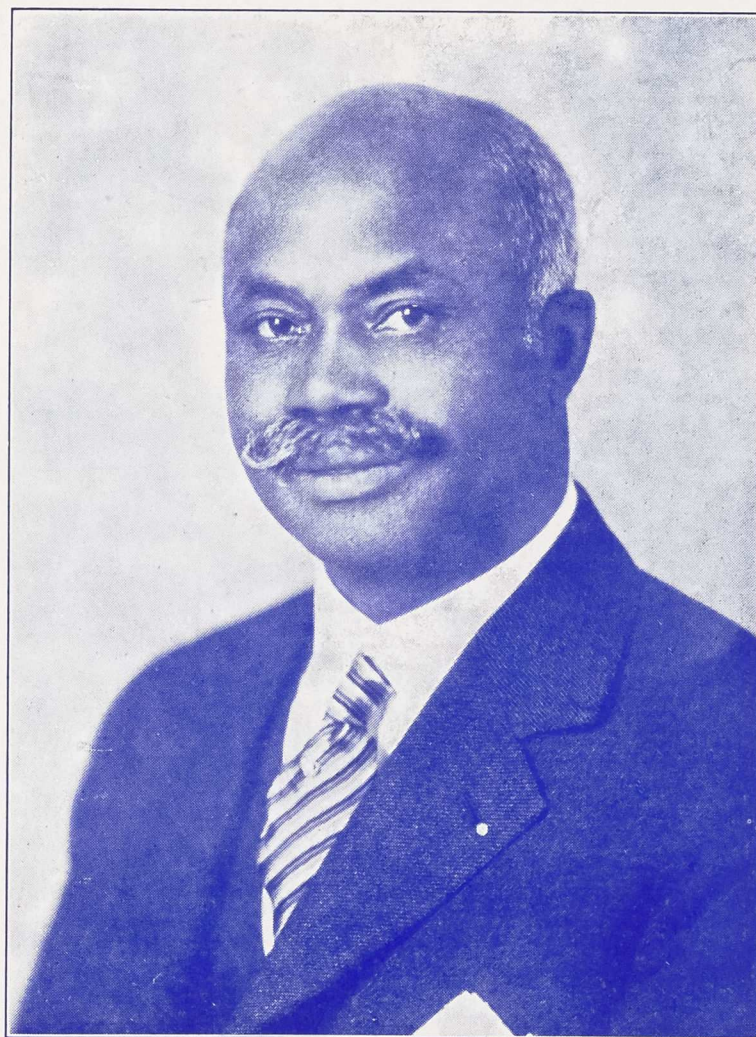


VOLUME 8
No. 4

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1960

PRINCE HALL

Masonic Digest



OSCAR HUDSON, P.M. (36)
(Deceased)

Grand Senior Warden 1925-26
Liberian Consul at San Francisco, California

Prince Hall Grand Lodge, F.&A.M., California and Jurisdiction, will
Convene in the City of Long Beach, Calif., July 17-20, A.L. 5960,
105th Annual Communication

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

NO.	LODGE	CITY	MEETING HALL	MEETS	SECRETARY'S NAME	ADDRESS & ZONE	MASTER
1.	Hannibal	San Francisco	2804 Bush St.	1st & 3rd Wed.	Alphonso Dotin	2802 Bush St. (15)	William Barnes
2.	Philomathean	Sacramento	2804 Bush St.	2nd & 4th Sat.	E. R. Tinsley	4040 - 2nd Avenue	J. W. Hyman
3.	Victoria	San Francisco	I.O.O.F. Hall, 9th & K Sts.	1st & 3rd Tues.	Harry T. Overton	1256 Oakdale Avenue	Charles Posey
4.	St. John	Los Angeles	1050 E. 50th St.	1st & 3rd Tues.	Randolph J. Williams	1323 S. Catalina St. (6)	Willie L. Moore
5.	King Solomon	Fresno	2112 Tucumne St.	1st & 3rd Thurs.	W. L. Garner	1538 F. Street	Clarence Duckworth
6.	Edgar	Oakland	925 30th St.	1st & 3rd Mon.	James O. Harrington	945 - 39th Street (9)	Ferdinand C. Abbott
7.	Fidelity	Los Angeles	1050 E. 50th St.	1st & 3rd Tues.	W. R. Norwood	2158 W. 29th Place (18)	Hosea Lewis
8.	Fidelity	San Diego	3007 Logan	1st & 3rd Fri.	Gilbert Milton	351 Maxim St.	Wm. E. Moore
9.	San Joaquin	Bakersfield	410 E. California	2nd & 4th Tues.	Ludy Douglas	907 East 3rd Street	James Shelby
10.	Orange Valley	Pasadena	1475 Lincoln Ave.	2nd & 4th Fri.	Robert W. Ford	890 Worcester Avenue	Ruek D. McCoy
11.	Keystone	Riverside	2935 12th Street	1st & 3rd Thurs.	Stanley Y. Bevelley	2743 - 10th Street	Charles Stevens
12.	Prince Hall	Stockton	230 E. Fremont	2nd & 4th Fri.	John E. Hutchings	2144 E. Myrtle St.	Willie J. Billingsly
13.	Prince Hall	San Jose	127 N. Market St.	2nd & 4th Wed.	James Forbus	346 N. Western Avenue	Carl Bard
14.	Prince Hall	San Bernardino	1104 - 8th St.	2nd & 4th Tues.	John W. Lee	661 - "L" St.	Willie Roberts
15.	Angel City	Los Angeles	5428 So. Broadway	1st & 3rd Wed.	William C. Faulkner	1603 East 49th Street (11)	Grady Williams
16.	Resident	Santa Monica	1720 Broadway	1st & 3rd Mon.	Perry D. Lacy	1818 1/2 18th Street	Wm. B. Lazenby
17.	Resident	Los Angeles	1050 E. 50th St.	1st & 3rd Mon.	Timothy W. Wright, Jr.	948 Almond, Compton	Chas. L. Stoudenmire
18.	Delia	Los Angeles	5428 So. Broadway	2nd & 4th Fri.	Andrew W. Powell	810 E. 92nd St. (2)	Carlton P. Jones
19.	Emily	Santa Barbara	502 Olive Street	2nd & 4th Tues.	Tennis Banks	128 Montecito	Walter Williams
20.	Jewel	Portland, Ore.	116 N.E. Russell St.	2nd & 4th Mon.	Robert M. Canada	4227 N.E. 12th Street (11)	Willie Whitley
21.	Rodis	Pasadena	925 30th St.	1st & 3rd Fri.	Wm. McKinley Howard	622 Imperial Hiway (59)	Thomas Williams
22.	Rodis	Oakland	516 W. Esther Street	2nd & 4th Mon.	E. Al Fulcher	670 - 60th St. (9)	George Rawlings
23.	El Centro	Long Beach	1209 Georgia St.	1st & 3rd Tues.	Samuel Clark	314 Gulf Ave., Wilmington, Cal.	Kenneth C. Ross
24.	Good Hope	El Centro	1401 E. 6th Street	1st & 3rd Fri.	Andrew L. Horton	321 Walnut Street	Willie L. Payne, Jr.
25.	Good Hope	Oakland	610 - 35th St.	1st & 3rd Tues.	DuBois McGee	845 Brockhurst St. (8)	Samuel L. Jones
26.	Good Hope	McCloud	McCloud Lodge Hall	1st & 3rd Fri.	Nathan P. Hardy	P.O. Box 596, Weed, Calif.	Ezell Hilliard
27.	Good Hope	Richmond	7918 S. Central Ave.	2nd & 4th Thurs.	Abraham C. Phillips	735 E. 90th St. (2)	Mason Richards
28.	Good Hope	Oakland	257 - 5th St.	2nd & 4th Mon.	Ramon J. Session	1709 - 1st Street	Jack Wright
29.	Good Hope	Oakland	925 30th Street	3rd Wed.	T. R. Poston	315 Ramona St., San Mateo	Joseph White
30.	Good Hope	Oakland	1st and Rice Street	2nd & 4th Tues.	Will H. Ector	Rt. 1 Box 235	Calvin Adams
31.	Good Hope	Monrovia	245 E. Huntington Dr.	1st & 3rd Mon.	O. P. Price	416 E. Cypress St.	Jack Mix
32.	Good Hope	Palo Alto	Foresters' Hall, Redwood City	2nd & 4th Tues.	Gerald Ratcliffe	344 Ramona St., San Mateo	Emmett Harrison
33.	Good Hope	Berkeley	3138 Grove St.	1st & 3rd Mon.	Sidney Blackburn	889 Appar St. (8)	Eugene Rhoton
34.	Good Hope	Los Angeles	1050 E. 50th St.	2nd & 4th Mon.	James Gay	3600 West Blvd. (16)	Wilbert Hopkins
35.	Good Hope	Monterey	Redman's Hall	1st & 3rd Thurs.	Clarence Lucas	400 Laurel, Pacific Grove	Otis Stroughter
36.	Good Hope	Tulare	960 "U" Street	2nd & 4th Fri.	E. R. Allen	969 So. "P" Street	John Sensley
37.	Good Hope	Valejo	1209 Georgia	3rd Sat.	Luciano R. Rabe	P.O. Box 1143, Marysville, Cal.	Chesler S. Daniel
38.	Good Hope	Los Angeles	1050 E. 50th St.	1st & 3rd Sat. at noon.	R. N. Sanford	1162 E. 42nd Place (11)	Archie L. Hardman
39.	Good Hope	Los Angeles	1050 E. 50th St.	2nd & 4th Wed.	Andrew Johnson	1705 W. 66th St. (47)	John F. Williams
40.	Good Hope	Honolulu, T.H.	187 Adams Lane	2nd & 4th Thurs.	Arthur A. Gilliam	99-343 Halawa Heights Rd., Alea	Wm. K. McKee
41.	Good Hope	Los Angeles	5428 So. Broadway	1st & 3rd Fri.	George Charles	3831 S. Arlington (8)	Melvin Andrews
42.	Good Hope	Los Angeles	900 Ivy Street	2nd & 4th Tues.	Nathaniel Nealey	1133 "G" Street	Bill Davis
43.	Good Hope	Stockton	114 S. American	2nd Sat.	Jack Romero	1517 E. Julian St.	Jacob Rm
44.	Good Hope	Los Angeles	1480 W. Jefferson	2nd & 4th Thurs.	Roy M. Moore	1234 S. Manhattan Pl. (19)	George Holbert
45.	Good Hope	Los Angeles	3138 Grove Street	1st & 3rd Mon.	Robert Leake	1538 18th St. (Santa Monica)	Jerome Smith
46.	Good Hope	Berkeley	3138 Grove Street	2nd & 4th Thurs.	Herman Jackson	636 - 8th St., Oakland (7)	Chesler Cade
47.	Good Hope	San Diego	2905 Clay Ave.	2nd & 4th Thurs.	W. J. Clark	3019 Clay Avenue (13)	Caesar C. Huff
48.	Good Hope	Los Angeles	918 So. Central Ave.	2nd & 4th Fri.	James D. Henderson	3848 W. 27th St. Apt 3 (18)	Ray A. Howard
49.	Good Hope	Oakland	925 30th Street	2nd & 4th Thurs.	Jessie Thompson	9327 Linhurst St. (2)	John Sensley
50.	Good Hope	Sacramento	I.O.O.F. Hall, 9th & K St.	2nd & 4th Sat.	Edgar A. Cook	3728 - 46th Street	Chesler S. Daniel
51.	Good Hope	Oakland	610 - 55th St.	2nd & 4th Fri.	Louis J. Carter	1350 Sacramento St., Berk. 2	Archie L. Hardman
52.	Good Hope	San Francisco	Calif. Hall, 925 Polk St.	1st & 3rd Wed.	Henry L. Young	2101 - 65th Avenue (21)	Joseph Clarke
53.	Good Hope	San Francisco	1209 1/2 So. Central Ave.	1st Mon. & 3rd Sat.	Calvin R. Ivory	P.O. Box 4210 (1)	Rossie D. Jacobs
54.	Good Hope	San Francisco	1209 1/2 So. Central Ave.	2nd & 4th Sat.	Jesse Lewis, Jr.	2812 Wellington Rd.	David Dill, Sr.
55.	Good Hope	San Francisco	1209 1/2 So. Central Ave.	1st & 3rd Fri.	Rev. H. L. Clark	716 Marshall Avenue	Walker Lee Williams
56.	Good Hope	San Francisco	1209 1/2 So. Central Ave.	2nd & 4th Thurs.	Leon Williams	20680 Ave. 21 1/2, Chowchilla	Lester Edwards
57.	Good Hope	San Francisco	1209 1/2 So. Central Ave.	1st Sat. & 3rd Mon.	Wesley C. Harris	1409 So. Gramercy Pl. (19)	Wilbur E. Massey
58.	Good Hope	Los Angeles	7918 So. Central Ave.	1st & 3rd Mon.	Freddie D. Jenkins	12015 Belhaven St. (59)	Robert Thompson No. 2
59.	Good Hope	Los Angeles	7918 So. Central Ave.	2nd & 4th Tues.	Clifton Davis	12918 Belhaven St. (59)	Bruce G. Gary
60.	Good Hope	Los Angeles	1104 8th St., San Bernardino	2nd & 4th Thurs.	Truitt Spigner	1734 W. 7th St., San Bernardino	Antonio B. Ramos
61.	Good Hope	San Francisco	Humboldt Hall, 2804 Bush St.	4th Sat.	Segundo Carlaso	139 Pierce Street	James Blanton
62.	Good Hope	Woodland	K. O. F. Hall, 3rd & Main	1st & 3rd Thurs.	Anthony Hilliard	6615 Tremont (9)	Sandy Diggs
63.	Good Hope	Woodland	K. O. F. Hall, 3rd & Main	1st & 3rd Fri.	Marion Scott	115 Locust	John F. Gholston
64.	Good Hope	Pittsburg	79 Black Diamond St.	2nd & 4th Fri.	C. D. Cannon	P.O. Box 603	Henry Alexander
65.	Good Hope	Valejo	1209 Georgia St.	2nd & 4th Thurs.	Charles E. Cooley	914 Pine Street	Samuel Williams
66.	Good Hope	San Diego	3007 Logan Ave.	1st & 4th Fri.	Harold L. Welcher	3007 Logan Ave.	John Dade
67.	Good Hope	San Francisco	2804 Bush St.	2nd & 4th Tues.	David V. Roston	1021 Girard St. (24)	Ernest Harrison
68.	Good Hope	Berkeley	1338 Grove St.	2nd & 4th Thurs.	Harry T. Holder	1571 - 9th Street (2)	Joseph M. Ayala
69.	Good Hope	Honolulu	Kings of Phipas Hall	2nd & 4th Fri.	Edward M. Brown	Box 59 Waialano, T.H.	Cal B. Smith
70.	Good Hope	San Diego	Kings of Phipas Hall	2nd & 4th Tues.	Aubrey E. Fay	156 - 18th Street (2)	Henry Burton
71.	Good Hope	Oakland	3265 E. 14th St.	2nd & 4th Mondays	Glascio E. Fwing	3278 Helen Street (8)	Esteban S. Savellano
72.	Good Hope	Oakland	811 Elm Hall	1st & 3rd Wed.	John A. Stewart	2102 Riverside St., Paso Robles	Henry Peterson
73.	Good Hope	San Luis Obispo	I.O.O.F. Hall	1st Fri.	Pablo P. Perillo	P.O. Box 316, Earlimart, Cal.	Jas. V. Sweptson, Jr.
74.	Good Hope	Delano	I.O.O.F. Hall	1st Sat.	James O. Whaley	612 So. 37th St. (13)	A. L. Franklin
75.	Good Hope	Del Paso Heights	2905 Clay Street	2nd & 4th Fri.	Orie Collins	1628 Oregon St., Berkeley	Harry G. Tolliver
76.	Good Hope	Berkeley	3138 Grove Street	2nd & 4th Mon.	Leroy Morgan, Jr.	2029 Delaware Rd., Santa Monica	Sieve Denham
77.	Good Hope	Los Angeles	5428 So. Broadway	2nd & 4th Thurs.	Noah Dickerson	1705 West Second St.	Rudolph L. Rivers
78.	Good Hope	Santa Ana	3061 E. 4th St.	1st & 3rd Wed.	Willie H. Payne	343 Orizaba St.	Wm. B. Smith
79.	Good Hope	San Francisco	California Hall, 925 Polk St.	1st & 3rd Thurs.	Harold Gilbert	3049 Linden St., Oakland (8)	Urban Grass
80.	Good Hope	Oakland	925 30th St.	2nd & 4th Tues.	Handell M. Sutton	1730 W. 38th Place (62)	Louis Hunt, Jr.
81.	Good Hope	Compton	7918 So. Central	1st & 3rd Thurs.	Wesley V. Burton	1853 So. Arlington	
82.	Good Hope	Los Angeles	1201 W. 37th Place	1st & 3rd Sat.			

Notify editor of any errors in this Directory.

WHERE NO REPORT WAS RECEIVED OFFICERS HAVE NOT BEEN CHANGED ABOVE.

Masonic Digest

Volume 8 • Number 4

FEBRUARY-MARCH-APRIL

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The Digest

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The Voice . . .

IN THE WILDERNESS

When John the Baptist was preaching in the wilderness and to the people of Israel, he had a definite message for his people which can be read in the Great Light of Masonry. His every work is comparable to those individuals and educated Masons who know the truth about our revered Prince Hall. Just as there were sceptics in those days, we have them today as well.

Any one can deny his brother or family today audibly, but in the scope of the All-Seeing Eye, the Truth gleams through like a sunbeam penetrating the fog.

The modern John the Baptists of Masonry are viewing the legitimacy of Prince Hall Masonry. Today, no other subject is more discussed by Masonic organizations than Prince Hall Masonry. Here is one good example for you to scan and think of. There are many more like this one going on throughout these United States where clear thinking, unbiased Masonic students, are turning over the rubbish to find or replace that which was lost.

Despite the newspaper reports carried throughout the realm of the various press associations the reports that Brother Nat King Cole of Thomas Waller Lodge No. 49, had been denied a concert date at the Masonic Temple Theatre in San Francisco, because of his "following." The dramatic editor of the "Oakland Tribune" had this to say: "They must have mistaken him for someone else." High class entertainers like Brother Cole do not try to use their Masonic influence to try to impress those who refused to fulfill their contract. Therefore the reference to his being a 32nd degree Mason and as to ultimate recognition by this high official of the Masonic fraternity, was in the eyes of the world a poor excuse for covering up the action taken by the association. Then came the eyebrow raising of the Roman Catholics — This is Masonry????

Someone was wrong. Because of this remark, all of the theatres and

opera houses of San Francisco immediately offered their all to him, but Cole tactfully omitted San Francisco from his itinerary.

However, this office did not see fit to respond to the newspaper excerpt, for the following of Nat King Cole is at least 95% White. No reference was made that it was because of his color he was turned down. As to the Grand Secretary's remark of recognition — it doesn't reflect the true story of Masonry any more than it would have been had he stated that this isn't the year of 1960. The fact that other colored artists have appeared at the Temple, leaves us at a loss as to understanding.

In the meantime, at a Masonic luncheon in Oakland, Naval Commander, Chaplain Earl Bean Smeary of the United States Navy, was delivering to the High Twelve Masonic Club a lecture on "The Legitimacy of Prince Hall Masonry."

So we get back to the story of the snarling dog wagging his tail, it is hard to believe either end. Yet on the above stated gathering, we get this report:

"A very timely and interesting talk was given on the subject of Prince Hall Masonry, before the Oakland High Twelve Club on January 25, 1960, by Brother Earl B. Smeary, Commander, Chaplain Corps, United States Navy, Alameda, California. The Commander's talk covered the historical facts and aspects of the subject in an exceptional masterful and learned manner.

The Club's attendance was 50% above normal, indicating great interest in the subject. The reaction to the talk is that each member left there with a feeling that Freemasonry has been found wanting and that something should be done in this matter. How can we claim the universality of Freemasonry so long as we refuse to accept the American Negro into our Brotherhood?

(Continued on page 17, col. 1)

THE QUESTION OF COLOR

"The question of color seems to be confined largely to the United States, where any discussion of the color line until recent years has been fraught with dynamite. We do not discuss it here, only show that there is a division.

"When Negroes were first brought to this country from Africa by their white masters, they were a slave people, and our Masonic ancestors believed that none but freemen were entitled to membership in the fraternity; at that time, with the exception of a very few, Negroes stood low in culture and were probably unfit for membership. Slavery was abolished, the Negro began to attend school and fit himself educationally for the race of life.

In the meantime, being barred from the white fraternity he proceeded to organize one for himself, and thus came into existence the various Prince Hall Grand Lodges composed entirely of colored people — in fact we understand they *do not accept whites*. They claim their authority is derived from a charter granted by the Grand Lodge of England to Prince Hall, an early day Massachusetts Freemason. Those who object to the claim say that the Charter was abrogated by failure to work under it.

In Liberia there is a Grand Lodge of Freemasons, composed exclusively of colored men; up to a few years ago it was recognized by several Masonic Grand Lodges, including England. In recent years, Liberia has not appeared in the world picture, although recognized by some of the Prince Hall groups. It is our belief that *color* has entered the Liberian picture. And yet a visit to the Grand Lodge of Scotland will find several brethren of color; we recall the Bi-Centennial in Edinburgh, in 1936, at which time there appeared a brother representing British Guiana, who was black as any American Negro of our knowledge; and there are lodges, composed of Negroes, working under the Grand Lodges of the British Isles.

While not here advocating any policy in respect to the Negro Freemason, we shall call attention of the Fraternity to the number of clandestine and bogus lodges which have grown up among the colored people as a result of having no Masonic authority to take the lead in preventing the formation of irregular groups; so far the Prince Hall groups have had to fight

the formation through injunctions, and let it be said to their credit, they have done a good job."

"The Negroes are troubled with clandestine lodges; they regard all Prince Hall Grand Lodges as legitimate, and while they do not have Prince Hall groups, we supply a list do have thirty-nine such Grand Lodges.

"Believing each Grand Lodge will wish to have information as to these Prince Hall groups, we supply a list as a part of this report.

"We believe that no one would care to destroy what our Negro friends regard as their legitimate Freemasonry; they should not have to contend with clandestine groups in their attempt to carry on their work."

REGULAR, IRREGULAR AND CLANDESTINE GRAND LODGES

Listed in this book as Illegal, Bogus and Clandestine Negro Grand Lodges (regarded as such by Prince Hall Groups).

California

Sons of Light Grand Lodge A.F. & A.M. (1947). J. S. Pough, Grand Master, 1797 Eddy Street, San Francisco.

Alpha Grand Lodge A.F. & A.M. (1926) No data.

Fletcher Grand Lodge A.F. & A.M. (1910). Organized by an expelled member of the Prince Hall Grand Lodge; the name of the Grand Lodge was changed in 1913 to —

Hiram of Tyre Grand Lodge A.F. & A.M. (1949) C. B. Lawrence, Grand Master, 1358 E. 42nd Street, Los Angeles; said to have connection with a Detroit group.

St. Anthony Grand Lodge A.F. & A.M. (1949). Its lodge meets at 318 3rd Street, Los Angeles.

Grand Lodge of Free and Accepted Ancient York Masons (1949). Lodges meet at 10201 Grandee Avenue, Los Angeles.

Pyramid Grand Lodge, A.F. & A.M. (1949). Organized in 1947; allegedly incorporated. L. N. Foster, Grand Master in 1953; Office at 10201 Grandee Ave., Los Angeles, same as above; is allegedly a mixed, racially membership.

Mount Tabor Grand Lodge A.F. & A.M. (Scottish Rite) (1954). The Grand Master, a minister (Carter), claims to have been a Prince Hall member forty years ago.

Mount Logan Grand Lodge F. & A.M. (1954). John Stallworth, Grand Master, 1150 E. 51st Street, Los Angeles.

True Light Grand Lodge A.F. & A.M. (1954). No data.

Esoteric Grand Lodge of America Inc. Its address is Box 494, Los Angeles; it is said to have a branch in New York City."

(Editor's Note — Others were noted in the several United States, filling eleven full pages.)

Discussion:

The late Fred Hartman, Grand Master of Oregon, speaking before the conference of Grand Masters a few years ago, discussed *Freemasonry among the Colored People*; those who were present, or who have read it in the Conference *proceedings*, may recall it.

We recall one matter in particular, brought out by a study of this report: That if the white fraternity did not give their moral support to the Prince Hall Grand Lodges, in their attempt to do away with clandestine groups, these groups might eventually overwhelm the Prince Hall group; these statistics tend to prove the Hartman statement.

We were surprised to discover how many instances there were where the Prince Hall Grand Lodges went into court to protect the name of Freemasonry.

The "Bogus" groups counteract the Prince Hall argument of legitimacy with "The White Freemasons say you are clandestine; so we are no worse off than you are."

We certainly wish the Prince Hall groups "Goodspeed" in their attempts to put out of business those organizers who attempt to defraud their own people.

All bogus and clandestine groups are a Masonic Problem. They will continue to be a problem until American Grand Lodges can get together on some unified plan. What is that plan to be?"

(Excerpts taken from "Regular, Irregular and Clandestine Grand Lodges," Ray V. Denslow, P.G.M.)

HARMONY

Happy union with wife and children is like the music in harmony; when there is concord among the brethren, the harmony is delightful and enduring. — *Confucius*.

CIVIL RIGHTS ISSUE AFFECTS US ALL

By JOSEPH CURRAN, President, N.M.U.

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude.

"The Congress shall have power to enforce this article by appropriate legislation."

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it and to institute new government."

These are passages from the United States Constitution and the Declaration of Independence. Compare these words with the spectacle of 18 senators of the United States, sworn by oath to uphold the Constitution, now using every form of trickery and deceit to keep the Congress of the United States from doing anything about its responsibility to protect the fundamental rights of all citizens regardless of race, color or previous conditions.

For the past two weeks, these senators have been carrying on a filibuster to keep the Senate from voting on a moderate civil rights bill which would offer some safeguards of the right of Negroes to vote in the Deep South.

One of the filibuster gang is McClellan of Arkansas, who a short time ago was shedding crocodile tears on the floor of the Senate for the "democratic rights" of union members in order to get a law that would weaken unions and strengthen sweatshop employers.

McClellan is running true to form in being part of this filibuster against the Constitution of the United States.

The filibustering senators are standing in the way of an attempt on the part of some right-thinking congressmen and senators to carry out their responsibilities under Article XV of the Constitution of the United States and provide some of the laws needed to protect the equal rights the Constitution guarantees for all our citizens.

The present civil rights battle in Congress can bring a major advance in the effort to end the Fascist- and Nazi-like "white supremacy" rule in force in some sections of our country.

Some may say that this particular evil bears no relationship to the Nazi and Fascist operation. There may be a difference, that is true, but only in degree. There have been no concentration camps, no gas chambers, no

mass extermination as practiced by Hitler on the Jews.

But there is lynch violence, there is desecration, there is mass intimidation. And if the law of the land can be flouted by some of the people in these areas and by their representatives in Washington, who can say that it would not reach its climax in the same manner that Hitler enforced his Aryan-supremacy philosophy.

The Dixiecrats in Congress are not alone responsible. The President of the United States, who was so quick to go on television to back up a union-busting bill because of his claimed concern for the rights of workers, has not raised his voice to condemn those who are fighting the efforts of Negroes to achieve human rights guaranteed in the Constitution.

And in the speeches of candidates hopefully looking toward the presidency, you will find few really forthright declarations on behalf of action on civil rights. They will talk about it only when they have to for political purposes and then they will make sure they offend nobody.

The Chamber of Commerce and the National Association of Manufacturers, of course, are completely silent in this situation.

There is no question about where they stand. As long as there are situations, such as exist now in the South, where race is pitted against race, citizen against citizen, big business and utilities are able to exploit that situation and use it against the best interest of all citizens.

We pride ourselves in NMU that when we built our Union we set equality of opportunity, regardless of race, creed or color, as one of the foundation stones and we never have swerved from that fundamental principle.

That was not to protect any particular group. That was to protect all seamen. There was a vicious practice which existed in our industry of pitting blacks against whites, Chinese against whites and vice versa and even using various nationalities against each other. That was one of the main weapons for keeping all seamen in the gutter and preventing our setting up a real union until 1937.

Our Union has remained strong, conditions have been bettered for everyone because of our breaking that practice. Our members, united, all races, creeds and colors, made an outstanding contribution toward winning the war against the Fascists and Nazis. Thousands of them died in that effort and there was no question of race, color or creed when they were making the supreme sacrifice for their country.

Speeches are made every day about the dictatorship which exists behind the Iron Curtain and the fact that America is the last great hope of freedom and democracy. McClellan and his likes are certainly doing nothing to make the picture of democracy stand up.

And Eisenhower, touring the world to promote goodwill must find it difficult to explain to the peoples of Africa and Asia, the mob violence, abuse and intimidation that some Americans are subjected to.

On his return from South America this week, the President spoke of the "reservoirs of respect" that America enjoys in that area. If there is anything left in those reservoirs, it is dwindling fast because of our inability to solve the civil rights issue.

Every right-thinking American wants to see our country the kind of bulwark for freedom that our founding fathers and the framers of the Constitution and its Amendments intended it to be. And there is no doubt that in every part of this country, including the South, right-thinking citizens are in the majority.

But this majority has to make itself heard and demand that the Senate and Congress of the United States be the legislative representatives of all the people and establish law that assures just and equal treatment for all the people.

The abuse and violence which have been inflicted on individual citizens in this battle has always been the work of a small minority. And the members of this minority are tools of a handful of professional bigots and plain

(Continued on page 23)

Prince Hall Commission on Clandestine Masonry

Introduction

This session of the annual conference of Grand Masters marks the beginning of the third year of the existence of the Prince Hall Commission on Clandestine Masonry. The idea for the formation of the Commission found fruition at the Conference of Grand Masters in session at St. Paul, Minnesota, May 20-22, 1957.

From the beginning, the idea found favor with the members of the Conference. Each recognized the great need of Prince Hall Masons to join together in a fight to the finish against clandestine masonry.

In the years of its existence, the Commission has worked closely with the various jurisdictions when called upon to fight bogus masonry whenever it has reared its ugly head. It has consistently maintained that a concerted program of education is one of the greatest factors toward helping Prince Hall Masonry to take its rightful place as the only legitimate masonry for men of color. And, with this thought in mind, the Commission has made every effort to keep Prince Hall Masons informed.

Prince Hall Masons must first be educated about themselves. They must be so indoctrinated with facts regarding the history and legitimacy of Prince Hall Masonry, that no argument advanced by a member of a bogus group can sway them.

Too long have Prince Hall Masons been involved in a labyrinth of perplexities occasioned by questions propounded by those who oppose us! Too long have they allowed themselves to become confused by statements of bogus groups that we are, "State-Rite Masons," that they are "four-letter men" and that we are "three-letter men." These and like statements have confused many Prince Hall Masons.

Such titles as, "International Grand Master," "Most Powerful Sovereign Grand Commander," are rife in the ranks of these bogus groups. Some Prince Hall Masons tremble in fear when these bogus groups advertise themselves in this manner and claim that they are "The Greatest Masonic Order in the World."

Because our brethren have not been informed, they have found reason and logic in these claims and assertions of the bogus groups.

The legitimacy of Prince Hall Masonry should be told and re-told until

it becomes a natural assumption. It should be so pointed up that every Prince Hall Mason will be armed with answers to any and every question that might be raised by these bogus groups.

Prince Hall Masons must be given all available information regarding the various bogus groups which seek to oppose us. Answers to the questions raised by these pretenders must be garnered and distributed throughout the jurisdictions and must be taught and re-taught until every Prince Hall Mason is armed with information to squelch every pretender in the country.

Keeping the Jurisdictions

The program of education is in full swing with Grand Master John G. Lewis in charge. Brother Lewis has appointed Brother O. C. W. Taylor as public relations chairman and since his appointment, many activities of Prince Hall Masons (which in former years were lost to the press), have been favorably reported in the leading publications of the nation.

Prince Hall Masons all over America and its Provinces were thrilled with the very wide publicity given to the Prince Hall story in the September, 1958 issue of EBONY magazine. The birth and growth of Prince Hall Masonry in America was very interestingly told in words and pictures.

The Commission has been literally swamped with congratulatory messages from all over America regarding the article, — not only from Prince Hall Masons but from our white brethren.

Coverage such as was given in EBONY is very important to the cause and is of great help in educating our brethren and others as to the legitimacy of Prince Hall Masonry and the illegitimacy of those who oppose us.

Since the inception of the Commission, whenever and wherever information regarding the operations of bogus groups has been found, it has been channelled into the various jurisdictions with the thought in mind that "an informed people" will know how best to combat the evils that beset them.

Too much credit cannot be given to Brother Lewis and Brother Taylor for the very fine program of education and public relations that they have worked out and are building within the various jurisdictions. These brothers have worked untiringly and have given much thought in the

preparation of material for distributions. It is not presumptuous to assert that with the cooperation of the jurisdiction and Masonic bodies, it will not be long before Prince Hall Masons wherever found, will be educated as to their legitimacy; and, that there will no longer be those who cringe in fear when confronted by the statements made by these pretenders and degree peddlers.

Preparing to Fight

The Commission wishes to emphasize and to urge that the statutes of the various states be studied by competent lawyers to determine whether it would be desirable to amend the present statutes or to enact new statutes if there are none barring organizations from coming into areas using the name, emblems, badges, etcetera of an organization already operating in that area.

In seeking to strengthen the laws so as to protect legal masonry, it is felt that Prince Hall Masons will find support in our white brethren. They, too, have been affected by spurious Masonry. The same statutes which protect us will protect them.

In the effort to protect itself from spurious organizations by legislation, Prince Hall Masonry is fortunate in that in several of the state legislatures are found some of its most loyal supporters. However, even in those states where Negroes are not serving in the state legislatures, great strength and influence have been amassed which may be used to secure the enactment of protective legislation.

Precedent for this enactment of statutes to protect the legitimacy of Freemasonry may be found in the State of Kansas, where the Prince Hall Grand Lodge, through its influence, secured the passage of an act protecting Masons, both white and colored, in the use of the regular name and emblems of the Order.

Under this statute, in November, 1956, four high-ranking officers of the United Supreme Council of the Ancient Accepted Scottish Rite for the 33rd and Last Degree of Freemasonry for the Southern and Western Masonic Jurisdiction, U.S.A., Grand Orient, Washington, D.C., were arrested in the midst of a large parade which they were holding in Kansas City. They were charged with a criminal offense under the statutes, were found guilty and fined. The decision of the lower court was appealed.

On August 1, 1958, an unanimous decision by the Supreme Court of
(Continued on next page)

Kansas upheld the decision of the District Court of Wyandotte County, Kansas.

Those bogus Masons did not stop there but appealed to the Supreme Court of the United States. That Court denied the petition as being without merit. It is interesting to note, however, that considerable money was spent by the bogus group to avoid the payment of a mere five (\$5) dollar fine. They defended the case in the lower court; they had an array of expensive lawyers which they brought from San Francisco, California to Kansas; they appealed to the Supreme Court of Kansas; then to the Supreme Court of the United States.

Bogus Masons are not taking the fight "sitting down." They are arming themselves financially to fight.

It is most important that preparations should be made for the fight that must, sooner or later, be launched in every state to rid ourselves of these pretenders to legitimate masonry.

How can your jurisdiction prepare?

Take an example from the Jurisdiction of New York where, under the very able direction of Grand Master Jordan, a "working" committee for Investigation of Spurious Masonry has been organized. The committee, headed by Brother Harrison S. Jackson, has in turn organized several subcommittees, including a Legal Research Committee, Masonic Research Committee and an Education Committee.

The chairman of your Commission has met with the New York committee on several occasions and it is with utmost frankness that I state at this time that never in the years that I have been working with masonry, have I found a group more inspired, — more imbued with the desire to work to prove their legitimacy and to wipe out those who would throw a cloud on that legitimacy, than the brethren in the New York Jurisdiction.

The Fight Is On

Whenever called upon, the Commission has gone into the various jurisdictions to help in the fight against bogus masonry. If it has been necessary to bring a lawsuit to squelch the ever-rising tide of spurious masonry, this has been done. Some of the states in which we have moved against these spurious groups are:

1. Connecticut

The Prince Hall Grand Lodge of Connecticut has filed suit against three of the bogus groups in that state. The cases, at this time, are not at issue but we are confident that under the

leadership of Past Grand Master George W. Crawford, the victory will be ours.

2. Georgia

On the 13th days of April, 1959, in the Superior Court of Colquitt County, Georgia, in Cause No. 5721, the Prince Hall Grand Lodge of Georgia recovered a judgment against the International F. & A. M. Masons and certain of its officers and agents in that county.

The International Masons is one of the most active of the bogus groups. It is headed by William V. Banks, who styles himself as, "International Grand Master," and calls himself a minister and a lawyer. The literature of this bogus group advertises that, "... It is just as the name implies. It is 'International' in scope — a worldwide organization for all people, regardless of race, creed or color."

The victory against this band of pretenders deals a telling blow to the Banks organization. By the terms of the judgment rendered,

"... International F. & A. M. Masons, their agents and associates are restrained and enjoined from using the name International F. & A. M. Masons and any other colorable imitation of the name of the Plaintiff, Most Worshipful Prince Hall Grand Lodge of Georgia, from wearing or using the badges, insignias or emblems of the plaintiff and from parading or holding any other meeting under the name International F. & A. M. Masons or any other colorable imitation of plaintiff's name or any of its branches or lodges."

It is of importance to note that the Most Worshipful Prince Hall Grand Lodge of Georgia and the attorneys had the full support and goodwill of the white masons of Moultrie, Georgia.

We congratulate Grand Master J. W. Dobbs and the Prince Hall Grand Lodge of Georgia for their successful defense of their jurisdiction against these degree peddlers.

3. Kentucky

Another of the Banks' group "bit the dust" when the judgment which the Prince Hall Grand Lodge of Kentucky had against the International Free and Accepted Modern Masons was affirmed by the Court of Appeals of Kentucky in November, 1958.

The Opinion handed down recited the history of Prince Hall Masonry and of the Prince Hall Grand Lodge of Kentucky and held that "The Appellees (Most Worshipful Prince Hall Grand Lodge Free and Accepted Ma-

sons of Kentucky) trace their origin and continuity in Kentucky as legitimate Masonic bodies for a period of more than 170 years."

4. Pennsylvania

The Supreme Council, Northern Jurisdiction and the Grand Lodge of Pennsylvania have brought suits against a bogus group operating in that area which styles itself (among other names) as the National Supreme Council, A. & A. S. R. Masons, 33rd and Last Degree of the World."

In these suits, an injunction is sought against the defendants, "Prohibiting the use of the name 'Free and Accepted Masons' and the insignia, emblems and secret work commonly used by Freemasons."

Although these cases have been filed for some time, at this report it seems that it will probably be several months before they are tried. Every tactic for delay has been used by the defendants. We sought to take the deposition of Fitzpatrick in order to get specific information on certain points. Three trips were made to Philadelphia in an effort to get him on the witness stand. It is only recently that we were able to take the deposition. Many questions were propounded to him which he refused to answer on the advice of his attorney.

He admits that he lived in Akron, Ohio but his attorney advised that he not answer as to his occupation. Questions about the emblems, insignia and other paraphernalia, he could not answer, "... on advice of his attorney." He was instructed by his attorney not to give information regarding the number of members in any of the lodges.

William J. Fitzpatrick who styles himself variously as, "Grand Master," "Most Powerful Sovereign Grand Commander," or "President" of this bogus group, knew nothing about the record books, — except that he had seen them. But, having seen them, he had no idea how many there were. Though subpoenaed by the Court to produce documents, records, etcetera, he could not furnish them. In fact, in the vernacular, — "he knew nothing from nothing."

The question as to whether the Court will require him to answer these questions is now before the Court. We confidently believe, however, that upon the trial of the cause, this group (which is the strongest of the spurious groups) will be enjoined from operating in that state and this should be the "beginning of the end" for this spurious body whose tentacles have

spread like a giant octopus throughout the nation inflicting much damage within our ranks.

5. *Bahama Islands*

The International Masons (that Banks group again) has gone into the Bahama Islands and has organized several lodges. The Prince Hall Grand Lodge, Free and Accepted Masons of Bahama Islands has requested us to assist them in checking the operations of this spurious group. We have sent them such material as we had on the Banks organization and have advised them to secure a local lawyer to seek an injunction against him in the Islands.

We will give our brethren in the Bahamas all of the assistance we are able to give and we feel certain that in the end, Banks will be kicked out of the Islands.

6. *Washington*

The Prince Hall Grand Lodge of Washington has filed suits against the Most Worshipful Grand Lodge, A. F. & A. M. of Washington and the Most Worshipful John A. Bell Grand Lodge of Washington, A. F. and A. M. Copies of the petitions have been sent to the Grand Masters.

The Commission is assisting our brethren in that state and the pleadings are now being settled. Upon the trial, we expect to give to them all of the assistance possible and, of course, we expect to win.

We congratulate Grand Master Scott and the Grand Lodge of Washington on their moving against these bogus groups.

7. *Wisconsin*

In Wisconsin, our brethren are making preparations for filing suit against bogus groups operating in that area. Very competent attorneys have been retained. This office has been informed that within a very short while, suit will be filed against the bogus groups.

It will be recalled that attention was called to spurious operations in that area when a news article in March, 1958, reported that suit had been brought by the Most Worshipful National Grand Lodge of Free and Accepted Ancient York Masons (Compact) of the United States and North America, Inc., St. Louis, Missouri, against the King Solomon Grand Lodge of Milwaukee.

Here was something interesting: one bogus group (operating without legal authority) charging another equally bogus group with operating without authority and with damaging the plaintiff bogus organization's reputation.

Resume

Here we have called attention to a few of the states in which action against bogus groups has been taken. The implication is not that these are the only ones alert to the evil spewed forth by the pretenders and degree peddlers of the spurious groups.

It is suggested, however, that these states have sought (and are seeking) to get in the death dealing blow before the evil has a chance to spread. These have sought to "nip the evil in the bud," which emphasizes the fact that the time to begin the fight against bogus groups—wherever and whenever—is at the exact moment that it is learned that such a group is in operation (or beginning to operate).

Don't be led to believe that because Prince Hall Masons present an imposing history of legitimacy, that these bogus groups will "quietly wrap their shrouds" around themselves and steal forth from our midst.

They will be in there fighting "tooth and nail," with every weapon possible to get a foothold. They will bring to bear the full power of their resources—financial and numerical strength and influence, and will not give up without a desperate struggle. In instances where they are caught napping and are not armed for the fray, they will use every delaying tactic possible until their resources and strength are garnered.

Your Commission will not be put on the defensive, however. The battle will be carried to these spurious groups and there will be no rest for the Commission until the battle is won and those who oppose us are themselves destroyed.

Financing the Fight

According to the rules and regulations adopted by the Commission on Clandestine Masonry, the Commission is to be financed through,

"... voluntary contributions by the constituent Masonic Bodies on the basis of an annual budget recommended by the Executive committee and approved by the Commission."

How well the Commission has been sponsored financially will be given in a subsequent report by our treasurer and shall not be dealt with here.

In previous reports, we spoke of the fact that bogus groups had met for the purpose of organizing a Federation for the expressed purpose of raising funds with which to fight Prince Hall Masons. Every bogus mason in the country was assessed one dollar earmarked for this special fund.

That they have succeeded in garnering much revenue in this fashion is pointed up in the number of lawsuits which they have financed,—in the lower courts as well as in the higher courts. In many instances, they have had to hire expensive counsel which had to be brought by plane from distant points to help in the defense of certain litigations.

Even their delaying tactics cost money. But, because they do not want to lose the fees, they pay their money and fight to the bitter end.

Conclusion

A fight to the death has been launched by your Commission. It will maintain its constant assistance to the Prince Hall Grand Lodges in taking legal steps against bogus groups and it will also continue to develop and pursue a diligent program of education and fight for recognition.

We do not feel that our fight against these spurious groups will in any manner offend our white brethren. We have found that whenever we have moved against spurious organizations, our white brethren have been only too willing to assist us in whatever manner possible.

It is to be hoped that the day of complete recognition for Prince Hall Masonry as the only legitimate Freemasonry for Negroes is in the not too distant future. We have found encouragement from much of the literature which reaches our office from various white lodges.

We should like, particularly, to call your attention to 'AN ANCIENT TALE NEW TOLD, which is a book published by the Lodge of St. Andrew, Boston, Massachusetts for its Bi-centennial Memorial in 1958. The committee compiling material for this book, devoted several paragraphs to a recital of Prince Hall, African Grand Lodge and to Negro Masonry. The closing paragraph of this chapter, very thought-provoking states:

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

NOT MADE WITH HANDS by Paul W. Harvey, being the Centennial History of the Grand Lodge, Free and Accepted Masons of Washington and Alaska, published in 1958, devotes

several pages to "The Contention over Negro Masonry." The chapter makes special reference to a special committee appointed by the Grand Lodge in its 1897 session to report to the next communication on the "Negro Question."²

In its report, this Committee stated that it "... had examined the history of Prince Hall lodges, and declared their members are 'as fully entitled to the name of Masons and to brotherly recognition as any other Mason in the World.'" It further states that, "Prince Hall Lodge was as regular a lodge as any Lodge created by competent authority..."

No — we do not feel that there will be any dissension with our white brethren over our fight for recognition of our legitimacy. Frankly, we feel that we will have their wholehearted support.

But this fight is not the fight of the Commission alone!

This all-out fight will be won through the combined, concerted efforts of Prince Hall Masons wherever found, — willing to give time, labor and money. The bogus groups combine their efforts! So must Prince Hall Masons! So must legal masons everywhere!

WHAT CAN YOU DO TO HELP THE PROGRAM?

We can only here repeat the points that have been called to your attention in the past:

1. Be on the alert for any item of propaganda relative to the bogus groups and transmit any information garnered to the Commission.³
2. Start now to build within your own Masonic Body or Grand Lodge, a program of education and public relations that will keep every member of your Body constantly informed as to what is happening concerning the bogus groups; and the good deeds and acts of Prince Hall Masons.
3. Keep in close contact with the Commission and answer promptly inquiries made to your Body; send information requested promptly.
4. Secure data as to the numerical and financial strength of any bogus groups operating in your state.
5. Secure, if possible, Articles of Incorporation of any bogus groups operating in your state and pass this information on to the Commission.

ABOVE ALL — REMEMBER—the time to move against a bogus group is NOW — this minute, — whenever you find that they are operating or trying to operate in your area. DO NOT LET THEM GET A FOOT-HOLD!!!

The Commission does not intend to rest on past laurels won. It does not propose to assume a lackadaisical or languid attitude toward these illegal pests. The Commission knows that the bogus groups will not take this all-out fight "sitting down." They will come into the fray, "armed to the teeth," and with funds to fight for their right to exist and peddle degrees.

The Commission knows these things and is prepared to fight and to continue to fight until the battle is won. And, — with your continued cooperation, your wholehearted support, — it will be won.

The Commission is counting on you!!!

Respectfully submitted
Prince Hall Commission on
Clandestine Masonry,

Amos T. Hall, Chmn.; William W. Grasty, Secretary; John G. Lewis, Treasurer; Booker T. Alexander, Willard W. Allen, George W. Crawford, J. D. Dobbs, E. W. Duncan, James C. Gilliam, H. A. Greenwood, Thurgood Marshall, David Muckle, P. G. Porter, A. J. Worsham.

¹ Published Vol. 7, No. 4 of the Prince Hall Masonic Digest. Refer to the full articles.

² Published Vol. 2, No. 2.

³ Started in 1951 in California and continued to present date.

President William Tubman Decorates Two Americans

Monrovia, Liberia, Africa. — Two Americans were decorated by President William V. S. Tubman with degrees of the Humane Order of Africa's Redemption following inaugural ceremonies. Willard W. Allen, Baltimore, Md. was decorated with the Gold Band of the order and John G. Lewis, Jr., Baton Rouge, Louisiana was made a Knight Commander of the order. The two were in Liberia as guests of the Liberian president at the fourth inaugural of President Tubman. Afterwards, they remained a week as personal guests of the President, the Department of State and of the Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons of Liberia.

In placing the decoration upon the Americans, President Tubman stated that it was done as a result of the splendid work the two had done for Prince Hall Masonry in the USA and in widening it on the African continent. Plans had been made known to organize units of Prince Hall in Ghana and Nigeria, both of which countries were visited by Messrs. Allen and Lewis.

Well Done, Prince Hall!

Negro Masonry (Prince Hall) begins its 183rd year! Ebony Magazine, a professionally designed publication much like Life, salutes the Negro Fraternity, now 312,000 strong with 4729 Lodges in 38 states, Canada, Nassau and Liberia.

The Prince Hall history is a saga of many fine members who have been a credit to America. Ironical is the fact that white Masons fail to live up entirely to their creed, are reluctant to extend the hand of fellowship. Very ironical when you consider the historic truth that the biblical King Solomon was black!

ENGLISH FREEMASONRY!

by Carlos E. Ramirez

The English way of conducting Freemasonry is upon a solid foundation and suffers no fear or suspicion. Its members, whether old or young, holding many opinions in a general way, meet and greet in Freemasonry and all seem pleased, and, indeed, relieved, to meet within peaceful walls. That is a distinct characteristic in favor of the Craft, and long may it continue.

We remember an American brother, visiting a small English Lodge. He said he was a member of a lodge with several hundred members, and he marveled at the congenial happy lodge he was visiting. It so happens that all the members of the lodge were present and entered into the proceedings with zest and considerable interest.

The American brother remarked that with such a happy and congenial lodge he should have thought there would be many desiring to be initiated. The reply was that the lodge took only one candidate at a time and every officer did his utmost to impress the entrant and assure a real Masonic welcome to the lodge.

That is the English way of doing things, and there are many more instances of special characteristics in the manner in which our English brethren carry on the work of their lodges.

Mr. Allen is the Sovereign Grand Commander of the Thirty-Third degree section of Prince Hall Masonry, the Supreme Council, Southern Jurisdiction and Mr. Lewis is the Lieutenant Grand Commander. They are both Grand Masters in their respective states. President Tubman is himself a thirty-third degree Prince Hall Mason and a past Grand Master of the Liberian Grand Lodge.

Young Freemasons and Self-Education

(Upon initiation every Freemason has received the injunction to make a daily advance in Masonic knowledge.)

By NORMAN C. DUTT

What would you think of a man who at the expense of years' study and much money, secured an education and then never read a book or wrote a letter? This is what thousands of Freemasons are doing in regards to Freemasonry not only here but in many other jurisdictions and constitutions.

They spend much money and time acquiring degrees and orders, and then never inform themselves as to what they paid their money for, and know nothing of the history of the philosophy of Freemasonry. They do not take a Masonic periodical nor buy a Masonic book of any type, and many go to Lodge so seldom that were it not for some old standby they would be refused admittance because they could not work their way in.

Masonic Education may be one answer to this perplexing problem, not only in the USA, but in other lands as well.

In their report to the Grand Lodge F. & A. M., of the state of New York for the year 1955, the "Committee on Masonic Education and Lodge Service" wrote: - "It is the sincere feeling of the members of this committee, as well as the officers of Grand Lodge, that it is absolutely unjust and unfair to initiate, pass and raise a man in Freemasonry without giving him an education, or educational material, which will help him to understand the principles of our great fraternity; to give him the opportunity to talk intelligently of it and assist him in building his future Masonic edifice. It is our opinion, the duty of the Masters and Wardens of a Lodge to see that each candidate is so instructed. This committee has all the material you need for that purpose, and it is yours for the asking. Do not hesitate to ask for it, because Brethren, we are at your service."

No doubt this committee has been congratulated innumerable times since then upon its splendid contribution to Freemasonry in the state of New York.

A few years ago R. R. McEwen, P.G.M., Grand Lodge AF & AM of Saskatchewan in a most strong statement: "It is our paramount duty not only to make Freemasons, but to care-

fully see that each and every candidate has a thorough and complete knowledge of every aspect of Freemasonry. Our craft would then be composed of better informed and more keenly interested members."

New York has a fine Lodge of Research, North Carolina, Missouri and Virginia also, with California having three Lodges of Research along with several Masonic Study and Research groups. These to help the brethren in the pursuit of more light. There are many Grand Lodges that present its aspirants in each degree pamphlets that deal with the subject in kind. Illinois, Michigan, Nebraska, Iowa, Virginia, California and a few more follow this practice, and Massachusetts presents a small book in each degree. The last-named mentioned has an excellent system of Lodges of Instruction and these are not merely confined to the ritual alone.

The Grand Lodge of Iowa has one of the finest libraries of its kind in the world, New York, Massachusetts and Pennsylvania are also proud possessors of wonderful libraries, and insist, provided of course that the brethren use them (How many avail themselves of this opportunity?)

There are published some mighty fine Masonic magazines and periodicals, even the California Prince Hall (Colored) *Masonic Digest* is one that will bring credit anywhere in the Craft world. To name a few in the USA: *The New Age*, *The Royal Arch Mason Magazine*, *The Philaethes*, *The California Freemason*, *The Virginia Masonic Herald*, *The Illinois Enlightener* and the *Indiana Freemason*.

Despite this array of material, talent and over 60,000 books published about Freemasonry, there are untold numbers of uninformed and uneducated Freemasons. Every jurisdiction has a goodly number of young Freemasons who following initiation are desirous of learning more about that never to be forgotten experience than they were able to assimilate or understand in the ceremony. A great many Brethren looking forward to the Fellow Craft degree cannot possibly be expected to appreciate its significance without first having been grounded in the lessons of the First Degree.

When the time arrives for these young Brethren to be made Master Masons, their condition is one of mental confusion which makes it almost a matter of impossibility for them to grasp the transcending teachings of this sublime degree.

Today more than ever before there

are available in books, periodicals, magazines and pamphlets all the advances made in Masonic knowledge during the past seventy-five years. This knowledge is spread through a great variety of volumes. In the absence of organized facilities, the selection of a few good Masonic books will help. The recommending of certain Masonic books upon the sound advice of older and learned members of the Craft will enable the younger members to build a small Masonic Library. A start may be made by using the ritual or monitor as prescribed by the Grand Lodge in which his membership is held along with the Volume of the Sacred Law, to enhance his knowledge of this Ancient and Honorable Fraternity.

BOOKS

Speaking of books, how Masonic literature improves the Masonic mind, our Editor Royal E. Towns, has been given a concession to sell Masonic books. If there is anything you have in mind, any book you desire that can help you in any of the Masonic degrees, he can get them for you, so in the future, when thinking of purchasing a book, drop him a line, his address is in the front of the magazine. Next month we will publish a list of books that will be available which will either be printed in the next issue of the *Digest* or copies sent to your Lodges.

DECISIONS

"Question: Are the Prince Hall Negro Lodges clandestine?"

Answer: No. They have a Grand Lodge, the same as we. However, they have not asked us for recognition nor have we extended same.

The Committee on Jurisprudence, to whom was referred that portion of the Grand Master's Address relating to Decisions, beg leave to report that they have had the same under consideration and believe that the decisions are in accordance with Masonic Law and, therefore, recommend the adoption of the following resolution:

Resolved, that the decisions made by the Most Worshipful Grand Master are hereby approved.

— The Committee"

Accepted, resolution accepted, and ordered printed in the Proceedings.

— From the Grand Lodge of Connecticut 1959

LIGHT

Man's views in regard to God contain only as much positive truth as the human mind is capable of receiving, whether that truth is attained by exercise of reason or communicated by revelation. The human intellect being finite cannot form a clear conception of the infinite; being material we cannot form a real conception of the Spiritual. Even Omnipotence cannot infuse infinite conception into finite minds, nor can God without first changing the conditions of our being pour a full and complete knowledge of His own nature into the narrow capacity of a human soul. Human intelligence cannot grasp it nor *human* language express it. The Deity is thus not an object of knowledge but of faith, not to be conceived but to be felt. The Divine Nature is a theme on which man is little entitled to dogmatize. Here the intellect becomes most painfully aware of its own insufficiency. Truth in its perfection is not humanly attainable. It is our duty to always press forward, for Masonry is a continual struggle toward the light.

One of the most exalted desires of man is for light—physical light to guide the body, intellectual light to guide the mind, spiritual light to guide the soul. The Holy Bible ever stands as a bulwark for the preservation of national integrity, honor and patriotism. Its teachings point us to our home beyond the skies, whose builder and Maker is God. The teachings found on the sacred pages of this Great Book make us better citizens, more devoted members of society and lift us out of the slough of despondency and place our feet upon the solid rock of everlasting life. It is the spiritual nature within each of us that lifts our thoughts heavenward. It is the spiritual side of man that makes him God-like and unlike all other created things. It is the soul and spirit that inseparably unites us to immortality, because it was given to man by the Divine Creator at the time He authorized man to exercise dominion over all created beings.

Our wishing is next to our willing. What we wish is our inclination. What we will is our Purpose. In either case it is a Revelation of our Inner Life, and this Inner Life is Character. We should train ourselves to desire the best of things and wish for them with intensity. What we set our hearts on possessing we may be said to love, and what we love is the Index to what we are. To know a Man's desire is to know the man. Above all else

we most desire Light, a Knowledge of the Truth, a Personal Acquaintance with those who are the Best. The True Light should be a lamp unto our feet and a Light unto our pathway. It can be readily understood that unless some assistance is given the newly made brother he will not attempt to solve the intricate problems confronting him. A natural course for any one to take is to follow the path of least resistance. Show a desire to help this newly made Master Mason over some of the rough spots and he will respond in a surprisingly short time. Give him a chance and Masonry will benefit.

As a man turns away from the Divine Light all things become hidden. We are born in darkness and spend our days in search for that which is lost. Believing that somewhere there exists an absolute life, we make a continual search, transforming our days into one long progress. When the spiritual sense is opened, then it transcends all the limitations of the physical sense and the intellect. In the degree that we are able to get away from the limitations set by them, and realize that so far as the real life is concerned it is one with the Infinite Life, then we begin to reach the place where this voice will always speak, where it will never fail us if we will follow it. To know this and to live in this realization is not to live in heaven hereafter, but to live in heaven here and now, today and everyday. No human soul need be without it. When we turn our face in the right direction it comes as simply and as naturally as the flower blooms and the wind blows. It is not to be bought with money or with a price. It is a condition waiting simply to be realized, by rich and poor, master and servant alike, the world over. All men are heirs to it.

In regard to wisdom that guides us in our daily lives, there is nothing that is right and well for us to know that may not be known, when we can recognize the glow of its coming and are able wisely to use it. Let us know that all things are ours as soon as we know how to appropriate them to our daily use. The light is ever shining, and the only thing that is necessary for us is to diligently see to it that we permit neither this thing nor that to come between us and the light. In all dark hours and times of perplexities we need to follow one simple direction, found, as all needed directions can be found, in the dear old gospel which so many read, but, alas, so few interpret. "The soul is a light set up in man by God as His deputy, to observe, inform and direct us." We

ought to listen and be guided by the voice of our own soul, the voice of our higher self: "Enter into thine inner chamber and shut the door." The soul is Divine and in allowing it to become translucent to the Infinite Spirit reveals all things to us.

We should at all times guard well our every thought and action. We are taught that the soul of man informed by the Creator for a purpose fashioned in every part by His infinite skill. The wonderful truths of life, the gems of precept and counsel are all utilized in the building of spiritual temples in human consciousness. The great light of truth shines in the Lodge, veiled in symbols, awaiting our discovery, and to free us from ignorance and fear, that truth by which no one was ever injured, but always and everywhere blessed. Truth must be measured out (imparted) according to intelligence or preparation of the mind. The truths, secrets and even the ritual must be concealed from the wicked and profane. It is a fine thing to be able to respect another's point of view that we neither agree with nor share.

We should not underestimate our great privilege in being counted worthy to have some part in the blessed ministry of reflecting the light of divine Truth. Let us prove ourselves jewels of rarest value, heartily receiving and beautifully transmitting to others the light of Truth, for if faithful in the small things of life we shall in due time be counted worthy to reign with Jesus Christ in power and glory. We should prize the truth so that we will not compromise it in any sense or in any degree, always holding fast to the Truth in the letter and in the spirit. God's promise is the foundation upon which all that we hope for is built.

The spiritual nature of man is like unto the spiritual nature of the universe in which man lives. Is life but a moving show of vanishing figures, or has it some strange meaning full of strength and sublimity, of form and beauty? Is there not some plan laid down by the G.A.O.T.U. on the Trestle-board of life by which the individual may progress to better things? Is it to find the answer or solution to this that the candidate comes to our Masonic society seeking light—even more light? A belief in immortality is one of those majestic heights which determine the course of man's activities. Man cannot be explained in terms of material value, neither can the universe in which we live. Then man must be a spiritual being living in a spiritual universe.



LEFT TO RIGHT —

ROW 1—Grand Master Herbert A. Greenwood (18); Deputy Grand Master, Walter C. Taylor (36); Grand Senior Warden, Archille W. Heber (50); Grand Junior Warden, Paul E. Washington (79); Grand Treasurer, Roy E. Treece (29); Grand Secretary, Lillard G. Dandridge (20); Senior Grand Deacon, Manuel Davenport (21); Junior Grand Deacon, Austin Joseph (92); Senior Grand Steward, Timothy W. Wright Jr. (20); Junior Grand Steward, McKinley K. Courts (10). ROW 2—Grand Chaplain, Rev. B. L. Carson (15); Grand Tyler, Charles Davis (15); Grand Marshal, Burney B. Irvin (18); Grand Lecturer, Luther Johnson (63); Grand Orator, Jerome L. Hubert (45); Grand Pursuivant, Carl D. Cannon (76); Grand Bible Bearer, Arthur L. Crosby (65); Grand Standard Bearer, Robert W. Ford (12); Grand Sword Bearer, Claude E. McKinney (20); Grand Flag Bearer, Willie Atkins (19). ROW 3—Grand Keeper of Archives, L. L. Stewart (5); Grand Organist Charles Pryme (49); Grand Trustees: W. Robert Brown (90), Chmn.; Paul L. Howard (49), Stanley Y. Beverley (13), Theodore R. Hardeman



(57), John H. Wiley (63); Foreign Correspondence, Roy W. Moore (56); Public Relations, Royal E. Towns, Chmn. (57); Grand Sessions Committee, W. C. Faulkner (18), Chmn. ROW 4—Grand Sessions Committee: Alfred E. Thompson (21), Frank O. Allen (68); Grand Assistant Secretary, Adrian C. Bridges (25) Grand Auditor, Du Bois McGee (28); Motion Picture Committee: Herbert Jenkins (45), Wm. K. Jarvis (3); Department of Research and Education: W. H. Brooks, Chmn. (8); Randolph Williams (5), Roxber Chambers (1), Frank E. Boone (27). ROW 5—Youth Movement: Arthur R. McDonald (62), John W. Thompson, Gen. Chmn. (21); Clandestine Masonry: Wm. Henry (45), Mack Bufford (25), Frank G. White (21); Grand Inspectors: Dist. 1, T. A. Satchell (5); Dist. 2, Roy W. Taylor (33); Dist. 3, John W. Lee (17) Dist. 4, James O. Whaley (88); Dist. 5, Emmett L. Draper (36). ROW 6—Dist. 6, W. L. Garner (6); Dist. 7, Alex Wade (27); Dist. 8, Harold D. McGhee (7); Dist. 9, W. L. Ratliffe (46); Dist. 10, Wm. A. Petty (74); Dist. 11, Clark Deane, Jr. (23); Dist. 12, Harry Overton (3); Dist. 13, Ambrose Costa, Sr. (82); Rep. 50th Hall Assn.: W. S. Cohn (5); Jurisprudence, Dero Howard (64).

GRAND MASTER'S PAGE

Letters to Grand Master

Dear Brother Greenwood:

I have just received a copy of the *Masonic Digest*, Volume 8, Number 3 of November-December-January in which a talk which I gave before the National Federated Craft was copied and I thank you very much for the publicity which has been given to my thoughts on the general subject of our interests in Freemasonry.

I have a question, or have a request that I should like to make, and that is that a copy of this particular magazine be sent to Brother Erwin Seignemartin, Grand Secretary of Foreign Relations of the Grand Lodge of the State of Sao Paulo, Brazil, C. Postal 8348, Sao Paulo, Brazil.

This Brother has expressed his astonishment at the attitude of Masonry of the two branches in America towards one another. I should like to have him see how I feel about the other.

There is another matter which prompted my request for a copy of this paper and that is the fact that I have a letter from our good friend Harry Williamson, whose writings have graced both branches of Masonry in their publications, white and black, through many years. His good wife, Blanche Williamson, passed away a few days ago and as you may imagine, Brother Williamson who is in ill health himself is quite distraught by the loss of his life mate. I had the privilege of knowing Mrs. Williamson personally having been entertained in the Williamson apartment at one time when Harry and I were working on a mutual interesting subject, the regularity of Prince Hall Masonry. I seldom have gone into New York but I have met either Harry or Mrs. Williamson or both of them for a greeting on that occasion. I believe that some kind of tribute to Mrs. Williamson is worthy of publication in your *Prince Hall Digest*. I think I shall enclose a little note I received from Harry for your information so that you will know that I am not wrong bringing this knowledge to your attention and the brethren of Prince Hall Lodge.

You probably do not know it, but I had the privilege of being accompanied by the officers of the Prince Hall Grand Lodge of Massachusetts to the vault in which the warrant of African Lodge No. 459 is kept under

heavy guard and under seven seals. I was permitted to investigate and look at this and at the signatures on this warrant. I was fully convinced as I was prior to seeing the actual document that it is genuine, that it exists, and that it was issued by the Grand Lodge of England at the time that M. W. Brother Upton of Washington said that it was issued. I received every courtesy and possible Masonic courtesy at that time. I might add, also, that I saw the original Prince Hall minute books and was quite interested in noting them and the contents of these letters quoted by M. W. Brother Upton as being genuine and actually existing and not being the creation of a prejudiced mind who might wish to put into them something that did not exist in order to accomplish a favorable reaction towards Prince Hall Masonry on the part of the Caucasian Groups in this country.

Sincerely yours,

HARRY W. BUNDY,
Grand Secretary

March 31, 1960

Mr. Harry W. Bundy,
Grand Secretary
Grand Lodge AF & A.M. of Colorado
300 Masonic Temple
1614 Welton Street
Denver 2, Colorado

Dear Brother Bundy: Greeting!

It was with pleasure that we received your letter of February 19, 1960 acknowledging receipt of Prince Hall *Masonic Digest* Volume 8, Number 3 in which the talk you gave before the National Federated Craft was copied.

In accordance with your request we are sending a copy of this and copies of other issues to Brother Erwin Seignemartin, Grand Secretary of Foreign Relations of the Grand Lodge of the State of Sao Paulo, Brazil.

Thanks for the information given us with regard to Brother Harry Williamson and the passing of Mrs. Williamson, of whom you may rest assured a tribute will be published in the *Digest*.

We are sending a copy of your letter to our most capable editor and Public Relations Director, Brother Royal E. Towns.

Kindest regards. Sincerely yours,

HERBERT A. GREENWOOD
Grand Master

March 31, 1960

Mr. Winthrop Wetherbee, M.D.,
204 Walnut Street
Brookline 46, Massachusetts
Dear Brother Wetherbee:

Greeting!

Over and over again have we referred to the copy of the Bi-centennial Memorial volume of the Lodge of St. Andrew which was so graciously presented to us by you for the committee on St. Andrew's Day, 1958.

We have read it in our lodges and have been heartened by its expressions upon the Fatherhood of God and the Brotherhood of Man — and the sincerity evident in said utterances.

Kindest regards. Sincerely yours,

HERBERT A. GREENWOOD
Grand Master

Grand Master's Itinerary

Date — Lodges — City — Host

April 12—Nos. 36, 44, 57, 62, 81, 89,
93 — Oakland — No. 93.

April 13—Nos. 15, 43 — San Jose —
No. 15.

April 14—Nos. 7, 25, 29, 60, 63, 73,
84 — Oakland — No. 29.

April 15—Nos. 27, 35, 48, 76, 77 —
Vallejo — No. 27.

April 16—Nos. 2, 14, 54, 61, 74, 87 —
Sacramento — No. 87.

April 19—Nos. 1, 3, 64, 72, 80, 92 —
San Francisco — No. 3.

April 22—Nos. 6, 11, 47, 66, 67, 85,
86 — Fresno — No. 6.

Masters, Wardens, Secretaries, Treasurers Meetings Planned

April 30, 1960 — Pasadena, Calif.

Time — 9:00 a.m. Hiram Lodge Hall,
1475 Lincoln Avenue, Pasadena.

Lodge Numbers: 5, 8, 10, 12, 13, 17,
18, 19, 20, 21, 22, 24, 26, 28, 33,
37, 40, 45, 47, 49, 50, 52, 53, 55,
56, 58, 59, 65, 67, 68, 69, 70, 71,
79, 83, 86, 88, 90, 91, 94, 95.

* * *

May 21, 1960 — Oakland, California.

Time — 9:02 a.m. Good Hope Lodge
Hall, 610 - 55th St., Oakland.

Lodge Numbers: 1, 2, 3, 6, 7, 11, 14,
15, 23, 25, 27, 29, 30, 35, 36, 43,
46, 48, 54, 57, 60, 61, 62, 63, 64,
66, 72, 73, 74, 76, 77, 80, 81, 84,
85, 87, 89, 92, 93.

MISCELLANEOUS

We must all realize that humanity cannot dwell together in unity and harmony when selfishness, intolerance and indifferences to individual rights inspire man's conduct. Selfishness demands of its servants the commission of many offenses against individual rights and the rules of organized society. There is one thing that the ages have shown—that is, the heart of humanity is sound. Otherwise civilization would not have progressed and man would have retrograded. We believe that the only solid foundation for any organization is loyalty and confidence. Without these elements we cannot succeed, so let each one of us do something that will tend to increase public confidence in our efforts. Then success will come to us individually and as an organization. Having this spirit within your own being it will show itself in everything you do.

When we are born each brings with him certain God-given talents and some faculties. As we become more and more conscious of our being we become aware of a world full of opportunities and possibilities. We gradually realize that God has already prepared for us ere we started our life's pilgrimage. Our discoveries of the world around us precedes our claims to the world's blessings. Let us see the sublime truth of our discovery of the bountiful substance of bliss and happiness all about us. It is in direct relation to the use we have made of our talents and faculties. God "improves" the earth through the talents and faculties he has given us. In this improvement we meet our needs and prepare sustenance for the more advanced and progressive tomorrow which must follow today. He enables our calling no matter how humble it may seem to be to the limited vision of mankind.

The plan of Omnipotence develops with infinite slowness but with infinite surety. The Almighty is not on hand with a sugar plum to reward every righteous act. He treats humanity like men, who are willing to do what is right with no immediate payment in sight, but with the thought always in mind that every individual is doing his utmost to assist in bringing about a much needed regeneration of the souls of humanity. It rests with each individual whether he will be a weakling, just drifting along life's pathway, or a real soldier ever striving to reach

the great perfection of those who do the right because it is right and leave the reward entirely in the hands of the One who created heaven and earth and put man in power to discern right from wrong, good from evil.

Man's conscience requires regulating as do all the other features of his fallen nature. It is like a watch whose dial is properly marked with the hours, but whose correctness as a timekeeper depends upon the proper regulating of the main-spring, so that it may point out the hours truthfully and correctly. If our consciences are to indicate right and wrong to us, they can only be relied upon after being regulated in connection with the new main spring, the new heart, which is brought into full harmony with the law of love, as presented to us in the Word of God. Time is an important element in all of God's plans. He took time to frame the world and fit it for human habitation. He took time to give to the world the necessary experience with evil and for the shaping and adjusting of the individual affairs of His people. Reverence is the only proper attitude of the creature towards the Creator, the Author of our Being, the Preserver and Lord of the universe. When He speaks our hearts should be reverently attentive to His voice and every power alert to do His bidding.

Morality might be termed as a yard stick by which we measure right and wrong. We cannot justly hold the man who has never been taught a high standard of right and wrong to a strict account, as we can the man who has been taught what he should do and what he should not do. Regardless of what have been the conditions under which one has been reared, if he afterwards becomes a member of our great Institution, he has placed before him teachings that are compatible with the highest sense of what is right. He is taught that he has certain duties which he owes to God, his neighbor and himself. Here he has an unexcelled opportunity to learn what is right, just and honorable. There is no excuse for him to do wrong; he knows better. Masonic morality presents a measure of right and justice that is as nearly perfect as human limitations can make it.

The soul of man, when it is healthy, is athirst for God. No man can know the joy of kinship of the soul with God "until God has become the secret of his soul, reigning reality of his thoughts, the inspiration of his acts and the form, color and glory of his

life." Faith, hope and love are the abiding virtues that make for permanence and happiness to the human soul. God sends us into the world to create something and at the same time to enrich our own personality in the process. He it is who we all seek, whether or not we are conscious of doing so, for "God has made is for Himself and our hearts are disquieted within us unless we rest in Him." Man wants to find his way to God and to know Him whom to know aright is the fulfillment of every human need, for it is life eternal. May our lives be so filled with doing the things worthwhile for others that when the days of our labor are over, we may enjoy the happy recollection consequent to a well-spent life.

In this night of darkness and confusion we may in the silence of our own being find a gleam of light—the light of divine wisdom which will, if we will but let it, lead us through the maze of confusion and doubt to the solution of our problem and a better and nobler life. The problems of the world are individual's problems, and cannot be solved by force or legislation. They must be solved in the recesses of our own being. The man who has found the secret of that mysterious inner power which dwells within the temple of his body will not only successfully meet his own problems but by his example and presence assist his brother man along life's journey. The spiritual temple we erect through right thinking and proper understanding of our inner selves will be a tower of strength and a beacon of light to those who chance to pass us on life's highway.

Life will not do a man's work for him, but it places tools and materials right at his hand and keeps him well supplied with opportunities, but it remains for each of us to take advantage of them or let them pass by unheeded. The successful man is he who knows how to take advantage of the chances which other men fail to see. We are living in a wonderful age with opportunity written high over the horizon.

We have heard much regarding our possessions. Are they material or spiritual? Material possessions are very precious to most of us, yet without divine protection earthly wealth is as fleeting as the summer cloud before a breeze. To feel the sense of security one must know God and the spiritual reality of man. When he knows his true sense of existence as the image and likeness of God, then he will know

that his true and lasting possessions are but quality of the mind. Man must decide whether he is to claim material wealth or spiritual being as his possession. If it is material wealth that occupies completely his thought, it is a treasure laid up where moths and rust doth corrupt. But if spiritual qualities be superior as his possessions, then the treasure is laid up in heaven, "where moth and rust do not corrupt and where thieves do not break through and steal."

What we call possessions are in reality not ours to possess. They are a trust committed to our keeping. We are stewards, permitted to use material wealth for a time and then pass it on to others and account to God for the way we have used it. Some day man will learn that material things do not bring happiness. The richest man of all is he who has loyal friends, a deep rooted sense of joy in the simple wholesome things of life, a consciousness of abiding love and an inexhaustible resource of good thoughts. That which the world calls riches may for a time flee from him, but this abiding sense of inner wealth cannot be lost. Smile and be glad: it is the best way of serving God and your fellowmen. "I always seek the good that is in people and leave the bad to Him who made mankind and knows how to round off the corners." Liberty does not consist in doing what we like, but in liking to do what we can, what we may and what we ought. Things are only worth what we make them worth.

All the higher motives, ideals, conceptions and sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life. He who provides for this life but who takes no care for eternity is wise for a moment but a fool in the end. Should not all of us so live that we can look up unashamed into our Father's face? All things proclaim the existence of God. The man who radiates good cheer, who makes life happier wherever he meets it, is a man of vision and of faith. "Although the world is full of suffering it is full of the overcoming of it." Education is capable of creating intelligence appropriate to the many problems of our every day life.

The great purpose of life is to attain a working theory of life that has stood the test of experience and then risk one's all upon it. The experience of

man is that nothing worthwhile can be done for God and humanity without the principle of faith. Faith is always constructive and never destructive. No man can ever rise beyond his conception of God. It has been said that "the most powerful force in the universe is the concept which men entertain respecting God." To live honest, courageous, clean lives give us a sense of being participants in a great moral and spiritual enterprise controlled by ONE who is shaping and moulding human history in accordance with the plan deposited in the archives of Eternity. Masons are sure of immortality because they are sure of the moral integrity of God, the Architect and Ruler of the Universe. If there is no intelligence, no moral purpose behind the universe, then we could not complain if death were the end.

The universe pays every individual in his own coin; if you smile, it smiles upon you in return; if you sing, you will be invited into gay company; if you think you will be entertained by thinkers; if you love the world and earnestly seek for the good that is therein, it will pour into your lap the treasures of the earth. Man's thoughts are the basis of his self, the foundation of his character, the reflection of his inner personality and the source of all his actions. Think intelligently and in the right direction, for your thoughts control your life. We must be something in order to do something; but we also must do something in order to be something. We must have faith in God, in man, in ourselves, and in the superiority of right over wrong, truth over error. Then good will overcome evil, selfishness and sin. There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His Light. Nothing progresses more rapidly in the human heart set upon doing good than an ability to be useful.

Our respects to the late

Blanche E. Williamson

beloved wife of Historian

Harry A. Williamson, P.G.M.

New York

Prince Hall F. & A.M. of New York State Dedicate Library

On Friday evening, January 29, 1960, another milestone was reached in the long and distinguished history of the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons, State of New York.

This was the occasion of the opening and dedication of the New Library which was opened at the cost of several thousand dollars.

It saw the fulfillment of a long and cherished dream of M.W. William L. Jordan, the present Grand Master. In 1947 when the now Grand Master Jordan was chairman of the Activities Committee of the Most Worshipful Grand Lodge, he envisioned such an event and has never ceased to work toward this goal.

The Library presently contains about 400 books, Masonic and Fictional, also several items from the priceless collection of Past Grand Master, Harry A. Williamson, one of the most widely read and highly regarded authorities on Masonic History and is apart from the famed collection which is to be found on display at the 135th St. Library. It also contains paraphernalia which can be purchased by the Craft for use in their many activities.

Prince Hall Masons Honored At Presidential Inauguration

Monrovia, Liberia, Africa. — Prince Hall Masons in attendance at the fourth inauguration of President William V. S. Tubman of this African Republic, were given high rating in protocol and extended many formal and informal courtesies. Representing the Prince Hall Masons at the event were Dr. Willard W. Allen, Baltimore, Md., Sovereign Grand Commander of the Supreme Council, 33rd Degree body of the organization and John G. Lewis, Jr., Lieutenant Commander.

The high ranking Masons occupied enviable positions in the inaugural procession and officially appeared on the program.

President Tubman, a native of the United States from the state of Georgia, and himself a Prince Hall thirty-third and last degree by Mr. Allen and Mr. Lewis during the last official visit of the president to the USA, is also a past grand master of the Most Worshipful Prince Hall Grand Lodge of Liberia. He called a special meeting of the Liberian Masons in honor of the ranking dignitaries.

(Continued from page 3)

The commander presented his talk without advocating Prince Hall recognition but its contents brought home this question so clearly, that all gave it serious consideration. Some took his address for future talks. He has been kind enough to give these talks to several Masonic groups around the S. F. Bay area.

The talk he gave was quite similar to a talk given by Norman C. Dutt, GMC, USN., entitled "LIFE, BACKGROUND AND ACTIVITIES OF PRINCE HALL" which was printed in the *Prince Hall Masonic Digest*, Vol. 2, No. 2, second quarter 1952-53.

The Editor of the *Prince Hall Digest* has presented us with nearly all the back numbers of this magazine. We were therefore able to present several copies of it to Commander Smearly. I am sure they were highly appreciated. We have passed along, by phone, to the editor a report of this splendid talk.—A *Prince Hall Admirer*.

The educated Mason is one who realizes that in the midst of the strife that lasted nearly forty years, those wars of unfriendliness existing at many changes in America. Yet, Prince Hall, despite this period of unrest, through the horrors of the impending wars of unfriendliness that existed at that historical period, where the ships of this new nation were shorn of manpower while enroute to England, finally after an armistice he was able to get his money to the Grand Lodge of England, and receive a charter from one of the most humane and God-given organizations because they knew that this teaching must be disseminated to ALL.

The war of 1812 came along, England stubbornly resisted our thwarts at Freedom. They weren't satisfied with the results of the Revolutionary War, so this situation confronted the new United States of America. With this came many things, including the divorcement of everything connected with England from the Americans. Many American Masonic Lodges were dropped, erased, ceased to operate or any other term that is synonymous with withdrawing from the parent body. Many writers seemed to think that it included Prince Hall Grand Lodge that was established in 1792. However, records in the archives of the Grand Lodge of Massachusetts and Prince Hall's letters at our Temple in Boston, Massachusetts have taught the world the truth.

Let those who would destroy our Masonic legitimacy remember Abraham Lincoln's words from his memor-

Youth in Today's World

It is often said by older people, "What is going to become of the young people of today?" This vital question is often repeated in various places where public speaking is taking place.

Yesterday it was the opinion that children should be seen and not heard. Today parents believe in self expression. This leads us to conclude that in the near future the child will guide the parents instead of the parents guiding the child. While it is true that each one is alike, it is equally true each one is different. While all have the same characteristics of human beings, each is a unique person, unlike every other one. We say twins are just alike and yet they are different in thoughts, deeds, and behavior.

How can the youth find his place in today's world? There are many ways provided today to help youths find themselves and prepare themselves to step into high places when the hour arrives.

We have training centers, religious research groups, beautiful camps for exercise and development, churches everywhere, and many public schools. It is the youth's fault if they fail to qualify, for everything within reason is being prepared for them. With this fact in mind, we ask why is there so much child delinquency, so much crime, and so many young people roaming the streets?

It must be because the youth of today are not taking advantage of the opportunities that lie before them. In order to feel secure in their world, youth need homes in which they have responsibilities, and feel loved and appreciated. Then youth must show some gratitude for the love and devotion showered on them.

As our world today offers great possibilities to youth this is a new age, science is advancing new ideas, new changes, new drugs, new weapons of war, new ways for traveling, and youth must be ready to take their places in the midst of all; the knowledge God is opening before them. Youth today is attracting world wide fame in the revealing of much knowledge, such as the "Whizz Kids," the "Bible School," the young people on the \$64,000 quiz program, and many other ways youth is advancing in our world of today. We take no glory of these

able Gettysburg Speech: "You can fool some of the people some of the time, but you cannot fool all of the people all of the time."

facts to ourselves; the foundation of better needs for youth was laid many years before we came into the world.

We are now building on a sure foundation to the Order of the Eastern Stars. Count on youth, we cannot go back, we must go forward and this is our sincere prayer:

*Lord help me live from day to day
In such a self-forgotten way,
That even when I kneel to pray,
My prayer shall be for others,
Help me in all the work I do,
To ever be sincere and true.
Let self be crucified and slain,
And buried deep, not all in vain.
And when my work on earth is done,
And my new work in Heaven begun
May I forget the crown I've won
While thinking still of others.
Let this my motto be, "Help me
to live for
Others, that I may live for Thee."*

JACQUELINE CLARK

Prince Hall Masons in Alaska

Anchorage, Alaska. — Prince Hall Masonry scored another hit in 1959, when late in November, a lodge was formed here in Anchorage. Presiding at the ceremonies was Grand Master Amos T. Hall, of Oklahoma and the lodge was placed under the jurisdiction of the Grand Lodge of Oklahoma.

It was stated that two other lodges were in the immediate future planning and when these have been formed a Grand Lodge will be erected.

"Notice of Institution"

Dear Editor: Greetings.

The Rev. N. P. Greggs Council of the Order of the Knights of Pythagoras, under the sponsorship of Guardian Lodge No. 50 F. & A. M.; Robert Bogan, Worshipful Master, will be formally instituted Thursday evening, March 31, 1960 at Western Knights Masonic Temple, 1853 So. Arlington Avenue, Los Angeles, California at 8:00 p.m.

The ceremony of Investiture to be conferred upon the Boys, promises to be both colorful and informative to those Master Masons who are interested in the successful growth and development of this worthy Masonic organization for our Youth.

Your looking in on this ceremonial occasion will reward you with a brief glimpse into our Masonic future.

Kindly accept our cordial invitation to you, and to the officers and members of your respective Bodies to be present.

Fraternally yours,

ARCHILLE W. HEBERT

Supreme Deputy Master Knight

RESOLUTION

Redding, California
June 9, 1905.

By Brother Douglas the following resolution in the matter of expulsion of John G. Jones by the Most Worshipful Grand Lodge of the State of Illinois, was read and submitted:

To the Most Worshipful Sovereign Grand Lodge:

Not since the Illustrious Prince Hall and his associates, formed the First Masonic Lodge in the State of Massachusetts, has there been given to the Masonic world such important tidings as came to the Masonic Fraternity by action of the Most Worshipful Grand Lodge of Illinois in the expulsion of John G. Jones (once a brilliant member of said jurisdiction).

During this long period of controversy between the above-named Most Worshipful Grand Lodge and John G. Jones, the numerous violations of Fraternal requirements by the said Jones have compelled all good and true Craftsmen to hang their heads in humiliation and shame, therefore be it

RESOLVED, That the Most Worshipful Sovereign Grand Lodge of the State of California in 51st Annual Communication assembled, does hereby declare itself in full accord with the action of the Grand Lodge of Illinois, and approve the same, also, be it further

RESOLVED, That we disapprove of all Masonic work of any kind whatsoever, as may be practiced by the said Jones, his deputies or associates, wherever they may be, under penalty of severest discipline of this Most Worshipful Grand Lodge.

Fraternally Submitted

R. F. DOUGLAS

THE UNIMPEACHABLENESS OF THE DOUGLAS RESOLUTIONS OF 1905

"Another important matter for us to consider is the unimpeachableness of the resolution presented by the late R. F. Douglass and passed and adopted by this Grand Lodge at Redding, June 9, 1905, namely: That no member of this jurisdiction should affiliate with the John G. Jones element Masonically. But it is a public secret that some of the prominent Masons of this jurisdiction are members of the John G. Jones faction. It is, therefore, the imperative duty of this Grand Jurisdiction to see that the resolution be absolutely and unqualifiedly enforced.

In order, therefore, to bring this matter more fully before you, bear with me patiently while I read the following communications, namely:

Communications from M. W. Prince Hall G. L., Mass., Dec. 17, 1903.

Communication from the G. L. of the Dist. of Columbia, November 2, 1906.

All of which the Grand Lodges of California approve.

The saddest phase of this question to my mind is that our Grand Lecturer Brother R. J. Fletcher, is an exponent of this rebellious element, which our Grand Lodge absolutely ignores and discards as un-Masonic. (See the Douglass Resolution above.)

And when we consider that our Grand Lecturer today is one of the brightest Masons in the United States. His national reputation as a Masonic jurist ranks with the brightest throughout the fraternity. While all this is true, it is sad to know that he has failed to obey the edicts of this Grand Lodge.

Now, Brethren, before we leave this grave measure let us free our minds from friendship, anger, or passion, for the mind and the heart cannot foresee truth, when these things obstruct them. The question at issue is not a personal attack. It is not for us to discuss the legitimacy of Scottish Rite Masonry in this jurisdiction. It is for us to force brethren of this jurisdiction to stop their wilful violations of their oath and obligation. Therefore, brethren, I recommend that this Grand Lodge now in session, discharge its sacred duty and uphold the sacred duty and dignity of the M.W.S.G.L. of California; I also recommend that our Grand Lecturer, Brother R. J. Fletcher, who holds the office of Grand Chancellor of the Scottish Rite Masonry, of which John G. Jones is now the M.S.G. Commander, should come before this Grand Lodge and show cause and upon what authority he has disobeyed the edict of this Grand Lodge, which we put ourselves on record at Redding in 1905, as being in harmony with our sister jurisdictions against the John G. Jones faction, and also in our estimation a rebellious faction in Masonry.

And now, brethren, shall we vindicate our principles and dare to take our stand for the right and unfurl our banner in pure Masonic atmosphere, or allow it to be dragged in the dust of hypocrisy? No! We answer a thousand times, no!

Committee on G.M.'s address referred same to Jurisprudence Committee.

COMMITTEE ON JURIS- PRUDENCE REPORT

(Page 38)

Greetings:

We your Committee on Jurisprudence, beg leave to report the following:

We find the John G. Jones faction of Scottish Rite Masons is in existence in California, and that Brother R. J. Fletcher admits that he is the head of the same; we also find a Temple and Consistory is in existence in the City of Oakland, this State; we also find that a member of the said Temple of the Mystic Shrine and Consistory is also a member of this Grand Lodge.

All of which we find, is contrary to the edict of this Grand Lodge as enunciated in the Douglass Resolution at Redding, June, 1905.

We do hereby recommend that Brother R. J. Fletcher, and all connected with said John G. Jones faction, shall sever their connection herewith, under penalty of expulsion within thirty days from this date, and notify the Grand Master of the same, and in event of those recommendations not being complied with that they shall be suspended by an edict of the Grand Master.

Fraternally submitted,

A. F. Holland, James Smith, F.
D. McClanahan, T. A. Harris and
Geo. A. Wrenn

Amended that the time limit be sixty days instead of thirty days, and the foregoing amendment, the foregoing report, as amended, was duly adopted.

At this juncture Brother R. J. Fletcher stated that he would forthwith order the temples existing in this State by authority of John G. Jones, to cease to work, to lock up their charters, and, further, that he would resign his position under said Jones. The above statement met with hearty applause.

*Grand Master Tinsley's Address, San Jose, California, June 4-11, 1909
Fifty-fifth Annual Communication*

Since our last communication the action of R. J. Fletcher has given us a great deal of publicity, through which we have been the subject of several unpleasant criticisms in the public press. This old man has been riding rough shod over our jurisdiction like the ghost of some departed shade, proclaiming himself as the only

anointed H.P. in California S.G. 33rd Degree of the A. and A. S. R., Father of Masonry in California, Monarch of all and owe allegiance to none, denying the right of this Grand Lodge to question his actions or suspend him.

On the 13th of October, in the city of Sacramento, he was attacked with a severe fit of brainstorm and convened an imaginary G.C. of O.E.S., where he not only elected and installed several M.M. of this jurisdiction in the various offices of the G.C. in their absence, but without their knowledge or consent.

He had invaded the sacred precincts of our homes, and humiliated several sisters of the G.C. O.E.S. by having them arrested, and dragged before civil courts in his frantic efforts to compel them to recognize him fraternally and turn over the property of the G.C. to him.

As a man I have nothing against him, but I must say with all sincerity, that I do not think that as a Mason he deserves the least consideration from you; however, I present his actions to you, do with them as you think best."

Jurisprudence Report: "In regard to that part of the communication referring to the case of Queen Esther Chapter, Order of Eastern Star, of Oakland, we refer back to the committee of Acacia Lodge to be settled by the Grand Chapter Order of Eastern Star.

"Affiliations with Clandestine Masonry," Part of the Grand Master's (Charles H. Tinsley) annual address.

In accordance with the edict of this Grand Lodge at our last session relative to all Master Masons in this Jurisdiction who are affiliating with John G. Jones in the higher branches of Masonry, that they should cease all Masonic intercourse within sixty days or be suspended, a bulletin proclaiming the above edict was sent to all subordinate Lodges through the office of the Grand Secretary on or about August 15th. My attention was called to a letter emanating from one C. R. France of Pittsburgh, Pa., proclaiming himself G.R. of M.S. and a member of Hiram Grand Lodge, F. & A. M. of Pennsylvania (a clandestine G. L.), encouraging members of the Craft in California that if the Grand Lodge of this state persisted in carrying out the edict relative to affiliating with John G. Jones in the Higher degrees of Masonry, to withdraw from our Grand Lodge and establish a Grand Lodge of their own.

Owing to this information I sent a communication to the Masters of each

of our Subordinate Lodges, instructing them not to grant any demits to any members of their respective Lodges who were affiliating with John G. Jones in the higher degrees, unless they complied with the edict of the Grand Lodge.

Naturally, this caused quite a protest from that faction, and here is where a great service could have been rendered us, and all doubts of the legality of Jones would have been obliterated, had our P.G.L. R. J. Fletcher, who has fostered and promoted the principles of this rebellious Jones in our jurisdiction for the last three years, fulfilled the promise he made before this Grand Lodge last June, that he would notify the Consistory in Oakland to stop work and cease their affiliation with their parent body.

In view of the fact that Brother R. J. Fletcher did violate the solemn pledge made to this Grand Lodge at the Fifty-third Grand Session I recommend that the Grand Lodge now in session take such action as in their wise judgment the case will warrant.

In September I received a communication from the members of Lebanon Consistory, situated in Oakland, stating their position and asking me to stay the edict of the Grand Lodge until our next Communication. Thinking that the desired ends could be accomplished best through amicable means, I granted their request, and being convinced of the good intentions of the brethren, who had been misled in these so-called higher degrees, and knowing that the only thing they wanted to know was the truth on the subject, I sent a circular letter to the G.M. of every jurisdiction whose position we did not know on the subject.

I was fortunate enough to receive an answer to most of my letters, which I compiled together and allowed the brethren to read them. The result of which I am pleased to report to you is that nearly every one, with exception of a few, have proclaimed their allegiance to the true standard, and it is gratifying to report to you that Masonry in all its branches is at peace and harmony in this jurisdiction.

The Jonsites have been scourged from our midst, and I pray this infamous name will never pollute the harmony of this Grand Lodge again or his proselytes be given any further quarter.

I regret that it fell to my lot to present these unpleasant episodes to you, but these irregularities have been going on so long in this jurisdiction that the time has arrived.

Notes About Negro (So-Called) Masonic Bodies

By HARRY A. WILLIAMSON
Past Deputy Grand Master, and Past Grand Historian, Prince Hall Grand Lodge of New York

Written and printed records which cannot be successfully disputed have proven that the *only* organization with a legitimate origin among the Freemasons of color in the United States, bears the designation of the "*Prince Hall Fraternity*." This legitimacy was attained through the following sources, to-wit:

(a) The initiation on March 6, 1775, of a gentleman by the name of Prince Hall, together with fourteen of his associates, by Military Lodge, No. 441, working under the authority of the Grand Lodge of Ireland, and which Lodge was assigned to the 38th Regiment of Foot in the British Army then situated in the Boston area of the Massachusetts Colony.

(b) The granting of a Warrant of Constitution on September 29, 1784, to Prince Hall, and his associates under the denomination of African Lodge, No. 459, by Thomas Howard, Earl of Effingham, Acting Grand Master, and at the command of Henry Frederick, Duke of Cumberland, Grand Master of the Grand Lodge of England of 1717 establishment.

(c) That Warrant of Constitution, which is now in the possession of Prince Hall Grand Lodge, F. & A. M. of Massachusetts, bears the Seal of that English Grand Lodge, together with the signatures of R. Holt, Deputy Grand Master and William White, Grand Secretary.

However, unfortunately, and in contradistinction to the Prince Hall Fraternity, there are numerous *so-called* Masonic bodies now in operation among our citizens of color. These have come into existence through at least two sources, namely:

(a) Through the devilry of men who had, or have been *expelled* from Prince Hall Masonry, and who organized such Lodges out of pure spite irrespective of the fact they had been punished for gross un-Masonic origin is exceedingly questionable.

Some of those so-called Masonic groups even have the audacity to make use of the following designations:

- (a) Prince Hall Origin.
- (b) Prince Hall Affiliation.
- (c) Prince Hall Descent.

The sad fact is, that when challenged, none of the leaders of those organizations have been willing to

submit indisputable documentary evidence to sustain their claims; some of which have been fanciful indeed.

A few of the prime movers in the propagandizing of Negro "bogus" Masonry, have been:

1—JOHN GEORGE JONES, who was *expelled* from John Jones Lodge No. 7, at Chicago, Ill., on October 14, 1903, by Prince Hall Grand Lodge of Illinois. The similarity in the name of the culprit and his Lodge, was due to the fact, that the Illinois jurisdiction came from Ohio, and the Lodge was named for John Jones, who had been a Grand Master of that grand body.

2—WILLIAM GRAY, a close associate of Jones in his nefarious activities, and who was likewise *expelled* on the same date, and by the same Grand Lodge as Jones.

3—MILTON F. FIELDS, a member of True Blue Lodge, No. 107, at St. Louis, Mo., was *expelled* by his Grand Lodge about the year 1892.

4—JOHN A. BELL was *expelled* from North Star Lodge No. 5, at Grand Rapids, Mich., by "Union" now Prince Hall Grand Lodge of that state, and he was permanently enjoined from engaging in any form of Masonic activity therein by Judge George Sample about 1922, as can be proved in Case No. 180, in the Circuit Court of Washtenaw County. However, he continued his activities in other states.

5—DORSEY F. SEVILLE was a member of John F. Cook Lodge No. 10, in the District of Columbia. He was *suspended* from his Lodge on August 6, 1896, for his association in the activities of John G. Jones, and was later *expelled* by the Prince Hall jurisdiction in the District.

6—ROBERT J. FLETCHER was, at one time a member of Philomathean Lodge No. 2, and later, Secretary of Eureka Lodge No. 21, under the Prince Hall jurisdiction in California, serving as Grand Master in 1874, when the rival grand bodies in the state consolidated.

In 1906, the Grand Lodge directed that all those who were associated with John G. Jones in his so-called higher degree organizations, to sever their connection therewith, But Fletcher refused to obey the order, and later was *expelled*. He is the alleged founder of one of the bogus organizations now operating in California.

Through what sources leaders of other "bogus" organizations procured their so-called degrees, remains a mystery with the exception of one indi-

vidual now engaged in such a movement who came originally from a Prince Hall jurisdiction in a southern state; his record is interesting.

Over the years I have been engaged in an intensive research pertaining to facts concerning such organizations, and what shall follow will reveal some of the activities as have been found in literature issued from time to time. This information will likewise reveal the fact that many of these organizations are engaged in practices which through history, law, and tradition, are forbidden to the Prince Hall Fraternity, consequently, the latter is at a great disadvantage through its adherence to principles.

Although Prince Hall grand bodies in several states have been successful in court actions against some of these elements, court procedure is a very uncertain process for at least two reasons, to wit:

(a) In many instances it is exceedingly difficult to convince some judges regarding the validity in the origin, progress, and status of the Prince Hall Fraternity, because, records have been submitted to show that some of the white Grand Lodges have classified our Fraternity as being "clandestine."

(b) When cases come before judges who are without any familiarity with Masonic history, law, tradition, or procedure; some are unable to note the line of demarcation between legitimacy and illegitimacy.

Although I may not definitely identify each organization, I shall assign a number to each one for the purpose of definite separation.

Organization No. 1:

I have a copy of the Constitution of this group, and under the heading of "salaries," we learn:

(a) The Grand Masters of the subordinate Grand Lodges receive 35% of the total collections. Each Grand Secretary receives 30%, and each Deputy Grand Master receives 5%.

(b) In the Order of the Eastern Star which is attached to this outfit, each Grand Matron receives 35% of the collections; the Grand Secretaries receive 30%, and the Associate Grand Matrons receive 5% of the total collections.

(c) This group issues policies, and the ages run from 16 up to 95 years in various age classifications. At the age of 96 one becomes an "Honorary Member, and the assessment is \$.20, probably per month.

(d) This group publishes a periodical, and through a copy we find

that among its projects is one through which a member may borrow money to make a down payment on a home; other opportunities are advertised.

(e) It claims its membership is inter-racial, and in one issue there is the illustration of one of its alleged white members.

Organization No. 2:

This claims to be the successor of a Prince Hall Supreme Council of the Scottish Rite over which a Prince Hall Mason had been the Grand Commander over 60 years ago, but when pressed for proof to sustain that claim, nothing has ever been forthcoming.

Some of the activities are:

(a) It issues policies payable at death.

(b) Attached to it is a real estate corporation whose shares are listed as selling at \$10.00 each, so an item in an issue of its publication states.

(c) Past issues of an illustrated journal for its annual sessions reveal it makes excellent use of female subordinates, and, the illustrations of such groups as printed, exceed those of members of the male branches, as for example:

(1) One journal of 66 pages carries the illustrations of 4 children's groups; 24 of males and 57 of females.

(2) This one has 71 pages with 40 illustrations of males and 61 of females.

(3) 66 pages with illustrations of 28 male, and 39 female.

(d) In one year it claims to have paid out nearly \$30,000 in death claims, in 17 states.

(e) Another journal of 60 pages carries illustrations of 1 child; 38 of males, and 56 of females.

(f) A copy of the magazine states there is a corporation at hand "whose business is to buy, sell, mortgage, lease, sublease, option, contract and assign real estate."

Organization No. 3:

This Grand Lodge through communications has endeavored to enter into fraternal relationship with legitimate Masonic bodies in foreign countries, but, after having been warned by my contacts, I was able to prevent such in at least two instances.

Organization No. 4:

In an issue of one of the "United" Supreme Councils magazines, there is a scale of rates from the various degrees, and the following appears at the conclusion of the scale:

(Continued on page 22)

FRATERNAL BOOGY MAN

GEORGE W. WILSON, P.G.M.

On the 10th of July, 1909, R. J. Fletcher send an appeal to the Grand Lodge through my office, praying that his expulsion and the findings of this Grand Lodge which convened in Stockton, June 8th-13th, 1909, be set aside and a rehearing be granted him.

By the same mail he sent an appeal to me praying that I set aside the action of Philomathean Lodge in their case against him and declare the actions of the said Lodge null and void.

I authorized the Grand Secretary to acknowledge the receipt of his appeal and inform him that same would be turned over to the Grand Lodge when you meet at the present session.

On October 25th, I received a communication from Bro. T. A. Harris of Los Angeles informing me that R. J. Fletcher, assisted by several expelled Masons, were trying to organize a clandestine Masonic Club for the purpose of setting up a Lodge.

I commissioned Brother Harris as my special deputy to act on the matter and use every honorable and peaceful means in his power to cope with the situation and win the organization if possible. This was a matter which required a great deal of tact and skill, but Bro. Harris was equal to the emergency and not only succeeded in exposing Fletcher's scheme, but captured all of his desirable timber and delivered to this jurisdiction a new Lodge of 36 members, composed of some of Los Angeles' best citizens.

After this Fletcher has the brazen audacity to try to intimidate many of the members of this jurisdiction by false statements printed in pamphlets and misleading letters.

I shall read you an extract of one which he sent to Brother G. W. Boyden:

Sacramento, Calif., Jan. 12, 1910
G. W. Boyden, Esq:

Dear Sir and Brother: You no doubt have been convinced by this time that we have been hoodwinked and most grossly deceived into the belief that we, the descendants of the Prince Hall Grand Lodge, F. & A. M., were legitimate Masons.

Let me now disabuse your mind, for such is not the case. What I am telling you is not hearsay, but cold facts, direct from the Secretary of the Grand Lodge of England. Bro. Eugene Fields, whom you might have met in Boston while visiting during the cen-

tennial anniversary of the Prince Hall Grand Lodge, he was sent to England to find out the facts in the case of 1907. He returned with the astounding discovery that General Gage's army was not in the United States of America in 1775, the time that Prince Hall and his associates claimed to have been made Masons. General Gage's military army was recalled in 1773, and, further, he never had a Military Lodge, and if he had he could not have made civilians Masons as the Constitution of the Grand Lodge of England prohibits Military Lodges from making them. The Grand Secretary of England declared that the records of the Grand Lodge do not show that at any time from the year 1170 to the present time that a body of colored men in the United States had ever been granted a charter; that they had been informed that Prince Hall and his associates had received their warrant from France.

Brother Eugene Fields, armed with these facts, returned home, and was one of the committee that was appointed to go to Boston, Mass., and investigate and demand to see the original.

They had to confess that they never saw the original; the copy was all they ever saw. Think of this! Mackey, the great Masonic Jurist, always contended that we were illegal. If then we were illegal, it goes to show that all that we have done must be illegal, and could not be otherwise, until we are healed and made Masonically right by some regular and legitimate Masonic Grand Lodge. This is just what has been done. The Grand Lodge of the District of Columbia, of which Brother H. C. Scott (33°) is the Master, was made Masonically right and properly healed by the Most Worshipful Grand Lodge, Free and Accepted Masons of Roumania, and empowered him to heal and make masonically right all colored Masons in the United States emanating from the Prince Hall Grand Lodge of Boston, Mass. And this is what I am doing. I was healed and made Masonically right in May, 1908, and was a member of Lodge No. 6 in Chicago, Ill. On the first day of May received my commission as D.D. Grand Master of the M.W. St. John's Grand Lodge of A. F. & A. M. for the State of Illinois and Jurisdiction.

I received a letter from Chicago informing me that said Supreme Court of the District of Columbia reversed the action of the Superior Court,

which nearly a year ago decided against Brother H. C. Scott, Grand Master at the time, from which he appealed, and at last won the victory. They are beaten in every court. The decision of the Supreme Court of the District of Columbia is the last straw that broke the camel's back. I openly invite you and all self-respected Masons to get right. This is no secret; any Lodge can be healed (or individual Mason). Let me hear from you at your earliest convenience.

Wishing you and you wife and family a Happy New Year, I am

Fraternally years

R. J. FLETCHER, (33°)

D.D. G.M. Grand Lodge,
Illinois and Jurisdiction

Brethren, I might discuss the accusations in this letter, but such a discussion would give assurance of a doubt and to confirm by any attestation the legality of Prince Hall Grand Lodge of Massachusetts and its legal descendants of Negro Masons in the United States would profane the sanctity of fraternalism.

Now I wish to call your attention to the fact that the average Craftsman gets but little authentic information concerning some of the vital questions which threaten our peace and harmony, but not our fidelity.

The subject of the question I now refer to is a bugbear, the ghost of a thing we thought was at least a man, who is in a league with the prince of the lower regions, and has summoned all his deceptive powers to lure you to destruction by trying to intimidate you with false statements and personal letters. I know that the aforesaid method has been used to coerce many of you, but the letter sent to Bro. Boyden was the only one that came to my notice.

Now in order that you may become thoroughly acquainted with the case in which these parasites are falsely publishing, I have requested G.M. N. E. Weatherless and P.G.M. Grimshaw of the Grand Lodge F. & A. M. of the District of Columbia to address a communication to you, giving you the true status of the decision which was reversed by the Supreme Court of the D. C. in their first with spurious Masonry.

Both Brothers immediately sent us the following reply:

Washington, D.C. May 3, 1910
Most Worshipful Brother:

Your communication of April 25,

addressed to Brother William H. Myers, Grand Secretary of our Most Worshipful Grand Lodge of the District of Columbia and expressing a desire for an immediate reply on the decision handed down by the Supreme Court of this Jurisdiction in our fight with spurious Masonry here has been forwarded to me. I take great pleasure in replying immediately as you request and giving you all the information your letter requests.

Spurious Masonry here in the District of Columbia has had its origin with several men who had been expelled by our Most Worshipful Grand Master for unbecoming conduct. This occurred in 1896. These expelled Masons got together and organized what they styled "A Masonic Grand Lodge" and went into the office of the clerk of the Court and took out an act of incorporation, styling themselves, five or six of them in number, not more, as "The Most Worshipful Grand Lodge, Free and Accepted Masons." They were incorporated. Anybody or anything can take out articles of incorporation if they pay the price, and in any name they choose, if there is no similar corporation in the place.

There was no such body as "A Most Worshipful Grand Lodge, Free, Ancient and Accepted Masons" on the books of the Clerk's Office here, for this reason: that no true Masonic Grand Lodge as such is every incorporated. It does not need to be, for the reason that Freemasonry does not get its authority from Common Law, but as you well know, "From some Grand Lodge of competent jurisdiction, empowering it to work." Hence our Grand Lodge has never been incorporated and never will.

Our Charter comes from the Mother Grand Lodge of England, through Prince Hall. We need no other authority. Courts of law cannot make, and have never tried to make Masons, or Masonic Bodies. The law will incorporate anything that asks for it, provided the object is not at variance with statutory provisions. These expelled fellows had themselves incorporated.

For some reason they got the notion in their heads that their act of incorporation gave some advantage over the Regular Masons here, and that since they had been incorporated that the law which incorporated them would stop our Masonic Grand Lodge which was not incorporated, from practicing the principles of Freemasonry. Someone advised them that this was a technical point they could

enforce, hence they went into court several years ago now and sought to enjoin our Most Worshipful Grand Lodge, of which Brother William H. Grimshaw was then Grand Master, from practicing the principles of the Order. Of course they could not do that. The Court here knew, as every court knows, that it has no jurisdiction over Freemasonry. They, of course, were kicked out of court, and lost their case; the Court deciding, as it could not help from deciding that we were regular and had Masonic standing, which those fellows had not.

The next step that occurred was a cross-bill that was filed asking the courts to stop these spurious fellows from setting up bogus lodges and attempting to make Masons. The Court of Equity, which is presided over by one of the ablest judges here, did enjoin them and issued a decree restraining them from attempting to work. They appealed their case and carried it before the Supreme Court here. The Supreme Court here decided, after mature deliberation that the courts of law cannot decide Masonic questions, and therefore ruled the whole matter out, leaving the matter where it stood when the spurious fellows were kicked out of court on their attempt to stop us. This, my dear sir, is just where the matter stands today, the lies and trickery of John G. Jones and his infamous lieutenants to the contrary notwithstanding.

Tell all the brethren there and everywhere you may meet them that we have lost nothing and could lose nothing. Our flag floats higher today than ever before. Never before in the history of the Craft were there so many good men coming into our Order. These spurious fellows here do not amount to a drop in a bucket. They are glad to be let alone. It is only in far off places, where they are not known that they can make headway, and in such places it will not be long before they are found out and turned down. I hope this letter is satisfactory to you, if not, write again to me, and I shall take a great pleasure in writing you again. I shall be glad to hear from you at any time. Our Order is doing extremely well here. We are prospering and are asking no quarters and are giving none.

Believe me to be yours fraternally,

N. E. WEATHERLESS
Grand Master
247 10th Street N.E.
Washington, D.C.

(Continued next issue)

(Continued from page 20)

"To be deducted from the whole is the sum of Twenty per cent, or the sum of Seven (\$7.00), for the Deputy as his commission, with necessary expenses additional."

When a member attains the 33°, an additional amount over and above the initiation fee, of \$10.00, must be paid into the Foundation Fund. When the forms reporting the election and installation of the officers of a Consistory are sent in, \$15.00 must be included to pay "the Warrants of the three houses."

Organization No. 5:

A letter to a prospective organizer, bearing the date of April 4, 1951, contained the following paragraph:

"My offer to you is to consider securing new applications in your spare time, for the Masons and make extra money. You would be given up to fifty (50) percent of the application fee as your commission. If you are interested and agree to accept I would come to Chicago and assist you in getting started and show you the short cuts to selling memberships."

A certificate of membership in this group bears the names of four grand officers, but each signature is in the same handwriting.

Supreme Councils:

My researches have revealed the fact there are about four bodies of the Scottish Rite which style themselves as a "UNITED" Supreme Council, and these have been and still may be as follows:

- (a) In 1947, one with headquarters at Brooklyn, N. Y.
- (b) In 1948, one with headquarters at Boston, Mass.
- (c) In 1951, one with headquarters at Chicago, Ill.
- (d) In 1954, one with headquarters at Brooklyn, N.Y., but whether or not this was the same outfit as in 1947, I have no information.

(Concluded next issue)

THE BRAIN

The human brain is a wonderful thing. It starts working the moment you are born and never stops until you stand up to speak. — *Masonic Tribune*

DUTY

It is the duty of all Freemasons and all good citizens to combat the efforts of any secret society to interfere, directly or indirectly with the administration of justice by duly constituted authorities.

— *Manchester Masonic Herald*

(Continued from page 5)

fanatics. And aiding these bigots and fanatics are the corrupt business men and corrupt politicians for whom racial and religious hatred is profitable.

With all the chasing after "security risks," it is time that somebody recognized exactly what the filibustering senators are doing to our security as a nation. They are among the clearest internal dangers in our country today, damaging our strength, our morale and our chances of achieving our goals in the world.

The sight of U.S. senators fighting night and day to deny Constitutional rights to Negroes, halting the workings of our Senate and forcing the majority to either surrender or compromise, is a picture that threatens every American because it destroys the faith of people around the world in our democracy and their respect for us as a nation.

Communism or any other "ism" could not threaten us nor influence other nations against us if we could achieve unity among ourselves and realize the decency and justice the vast majority of Americans want.

Maybe when Krushchev made his boast that his country would "bury" us it was as a result of witnessing the effects of racial discrimination here.

You can imagine what the Nazi Storm Troopers must have thought of our democracy when they were brought over here as prisoners and, while en route to prison camps, could eat in railroad station restaurants where the colored American soldiers who were guarding them were not allowed to eat.

"Divide and conquer" is what our enemies are counting on today and we are giving them plenty of reason to feel optimistic.

This is not just a Negro problem. There is no basic difference between anti-Negro discrimination, anti-Jew, anti-Catholic or anti-labor discrimination. All of it is anti-American. And behind all of it there are always those who profit as a result of this disunity.

The civil rights issue is one that every American should be heard on. Every presidential candidate should have to take a clear, honest stand on it if he expects the consideration of American people. Church groups and community groups have a duty to speak out.

And certainly organized labor

should be in the forefront in the effort to assure to all Americans the rights guaranteed them in our Constitution. The attack on these rights, for any individual or group, is an attack on the security of every person who works for a living. It is a violation of everything the trade union movement is supposed to stand for.

Letters to the Editor

Dear Editor:

As always I have received with a great deal of pride my copy of your recent issue of the Digest. As always it is full to capacity with valuable items of news and information.

The composition of this publication denotes without a doubt that much thought, time, and ingenuity was combined in accomplishing so fine a piece of literature.

It follows then that I am rightfully indignant, nay completely lost as to why you seem utterly unable to get straight the fact that I, W. ROBERT BROWN, was honored by my colleagues on the Board in 1958, and again in 1959, by being selected by them to be their Chairman.

In 1958 you reported that Brother Baker was Chairman, this I did not mind, he was Chairman the year before, it seemed to me a natural mistake, but this year 1959, I am puzzled, and of course my mind is full of questions.

May I ask you to correct this mistake in your next issue and thanks.

Fraternally yours,

W. ROBERT BROWN

Chairman, Trustee Board

• • •

Dear Editor:

We trust that this will find you and yours enjoying health, happiness and the manifold blessings of our Infinite Father.

As you must know everything here is buzzing with activity for the coming Grand Sessions. We surely do hope to make this one of the grandest times in our history.

It was my good fortune to see some of the proof sheets that you sent to Brother Thompson and I sincerely want to express my appreciation for the magnificent coverage you gave us in the latest edition of the Digest.

However, I have not received my copy as yet. Let me hasten to say that this is through no fault of the staff. I work for the Post Office and know

that my copy arrived with the others for San Diego, as I saw it. But somewhere along the line it was never delivered. You can be sure that I have registered a complaint. Meanwhile I am without a copy of same and you can imagine my concern especially regarding the "Cornerstone" layout.

I would appreciate it very much, Bro. Towns, if you would send another copy if you have any more around the office.

Hoping to see you at the sessions and if you should be in our city before then, please come and see me or at least call me at Congress 2-5081. I enjoyed our last telephone chat so much.

Wishing for you every success and with kindest personal regards, I am,
Respectfully and fraternally yours,

PAUL E. WASHINGTON

Jr. Grand Warden

• • •

February 23, 1960

Dear Editor:

Many thanks for the copies of the Digest. That article of notes from the records of Prince Hall G. L. of Massachusetts, will be used in a court action here by my G. L., now pending.

You may receive a letter from a member of the Bogus Committee asking for a copy of issue No. 2, of Vol. 8, to be used for the same purpose. His name is Daniel O. Brathwaite, 815 East 166th St., The Bronx (59). That committee is endeavoring to get as much of the old records as may be possible to offset the arguments of the defendants as to the legality of our Fraternity and its origin.

Please help him if you can.

I have been in very poor health for many months; in fact was in a hospital here for close to six weeks.

On the 7th of this month, my dear wife, who for years has assisted me in all of my researches, etc., took sail out on the Sea of Eternity; had she lived until Valentine Day, we would have been married 41 years. She was taken ill late last July, and for the past four or more months was in a hospital here suffering with a most unusual and peculiar condition of the bones and the blood for which there is now no known remedy. The blood bank of my G. L., supplied any amount of blood but to no avail.

With kindest regards, I am,

Yours fraternally,

HARRY A. WILLIAMSON

Credit feature articles "Light" and "Miscellaneous" to *Acacia*

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THE PASSOVER RITES

Passover, the Jewish festival commemorating the exodus from Egyptian slavery more than 3,200 years ago, began with the Seder meal and the retelling of the story of deliverance.

Rabbi Saul E. White, chairman of the San Francisco Council of Rabbis, took note of the occasion by sending greetings to Negroes throughout the world. He said:

"I want to take the opportunity of Israel's celebration of its historic holiday of emancipation and freedom to bear testimony and to extend greetings to our Negro brethren who are engaged

in a struggle for equality and dignity in parts of our country and in distant lands.

"The God of Israel who revealed himself at Sinai as the Emancipator continues to watch over history, and will vindicate their struggle for the right to eat at a lunch counter, to work, to study and to live as free men.

"By their heroic behavior of resisting discrimination and hatred with nonviolence and love, they have already made certain and inevitable the triumph of their cause."

A Tribute to Deceased Masons

By JOHN R. LAWRENCE
*Grand Master, P. H. Grand Lodge
Minnesota and Jurisdiction*

A philosopher has said, "Brethren, in the midst of life, we are in death, and none knows what a day may bring forth. We live but to see those we love pass away into the silent land before us."

This teaches the impressive lesson that every one of us ere long must yield his body to the earthworms. Death and the dead are ever with us, teaching us the uncertainty and brevity of life, as well as the instability of material goods. Thus have our deceased brethren passed from our midst.

They have nobly completed their mission on this terrestrial sphere. In many instances the Psalmist may say, "Well done, thou good and faithful servant, . . ." as they responded to that inevitable summons of the

dreaded messenger, Death, to which all life must subscribe.

Yet, consoling words come to us saying, "thy brother shall live again." In other words, we are told that a future life exists for us somewhere; yet we ask not where. We await the Grand Architect's decision. Somewhere in this boundless universe, we shall find our brothers and other loved ones. This is not idle prattle or conjecture. We Masons believe that there is that part within us that shall never die; that the soul is immortal and that one law shall govern God's universe, and that law is the Law of Love.

To exemplify this law of love, Masonry opens its portals, and invites men to enter where they may live in peace, usefulness and harmony. All men are welcome, who are willing to live according to its mandates, willing to live a truly virtuous and moral life, love their brethren, minister to the sick and distressed, and believe in the One Omnipotent Creator, by whose universal law of harmony this universe continues to move, and the vast

circle of successive life and death ever embraces us.

We earnestly believe that our deceased brethren subscribed to these tenets. As workmen, as temple builders, they toiled industriously in their respective communities and in their respective stations in life, as so aptly typified in our Ritual by the Monitorial Emblem — the Bee Hive, encouraged and buoyed up by the promise that when the temple was finished they would receive their deserved wages.

Now death has ended their labors and we gather to pay homage and respect to them, to vow to ever retain fond memories of our association with them, and to express our sympathy, not only in words, but in deeds of love and charity to their widows, to their orphans, and to their other loved ones. This is our definite duty, our task, our Masonic obligation. Thus, we shall bring a rich experience to Masonry and instead of this evolving into a time of somber deliberation and reflection, it is transformed into our shining hour.