looking for a better world.

God help us if we block this onward and upward surge with petty thinking! This new world needs new

thinking. Masonry should have led the way. It didn't. Small minds twisted its noble meanings into small dimensions. World Brotherhood? Masonry denies it to its own ranks. Tolerance? Masonry has set the pattern for Jim Crow. Intellectual development? Masonry asks men to think backwards to a fundamentalism so worn out that college freshmen laugh at it. There are great men who are or have been Masons. In every case they were great in their own personalities, not through Masonic doctrine. Free discussion and inquiry form the basis for truth searching. Masonry says "nothing controversial." And everything in life IS controversial, from the red and white blood cells fighting in our bodies to Masonry itself. *Where will Masonry fit into this new kind of civilization?* Even before sputnik only a handful of die-hards were holding Blue Lodges together. *Now?* Same old refusal to meet change? Same old reciting of ritual? Doing nothing but initiate? *This kind of negative fraternalism can't possibly exist in the new kind of world.* Mankind on the brink of destruction or glorious brotherhood calls for guts, ideas, action! What is Masonry going to offer? *Sic transit gloria mundi!*

Colorless Fidelity

When famous explorer-Mason Robert E. Peary reached the North Pole in 1909, a devoted Prince Hall Mason stood by his side and raised the American flag . . . Matthew A. Henson, the Negro Mason, when 83 years old was honored at Pentagon ceremonies . . . Admiral Peary depended upon Henson's talents and strength . . . for 20 years he was associated with Brother Peary, going on his trips, more than once saving his life, lending strength, courage and wisdom to bring success out of failure . . . When Peary was within sight of his

goal, only Matt Henson accompanied him to the North Pole. "I can't get along without him," said the Admiral of the Negro Mason who honored his race and country . . . *you can't segregate courage.*

Masonry in Africa

The influence of Freemasonry in West Africa far exceeds the small number of Lodges and limited membership. In the Gold Coast there are two District Grand Lodges, one under the English Constitution, the other under Scottish Constitution. The District Ruler, chiefs and their subjects meet on the level. Boundaries of native states no longer exist to prevent Freemasons from visiting each other or from attending Masonic meetings. Whatever tribal feelings, whatever political opinions exist, Freemasons are able to go through all these and meet with their Brethren. In West Africa, Freemasons have been able to be *above all petty misunderstandings* and today Masonic Lodges meet and one finds *Europeans, Africans and other nationalities meeting on the level.*

Help Brotherhood cover the world!

What race can match the amazing record made by Negroes in the short period they have been out of Africa? They have given America and the world great scientists, lawyers, doctors, educators, poets, musicians, athletes, heroes.

What color is God? Neither white nor black, but the ultimate in LOVE.

About blood: There is no chemical difference in white or Negro blood. The American Red Cross uses blood from ALL races for ALL races. Every soldier or civilian getting blood by transfusion or plasma takes into his veins white and Negro blood (a contradiction in terms, for blood is neither white nor Negro — just universal God-created blood.)

LET'S CULTIVATE

You know 'tis said — "that big oaks from little acorns grow" — so it is in Masonry . . . good Masons from De Molays grow.

Do you know, though, that the statistics show that nationally over 60 per cent of all DeMolays become Masons — yet in the State of Washington only a little over 10 per cent become Masons. I wonder what's the weakness in our soil? Or is it in the soil? Our seeds are of good hardy strains and of the highest quality, yet there

is little crop! Must be only one thing then — lack of proper and energetic cultivation.

Now, it takes time to properly and energetically "cultivate" this large crop of young men. Our chief cultivators, the chapter advisors, need help . . . just a little help here and there. Noble, let's give a helping hand to these fine boys by attending some of their meetings or special functions. —*Reprinted from the Fez Fuz of the Thurston Mason County Shrine Club*

Historical

In the Revolutionary War over 5,000 Negroes served in the Army and Navy.

The first martyr to fall in the cause of American Freedom was a Negro — Crispus Attucks, killed in the Boston Massacre, 1770.

The first woman ever to serve America's army was Deborah Gannet, Negro, who disguised herself as a man, fought three years, was wounded twice. Honored by Washington and Congree, died with a British musketball in her. A Liberty Ship was named after her in World War II.

The highest type Negroes in any community, if they are Masons, are without exception members of PHA Masonic bodies.

PHA operated six Military Lodges in Japan and Germany during World War II.

The PGM of Washington (white), William H. Upton felt the injustice handed Negro Masonry so keenly he decreed that no monument ever be erected over his grave until white and Negro Masons shook hands over his resting place.

MASONIC INSPIRATION

One Dollar per year

Charles Van Cott

Morris Plains, N. J.

Can You Identify the Grand Lodge Officers on the Cover?

Reading from top row right to left?

1., 2. F. D. McClanahan,
3. J. S. Hatton, 4. Robert Fletcher, 5.
- Grand Master Richmond C. Marshall, 6.
- Thomas Smith, 7. George Ingraham, 8.
-, 9. Geo. W. Wilson, 10.
- Second row, standing with sword, T. A. Harris (left side). Standing right side.....
- Second row, sitting, 12,
13. A. H. Hickerson, 14. T. Gordon McPherson. Third row, 15. J. T. Long, 16.
-, 17. Aaron Clark, 18. James H. Wilson, 19. J. M. Collins, 20. G. W. Boyden, 21.
-, 22. A. B. Davis. Fourth row, 23., 24.
25. John Rivers. Fifth row, 26. Charles Tinsley, 27. B. E. Robinson, 28. J. C. Spicer, 29., Bottom picture, Curtis Hammond.

Are those in the blank spaces: E. W. Johnson, Leon Howard, D. R. Young, W. A. Martin, J. R. Parks, A. Monroe, P. S. Churchill, W. S. Hill, E. H. Brown, H. S. Clay, Pete Powers, or R. H. A. Johnston?

(If you can identify all, a present awaits you).

PRINCE HALL MASONIC DIGEST

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MASONIC TEMPLE, PORTLAND, OREGON, SITE OF OUR 103rd ANNUAL COMMUNICATION

THE PORTLAND STORY (Our Convention City, July 20-23, 1958)

HISTORIC PORTLAND

(Excerpts from the San Francisco Elevator)

April 24, 1868.

Reverend James Lodge of the A. M. E. Zion Church, has left San Jose and gone to Oregon. He will endeavor to establish a branch of his church in that State.

May 29, 1868

Reverend James Lodge of the Zion A. M. E. Church has organized a branch of that connection in Portland, Oregon. He writes that his prospects of success are very flattering.

The first Sabbath that he preached there, he had an audience of seventy persons. He also has a promising Sunday School. The congregation has hired Ashlar Lodge Room until they have a church of their own.

June 18, 1869

A new Methodist Church.

We received the following account

of the laying of the cornerstone of a church recently organized in Portland, Oregon, for the Zion Branch of the A. M. E. Church. This congregation is presided over by Reverend James Lodge of San Jose, California, who went to Oregon to preach the Gospel to the inhabitants of that benighted region.

We rejoice to learn that he has been so successful in his mission. The article was sent to Mr. R. A. Hall by Mark Bell of Portland and is copied from a Portland paper.

"The erection of a house for the worship of Almighty God, is an event of no mean importance in any community. It is so nearly allied to all the temporal and spiritual interests of the people, that each additional house of worship is a matter of congratulation and joy. It is especially gratifying to see our colored population moving in a matter so vital to their interest.

"The cornerstone of the New A. M.

E. Zion Church was laid in this city on Thursday evening last with appropriate services conducted by Reverend J. F. Devore and other clergymen of the city.

"After the address by Mr. Devore a public collection was taken that amounted to about \$185.50. A great variety of articles were then deposited in the space left in the wall for the purpose, which was then sealed up by the Masons. The concluding prayer was offered by Dr. Lindley and the services were closed with Doxology and Benediction by Dr. Atkinson.

Reverend James Lodge was a Grand Chaplain of the Constitution Grand Lodge (Prince Hall) of California, that amalgamated in 1874, with the National Grand Lodge of California, F. & A. M. He is also the grandfather of Director of Public Relations and editor of the *Prince Hall Masonic Digest*, Royal E. Towns.