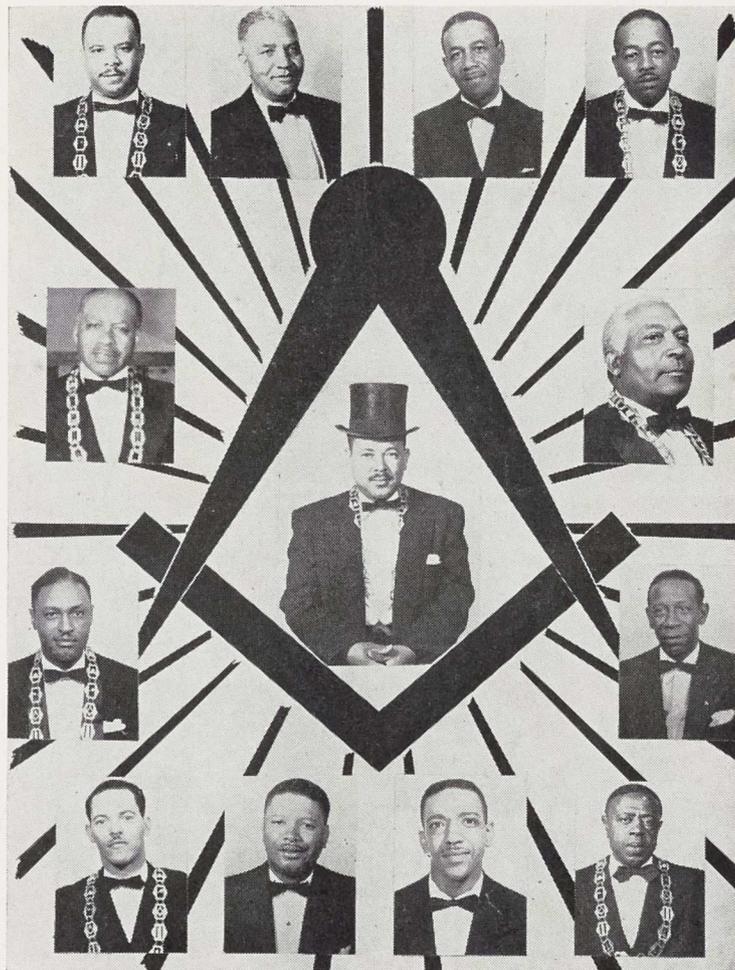


— PRINCE HALL *Masonic Digest*

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

VOLUME 6, No. 2

SECOND QUARTER, 1956-57



Officers A. L. 5957
Good Hope Lodge No. 29, F. & A. M.
Oakland, California

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

| No. | Lodge | City | Meeting Hall | Meets | Secretary's Name | Address & Zone | Master |
|-----|---------------------|----------------|----------------------------------|------------------------|----------------------------|---------------------------------|----------------------------|
| 1. | Hannibal | San Francisco | 2804 Bush St. | 1st & 3rd Wed. | I. H. Lumpkins | 1644 Lyon Street | James Prince |
| 2. | Phi Alpha | Sacramento | I. O. O. F. Hall, 9th & K Sts. | 2nd & 4th Wed. | Edward R. Tinsley | 4040 Second Ave. | C. I. Simmons |
| 3. | Victoria | San Francisco | 2804 Bush St. | 1st & 3rd Tues. | Wm. K. Jarvis | 840 Baker Street | John R. Wiley |
| 4. | St. John | Los Angeles | 1050 E. 50th St. | 1st & 3rd Tues. | Wm. F. Turner | 3912 W. 27th St. (18) | Carl I. Smith |
| 5. | King Solomon | Fresno | 2112 Tuolumne St. | 2nd & 4th Thurs. | W. L. Garner | 1538 F. St. | Charles Allen |
| 6. | Acacia | Oakland | 925 30th St. | 1st & 3rd Mon. | Hayden S. Nixon | 622 51st Street | Charles W. Bess |
| 7. | Fidelity | Los Angeles | 1050 E. 50th St. | 2nd & 4th Tues. | Walter R. Norwood | 2158 W. 29th Pl. (18) | Harry A. Brewer |
| 8. | Hiram | San Diego | 3007 Logan | 1st & 3rd Fri. | Nathaniel Bate | 935 So. 3rd St. (13) | Charles Anderson |
| 9. | Wakarusa | Pasadena | 1475 Lincoln Ave. | 2nd & 4th Tues. | Ludy Douglas | 907 West 3rd St. | Spencer Love |
| 10. | Orange Valley | Birchside | 2935 12th Street | 1st & 3rd Thurs. | Stonewall Rose | 2417 Glen Avenue | Dover D. McCoy |
| 11. | Keystone | Stockton | 230 E. Fremont | 2nd & 4th Thurs. | Claude M. Statum | 205 N. P. Street | Robert McKerson |
| 12. | R. C. Marshall | San Jose | 127 N. Market St. | 2nd & 4th Wed. | George Adams | 546 N. P. Street | Elijah H. Ferguson |
| 13. | Prince Hall | San Bernardino | 732 "L" Street | 2nd & 4th Tues. | Saxon K. Ross | 1603 E. 18th Street | Robert Ellington |
| 14. | Angel City | Los Angeles | 1050 E. 50th St. | 1st & 3rd Tues. | W. C. Faulkner | 1818 1/2 18th Street | Burney B. Irwin |
| 15. | Crescent Bay | Santa Monica | 1720 Broadway | 1st & 3rd Mon. | Perry D. Lacy | 1818 1/2 18th Street | Whitman Dabbs |
| 16. | Holland | Los Angeles | 1050 E. 50th St. | 1st & 3rd Mon. | L. G. Dandridge | 1872 Santa Ana Blvd. (57) | Joseph S. Mackey |
| 17. | Delta | Los Angeles | 592 Olive Street | 2nd & 4th Fri. | Andrew W. Powell | 810 E. 32nd Street | Manuel Davenport |
| 18. | Unity | Santa Barbara | 116 N.E. Russell St. | 2nd & 4th Tues. | Don Hinton | 209 S. V. Avenue | Tennis V. Banks |
| 19. | Excelsior | Portland, Ore. | 1475 Lincoln Ave. | 2nd & 4th Mon. | Theodore E. Ingersoll, Jr. | 2834 S.E. 33rd Ave. (3) | Clarke Dean, Jr. |
| 20. | Jewel | Pasadena | 925 30th St. | 1st & 3rd Fridays | Wm. Howard | 434 N. Vernon Ave. (3) | Jefferson C. Robinson, Jr. |
| 21. | Adonis | Oakland | 516 W. Esplanade Street | 2nd & 4th Tues. | Robert Mahoney | 1318 - 58th Avenue | Enus Calloway |
| 22. | Sunset | Long Beach | 1708 Georgia St. | 1st & 3rd Tues. | Samuel Clark | 314 Gulf Ave., Wilmington | Andrew L. Horton |
| 23. | Eureka | Vallejo | 140 E. 6th Street | 1st & 3rd Fri. | Frank Boone | 318 Third Street | Thomas J. Johnson |
| 24. | Good Hope | Oakland | 925 30th St. | 1st & 3rd Tues. | DuBois McGee | 321 Hill Street | Richard Wilson |
| 25. | Pride of the West | McCloud | McCloud Lodge Hall | 2nd & 4th Thurs. | Nathan Hardy | P.O. Box 667 | Willie Mitchell |
| 26. | Douglas | Los Angeles | 7418 S. Central Ave. | 1st & 3rd Fri. | Elijah Anderson | 1302 E. 48th Place (11) | Frederick D. Bentley |
| 27. | Ashler | Richmond | 257 - 5th St. | 2nd & 4th Mon. | F. S. Stanley | 424 So. 26th Street | Harrison Williams |
| 28. | West Gate | Oakland | 925 30th St. | 2nd & 4th Tues. | M. Garner | 445 Calmar Ave. (10) | Emmett L. Draper |
| 29. | Palo Verde | Tulare | 960 "U" Street | 2nd & 4th Tues. | Charles D. Robinson | Route No. 1, Box 190 | Elmore Jones |
| 30. | Landmark | Monrovia | 245 E. Huntington Dr. | 2nd & 4th Tues. | Wm. Wilkins | 316 E. Cypress St. | Lloyd G. Lewis |
| 31. | Community | Palo Alto | Forester's Hall, Redwood City. | 1st & 3rd Mon. | O. P. Price | 344 Ramona St., San Mateo | Leomon Franklin |
| 32. | East Gate | Berkeley | 3138 Grove St. | 2nd & 4th Sat. | Gerald Ratcliffe | 839 - 32nd St., Oakland (8) | Edward L. Franklin |
| 33. | Garrison | Los Angeles | 1050 E. 50th St. | 1st & 3rd Mon. | Sidney Blackburn | 2848 Palm Grove Ave. (18) | Bradley T. Garrett, Jr. |
| 34. | Penninsula | Monterey | Redman's Hall | 1st & 3rd Thurs. | Charles A. Hunter | 400 Laurel, Pacific Grove | Percy Lee |
| 35. | A. E. Wright | Tulare | 960 "U" Street | 2nd & 4th Fri. | Clarence Lucas | P.O. Box 962 | Harry Broiles |
| 36. | Amicus | Vallejo | 1209 Georgia | 1st & 3rd Wed. at Noon | E. R. Allen | 1722 Ward St., Berkeley (3) | Mariano Farano |
| 37. | Thos. Waller | Los Angeles | 1050 E. 50th St. | 1st & 3rd Wed. | Marcelo Caumran | 1405 E. 92nd St. (2) | James C. Miller |
| 38. | Guardian | Los Angeles | 1050 E. 50th St. | 2nd & 4th Wed. | Lucius L. Robinson | 721 East 121st St. (59) | Jesse B. Gentry, Jr. |
| 39. | Puuloa | Honolulu, T.H. | 1157 Adams Lane | 2nd & 4th Thursdays | Gilbert W. Cork | 1510-C Miller St. | Nathaniel W. Dunson |
| 40. | Civic Center | Los Angeles | 1209 1/2 S. Central | 1st & 3rd Fri. | George B. Charles | 3831 Arlington Ave. (18) | James Roberson |
| 41. | Friendship | Brawley | 900 Ivy Street | 2nd & 4th Tues. | Nathaniel Nealey | 1133 "C" Street | George E. Drew |
| 42. | Philadelphia | Stockton | 1148 American | 2nd & 4th Thurs. | Danny Viloria | 1927 Hunter St. | Max Aenas |
| 43. | Wm. Nickerson, Jr. | Los Angeles | 1480 W. Jefferson | 1st & 3rd Mon. | Willie I. Thornton | 1138 E. 75th Street (1) | George H. Browning |
| 44. | Western Knights | Los Angeles | 1480 W. Jefferson | 2nd & 4th Thurs. | Leroy Seals | 3703 Montclair St. (18) | George Aurell |
| 45. | Wm. I. Anderson | Berkeley | 3138 Grove St. | 2nd & 4th Thurs. | Richard L. Johnson | 3924 Webster St. (9) | Jeffrey Dixon |
| 46. | Gibraltar | San Diego | 2305 Clay Ave. | 2nd & 4th Fri. | Exault J. Smith | 4330 "Z" Street | W. J. Clark |
| 47. | Highland Heights | Los Angeles | 1209 1/2 S. Central Ave. | 2nd & 4th Tues. | Earl C. Powell | 332 E. 11th Street (61) | Lee G. Lancaster |
| 48. | Fred C. Brooks | Oakland | 925 30th St. | 2nd & 4th Wed. | Edgar A. Cook | 2259 Foothill Blvd. | Larry E. Dixon |
| 49. | Harmony | Sacramento | I. O. O. F. Hall, 8th & K St. | 2nd & 4th Fri. | Louis J. Carter | 666 - 53rd St. (9) | Aaron E. Brown |
| 50. | Eli Baker | Oakland | Key System Emp. Bldg. | 2nd & 4th Fri. | Edward M. Parker | 2527 McCree Ave., Berkeley | David A. Tucker |
| 51. | Philip Buchanan | Oakland | 1219 - 8th Street | 1st & 3rd Wed. | Eugene K. Allen | 15 Winfield St. (10) | Wm. D. Carroll |
| 52. | Bay View | San Francisco | 2804 Bush | 1st Mon. & 3rd Sat. | Clarence S. Williams | 1202 W. 36th Place (7) | Jessie Lewis, Jr. |
| 53. | Cedars of Lebanon | Los Angeles | 1209 1/2 S. Central Ave. | 2nd & 4th Sat. | Rev. Howard I. Clark | 716 Marshall | David Dill |
| 54. | Silver Square | Madera | Moore Hall, 821 5th St. | 1st & 3rd Fri. | Walker I. Williams | 20680 Ave. 21 1/2 Chowchilla | Selvin B. Rone |
| 55. | James H. Wilson | Los Angeles | Laborer's Hall, 650 E. Yosemite. | 1st & 3rd Thurs. | Wesley C. Harris | 1498 - 47th St. (62) | Vernon Fuller |
| 56. | T. A. Harris | Los Angeles | 1209 1/2 S. Central Ave. | 1st Sat. & 3rd Mon. | Fredie D. Jenkins | 12015 Belhaven (59) | Wm. A. Stevenson |
| 57. | Paul E. Alexander | Los Angeles | 1209 1/2 S. Central Ave. | 1st & 3rd Tues. | Keif Booth | 3906 Westside Ave. (16) | Richard Clark |
| 58. | John B. Barber | Fontana | Temple Israel | 1st & 3rd Sat. | Shadrach Wesley | 6780 N. Cypress Street | Truitt Spigner |
| 59. | Hershel | San Francisco | Hannibal Hall, 2804 Bush St. | 4th Saturday | Antonio B. Ramos | 139 Pierce Street | Ruperto L. Gamboa |
| 60. | Monarch | Oakland | Key System Emp. Bldg. | 1st & 3rd Thurs. | Willie D. C. Poston | 613 Phoebe Dr., San Pablo | Cero Smith |
| 61. | J. J. Williams | Woodland | I. O. O. F. Hall Employees Bldg. | 1st & 3rd Fri. | Edgar C. Cooley | 51 Leona Street | Roy Hackett |
| 62. | George W. Pusey | Pittsburg | 70 Black Diamond St. | 2nd & 4th Fridays | C. D. Cannon | P.O. Box 603 | Wessie Page |
| 63. | Thomas C. Smith | Vallejo | 1209 Georgia St. | 2nd & 4th Thurs. | Las. A. Robinson | 914 Box 603 | Nathaniel A. Nelson |
| 64. | Gustavus Thompson | Pittsburg | 2007 Esplanade St. | 1st & 3rd Tues. | Samuel Williams | Box 1461 | Oshorne A. Hill |
| 65. | Twin Peaks | San Diego | 2007 Esplanade St. | 2nd & 4th Thurs. | David B. Boston | 3481 Kurtz Street | Paul E. Washington |
| 66. | Olympus | Berkeley | 2904 Bush St. | 1st & 3rd Tues. | Emanuel McCall | 1021 Ghard (24) | Charles Cox |
| 67. | Cosmopolitan | San Francisco | 3198 Grove St. | 2nd & 4th Fridays | Hannibal Williams | 1339 Ghard (2) | Hymel S. Eads |
| 68. | Golden West | Honolulu | 1167 Adams Lane | 2nd & 4th Tues. | Haron L. Roberts | 655 B. Anahu Street | Albrose Coats, Jr. |
| 69. | Abollo | San Diego | 2007 Logan Ave. | 1st & 3rd Tues. | H. E. Doyle | 9830 Island Avenue (2) | Robert C. Shuford, Jr. |
| 70. | Zephaniah | Oakland | 2714 Havenscourt | 1st & 3rd Wed. | John Stewart | 5700 33rd St. (9) | Robert C. Shuford, Jr. |
| 71. | D. D. Matlocks | Delano | 811 Palm | 1st & 3rd Wed. | Frank O. Perillo | 2102 Riverside St., Paso Robles | John C. Anderson |
| 72. | Starling J. Hopkins | San Diego | I. O. O. F. Hall | 1st Friday | Frank O. Jones | Box 316, Eartmar, Calif. | Albrose Coats, Jr. |
| 73. | Joppa | Berkeley | 2905 Clay Street | 1st & 3rd Sat. | Alonzo King, Jr. | 3888 12th Ave., Sacramento | Richard O. Wiford |
| 74. | | | 3138 Grove St. | 2nd & 4th Fri. | D. W. Franklin | 1631 Alcatraz Ave. (3) | James O. Whaley |
| 75. | | | | | | | Leon C. Maybuca |



Royal E. Towns

PRINCE HALL MASONIC DIGEST

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Research and General Information, Education, Youth Movement,
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COLOR ART  PRESS

TO THE NEWLY ELECTED OFFICERS A. L. 5957

The best of wishes are extended to the newly elected officers of the several lodges making up the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of the State of California and its jurisdiction.

You, in your most important stations hold the key to the future. Upon your knowledge and integrity the structure of this Grand Lodge stands. Through your stewardship strive to do more in the future than has been done in the past. Though Prince Hall Masonry is over one hundred and eighty years of age, and we of this State have been bearing the onus since 1855, we must, with our educational and economic advantages achieve more at present than was done in the past.

Though we have been besieged in the past and at present by those "clandestine" forces who would blight Regular Masonry, we know that in the present as well as in the future that more able and outstanding historians each day dare to tell the truth, as may be read in other columns of this magazine, it becomes your duty to delve into the past and find these precious relics of Negro Masonry as given us by Prince Hall.

Advocate and develop in your lodges historical classes. Analyze Freemasonry from its beginnings. Scrutinize all works that are available to you. Be equally to prod into research as your white brethren are so thoroughly delving into your background.

Ritualistically, we know we have reached an apex of perfection. Morally, we live a truly Masonic life, as we do believe and put into practice, "The Fatherhood of God and the Brotherhood of Man."

From the shock of admonition after the first knock at the door of Freemasonry to the Raising from a Dead-level to a Living Perpendicular, we have absorbed those principles inculcated and they are a part of our everyday activities.

Work hard to assist your fellow members, the Grand Master and his official staff, when possible. They need your assistance. Aspire for positions higher than yours in this august body. While it is true we cannot all be Grand Master, yet there are offices that must be filled from time to time by capable leaders and those who are familiar with the varied functions of the many departments in this Grand Lodge. Study and aspire to be a specialist in one of those arms or branches, there is plenty of work for those who aspire.

Finally, my brethren, be ye of one mind, work in harmony, and instill the type of leadership we know you are capable of. Try to make an improvement over the past, as perfect as some may have thought it to be, some improvement can be made by conscientious effort and the Grace of God. Be good leaders and followers.

SCOTTISH RITE MASONS VISIT OAKLAND



AMOS T. HALL, President
Conference of Prince Hall Grand
Master Masons

Oakland, California

In the week of October 13, 1956, the Supreme Council, Scottish Rite Masons, Prince Hall Affiliation, held their deliberations in the city of Oakland, California, on invitation from the M. W., E. Al Fulcher, Grand Master of the State of California and its Jurisdiction.

During this time the Grand Master of California had open house for the visiting Grand Masters at his home office, 670 60th Street, Oakland. There were eleven Grand Masters attending this affair.

In the course of discussion the matter of sending funds to the N.A.A.C.P. was brought up.

On instructions from the Hon. Thurgood Marshall it was agreed that no funds would be sent until further notice from him. Reason: In some states in the South it is unlawful to participate in any activities of the N.A.A.C.P. So in the future all funds collected for the N.A.A.C.P. will be held until further instructions from Bro. Marshall.

Grand Masters present: Grand Commander Dr. W. W. Allen, Baltimore; John G. Lewis, Jr., Louisiana; Amos T. Hall, Oklahoma; John W. Dobbs, Georgia; James Gilliam, Mississippi; J. T. Maxie, Texas; Prince Riley, North Carolina; S. E. Moore, Missouri; the Grand Master of Arkansas; E. Al Fulcher, California, and Chas. F. Williams, Tennessee.

Lodges and Clubs Grow Fast Despite Hot Rods, TV, Other Distractions

B'nai B'rith Recruits Busily on Long Island; the Lions Set Up Three Clubs a Day; Knights Buy More Land

By JOHN S. COOPER
Staff Reporter of "The Wall Street Journal"

Alexis de Tocqueville, the famous French analyst of American customs, said after a visit to the U. S.:

"The Americans of all ages, all conditions and all dispositions constantly form associations." These groups, he added, "religious, moral, serious, futile, restricted, enormous or diminutive" exist in thousands of different varieties for every sort of purpose from giving "entertainments" to "sending missionaries to the antipodes."

Will Rogers, a hundred years later, put it a lot more simply: "Any time more than two Americans meet on the street, one of them is sure to begin looking around for a gavel to call the meeting to order."

A lot of time has passed since both de Tocqueville and Will Rogers but their observations were never truer than today. Not only are the major fraternal orders continuing to grow in membership, but they have become important factors in such business fields as insurance, real estate management, publishing, and travel and sports promotion. And as fund raisers for various charitable enterprises, they are supreme.

Modern Competition

The orders have inherited a batch of modern problems, to be sure. Television, the hard top convertible, Cinemascope, outdoor barbecues, hot rod races and dozens of other distractions of modern living provide stiff competition for lodge work. A new generation has come along, with a "cool" philosophy of not being too enthusiastic about anything, except possibly James Dean or Elvis Presley.

In hundreds of small towns across the country, lodge night no longer is the be-all, end-all of local social life. And in big cities, the spread to the suburbs is breaking

up concentrations of population with common bonds of nationality, race or custom.

"Sure, television has affected attendance at our meeting. Just like the movies, if we don't have an outstanding attraction not so many people show up," says an official of the Woodmen of the World Life Insurance Society.

"We have a problem keeping our younger men. They seem to resent the older members sitting around reminiscing about the old country," admits an officer in one of the big foreign nationality groups.

More Money, More Time

Instead of sliding downhill, however, most of the old-line fraternal orders and service clubs have applied up-to-date business methods to meet their problems. Full-time organizers now scour the country for new members. The climb in living standards has been a factor, too, in keeping membership on the rise.

"There is more money around and more spare time. I think that's the reason our clubs are having the best year in their history this year. I believe the same is true of all service clubs," says a Kiwanis official.

"People are carrying more membership cards around in their wallets than ever before," agrees Arthur S. Hamilton, veteran editor of the Fraternal Monitor.

Membership in various organizations now stands at 115,685,724, according to Mr. Hamilton who has been keeping an eye on the fraternal orders for more than 40 years and is a member of 10 of them himself "for business reasons, of course."

The brothers and sisters are gathered in 270,783 different Lodges, Temples, Grottoes, Castles, Camps, Nests, Groves, Hives, Aeries, Homesteads, Tents, Clans, Conclaves, Circles, Chapters, or, in the case of the First Slovak Wreath of the Free Eagle, Leaves.

Masons and Liberty Boys

They range in size from the Ancient Fraternity Free and Accepted Masons down to such organizations as the Ladies Independent Order Reindeer, the Liberty Boys of '76 and the Order of Shepherds of Bethlehem. The Masons, the nation's largest fraternal group, not only have 3,964,657 members in their "Blue" or primary degree lodges but there are millions more

in auxiliaries and advanced degree groups such as the Order of Eastern Star (2,371,437 women), International Order of DeMolay (1,996,800 boys) and the Ancient Arabic Order Nobles of the Mystic Shrine (760,000).

In between the largest and the smallest are the Independent Order of Odd Fellows, with 1,453,731 members and, like the Masons, an import from England; the Elks, Moose and Knights of Columbus, each with membership around the million mark; the Fraternal Order of Eagles, Companions of the Forest, Knights of Pythias, Order of Owls, Improved Order of Red Men, Ancient Order of Hibernians and hundreds more.

"Elkdom is a big business," Grand Exalted Ruler Fred L. Bohn of Zanesville, Ohio, told his followers when he took office this year. "There are 1,200,000 stockholders in the billion dollar corporation."

Country Clubs, Orphanages

Mr. Bohn's estimate of his lodge, if multiplied several score times, would hold true for the whole fraternal movement. Hundreds of club houses, country clubs, hospitals, orphanages and old folks homes push the physical assets of lodges into many billions of dollars.

The Masons, for example, maintain orphanages or old peoples homes in every state and just one of the many kindred orders, the Ancient Arabic Order Nobles of the Mystic Shrine, figures the real estate value of its 163 temples at around \$300 million, with another \$100 million for the 17 big children's hospitals it maintains.

More than 10 million lodge members have insurance with fraternal orders. A hundred years have passed since the Widow Sykora began drawing \$5 a month death benefits from the Czecho Slovak Benevolent Society. Since then the various fraternal orders have paid out more than \$7.5 billion in benefits to their members. And the fields of coverage are constantly broadening. Now you can buy nearly any kind of insurance from a fraternal group—life up to \$100,000, endowments, accident and health, hospitalization, or even the newest wrinkle, a variable annuity.

\$10.5 Billion of Insurance

Total fraternal insurance in force amounts to more than \$10.5 billion and the 175 societies that

write it had at the start of this year assets of \$2,681 million, including more than \$769 million in Government bonds and \$570 million of real estate mortgages.

Until the mid-1930's sections of the Lutheran Church held the view that insurance was a rather sinful gamble on life expectancy. A number of the key synods have since changed their position, and now the Aid Association for Lutherans and the Lutheran Brotherhood stand at the top of all fraternal groups in the amount of insurance they have in force.

The association crossed the billion dollar mark this spring and now ranks among the 50 largest life companies in the U. S. "We have doubled ourselves in the last seven years. We plan to hit our second billion in the next seven years." George Krampien, the association's vice president of sales, remarks crisply.

The orders which issue insurance practice fraternalism of a sort among themselves. Their National Fraternal Congress of America ties together 103 different orders, including 21 different nationality groups as well as Catholic, Protestant and non-sectarian lodges, into a central clearing house for mutual help on legislation, investments, actuarial and other "business" problems.

Some of the fraternities are getting to be big landlords, too, through the medium of the "lease-back." If the New York Yankees ever fall into such evil days that they can't keep up the \$182,500 annual rent of the land underneath their stadium, they can expect the Knights of Columbus, who own the property, to move into their ticket windows until the deficiency is made up.

Some Major Holdings

The Knights got into the lease-back business in 1952 when they bought Schrafft's Restaurant on Fifth Avenue and 46th Street in New York and now own the \$1,800,000 Bridgeport Bros. & Co. plant at Bridgeport, Conn., a \$1,600,000 Goldblatt Bros. department store in Chicago, a Crucible Steel Co. plant and many other valuable properties. They have made more than \$350 million in mortgage loans to Catholic churches and institutions. Next April, they will finish a 16-story \$4 million luxury apartment building, called the Frontenac in St. Louis, whose 213 apartments will each carry a minimum annual

rental of \$10,000 and which also will house the Junior League of St. Louis on its ground floor.

"And later this month, we'll be ready to announce another big lease-back deal in Philadelphia, amounting to between \$2 million and \$3 million," confides Supreme Knight Luke E. Hart.

The orders are enterprising in dozens of different directions. Take travel. The Danish Brotherhood in America has chartered the Swedish liner Stockholm next June and August to take several hundred members and their families on a two months 75th anniversary jubilee tour to their home country. The Croatian Fraternal Union of America has just finished taking 130 members on a 30-day trip to Yugoslavia and is weighing the possibility of a junket to Hawaii next year.

In December, the Wisconsin Knights of Columbus will make a week-long pilgrimage to the shrine of Our Lady of Guadalupe in Mexico City, flying by chartered plane. On the domestic scene, the Elks have set up a travel bureau and a brother can now cross the continent without ever eating, sleeping or drinking outside an Elks Hall if he wishes.

Hundreds of Publications

Or take publishing. Magazine and newspaper ventures by the hundreds range from the "Fiery Cross" put out by the Order of Scottish Clans, the "Volksblatt" by the Central Verband der Siebenburger Sachsen and the "Vikingen" by the Independent Order of Vikings to the big national magazines put out by the Moose, Elks, Lions and Eagles, which are listed by the Audit Bureau of Circulation and have a readership of millions. "The Lion" and "The Rotarian" are printed in Spanish and Portuguese as well as English and have a world-wide circulation.

The Shriners East-West football game in Kezar Stadium, San Francisco, during Christmas Week every year is well known to all sport lovers. But have you heard about the Pretzel Bowl at Reading, Pa., the Maple Sugar Bowl at Manchester, N. H., or the Charlotte Bowl at Charlotte, N. C., also sponsored by Shrine Temples? On October 20 at Norfolk, Duke will play Pittsburgh in the "Oyster Bowl," still another Shrine promotion.

"And we were by far the biggest bookers of circus acts, even before

Ringling Bros. folded," claims a Shrine executive pointing to the 123 circuses put on by local Temples for the benefit of crippled children.

Eyes on Migration

Like Macy's or Marshall Field, lodge executives have kept a business-like eye on the migration of population from cities into the suburbs. This has left some old lodges high and dry while vast new areas went unrepresented. Now, B'nai B'rith, for example, has full time organizers in Long Island and is setting up new lodges there at the rate of one every 90 days. The Loyal Order of the Moose, in a similar step, has relaxed its rules that its lodges must have a minimum of 250 members and is setting up luncheon club groups of 50 members or so, to serve as nuclei for future growth.

Walk into the million dollar headquarters building of Lions International on Michigan Avenue in Chicago and you'll think you are in a brokerage office. Covering one whole wall is a huge blackboard, with an up-to-the-day reckoning of the number of members and of lodges in each of 48 states and 70 foreign countries not only for the Lions but for their two big service club competitors, Rotary and Kiwanis. So that the pace doesn't lag, there are also day-to-day comparisons of organizing activity with last month, a year ago and cumulative totals for the fiscal year.

The system works, for the Lions are the fastest growing of all the service clubs, averaging three new clubs every day. Last year they set a new record of more than 1,000 new clubs, bringing their total to 12,427 clubs with 542,685 members.

Youth Work Grows

To make sure of a continuum of membership, nearly all the big national lodges have plunged heavily into youth work. "In fact, it's getting so crowded that it is hard to find a young people's activity that some other fraternal group hasn't already appropriated," comments a youth organizer for the Macabees.

E. Willis Lamoreau of the Jr. Order of United American Mechanics says: "If members are enrolled when they are kids, they don't drop out. You don't have the problem you get when men in the 21 to 35 age bracket are enrolled for the first time."

Michael Grasha of the Croatian Fraternal Union of America concurs, "Our youth section is the present and future of our organization. Our gains for the year reflect but the gains of the youth department."

E. E. "Blue" Howell, former University of Nebraska All American, is in charge of the "Boys of Woodcraft" which the Woodmen of the World Life Insurance Society has set up for its youngsters. The national headquarters in Omaha send out to each new unit a ritual kit containing an American flag, a ballot box, initiation supplies, two 22-calibre rifles and a fly-tying kit. The aim, of course, is to make each boy at home in the out-of-doors. Organized only five years ago, there are now about 300 such clubs with more than 20,000 members.

Charitable Works

The fraternal orders and service clubs, of course, are best known for their charitable works, which are of incredible size and diversity.

The first provision wagons into San Francisco after the big earthquake and fire of 1906 were manned by Elks from Oakland, who in 12 hours set up a tented city and hospitals and were taking care of 2,000 homeless people. Nearly every major disaster from the Johnstown flood down to the present has been the occasion for more aid from the Elks. Last year, its lodges spent \$6,489,021 on various good works such as aid for needy families, crippled children, and cerebral palsy victims.

To single out one is to slight the rest. The Ancient and Accepted Scottish Rite Masons are spending more than \$1 million on 22 mental health projects, with the major emphasis on schizophrenia; the Moose, in addition to maintaining a \$15 million city for 800 homeless boys and girls at Moosehart, Ill., also conducts a research laboratory for gerontology and geriatrics at its old folks center at Moosehaven, Florida.

A lodge frequently serves as a clearing house for many of the other charitable activities of a city. In Cleveland, B. B. "Barney" Feldman, field man for B'nai B'rith, sighs audibly, "Right now we are up to our ears in the American Heritage Foundation's get-out-the-vote drive. One of our members is chairman of the Cleveland Community Fund campaign. We can't let him down. Another is interested

Negro Lodges Boast Long History in U.S.

By a Wall Street Journal Staff Reporter

CHICAGO. — Many lodges have restrictive clauses that limit membership to the "Caucasian race."

However, Negroes have a lodge system that duplicates the whites and in some cases exceeds it in antiquity. In 1775, a group of British Masonic soldiers in Boston initiated Prince Hall and 14 other Negroes into a new lodge. Negro Masonry has pursued a separate existence ever since.

The Elks, Moose and many other big national organizations also have their Negro duplicates. The American Woodmen and the Independent Order of St. Luke, the latter founded by an ex-slave, are leading Negro lodges that issue insurance to their members.

in muscular dystrophy, so we're big in that. In fact, we have something going about every month of the year."

The service clubs, with no bond of ritual such as the fraternal lodges have, derive their main impetus from these good works. "It's the glue that holds us together," says a man from Kiwanis. That organization's annual report for 1955 lists a perfectly staggering range of activities: 19,034 Boy Scout, Camp Fire Girls, 4-H and other youth groups sponsored; 20,792 industrial surveys conducted to bring new industries into towns; 2,847,228 trees planted; 14,229 juvenile delinquents assisted; 2,656 rural soil conservation projects sponsored; 14,240 "go to church" campaigns conducted and there were 32,429 Kiwanis teaching Sunday school.

Patriotism, like charity, is a rallying cry for the fraternal groups. B'nai B'rith, which requires that the flag along with the Menorah (the 7-pronged Jewish candlestick) be displayed at all its meetings, takes pride that its Ramah lodge in Chicago sent 6,000 of its members into the Union Army during the Civil War. (Another brother, Judah P. Benjamin, was the Confederate Secretary of War.)

The Polish and Slovak societies date back much further than the great tide of immigration of the last century. Matta, Bogdan Low-

(continued on page 9)

JOPPA LODGE CONSTITUTED

On Friday evening, November 30th, 1956, at East Gate Hall in Berkeley, California, an Occasional Grand Lodge of the Most Worshipful Prince Hall Grand Lodge of the State of California and its Jurisdiction was held. Purpose to Constitute and Dedicate Joppa Lodge U.D.

Grand Lodge officers present: M. W., E. Al Fulcher, Grand Master; R.W., Herbert A. Greenwood, Deputy Grand Master; R. W., John W. Lee, Grand Senior Warden; R. W., Robert L. Poole, Grand Junior Warden; R. W., Luther Johnson, Grand Lecturer; R. Ws. Rayfield Crowder, Frank Boone, and Dero Howard, Grand Inspectors; R. W., W. B. Masengale, Grand Marshal; R. W., Burrell Porter, Chairman of Youth; R. W., Royal E. Towns, Chairman, Public Relations; R. W., Wm. K. Jarvis, Chairman, Motion Pictures, and R.W., A. C. Bridges, Assistant Grand Secretary.

The program started at 8:30 p.m. as per schedule. The Grand Lodge was admitted at 9:05 p.m.

Officers acting as the Grand Lodge: G. M., E. Al Fulcher; D. G. M., Herbert A. Greenwood; G. S. W., John W. Lee; G. J. W., Robt. L. Poole; G. Lec., Luther Johnson; G. T., Royal E. Towns; G. Sec., Adrian C. Bridges; G. S. D., Anthony Hilliard; G. J. D., Burrell Porter; G. S. S., E. H. Overton; G. J. S., Angelo Stanton; G. Mar., Weston B. Masengale; G. Tiler, Frank Boone; G. B. B., Rayfield Crowder; G. Chap., Cero Smith; G. S. B., Dero Howard.

After proper ceremonies befitting this occasion the Grand Master called the R. W. Grand Lecturer to the east to install the officers of Joppa Lodge No. 89.

Officers installed: Leon C. Maybuce, W. M.; Albert Barksdale, S. W.; Orie Collins, J. W.; Treasurer, Leon Fowler; Secretary, D. W. Franklin; S. D., James Edwards; J. D., Forrest Copeland; S. S., Edgar Collins; chaplain, Wm. Woods; Tiler, Phillip Hamilton; Marshal, Robert L. Harris. After all officers were duly installed it was so proclaimed by the Grand Marshal.

Remarks by the chairman of the program, P. M. Leon F. Marsh, P. G. S.

Remarks by the M. W., E. Al Fulcher, Grand Master, who was introduced by the chairman.

There being no further business to come before this Occasional Grand Lodge it was closed in ample form by the M.W. Grand Master of the State of California and its Jurisdiction.

Fraternally submitted,

ADRIAN C. BRIDGES,
Assistant Grand Secretary

IMPORTANT

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

FOREIGN CORRESPONDENTS REPORT

Again, through the wisdom of the Grand Architect of the Universe, I am permitted to report to our Most Worshipful Grand Lodge on my work as chairman of the Committee on Foreign Correspondence.

The pronoun, I, is used permissively because on Good Friday last it was thought that the automobile accident in which I was involved was of such a nature as might prove fatal to me. By His Grace, I am humbly thankful to be alive. Again, I am deeply grateful to each of you for the tender interest exhibited in my welfare. It is really a happy thought to recall the many, many messages received concerning the well-being of the speaker. May we Huberts express our humble thanks for your kindly interest and for your fervent prayers in our whole welfare.

Today, perhaps, climaxes a longer tenure of the office of chairman of the Committee on Foreign Correspondence than any other member in our Grand Lodge's history. During this entire time, which embraces a period of longer than a decade, our work has not been challenged by any member of this Grand Lodge because in every instance our report has been unanimously adopted.

Each responsible Grand Master has invariably re-appointed the speaker to work again the following year.

We have initiated ideas into our work which have been adopted by all Prince Hall Jurisdictions, for example: Year of Institution, date of meeting and official lettering for each Grand Jurisdiction; heretofore each Jurisdiction was adversely criticized if some act was done which failed to meet approval of those whose work carried with it a perusal of the proceedings. We do not hold up anyone to ridicule because their methods differ from ours. Rather, we study to know the reason for this act, because the former idea of harsh adverse criticisms is now outmoded by all Prince Hall C.C.F.C.'s, hence our Jurisdiction enjoys the warm and friendly relationships of all Prince Hall Grand Lodges throughout the world.

In truth, the Dove of Peace is resting securely on all Prince Hall

Grand Lodges, and such unfortunate happenings as did exist have given way to that truly Masonic spirit of brotherly love and useful co-operation. Our Grand Lodge helped to bring out that peace.

While our report must of necessity name a few Jurisdictions selected to emphasize a desired point, the entire Masonic World, there is no Masonic World that is not Prince Hall, is moving steadily on the progressive road toward Masonic accomplishment: education, integrity and the realization of first-class American citizenship in our day. Again, through co-operation we are making great progress toward our goal.

When sorrow struck our Grand Lodge in the passing of our beloved Grand Master, Starling J. Hopkins, and the word was relayed to other Jurisdictions, universal sorrow was exhibited and each message from each Grand Lodge attested to the high esteem of our Grand Lodge and to the greatness of our loss of so great and loved a man and Mason as was Brother Hopkins. We did not mourn alone.

Above we stated, its being impossible in the time allotted to give a review of all Jurisdictions, our selection of the following is not any intention on our part to embellish any Jurisdiction, if embellishment were possible, but rather to take a cross-sectioned review of Prince Hall activities.

Georgia

While we have not yet reviewed the latest proceedings from this Jurisdiction, we are happy to report the Jurisdiction of Georgia is investing heavily in tomorrow's youth by giving scholarships to sixty-nine (69) worthy young persons, in helping to educate worthy young Americans.

Grand Master Dobbs spoke in glowing terms of the work being done by N.A.A.C.P. The Masons of Georgia pay more towards helping the American Negro fight for first-class citizenship than any other Jurisdiction. Each Master Mason of the Georgia Jurisdiction contributes to a fund which goes toward helping us in this all-Negro fight.

Georgia is also fighting the Masonic parasites who prey upon the uninformed and lure otherwise good men into something called

Masonry which in fact is just a racket for the unscrupulous degree peddler. They are beset with and win lawsuits, all for the purity of our Order.

Good work, Georgia. Carry on.

Kansas

This fine Jurisdiction we chose to review because of its being located in the middle of our country, where thought and action is always more or less conservative. Here we find a militant Grand Master leading a most alert Craft progressively up the ladder of progress in the attainment of first-class citizenship, unity in matters Masonic, co-operative in plans of Civic Improvement and fervent in praising God. No wonder Kansas shows numerical, financial and influential gains under Grand Master Porter.

Texas

This Jurisdiction has experienced happenings similar to ours in that Grand Master L. L. Lockhart was called from labor to reward and Brother J. T. Maxey, Deputy Grand Master, acted as Grand Master.

This membership grows as does the state's population; its finances grow as does membership; its influence extends itself as it does service, and in movements for man's progress, we find Texas therein. Brother J. T. Maxey is now the elected Grand Master.

Washington

In this Jurisdiction, our neighbor on the north, we find firm resolution to maintain the principles of the Masonic fraternity as is indicated by the wholehearted effort to assist in keeping Prince Hall Masonry free and peaceful. Washington warmly supports the drive in support of first class citizenship. They detest degree-peddling and are using every means to stamp it out of existence. Grand Master Theo. Spearman presented the Washingtonians a full trestle-board.

Brother Joseph I. Stanton was elected Grand Master of this growing and influential Jurisdiction.

West Virginia

Grand Master G. W. Whiting opened his Grand Lodge in the historic city of Harper's Ferry and at Stover College, and thus united three great monuments of progress for human rights into one stroke—

Harper's Ferry, the alarm cry for equal rights for all men; Stover College, the trail blazer in West Virginia for equal opportunity for all men; and Prince Hall Masonry, the consecrated movement for the improvement of men's association.

In his address, he discussed the aims of his Jurisdiction, but when he touched on the youth of today and our responsibility to them, bogus Masonry and the ways to combat them with education and service being the better weapons, and when he sounded the note on building homes for the particular Lodges and outlined briefly the method for a Grand Temple, he touched all Lodges and could have named California, as we are engaged in just those endeavors. Brother James T. Wares is the newly elected Grand Master.

The Grand Masters' Council

This Conference, the United Nations of Prince Hall Masonry, is rapidly coming into its own as the means of keeping our fraternity on an even keel. Composed as it is of men of strong independent thought, there is no pressure for they are all equals. There can be no reprisals, for each stands better with his constituents than any outsider; hence they speak and act according to right as God gives them to see the right.

They hold to the principle that Masonry is above its affiliated bodies and is one. Peace through their efforts has been attained. Brother Hopkins was in on every conference which laid plans for final victory. Victory through brotherly love.

Another of their projects is the Legal Defense Fund of N.A.A.C.P.; more than \$100,000 has been raised and donated for our rights. It gives great joy to know we are supporting that movement.

Greetings:

The Most Worshipful Prince Hall Grand Lodge, F. & A. M., of the State of Rhode Island again extends its most sincere Fraternal Greetings and best wishes to your Grand Body, with the fervent hope and expectation that your Annual Communication will be blessed by the Grand Master of the Universe by the holding of your most peaceful, harmonious and successful Grand Session.

JOSEPH G. LECOUNT, P.G.M.
C.C.F.C.

Letters and Telegrams

Once again it is my pleasure to greet you and to tell you how pleased I am to write you in the name of Minnesota and say how proud we are of you, the great work you are doing and then that great Jurisdiction of yours, "California." As you go into your 100th Annual Communication, may it be the finest you have ever had. May all your designs upon the Trestle Board be such as the G.M. above will approve; then may they come true.

This is the wish of Minnesota, Land of 10,000 Lakes, Sky-Blue Waters and Fine Fishing. In this wish G.M. Lawrence and the Craft join me.

It is with sincere regret G.M. Lawrence announces the death of P.G.M. George L. Hoage. May he rest in peace.

SAMUEL L. RANSOM, P.G.M.,
C.C.F.C.

Greetings: The Most Worshipful Grand Jurisdiction of Ohio sends warmest greetings and best wishes on this your 101st Annual Communication. — Herbert Mitchell, C.C.F.C., 9101 Cedar Ave., Cleveland 6, Ohio.

Dear Sir and Brother:

The Most Worshipful Prince Hall Grand Lodge of New Jersey extends greetings to the Most Worshipful Prince Hall Grand Lodge of California on the eve of your Annual Communication. May the blessings of Deity be with you throughout, and your trestle board by completed.

Thanks very much for the correspondence received from you the past year.

May the reading of these greetings express our sincere wishes to the craft assembled.

CHARLES W. CAMPBELL, C.C.F.C.

Greetings and best wishes for a successful Grand Lodge Communication. May peace and harmony prevail throughout the session. Kindest regards and best wishes to all Grand Lodge officers and representatives of the great Jurisdiction of California. — John Wesley Dobbs, Grand Master, G.

Greetings:

The craft in the Grand Jurisdiction of the State of New York is always extremely happy to hear

from her sister jurisdictions, particularly from one so great a distance removed as the great State of California.

The Most Worshipful Grand Master, Brother Henry A. Rhodes, his cabinet and the entire brotherhood of the State of New York desire that I express the congratulations and best wishes for a harmonious and progressive 101st Annual Communication on July 15-18, 1956.

Because of the obvious deterring factors, it is unlikely that there will be any representation to your Grand Sessions from the State of New York. However, we shall be with you in the true spirit of Freemasonry if not physically.

May He who sitteth as the Judge Supreme see fit to shed His beneficent light upon your entire proceedings and bring to a satisfactory conclusion all your Masonic deliberations.

HOWARD T. GRAHAM,
C.C.F.C.

Greetings and felicitations to you and your M.W. Grand Masters as you go into your 101st Annual Session.

M.W. Grand Master C. R. Richardson, the Officers and Members of the M.W. Prince Hall Grand Lodge of Indiana join me in wishing for you and the Craft of your Grand Jurisdiction a most successful and harmonious session.

It is our hope that the Blessings of Heaven will attend you in all your endeavors and that the designs drawn upon the trestle board of your Craft will be completed to the satisfaction of the Grand Architect of the Universe.

W. W. WALDON, C.C.F.C.

This letter comes to extend sincere fraternal greetings from the Grand Master and the Prince Hall Masonic Jurisdiction of Missouri, and to wish for you and the brotherhood of Prince Hall Masons in the Jurisdiction of California in your Annual Communication a peaceful and constructive session.

We pray God to guide and strengthen you in continuing the great work you are doing in your Jurisdiction.

WAITE H. MADISON, M.D.
P.G.M., C.C.F.C.

Minds of men reflect the universe in all of its grandeur and might. Through Divine Providence man has become an intellectual and spiritual being, deciphering God in all of His majesty. It is through this power that man fathoms time, reaches for eternity, and solves the mysteries of Life.

Masonic Man reaches beyond the common things of life, and sights perfection and Deity. We are shaped in the likeness of our "Grand Master of the Universe." All Prince Hall Masons conceived in love and fellowship seek peace, love, harmony, and a desire to be perfect.

The Grand Jurisdiction in Grand Lodge assembled, the Jurisdiction of West Virginia sends tidings of "great joy" to you for peace and prosperity. We send greetings to you on this auspicious occasion — "The Opening of the Most Worshipful Grand Lodge of Master Masons."

The continuous flow of fellowship and intellectual fervor in your bulletins and letters has kept us informed and is a manifestation of strength which abounds in your Grand Jurisdiction.

May God bless each of you, the Grand Master and his Cabinet. May this Grand Communication be one of Peace, Beauty, Strength, and Growth.

The Jurisdiction of W. Va.,
G. W. WHITING, P.G.M., C.C.F.C.

Greetings:

It is my happy privilege to greet you at this time and to extend felicitations in behalf of Most Worshipful Grand Master William R. Webster, Grand Officers and Brothers of the Most Worshipful Prince Hall Grand Lodge of the Jurisdiction of Pennsylvania. Our prayers are for a harmonious and successful session as you assemble in your 101st Annual Communication. May the united efforts of your members and their deep interest make the new Masonic year one of greater achievements.

Under separate cover I am sending our 1955 Proceedings for your pleasure and use.

We congratulate Grand Master Fulcher upon his leadership ability. We are sure that God has been his Guide, and with such guidance there is no failure.

With best wishes for your continued progress, I am

JAMES C. SWINSON, C.C.F.C.

Greetings:

It is indeed a great pleasure to greet you on this eve of your annual Grand Communication.

Grand Master O. E. Vandenburg and the M.W. Prince Hall Grand Lodge of Illinois and Jurisdiction join me in extending fraternal greetings and best wishes to Grand Master E. A. Fulcher and the Grand Lodge of the State of California. We are praying for your continued success.

ALONZO V. CRIM, C.C.F.C.

Greetings:

It is with great pleasure that I, as President of the Conference of Grand Masters of Prince Hall Masons, extend fraternal greetings to you in this your Annual Communication.

It is our hope that peace, harmony and success will prevail during your deliberations.

If we but cling tenaciously to the idea of a Masonic lodge as a place where men who differ in the outside world may find shelter from its vicissitudes and where they may cultivate friendship, and if our lodges continue to be what our elder brethren called centers of union and harmony, our future will be safe.

May God's choice blessings be upon you!

AMOS T. HALL, *President*
Conference of Grand Masters

Greetings:

This is to acknowledge your kind invitation to be your guest at your 101st Annual Communication, which will convene at Long Beach July 15-18, 1956.

Our Grand Master, Dr. G. D. Carnes, and his staff have authorized me to accept your invitation with sincere appreciation, and pray that your deliberations may have God's richest blessings, and your Grand Jurisdiction may continue to enjoy peace and progress which has been yours for over a century.

We wish to assure you that nothing would please us more than to be able to join you in person on such a grand occasion, and especially at such a famous place as beautiful Long Beach. However, since it is impossible for us to join you, we trust that you will accept our warmest greetings through this letter, and remember that the

Prince Hall Masons of North Carolina are with you in all of your progressive undertaking.

Fraternally yours,
C. W. LAWRENCE,
Grand Secretary

The cross section of reviews noted above shows Prince Hall Masonry busily engaged in most constructive endeavors. The Craft is carrying on the highest traditions as laid on our Trestle Board by Prince Hall and his associate Founding Fathers. We justify our existence by our works.

Prince Hall Masons are the only group engaged in all these endeavors. No other Masonic group is baring its breast to the darts of prejudice.

May we always remember that Freedom is never a gift but an acquisition.

Fraternally submitted,
JEROME L. HUBERT, SR.,
C.C.F.C.

THE BROTHERS

(continued from page 6)

icki, Stefanski, Zrenica and Sadowski are especially revered. They were the skilled craftsmen who came to Jamestown in 1608 after Captain John Smith, disgusted with the lazy, impractical colonists, sent an urgent plea to his London agents to send on "30 carpenters, blacksmiths and bricklayers rather than a thousand of the kind we have here."

Plenty of Sociability

It's not all work and no play though. The Mystic Order Veiled Prophets of the Enchanted Realm says its grottoes are places "where old men act young and young men behave themselves."

During prohibition, some of the livelier lodges (not the grottoes, incidentally), got a reputation as good spots to get a drink. More recently, the new Federal laws outlawing the interstate shipments of slot machines and requiring tax stamps for gambling have put a financial crimp in a few of the jollier gathering places.

"Since we lost our one arm bandits we've had to run a lot more weekend dances to make ends meet," one lodge director admits.

PRAYER

It is but natural for man to pray, for man was made for prayer. It has been asked, Are prayers answered? He who rises from prayer a better man already has his prayer answered.

The deepest desire, the ruling motive of a man, is his actual prayer, for prayer shapes his life after its form and color. It makes us repose on the unknown with hope, it makes us ready for life. It is a recognition of laws and the thread of our conjunction with them. One of the purposes of prayer is to bring us to do the will of God, which involves in its sweep and the scope the duty and destiny of humanity. Prayer is a part of the sweetness and sanity of life, refreshing the soul and making clear the mind. It changes our will and attitude toward Him, which is the vital thing in prayer for us. It is truly a great prayer when we trust His way and will, following where no path is, in that soft darkness which men call death. There is more wisdom in a whispered prayer than in all the great libraries of the world.

Prayer is not a privilege but a necessity, a command, and indispensable to our Christian growth. Whoever loses the desire to thank, worship and commune with the Father may rest assured that he is losing the very spirit of sonship and should promptly seek to remove the barrier—the world, the flesh or the devil. Where fervent love rules the heart it implies that the heart is fully submitted to the Lord. Love alone will keep us faithful even unto death. If we love and obey the Lord and desire to grow in His favor His written word should be our daily meditation and study. If any man considers that he has attained a satisfactory spiritual state, from that moment he may date the beginning of his spiritual decline. No present attainment can be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern.

On our entrance into the lodge, we are challenged to observe a duty, as it were, not to God alone, but to ourselves. Prayer is not something for the Deity; it is for us. It holds no benefit for Him, but it is of transcendent importance to us as His creatures. The greatest of all teachers of the soul left us what we call the Lord's Prayer. To repeat this prayer sweetens the life, makes its load lighter, its joys brighter, and the way of duty plainer. Prayer is a force, a power that we possess which too

often does not receive that consideration that it justly deserves. Masons should not be afraid or ashamed to pray. "No man should ever enter upon any great or important undertaking without first invoking the blessing of Deity." With this admonition we are ushered into the Masonic Kingdom. Praying is a great opportunity whose real value cannot be treated as non-existent because there are those who have learned to appreciate it.

If there were no great importance to prayer it would not hold such an important place in our rites. A prayer when we start on our Masonic career, when we symbolically kneel in the sanctum sanctorum, then again in despair—the words express a hope—"What shall we do?" At the opening and closing of the lodge surely this can be no idle formality. Prayer "is the aspiration of the soul toward the absolute and Infinite Intelligence," the "spiritual magnetism that connects the human soul with the Deity." It is the assumption by the human of his proper relation to the Divine. It is the creature paying homage to his Creator, the establishment of Harmony between the limited and the All Powerful. It might be considered as a consecrated effort God-ward, with a deepening appreciation and gratitude, with a broadening joy in one's fellowship with God.

Prayer is a strong desire and an inspiration for that which is good. It is necessary that we should seek and continually knock and remind the God within us of its promises and keep it awake. If we do this with a pure and sincere heart we shall receive that for which we ask and find that for which we seek. We must have Faith that is based on knowledge. Having this we can go forward knowing that our efforts will be justly rewarded. Prayer is one of the greatest functions of human life. Its possibilities cannot be limited by a definition. Each one of us can formulate expressions that indicate what prayer means to us individually, but no one dares to limit its possibilities to his own conception. All the movements of the universe are controlled by Him, for He is the Infinite Mind and Supreme Intelligence.

When a man realizes his own weakness and his lowly station in the universe, at that moment he manifests a strength and power because henceforth he is no longer in combat with the unconquerable. To continually butt the head against an impregnable wall is the part of folly, when our progress may be continued by har-

monizing ourselves with the situation or by going round it. This is true in reference to those unsurmountable laws of Nature. To fight against them is not the work of a Solomon; to adjust oneself to the situation is wisdom. Some men are prompted and even tempted to scorn and even despise prayer, because of the idea that it is a sign of weakness—that is silly. On the contrary, to pray in sincerity is one of the most honorable, finest, praiseworthy mental attitudes that man can assume. Many times prayer ascends without the speaking of a word or the bending of the knee:

Prayer is the soul's desire,
Uttered or unexpressed.
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glance of the eye,
When none but God is near.

That which is most injurious is to entertain unworthy conception of the nature and attribute of God, and it is this that Masonry symbolizes by ignorance of the True Word. The true word of a Mason is not the entire, perfect and absolute truth in regard to God, but it is the highest and noblest conception of Him that the human mind is capable of forming, because no man can communicate to another his own conception of Deity. Every man's conception is proportional to his mental cultivation, intellectual power and moral excellence. God is as man conceives Him the reflected image of man himself. Certain as the open eye drinks the lights so does the pure heart see God, and he who lives truly feels Him as a presence within the soul. The conscience of a man might be called the voice of Deity to him.

Prayer is the Key that opens the door of faith, the anchor of the soul that brings man into fellowship with the God he has chosen to serve. When man's ability to think, to feel, to will, are blended through consecrated effort then and then only does man realize the great possibilities and power in the realm of prayer. Men either pray to God for themselves and their fellowmen or they rev upon God and their fellowmen. Thinking and praying make our lives richer, and sharing this richness with others we ourselves are not deprived of the joy which we have had nor the growth of character which comes from using the opportunities with which God has endowed our lives.

— Selection from *Acacia*

B. F. Talbot Lodge No. 8, F. & A. M., Entertains Adopted Chapter

Queen of Sheba No. 7, October 23 at 1050 East 50th St. with 226 guests present.

Under the direction of their dynamic Worshipful Master, Harry A. Brewer with the assistance of his most capable Jr. Warden, Tommie T. Jones and the chairman of refreshments, Raymond Alfanta, this was the most outstanding affair of the year. Queen of Sheba turned out in formal attire which was so beautiful that it looked like spring instead of fall, headed by their charming Worthy Matron, Thelma Lee Dyson and the ever proficient Worthy Patron, Thomas Dyson.

Motion pictures were taken of the affair by Enoch Robinson and Fred Reynolds. Mrs. Emma Brown rendered a piano solo, followed by Miss F. Miller who sang two numbers which held the guests emotionally silent. The distinguished guests were, Ill. Peer Hall of Dallas, Texas and Ill. Peer John E. Smith, of Washington, D.C.

Beautiful orchids were presented by our most efficient Master of Ceremonies, Louis H. Jones, to the Worthy Matron, Thelma Lee Dyson and Associate Matron Gertrude Williams and the wife of the Worshipful Master, Mrs. Loraine Brewer. Queen of Sheba then presented a skit conducted by Arlena McZeal and headed by Marion B. Thomas, which was very timely and beautifully done.

The history of B. F. Talbot Lodge which is 55 years old was given by Walter R. Norwood. Tommie T. Jones then presented Raymond Alfanta with a gift, for his loyal and continuous service to the lodge from him and the Worshipful Master Harry A. Brewer. The Worthy Matron, Thelma Lee Dyson then introduced her officers and members of the Chapter. The Worshipful Master, Harry A. Brewer then introduced his officers and members of B. F. Talbot Lodge and followed with his welcome address to the Chapter which was one of the finest addresses ever given.

We then descended to the beautifully decorated banquet room, which was decorated in the colors of the five points of the star, with

GRAND OFFICERS MEET

On Saturday, December 1st, 1956 at 12:30 p.m., the M.W. Grand Master, E. Al Fulcher, held a Staff Officers meeting at 670 60th Street, Oakland.

Grand Lodge Officers present: M.W., E. Al Fulcher, Grand Master; R.W., Herbert A. Greenwood, Deputy Grand Master; R.W., John W. Lee, Grand Senior Warden; R.W., Robert L. Poole, Grand Junior Warden; R.W., Luther Johnson, Grand Lecturer; R.W., Royal E. Towns, Public Relations Director and Adrian C. Bridges, R.W., Assistant Grand Secretary.

The Grand Master opened the meeting with a prayer, and stated that the meeting would be informal. That he would explain his program and the things he had done that were voted in Grand Lodge so that all Officers would know and could give their views relative the same.

Re: Relief Dept. Raising of the Grand Relief. He stated that he had appointed P.M. Joseph Brooks of No. 60, Chairman and that he would make a report to the Trustee Board at their next meeting.

Re: The building of a Temple in San Francisco. That he had a Chairman and Committee in mind and would advise them later as to whom they would be.

Re: The Loan to Good Hope Lodge No. 29. That this loan was completed, the building in question now in the hands of said Lodge and all papers appertaining thereto were in his possession and would be delivered to the Trustee Board.

Re: The Grand Lodge Budget. That this would be taken care at the Board meeting on December 8, 1956.

a centerpiece cake in the form of a white lamb which signifies purity and affection. Everyone walked through an arch of white with colors which were astounding.

Everyone was delighted to be served a delicious ham dinner which was fit for a king. Congratulations were heaped upon the Worshipful Master and his most capable committee for such a lovely affair and then everyone departed to their destinations well satisfied.

Re: Warrants for new Lodges. That Starling J. Hopkins No. 88 had been duly Constituted and Dedicated, also Joppa Lodge No. 89.

Re: New Lodges. That there was a group forming in Santa Ana and one in Los Angeles also one in Richmond.

The Grand Master made it clear that Inspectors had been appointed to work with these Clubs and would stay with them until they had been Constituted. It was appreciated by the officers present.

At this time there was much discussion relative the group pictures taken at Grand Lodge, it was brought out that the Grand Lodge would profit by this if handled correctly.

That he (the Grand Master) would send duplicate copies of various activities of his office to the Deputy Grand Master so that he would be well informed of the happenings.

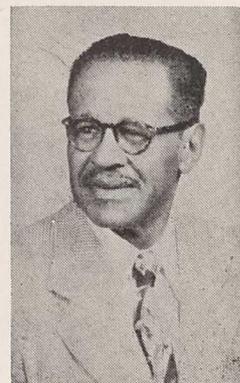
Re: A 4th signature to be used on all Grand Lodge checks in case of an emergency. He suggested that this should be that of the chairman of the Board.

The Grand Master then asked for the opinions of those present. All were in accord. Also agreed that this type of meeting was very enlightening.

There being nothing else to come before this group the meeting was adjourned at 3:30 p.m.

Fraternally submitted,
ADRIAN C. BRIDGES
Assistant Grand Secretary

The world's largest Masonic library is located at Cedar Rapids, Iowa, and is also the headquarters of the Grand Lodge AF & AM of Iowa. It has over 80,000 volumes on Freemasonry alone.



P. G. PORTER, P.G.M.
Kansas



1. Monarch Lodge presents plaques to McClymonds High School students. 2. Grand Master E. Whaley and officers, Starling J. Hopkins Lodge No. 88. 4. Ulysses Crockett given Grand Lodge constitutional ceremonies at San Diego. 6. Mrs. S. J. Hopkins presents W. M. James Whaley with t Lodge ceremonial and constitutional services at Berkeley. 8. City official, representing Mayor of informal dinner in their new hall at 610 55th Street, Oakland, California, with Grand Officers Master to outline year's program. 11. Presentation of Constitution at San Diego installation service Charter to Joppa Lodge at Berkeley. 14. B. F. Talbot, Master H. A. Brewer and Matron Thelma 15. Civic Center Lodge No. 52, Los Angeles, California. 16. P.G.D.G.M. Ray Hunter. 17. Past C



ter E. Al Fulcher, W. M. Leon Maybuce and Officers, Joppa Lodge No. 89. 3. W. M. James
Lodge Scholarship by Grand Trustee M. Robinson Baker and associates. 5. Dedication and Con-
with the hat that once ruled the Grand Lodge, it being that of our late Grand Master. 7. Joppa
yor of city, presents Grand Master with a key to the city. 9. Good Hope Lodge members hold
ficers present. 10. Grand Lecturer Luther Johnson and Grand Inspectors meet with the Grand
services. 12. Mortgage burning celebrated, Firma Hall, Vallejo, California. 13. Presentation of
Thelma Dyson at entertainment given by the Lodge of Queen of Sheba Chapter of Los Angeles.
Past Grand Matrons, O.E.S.

Symbolic Freemasonry Among Negroes Today

There is a Negro Grand Lodge in each of thirty-seven States, the District of Columbia and in Ontario, Canada. In Idaho, Maine, Montana, Nevada, New Hampshire, Oregon, South Dakota, Utah, Vermont and Wyoming, where no Grand Lodges of Negro Freemasons exist, there are only 5,917 male Negroes (1930 Census). Although a number of these are Freemasons, and several lodges have been formed in these States, it has not been deemed feasible to form Grand Lodges.

During the period 1929-30, an estimate of the number of Negro Freemasons in the United States would be about three quarters of a million and the number of lodges between five and six thousand. Accurate statistics are not available to properly enumerate the number of members of lodges, but the present membership is probably not over a half million. Proceedings of Negro Grand Lodges are difficult to secure and even when they are found full statistics are often not included.

The lodges and Grand Lodges operate on the same general plan as the "recognized" Grand Lodges (White) in the United States. Their whole physical set-up is similar to the operations and activities of the white brethren. The "work" is likewise similar, as they derive from the Grand Lodge of England. There are differences in the work among their Grand Jurisdictions, just as in the white Grand Lodges, but the work does not differ from the latter any more than between Grand Lodges of the same. Like their white brethren they have come to adopt the "American Plan of Exclusive State Jurisdiction" for themselves.

Some of the Negro Grand Lodges, especially that of Ohio, have been recognized by Grand Lodges outside of the United States, and some of these same Grand Lodges have been recognized by white Grand Lodges in this country.

We have dwelt, in the past pages, particularly on the early years of Freemasonry among Negroes in the United States, when matters have to be judged in the light of what was

common practice at that time. Present-day Masonic practices cannot be used to gage what took place in these early years. This has been the common error made by most historians or committees concerning Negro Masonry. After the establishment of the first few lodges and Grand Lodges, the fraternity grew among the Negroes to its present state as white Freemasonry has done. There seems little use in covering these later periods at all in the present undertaking from the start of the Grand Lodge in each State, a separate history should be written for the brethren of each particular State.

We have tried to show, by logical reasoning, that Negro Freemasonry in this country has a legal and proper beginning and that it has carried on in the same manner. That it is not recognized by the white Grand Lodges because of anything it did but rather because of an entirely different reason which "White Freemasonry," to give it such a term, has not been honest enough to frankly state — the presence of a social system peculiar to this country. Freemasonry is a social institution, among other things. Our social system separates colored from white people.

Each Grand Lodge, as set up in the United States, determines for itself what shall constitute a basis for recognition. After a Grand Lodge has been found to conform with recognition requirements, it then becomes a matter for Grand Lodge to grant or refuse recognition according to its pleasure. We cannot see how any Committee, qualified to examine the subject of Negro Freemasonry, by being fully versed in the history, jurisprudence and irregularities of "recognized" Freemasonry in the United States, especially during the early periods of the organized Craft, could but recommend recognition from a *Masonic Standpoint*. In fact, more than once, as we have pointed out, this has been done. The reasons why the Grand Lodges of Negro Freemasonry have been not recognized, then, must be found outside of the Masonic sphere. These reasons are social ones. The Negro Freemasons have not been recognized because they are Negroes. It is neither a question of purely Masonic nature or only one of color. It is based on the social system of this country and thus it will rest until the system is changed.

HAROLD VAN BUREN VOORHIES
*From his book, "Negro Masonry
in the United States"*

MASONIC LEADERS IN AMERICA

In these days when the Nation appears to be turning with new interest to the faith of its founders, and time-honored maxims and slogans are once more coming into use, many a reader of history, refreshing his knowledge of the early struggle for independence will, no doubt, come upon the well-known triad, "Liberty, Equality, Fraternity," without discovering anything, in the early popularity of these words, to suggest a Masonic relationship. Probably there are even members of the Masonic order who have never concerned themselves with such an implication. Yet anyone, within or without the fraternity, taking the trouble to search for facts, will very likely be surprised to find how generally the leading men concerned in establishing the United States as a Nation were Masons. All the familiar historical incidents, when reread in the lights of Masonic facts, assume a new interest, if not a new significance. "Paul Revere's Ride," so well celebrated by Longfellow's verses, might be famous, likewise, as a Masonic exploit. Not only was Revere himself a Mason, but so was Robert Newman, who hung the signal lantern in the Old North Church, and so, also, was William Dawes, who gave the alarm by way of Roxbury, as Revere did by way of Charlestown. James Otis, the Bostonian whose pamphlets inveighed against the arbitrary measures of the Crown and paved the way for revolution, and Patrick Henry, whose eloquence in the Virginia House of Burgesses helped to bring the South to the support of the cause, were Masons; so were Samuel Adams, Joseph Warren and Josiah Quincy, who joined with Otis and Revere in laying plans for the revolution at the Green Dragon Inn. The famous Boston Tea Party, according to the information gathered by Madison C. Peters, in preparing a little volume on "Masons as Makers of America," was projected in the residence of a Mason and its descent upon the ships at T Wharf was led by members of St. Andrew's Lodge, headed by Paul Revere, then one of its junior officers.

It is a matter of fairly common knowledge that Masonic names were numerous amongst the signers of the Declaration of Independence. As a

matter of fact, there were fifty-six signers, and all but six were members of the fraternity. The first signer of the completed document, formally representing Congressional action, was a Mason, John Hancock. Masons who took a hand in drafting the Declaration were John Adams, Benjamin Franklin, Roger Sherman of Connecticut, and Robert Livingston. Some say that Thomas Jefferson, also a member of this committee, was likewise a Mason. Certainly Richard Henry Lee was. He drew up the preliminary resolutions on independence. And Masons largely composed the convention which met at Charlotte, North Carolina, in May, 1775, to prepare the so-called Mecklenburg Declaration of Independence on lines similar to those followed later in the principal declaration. With such a showing in the preliminaries of national experience, Masonic participation was only to be expected in the actual inception of government. It is not surprising, therefore, to find that fifty Masons sat in the Constitutional Convention in a total membership of fifty-five; or that Masons and Masonic paraphernalia played an important part in the inauguration of the first President, himself a member of the order. Or, even, that the governors of all the thirteen states at that time were similarly distinguished.

Perhaps the most striking prevalence of Masonry, however, was in the personnel of Washington's army. Of his twenty-nine major-generals, twenty were Masons. That their pledges of fraternal support might have counted heavily to his benefit in the trying days that were to come can, perhaps, be inferred from the fact that of the non-Masonic major-generals, one was Lee, notorious for his Monmouth failure; another was Gates, who constantly plotted to undermine and supplant the commander-in-chief; the third was Thomas Conway, of the infamous Conway cabal; and the fourth, Thomas Mifflin, whose negligence as inspector of the army made his dismissal necessary. In the whole list of Washington's brigadier-generals, numbering over sixty, only one, Stephen Moylan, was without Masonic degrees. Many Masons gave distinguished service. There was Ethan Allen of Ticonderoga fame; Captain Corcoran of Allen's Green Mountain Boys; Colonel William Barton, capturer of General Prescott of the King's forces; and Henderson, the hero of Harlem Heights, who, captured by the British, was paroled through the interposition of a Masonic brother.

PROPOSED GRAND PERIODICALS

To: The Officers and Members of the Conference of Grand Masters of Prince Hall Masons

From: Harry A. Williamson, Past Deputy Grand Master, Prince Hall Grand Lodge, F. & A. M. of New York.

Greetings:

The undersigned is rash to express the opinion that during recent years there has been a gradual change in sentiment in various quarters throughout American Masonry toward the Prince Hall Fraternity, and, what these may mean in due course, is a matter of conjecture. However, the following factors form the base for his opinion:

a) The publication of certain facts appertaining to Prince Hall Freemasonry which have appeared in various periodicals, books, brochures, etc., during the past three years at least.

b) The demand for copies of the Prince Hall Masonic Yearbook, also, for copies of the booklet issued by his Grand Lodge in 1954, bearing the title of: "Freemasonry Among Men of Color in New York State."

c) The publication of a 113-page brochure by the jurisdiction of Missouri in 1955, and, which contained several references to the Prince Hall Fraternity.

d) The distribution in February of this year of the 99 page brochure by the Masonic Service Association of the United States bearing the title of: "Regular, Irregular and Clandestine Grand Lodges," and, in which are the statistics of the Prince Hall Jurisdictions as may be found in the 1955 edition of the Prince Hall Masonic Yearbook, also, listed as being "bogus" etc., a large number of the fraudulent Masonic organizations which have, or, may still be in operation within our racial

Robert Morris, the financier of the Revolution, was a Mason; so was a Polish Jew named Haym Salomon, a Philadelphian, who is said to have given upward of \$650,000 to the support of America in the great struggle. John Marshall, Alexander Hamilton and James Madison all were Masons. It is a record that may well lead members of the order to look to their laurels.

group in this country as compiled by Ray V. Denslow, a P.G.M. of Missouri, and, who not only is the Chairman of the Committee on Foreign Relations of the Masonic Service Association, but occupies a very influential position in American Masonry, and which is proved through the following:

1. Grand Secretary of the General Grand Chapter of Royal Arch Masons of the United States.

2. Editor of the Royal Arch Mason.

3. Grand Correspondent of the Grand Lodge of Missouri.

4. The author of "Freemasonry in the Western Hemisphere in 1953" containing 422 pages, and, in which there is a favorable reference to Prince Hall Masonry.

5. The author in 1955 of "Masonic Rites and Degrees," a work of 261 pages, and in which Prince Hall Masonry is referred to, likewise, there is reference to one or two Negro organizations which have been designated by him as "bogus." This is a most interesting, and valuable publication, because one learns of many Masonic or allied societies whose existence is unknown to the average Freemason.

Through the various publications previously referred to, it has been possible for the undersigned to get into contact with a number of Freemasons in various sections, and, it has not only enabled him to convey his point of view upon various phases of American Masonry to those correspondents, but, exceedingly brotherly expressions have been forthcoming in that correspondence.

The foregoing, together with personal contact with the average Freemason has convinced him that average Freemasons likewise, some of those in high places, are not in the least sympathetic with the attitude of their leaders upon the matter of color in Masonry.

With all of the foregoing in mind, the undersigned is of the opinion there is a great amount of work which we, as Prince Hall Masons, can do to further any change of sentiment which may be prevalent, also, there is much work we can do along other lines for the preservation of our ideals, and the stability of Prince Hall Free-

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WHAT MORAL DESIGN HAS THE RITUALISTIC WORK OF EASTERN STAR ON THE LIVES OF ITS MEMBERS?

The designs, aims and purposes of the Order of the Eastern Star are so clearly and fully set forth in its ritualistic ceremonies, it may be difficult to add more. But while nothing may be added to, or subtract from the Holy Scriptures, yet, we are admonished to search them daily in the effort to discover their hidden mysteries. In like manner we study, ponder and search the ritualistic ceremonies and teachings of the Eastern Star in the endeavor to discover their hidden mysteries, and apply them to our own individual problems. We are informed that the Order has no design or purpose but to promote happiness. But happiness is not a free gift; it is contingent on our effort and ability to earn it; the Order simply lays down the formula by which we must labor.

Its adherents are urged to emulate the virtues of five female characters recorded in Holy Writ. A perusal of the Signet will disclose that these characters are types, the embodiment of the characteristics of the Central Figure — CHRIST. Fidelity, Constancy, Loyalty, Faith, Love-Charity, attributes of Christ, constitute the philosophy of the Order of the Eastern Star. Every lecture is a sermon, which, to the listener may either be a commendation or a rebuke, according to her attitude — whether faithful or unfaithful in the duties assigned to her; whether constant in her affections, or tricky and wavering; whether loyal to friend and family, or treacherous; whether in possession of a real faith in her Saviour, or merely giving lip service; whether actuated by love, or only through hope of pecuniary reward or praise.

The blue prints submitted to us for the erection of a spiritual Temple, show a Temple supported by five Pillars, denominated Fidelity, Constancy, Loyalty, Faith and Love, the distinguishing characteristics of the five women selected for our emulation, from among the best described in Holy Writ, and require our most careful thought and consideration. The extra strain on these five Pillars is taken by a Pillar in the center of this Temple laid on a very solid foundation — the Rock Jesus Christ

to whom the Temple is dedicated, and whose distinguishing characteristics have been copied and used in the construction of the other five. The burden on us is to copy and labor on His and their designs.

The first of these Pillars is called Fidelity, and serves to remind us of the vow and obligation we made in the presence of God. Our success will be in proportion to our inclination and ability to keep our vow and obligation to the Order and to our fellow members. "When thou makest a vow, defer not to pay it." Ada's vicarious sacrifice is given us as a type of Christ's vicarious atonement, making it possible that the soul though it "sinneth and dieth, yet, by believing on Him — the Word of God, shall live again."

The second Pillar is named Constancy. From this virtue, exemplified in the life and experiences of the humble gleaner Ruth, we learn to be constant and dutiful, in season and out of season to those dependent on, and entrusted to our care and keeping. The fifth commandment is enounced herein.

The third Pillar, Loyalty to kindred, race and friend, is the Pillar on which family and home relation rest for self-preservation and perpetuity. Through this virtue, organized society emerged from the nomadic and single family group. Without this Pillar on which to lean, family, social, fraternal and religious ties are disrupted. The bitter experiences and subsequent victory of Esther should stimulate our loyalty to our Order and to our fellow members.

The fourth Pillar, Faith, is emblematical of things pertaining to the spiritual rather than to the temporal. By Faith we ascend heavenward until we are in the presence of God, and Christ, for "without faith, no man can see God." We receive manifold blessings through Faith, but the greatest of these is the hope, and the promise of the immortality of our souls. The promise made to Martha by the Redeemer, the Lamb of God, is also to us through Faith. This Pillar, once broken, is replaced by the perpendicular.

The fifth Pillar, Love-Charity,

exemplified in life and service of Electa, combines the wisdom, strength and beauty of the five Pillars. The whole philosophy of the Eastern Star is summed up in the word "charity"; and charity is not confined to pecuniary benefits and gifts. We are charitable and Christ-like when we extend the hand of fellowship to a worthy one who seeks and yearns for the fellowship and blessings of the Order; when we are guided and actuated by that Golden Rule to "do unto others as we would they should do unto us"; when we ungrudgingly extend kindness and sympathy to the bereaved, the suffering and the afflicted; when we perform no act of injustice or unkindness toward them; when in place of gossip with the intent to promote strife and division, we substitute one of the Beatitudes, "Blessed are the peacemakers, for they shall be called Sons of God"; when petty jealousies, spite and vindictiveness do not accompany us to the ballot box. These are the moral designs of the ritualistic work of the Order of the Eastern Star on the lives of its members.

In the Manual of the Eastern Star appears this glowing tribute to the Order; and which is most applicable here:

"What Masonry does for the Masonic brother, the Eastern Star shall do for the Mason's wife, daughter, widow, mother and sister. They also shall become companions in the pilgrimage of life, and walk with the brother by the light of the blending rays of their own and the brother's Order. Together they shall enter the Temples of the Eastern Star, and consecrate themselves to a pure and useful life, become bound in the bonds of charity and loving kindness. The brother, kneeling at such an altar, will feel stronger the obligation resting upon him to walk uprightly, worthy of such companionship. The light that emanates from our Central Star shall lead them to virtues that blossom into true manhood and womanhood.

Electa shall teach them loyalty to the truth, and though suffering the wrongs of persecution in its behalf, to despair not of its final triumph — the eternal years of God's are hers. They shall learn fidelity to convictions of right from Adah, who in the morning of life surrendered to the grave the brightest of earthly hopes that she might prove faithful to her convictions of right, and preserve her father's honor. The constancy of the humble gleaner Ruth shall teach

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PRINCE HALL MASONIC DIGEST

ORACION

HECTOR S. OCHOA

F. D. Roosevelt Lodge No. 9, Rito Nacional of Mexico

We could in the strict sense of the word, say that a speech is a group of words literally put together to express a definite subject, such as a historic episode. Knowing this, I want to bring to your attention what I propose to relate but truly the real form and concept of a Mason, in reference to the reason we find ourselves in this bright place full of light, color and beautiful flowers.

The majority of those present who have come to this humble gathering will ask themselves, "What is a Mason?" What would be the answer? A Mason, figuratively speaking, is one who practices and teaches the principles immutable of duty and rights engraved in the conscience. That is why we say a Mason is a free man of good habits and a friend of the rich and the poor if they are virtuous.

And now well clarified what a Mason is, we arrive at the question, What is Masonry? Masonry is a free and international school governed by its own laws and has for principal object the study of Philosophy. That is the mother of all sciences. It is not a religion, as many people are led to believe, but the initiation to dignity of the great humanitarianism. That is why a real Mason respects all religions and does not impose any particular one.

Speaking of Philosophy, in the first place I will say that it is a word which is derived from the Greek word *Philos*, which means friend or loved one and *Sophia* which means knowledge. One of the disciplines of this science is Logic, that induces correct knowledge, in other words inquires for the correction of the knowledge and of the same formation. Through some principles denominations of syllogisms. Another is Ethics, a science that studies or treats the Moral, that is to say the norms that regulate the laws of conscience and by them the conduct of the individual in society. Knowing these two philosophical disciplines, we arrive at the conclusion that Masonry is a school

of philosophy, therefore, this teaches its members to think liberally and correctly. That is to say to know oneself and thus know all people and thus comport himself morally with his brother of the species. We have now clarified to you what a Mason and Masonry are and part of a Mason's goal.

We will continue to explain the reason we are celebrating this small festival. We Masons have two celebrations of this type in a year. The first, the twenty-second of June at the time of summer's solstice and the other the 22nd of December, the winter's solstice. The brother of the Scottish Rite celebrates the first one on the 21st of June in its double character of solstice and St. John the Baptist, who plays a great role in our symbolic school. Solstice means in this case, the change of the seasons, the autumn to winter, or the point when the earth is farthest from the sun and when the axis fall perpendicular to her parallels.

In the ancient times the seasons of the year were represented by means of animals. They were grouped into the formation of the signs of the Zodiac. This is attributed to the Egyptians. The truth of the matter is that this invention goes further back and together with other knowledge passed from India to the Egyptians. The Zodiac is a celestial zone of 18 grades in width cut through the route that the sun follows. This forms a type of circle that indicates a region of the sky where the movements of the sun and planets are effected. In this case, it would not be another thing other than our nebulous (Milky Way). We will imagine the first month of the year which sign is Aquarius. This sign owes its name to the fact that it forms the major part of the constellations. These are 12 in number representing animals in their totality and totality receives the name of Zodiac. This word derived from the Greek which means union of animals. They were chosen in this order to represent the order of the labor of the fields. As I said before, this zone is the mete where

the planets move in our solar system.

Beginning with the original sign of Capricornus, this region has been divided in 12 equal parts of 30 grades each which multiplied give us 360 parts which are the signs of Zodiac. At the time that the Hindus imagined these signs they grouped them in this form, which were represented as follows:

Spring by Aries, Taurus, & Gemini.

Summer by Cancer, Leo & Virgo.

Autumn by Libra, Scorpio & Sagittarius.

Winter by Capricornus, Aquarius & Pisces.

After these signs were grouped together, they reminded one of the order of the labor of the fields. Let us see what they symbolize. Cancer (the Crab being the animal that moves backward indicates to us the retraction of the sun. Leo (the Lion) corresponds to the heat. Virgo (the Virgin) grasping the sheaves of grain is the emblem of the harvest. Libra (the Balance) indicates astronomically speaking, the equinox, derived from the Greek word which means that the days are the same as the nights. The Scorpio (Scorpion) indicates the diseases of that period. Sagittarius (the Archer) the pleasures of hunting. Capricornus (the Goat) indicates that the sun remounts to the highest peak. The Aquarius (Water-bearer) is the sign of the rainy season and the Pisces (the Fishes) is the fishing season.

The sun supposedly moves within the elliptic. We see that it crossed successively the 30 grades that belong to each sign and the step from one Zodiac. What we have to explain corresponds precisely to the form that our ancestors guided themselves. We can now appreciate that they did it accurately. Now we see that their seasons coincide exactly with our equinox and solstice according to the study of Astronomy. Thus we can see that since the year of 1826, the year in which the great Patriots united themselves, the illustrious and powerful brother Miguel Ramos Arispe, Andres Quintana Roo and Fray Servando Teresa de Mier, with help and authorization of belated great brother Vicente Guerrero and Guadalupe Victoria, President of Mexico
(continued on page 20, col. 3)

NATIONAL GRAND LODGE AND MASONRY IN NEW YORK

By HARRY A. WILLIAMSON

According to such records as are available, there were four Lodges in New York which had been established by Prince Hall Grand Lodge of Massachusetts, namely:

1—Boyer No. 1, allegedly in 1812, and referred to in the very early days as the African Lodge of New York of which one Sandy Lattion was the Master.

2—Celestial No. 2, in 1826, which, for some unknown reason during the 1880's was relegated to the No. 3, position which it still retains, while another Lodge, erected more than thirty years later, was advanced to No. 2, from its position of No. 10.

3—Rising Sun No. 3, later advanced to No. 2, for some unknown reason.

4—Hiram No. 4.

Likewise, according to the same records, the above Lodges organized a sovereign grand jurisdiction in 1845, under the title of "Boyer Grand Lodge."

It seems there were two rival grand jurisdictions in Pennsylvania, both with headquarters in the City of Philadelphia; one bore the title of the First Independent African Grand Lodge of 1815, composed of older Brethren in years; the other was Hiram Grand Lodge consisting of men much younger in years and probably more active.

The story was, that the First Independent African found it was losing ground to the Hiram group, and appealed to Prince Hall Grand Lodge of Massachusetts for help, with the result in the calling of the convention held at Boston in June of 1847.

In response to the call, Boyer Grand Lodge of New York sent delegates to the feeting which was scheduled to begin on June 24, but due to the absence of delegates from the First African of Pennsylvania, which celebrated St. John's Day on the 24th, the convention adjourned without doing anything to meet the following day, the 25th, when, allegedly, the "National Grand Lodge of F. A. & A. Y. M. of North America" was erected.

The delegates from Boyer Grand Lodge of New York attached their signatures to the Compact by which

the national body was created, but, when they reported their action to their Grand Lodge in June, 1848, that body repudiated their action, and this created a schism in the jurisdiction, and a number of Brethren severed their relations to Lodges under the Boyer jurisdiction, and set about to organize a Grand Lodge of their own to work under the National Grand Lodge.

None of the Lodges which had formed the original Grand Lodge withdrew, so, in October of 1848, they met, and reorganized Masonry in the state under the title of the "United" Grand Lodge; the first volume of its Constitution bears the imprint of 1850, and a copy is in this writer's collection pertaining the Freemasonry among man of color in the New York Public Library, and it is the oldest copy of a Code of Law of any Prince Hall jurisdiction known to be extant.

When the National Grand Lodge held its meeting on June 25, 1849, in the City of Philadelphia, Pa., it allegedly "expelled" the "United" Grand Lodge of New York, irrespective of the fact it had never adhered to the national movement.

In the record of the 1849 meeting can be found the following items:

(a) The individuals who were expelled were listed thusly: James Barnett, Charles Bryce, Samuel Bayard, Jacob Francis, George W. Hilton, Alexander Elston, C. Johnson, Charles Horton, Arnold Ricks, T. Eddy, Ransom F. Wake, James D. Webb, Thomas Benjamin, and Jacob R. Gibbs.

(b) The Lodges expelled by the National Grand Lodge, were: 1—Boyer No. 1, of New York City; 2—A faction from Celestial No. 2, of New York City; 3—Rising Sun No. 3, of New York City; 4—A faction from Hiram No. 4, of Brooklyn.

NOTE: This has been the only statement ever found to indicate that Hiram No. 4 was in Brooklyn, and not New York; it has been presumed that Rising Sun No. 3, was in Brooklyn.

The date of the expulsion as recorded above, was June 29, 1849, and the order bore the signature, John T. Hilton, National Grand Master, attested by Jonathan Davis, National Grand Secretary, pro tempore. Hilton,

at this time, was likewise Grand Master of Massachusetts, and it was he who called the General Assembly at Boston in 1847 when the National Grand Lodge was formed. Davis was from Pennsylvania, and in all probability a member of the the First Independent African jurisdiction.

The National District Deputy Grand Master for *New York*, Connecticut, and Rhode Island, was a Brother by the name of Joseph W. Smith.

A copy of the Seal with which the order of expulsion was attested, would indicate it has been black in color with the inscription in white letters, and, it read as follows:

"The Colored National Grand Lodge of the U.S., Inst. June 24, A.D., 1847, A.L. 5847."

The Brethren upon the committee which was authorized to publish the order of expulsion were: Jonathan Davis, Joshua Woodlin, and Robert Brown.

According to the minutes from which the above information has been transcribed, the New York State unit of the National Grand Lodge was organized in October, 1849, with the following officers: John Flamer, Grand Master; R. H. Curtis, Deputy Grand Master; R. F. Smith, Grand Senior Warden; D. T. Curry, Grand Junior Warden; (*) George W. Levere, Grand Secretary; John H. Hall, Grand Treasurer; Rev. B. N. C. Warrick, Grand Chaplain.

(*) NOTE: In the minutes of a so-called National Grand Lodge held in 1894, this party is named as the Grand Secretary of a so-called New York State unit. Allegedly, this party was a clergyman, and at one time styled himself as the Grand Master of the unit of the National Grand Lodge in Tennessee.

Although the original National Grand Lodge had reputedly been dissolved in 1877, Le Vere, styling himself as a National Grand Master, issued a call for the holding of a so-called 11th Triennial Session of a National Grand Lodge to be held at Wilmington, Del., on May 12, 1880.

It is exceedingly difficult to conceive how a Grand Lodge could have been erected in New York so quickly following the schism in 1848, because the record of the National Grand Lodge clearly indicate it was formed

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masonry, therefore, the following is submitted for the consideration of the Conference:

(a) The Conference create a Bureau of Information and Publicity.

(b) That a Committee of Three be appointed by the President of the Conference to canvass the entire Fraternity for the selection of a brother which it shall deem to be amply qualified to serve in the capacity of the Director of the Bureau, and he be so commissioned by the President.

(c) That this committee of three be authorized to either approve, or disapprove the contents of any manuscript which the Director shall compile for publication.

(d) The objects of the Bureau to be:

1. To furnish at the request of any Freemason, or Lodge of Prince Hall Masons or Grand Lodge of the same, information upon any phase of Freemasonry as they may desire to obtain.

2. To issue from time to time releases upon matters pertaining to Ancient Craft Masonry, Prince Hall Masonry, Freemasonry generally throughout the world, for the edification of Freemasons within both racial Masonic groups. These releases be distributed into every quarter which may have some interest therein.

3. To engage in a campaign of propaganda against Negro "bogus" Masonry everywhere.

4. To maintain a file of clippings from Negro newspapers of articles published therein about the activities of the "bogus" organizations.

5. To engage in such publicity as shall be for the best interests of Prince Hall Masonry.

6. To possess a collection of books for the purpose of providing such information as may come within the provisions of No. 2.

7. To maintain a file of white Masonic periodicals for the purpose of refuting any derogatory statements pertaining to the Prince Hall Fraternity.

8. To maintain a file of such periodicals as are issued by the Prince Hall Jurisdiction, also of the Scottish Rite bodies.

9. To maintain a mailing list of foreign Masonic bodies for the purpose of forwarding necessary releases from time to time.

10. To maintain a mailing list of many of the "bogus" organizations as may be possible, also their individual members. These can be obtained by having each Grand Lodge to communicate with each Lodge, and asking the members thereof to procure the names of such bogus Masons as reside in their immediate community.

The foregoing is indeed a very ambitious program, and to some, may appear to be impossible, but there is an excellent example in the existence for many years of the Masonic Service Association of the United States at Washington, D. C., which is supported by all the white Grand Lodges in this country and performs many of the functions as have been outlined above. If the other racial Masonic groups can do so, why not ours?

The question will now arise how can such a Bureau be financed and the following is suggested:

(a) That the Grand Master of each Jurisdiction which has over 300 lodges, to select and request each of them to "donate" the sum of \$2.50. The next year to select another 100 lodges and each year following to select another 100 lodges to make such a donation, and when the list is exhausted, to begin with the first 100 lodges again, and so continue.

(b) The same procedure to prevail in those jurisdictions which have less than 300 lodges, but more than 200.

(c) The same procedure to prevail in those jurisdictions which have less than 200 lodges, but more than 100 lodges.

(d) In those jurisdictions which have less than 100 lodges but more than 50 lodges, to donate that sum of \$2.50.

(e) In those jurisdictions with less than 50 lodges, have such number to donate as may be deemed practical.

The foregoing is merely a suggestion; perhaps some brother, or a committee of the conference may be able to submit a better plan.

It is suggested this plan have a trial period of from three (3) to five (5) years, so as to adequately ascertain its value to the Prince Hall Fraternity, also just the amount of funds to be required for future years should the Conference deem its continuance of value.

The funds as collected by the Grand Lodges to be transmitted to

the Secretary of the Conference, and he, in turn, transmit them to the Treasurer who shall maintain the funds in an account separate from that of the general funds of the Conference.

The funds to be paid out by the Treasurer upon the approval of the Publication Committee, countersigned by the President of the Conference, and the Secretary thereof.

This plan will involve the establishment of a headquarters of the Conference where all of the materials necessary for its operation may be maintained and the work carried out. Naturally, there will have to be some office help, also some compensation for the Director who may have to devote much of his spare time to the management of the Bureau.

At least one very important factor deserves to be given due consideration, and that is the very rapid growth and widespread activities of the bogus organizations which are in my opinion, gradually undermining the stability of the Prince Hall Fraternity, because these are acquiring considerable property and presenting themselves to the uninformed within our racial group as stable organizations, irrespective of the falsity of their claims.

The foregoing matters have been submitted for the sole purpose of maintaining the prestige and stability of the Prince Hall Fraternity throughout the United States and elsewhere.

MORAL DESIGN OF O.E.S.

(continued from page 16)

them that there is loveliness among the lowly, and that in every station of life we should be faithful to the demands of honor and justice. They shall learn that burning love for kindred and friends, that led Esther to risk the loss of crown and life, that she might give life and joy to a despised and captive race. When sore bereavement shall cast them into the valley of sorrow, they shall see Martha at the grave of her brother, inspired with trustful faith and hope of immortal life. The broken column shall be entwined with evergreen, an emblem that leads the sorrowing heart through the shadow of the tomb to the open portals of eternal day, where faith is lost in sight, and hope crowned with celestial fruition.

ADVANCING OURSELVES BY SPIRITUAL UNDERSTANDING OF OUR RITUAL

Mental darkness is symbolic of ignorance and spiritual blindness, and if we hope to succeed in our search for light we must first pierce the walls of uncertainty and confusion with faith. Faith is our finest virtue, and with faith comes understanding, and to have a spiritual understanding is man's greatest asset.

Just as the mysteries of God's Word are available to those who earnestly knock, we too can advance ourselves by a spiritual understanding of our Masonic ritual. If one were to faithfully study his ritual he would find that though Masonry is not a religion, it is, however, religious, and like the religion of the early Christian era, Masonry has come through many dark days of persecution, when all the finer things of life were compelled to seek the seclusion of hidden caves. But the indestructibility of truth is shown in our ritual of today, in that it teaches us the practice of the fine arts of moral, spiritual, and virtuous development; and if the spiritual side of our ritual were more widely explained in our lodges today we would all be better Masons.

Every profane comes into the order seeking light and the true meaning of Masonry. There is a mystery in it that requires a progression of knowledge to arrive at any degree of perfection, but without instructions and a true application to the various lectures of Masonry no person can be sufficiently acquainted with its true value.

The spiritual reassurance in our ritual is a beautiful work; and every brother working to advance himself to the next station in his lodge should work just as hard to advance himself in a spiritual understanding of our ritual. He will find that the most fruitful gains in life are moral and spiritual understanding, and if it is man's desire to live beyond this life he must never falter in his search for truth and knowledge.

Respectfully submitted,
CHARLES A. HUNTER
* * *

How we may advance ourselves by a spiritual understanding of our Ritual. It may be well to say that the spiritual understanding of our Ritual, may be briefly defined as the scientific application of an emotional feeling of love.

A religious consecration of the rules, principles and language of the individual to the veneration of God. The purification of the heart, and the in-

culcation of a religious philosophy. By inculcating a religious philosophy of the lectures and charges appertaining to the Three Symbolic degrees no Mason should fail to see that our order is strictly a moral institution, and that the spiritual system which it inculcates should by all means tend to make the brethren who obeys their dictates more virtuous men.

Masonry being strictly a moral institution, therefore in order to advance ourselves spiritually, we must not only inculcate our spiritual Masonic teaching, but we must practice its teaching from day to day, because our Masonic order is no stronger than the moral qualities of its members. It always comes back to the individual, who is a living stone in the wall of society whether he makes it strong or weak. By every act of injustice by lack of integrity, we weaken our order. By every noble act we make all sacred things more sacred and moral things more moral, and secure for ourselves and those who come after us a strong spiritual order. The plumb being a symbol of rectitude of conduct and inculcates that integrity of life, and undeviating course of moral uprightness which can alone distinguish the good and just men. An operative Mason erects his temporal building with strict observance of the plumb line which will not permit him to deviate a hair's breadth to the right or to the left, if his walls are to be strong and his arch stable. So we as Free and Accepted Masons should be guided by the unerring principles of right and truth inculcated in the symbolic teaching of the same symbol. We should be steadfast in the pursuit of friendship, morality and brotherly love, and never bending to the seductions of prosperity. To the man thus just and upright, the scriptures attribute as necessary parts of his character, temperance, truth and wisdom.

Keeping in mind this symbol, and by all means practicing its teaching will help us to grow stronger in the spirit of God, in our lodges, community, city, state and government. The Prophet Amos has a thrilling passage, in which he lets us see how the Almighty God tested the people of Israel by the plumb-line, and by the same test we are tried.

Fraternally submitted,
RAYFIELD CROWDER

Grand Lodge to Convene at Sacramento July 14-17, 1957

The 102nd Annual Communication of the Prince Hall Grand Lodge of Free and Accepted Masons of the State of California will be held at Sacramento, California, July 14-17, 1957. Meeting concurrently in the same city will be its two Adoptive rites, the Golden State Grand Chapter, Order of Eastern Star and the Prince Hall Grand High Court of the Heroines of Jericho, who are celebrating their 74th and 32nd Grand conclaves.

Junior Grand Warden Robert Poole of Sacramento announces that the Grand Sessions will be held in the California State Fair Grounds, where there will be free parking and that there will be an "Accent on Youth." A very elaborate program has been outlined by the committee.

Sacramento was the scene of the first Grand Session held in this jurisdiction back in 1856. The Hotel and Greeters Committees and the Chamber of Commerce are giving every possible assistance to this committee.

Make your reservations early, plan to come — bring your family to Sacramento. After the sessions go into the Sierras and Mother Lode country.

OFFICIAL VISITS OF GRAND MASTER -- 1957

March (Lodges in parenthesis)

- 9 — Sacramento (2-14-54-61-66-74-78-87)
- 15 — Vallejo (27-48-76-77)
- 18 — Berkeley (35-44-57-81-89)
- 19 — San Francisco (1-3-64-72-80)
- 21 — Monterey (15-43-46)
- 25 — Oakland (7-25-29-36-60-62-63-73-84)

April

- 6 — Fresno (6-11-41-47-67-85-86)
- 15 — Los Angeles (55-56)
- 16 — Los Angeles (5-8-18-20-21-33-45-50-69)
- 17 — Los Angeles 49 (Daylight Lodge)
- 17 — Los Angeles (52-59-65-68-70)
- 18 — Santa Monica (19-22)
- 19 — San Diego (10-58-79-83-88)

May

- 3 — Pasadena (12-24-40)
- 4 — Riverside (13-17-37-71)
- 11 — Long Beach (26)
- 17 — McCloud (30)

June

- 15 — El Centro (28-53)
- 24 — Portland, Oregon (23)

Call your Secretary for the time and place. Make it a point to be present.

PRINCE HALL MASONIC DIGEST

Advancing Ourselves By Spiritual Understanding Of Our Ritual *(continued)*

I direct your attention to the Great Light in Masonry, the Holy Bible.

However men may differ in Creed or Theology, all men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry therefore opens this book upon its altars, with the command to each of us to study therein, to learn the way to everlasting life.

While we were kneeling at the altar, we were shown the Great Light in Masonry and were taught in a simple and beautiful explanation the Mason's attitude toward the Holy Writings. We were told that Freemasonry commands each of us to diligently seek the way of everlasting life, and urges us to faithfully direct our steps through life by the light we shall find.

If we, as Masons, are to obey this injunction which each of us has received we must have a proper conception of just what the Great Light is and how it has come down to us. And our understanding may well begin with recognition of the fact that the church and religion did not grow out of the Bible. The Bible grew out of religion and the church.

The Holy Bible is the world's supreme record of man's experience with faith. It is the Mason's trestleboard in character building, that important work to which we have dedicated ourselves and for which we have emblematically received the apprentice's tools, the gavel and the gauge. In this Book are laid down the principles of successful living. We need to know the Bible, to learn its precepts, to reverence it as our great friend.

No Mason needs to be told what a place of honor the Bible has in Masonry. One of the great Lights in the Order, it lies open upon the altar at the center of the Lodge. Upon it every Mason takes solemn vows of love, of loyalty, of chastity, of charity, pledging himself to our tenets of brotherly love, relief, and truth.

Think what it means for a young man to make such a covenant of consecration in the morning of life, taking

that wise old Book as his guide, teacher and friend. Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its haunting music finds its way into his heart.

And yet, like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol, that is, a part taken from the whole. It is a sovereign symbol of the book of Faith, the will of God as man has learned it, that perpetual revelation of himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible it teaches us to revere every book of faith in which men find help for today and hope for tomorrow.

The ritual of the Masonic Fraternity contains many scriptural quotations and allusions. We have no means of knowing precisely what ritualistic forms were observed in the Four Old Lodges that combined in 1717 to form the Premier Grand Lodge, but well informed persons have said that the ritual of the Operative Lodges was comparatively simple and that substantial additions to it were made in the early years of the Grand Lodge era.

The origin of the Fraternity thus being definitely linked with the building of King Solomon's Temple, the ritualists looked for details to the scriptural accounts of the Temple, and were encouraged to draw upon the sacred volume and to enshrine the drama in a setting of scriptural symbolism.

Ecclesiastes, the scripture of the third degree, is the most intriguing of all. To those who have given it no study it must seem meaningless, but a senseless thing would find no place in Freemasonry. One of the various interpretations of this scripture depicts that these verses are a picture of approaching old age and that the various references are to parts of the body. Credit has been given to Solomon as the author, but there is some doubt as to that. It is difficult to believe that anyone in the time of Solomon knew so much about the human body as indicated by the interpretations based upon the verses picturing the infirmities of age.

The passage of scripture, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," points out that one wishing to become a Mason cannot rush up to the door and crash in. He must wait

THE RITUAL

Masonry is a way of life. It is shown in our daily contact with our fellowman, and we as Masons study its symbols and try to interpret their meanings that we may apply them in our daily lives, with a full realization that we are our brother's keeper . . . that the human race is a Lodge of the Universe and we are members of this Great Order. The God of Heaven is Master, Maker and Ruler of all. We dedicate our lives to His service, as the same comes to our knowledge from the study of the Bible and our ritual. We go forth in the service of Christian stewardship, realizing that it is not what the tongue proclaims but what the heart contains.

Masonry begins with a change of heart. I feel that I can safely say that Freemasonry is a Divinely inspired institution and its principles are holy and perfect, it deals with the inner man which is spiritual in its nature. Our ritual is only a guide to our faith and practice, which presents a clear, simple, and convenient outline of Masonic procedures. As we live and adhere to its teaching, we will be able to subdue ever discordant passion within us. Our lives will be filled with that love and goodness . . . that order of beauty which reigns forever before Thy throne.

The ritual also is an instrument that brings to us the mission of Masonry, as it so blends with the teaching of Christ as we study to improve ourselves. We feel that spiritual satisfaction that comes to us when we know that our lives coincide with the moral laws of God.

Respectfully submitted,
CLARK DEAN JR.

for the door to be opened from within. Symbolically there is no handle on the outside of our preparation door.

Then, after we have received the degrees, we have to open our hearts to the lessons and teachings of Freemasonry. They cannot be pumped into us through our ears. We must open our hearts and invite inside what Freemasonry has to offer, what it is ready to give.

There is no handle on the outside. Open your hearts Brethren, to our beautiful symbols, our beautiful allegories, our beautiful teachings.

Respectfully submitted,
ROBERT W. BROWN

Victoria Lodge Master's Retiring Address

Another twelve months have passed, and we have come to give an account of our stewardship of the year of 1956, first to God our infinite creator, this Lodge, and to humanity. We are living in an extraordinary age with the developing of atomic weapons, guided missiles of destruction, and jet aircraft that travels faster than sound, but we as masons must meet the challenge of this world as men and good Masons. Let us not yield, for in yielding, we demonstrate a weakness unworthy of our profession. Let us not become discouraged, for past experiences have shown that right will eventually win.

Our sins, and error must be forgiven, we must realize that it is not what destiny does with us but what we do with destiny that determines our ultimate fate. As we pause on the 101st year of the history of this lodge, we do so with a deep sense of humility, as we reflect upon an institution having its birth more than many centuries ago. This lodge has marched triumphant down through the years, through days of war and peace, through depression and prosperity, through clouds and sunshine, sustained by the prayers, and determination of the sleeping Saints. During these years, this lodge has taught the philosophy that has changed the thinking of men, to the fatherhood of God, and Brotherhood of man.

As this year 1956 is coming to an end, we have been blessed. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? (Psalms 89:48). The grim reef of death has struck our chain of brotherly love twice this year, and called two of our brothers from their labor here on this earth to that great beyond. We are blessed that we are still here. Brother William Martin Harwell, Brother James Lebaron Beauford, deceased, but we have this Blessed Assurance, we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. I wish to thank the officers, members of this lodge for the support that they have given me. The officers could have been better, the membership could have been better. It has been one of the

important desires to reach the height of man's ambitions in life, I have obtained that great ambition to work my way from the South by the way of the West to the grand East, of Victoria Lodge.

During our administration, we can not say that we have been the best, but we can say we have tried to do our best. There is one thing that we can say, if the membership of this lodge should ever call upon us in the future, with the experience that we have received this year, we will be if not the best, we will be second to the best. We have received a great deal of instructions on how to be a Master of a Lodge. It will be a great pleasure in the future, to serve this lodge in any office from the tyler on up to the last. We are here to serve the incoming Master and officers of this lodge any time you call, any hour, night or day. The lodge has a total membership of 104 members. 21 Past Masters, 4 entered apprenticeship, 1 Fellow Craft, we have raised 3 this year. We have been fortunate that no member has been unworthy or marred the beauty of this lodge; peace and harmony has prevailed, within our ranks. We wish it were possible that every member of this lodge could be here tonight. We could say let us review our obligations that we have gone through, study the principle and the beautiful lessons that we have been taught, then we would not stray away, as some have done. Let us not be show Masons or knife and fork masons, let us realize that we must give an account of the obligations to God, someday, that we have taken. We are asking the Pastmasters and members to do better in their attendance in the year of 1957. Come out and see how many times that I won't be here.

To our incoming Master and officers, when things get difficult and seem like you can't memorize, there is one faith that you said you had when you first came in this lodge, or any other lodge, that your faith was in God. You were advised that your faith was well founded. Arise and fear no danger, the same advise is with you, just trust in God, He has never failed. As we come to the end of this report, here is a little poem I would like to read you.

*Do something for somebody always,
whatever may be your creed,
There's nothing on earth can help
us, so much as a kindly deed.
A broader view, a saner mind,
A little more love for all mankind.*

*A little more careful for what we
say, a little more charity
every day,
Will help us all along the way.*

We can think of many causes for an expression of gratitude, we are grateful to our heavenly Father, for life, health, and strength, enabling us to engage in a work in the interest of humanity. We are grateful to this lodge for your expression of confidence, the officers who have labored, for their efficient performance of every task assigned, and for their advice and counsel on the many problems of administration.

Last, but not least, we are grateful to the rank and file of the membership for their loyal support and warm words of encouragement. Your kindness will always remain as a source of sweet memories.

Having faithfully performed every duty of my office to the best of my ability, I now surrender this emblem of authority unblemished by any act or omission that was mine. I have given my best, I shall never violate the Sacred trust you have reposed in me, so help me, God.

Fraternally yours.

HARRY T. OVERTON

ORACION (cont. from page 17)

ico at that time. Some of the founders of our Rite. They saw the necessity that the Mexican Republic as well as France and other nations should have its own National Rite, precisely at that period, when Mexico became a Sovereign Country and could see the light for the first time. Since then, up till now, these festivals have been celebrated openly and will continue while our beloved Mexico does not have another dictator like Porfirio Diaz with retarded ideas to hinder its progress and submerge us in marasmus of darkness.

Our Mexican National Rite, the same as Mexico, has traveled by the rough road full of penalties and the most hideous suffering caused by sick conscience and hindered by the biggest ignorant ambition. That is why, I who knows its history and by this its own life, say with satisfaction on my lips and my head high, I love my Rite, as well as Mexico, and Mexico as my own life. Because as the Poet, Lopez Mendes, said, "Mexico I believe in you because your name is written with an X which has some of the Cross and of Calvary."

NATIONAL GRAND LODGE

(continued from page 18)

by individual Masons, and that none of the Lodges then at work took part in its formation, also, that only a faction from Celestial and Hiram Lodges provided the material for new Lodges.

The Lodges which allegedly formed the National Grand Lodge unit in New York were: Hiram No. 1, at Brooklyn (*); Celestial No. 2, at New York City; Meridian No. 3, at New York City; King Solomon No. 4, at New York City; Eureka No. 5, at New York City; Union No. 6, at Williamsburg (now the Eastern District of Brooklyn).

(*) NOTE: If there was a Hiram No. 1 in Brooklyn in 1849, it is rather strange that a Lodge by the name of "Widow's Son" erected March 24, 1859, was listed as *Lodge No. 1* upon the register of the New York unit; that Lodge is now No. 11, upon the register of Prince Hall Grand Lodge.

It may be well to refer to some of the Brethren who were listed either as expelled, or who may have the National unit in New York, a few were:

1—James Barnett, who was the Grand Master of Boyer Grand Lodge, became the Grand Master of the new State Rights New York body, the "United" Grand Lodge.

2—Lewis Hayden was one of those who withdrew from the Boyer Grand Lodge in which he had held the office of Grand Secretary. Brother Hayden later, as Grand Master of Prince Hall Grand Lodge of Massachusetts, was the author of a number of pamphlets, among which were:

(a) "Caste Among Masons," delivered as an address in 1865, and published in 1866.

(b) "Letters in Vindication of the National Grand Lodge of Ancient, Free and Accepted Masons of the United States of North America," in 1867.

(c) "Grand Lodge Jurisdictional Claim: or War of Races," an address delivered on St. John's Day in June, 1868, and published the same year.

(d) "Masonry Among Colored Men in Massachusetts." This was a very lengthy document forwarded to Joseph Gabriel Findel at Leipzig, Germany in 1871. Findel held the rank of an Honorary Past Grand Master of Massachusetts, and was the Representative of Prince Hall Masonry in Europe.

SECOND QUARTER, 1956-57

A copy of each of the above is in the Williamson Collection.

3—Jonathan Miller of Pennsylvania was one of several Prince Hall Masons who received the degree of the Scottish Rite in 1864, from Baron Albert Hugo de Bulow of the Supreme Council of France.

4—Ransom F. Wake was a well-known school-master in New York City; served as Grand Secretary of the "United" Grand Lodge, 1848-1858, and Grand Master, 1859 and 1860.

5—Alexander Elston was Grand Junior Warden in the Boyer Grand Lodge; Grand Senior Warden in the "United" Grand Lodge, 1848 to 1856 and Grand Master, 1857-1858.

6—Charles Horton, Sr., was Grand Treasurer in the "United" Grand Lodge, 1848 to 1852; Grand Master in 1853.

7—Jacob R. Gibbs, Deputy Grand Master in the "United" in 1848; Grand Master, 1849 to 1851, and Deputy Grand Master again, 1854 to 1856.

8—Arnold Ricks, Grand Junior Warden of the "United" in 1848, and probably until 1854.

The roster of the elected officers of the New York National unit in 1865 were as follows: Lewis A. Hood, Grand Master (he was a clergyman); Samuel J. Scottron, Deputy Grand Master; Walter H. Burr (Conn.), Grand Senior Warden; Isaac Bailey, Grand Junior Warden; Nathaniel B. Lewis, Grand Treasurer; Theodore W. S. Titus, Grand Secretary.

The New York adjunct of the National Grand Lodge had more Lodges on its register throughout the state than did the "United," but, following the consolidation of the two jurisdictions in 1877, the forces of the "United" in due time completely obliterated all evidence of the influence of the "Compacts."

The Joint Bulletin issued in 1908 by the Northern and Southern Scottish Rite bodies, is the authority for the degrees conferred upon Jonathan Miller in No. 3.

A copy of the 1860 edition of the Constitution of the National unit in New York, is in the Williamson Collection.

The Grand Lodge of the Republic of Chile does not list the names and numbers of its subordinate Lodges for publication, as it is against the Constitutions of Freemasonry according to their principles.

Starling J. Hopkins Lodge Dedication

On Saturday, October 20, 1956, at 8 p.m. in the city of San Diego, California, the M. W., E. Al Fulcher, Grand Master of the Most Worshipful Prince Hall Grand Lodge of the State of California and its Jurisdiction, opened an Occasional Grand Lodge in ample form. Purpose: to Constitute, Dedicate and install the officers of Starling J. Hopkins Lodge U.D.

The following Grand Lodge officers were present: M. W., E. Al Fulcher, Grand Master; R. W., Herbert A. Greenwood, Deputy Grand Master; R. W., John W. Lee, Grand Senior Warden; R. W., Robert L. Poole, Grand Junior Warden; R. W., Luther Johnson, Grand Lecturer; R. W., Stanley Y. Beverly, Grand Trustee; R. W., DuBoise McGee, Grand Auditor; R. W., Weston B. Masengale, Grand Marshal; R. W., Truitt Spiner, Grand Senior Deacon; R. W., Royal E. Towns, Grand Public Relations Director; R. W., Wm. K. Jarvis, Motion Picture Chairman; R. W., Rev. B. Leon Carson, Grand Chaplain; R. W., Wallace Noble, Grand Pursuivant; R. W., Grand Inspectors, Nathaniel Batie, Dero Howard and Robert W. Brown.

Honored Guests: Mrs. Laura Hopkins and daughter, Mrs. S. P. Johnson, her son and daughter, Mr. Chester E. Snider from the San Diego City Council, who presented the key to the city to the Most Worshipful Grand Master, E. Al Fulcher.

After the proper Constitutional and Dedicational ceremonies the officers of Starling J. Hopkins Lodge No. 88 were duly installed by the R. W. Grand Lecturer, Luther Johnson. Before the Master was installed he was presented with the covering of the Lodge by Mrs. Laura Hopkins.

The following officers were installed: James O. Whaley, W. M.; Clyde Thompson, S. W.; Wm. Fentriss, J. W.; Harold Addison, Treasurer; Alonzo King, Sr., Secretary; Robert Moss, Senior Deacon; James Tripp, Junior Deacon; Eddie Stuart, S. S.; James Sweptstone, J. S.; Homer Gibbs, Tiler; Elbert Miles, Chaplain, and Maurice Andrews, Marshal.

Among the visiting brothers was Clifton O. Lyles, P.M. of Corinthian Lodge No. 18 of Washington, D.C. Bro. Lyles is the Past Grand Lecturer and present C.C.F.C. of his Jurisdiction.

There being no further business to come before this Grand Body it was closed in ample form by the M. W., E. Al Fulcher, Grand Master.

Faternally submitted,

ADRIAN C. BRIDGES,
Assistant Grand Secretary

In England and many other Grand Lodges in other lands there are only three elective officers of a Lodge, they are the Worshipful Master, Treasurer and Tiler.

Form 3547 Requested



PYTHAGORIANS

Crispus Attucks Council No. 2, Oakland, California

Wanted: 'Builders of Bridges'

By Rev. William B. Smith

The public prints are continually reminding us of the so-called juvenile delinquency problem, and we ask ourselves what can we do about it. Those who are close to the problem, the teachers in our schools, probation authorities, and other workers with youth are all agreed that in most instances, these "waves of devilry" among teenagers come about because of the lack of something interesting to do, or some place to go.

Some "join up" in community clubs, the Scouts, or athletic groups. All of these and like organizations are powers for good. But there comes to every youngster, that period in which his voice begins to change from the boyish treble to an indescribable squeak. This is the period when he is neither boy nor is he yet a man.

This is the time when we need "Builders of Bridges." The last verse of this familiar poem expresses the thought we would convey:

*The builder raised his old gray head —
Good friend, on the path I've come
he said,*

*There followeth after me today
A youth whose feet will pass this way.
This stream which has been as naught
to me,
To that fair haired boy may a pitfall
be;*

*He too must cross in the twilight dim—
Good friend, I am building that bridge
for him.*

The Youth Movement or "Knights of Pythagoras" was adopted for universal use in the Grand Jurisdiction at the Conference of Prince Hall Grand Masters held in Denver, May 8-10, 1951. At our Grand Communication held in San Diego in July of the same year, the Most Worshipful Grand Lodge of California adopted its use for the propagation of non sectarian youth program in California.

Space or time will not permit a detailed resumé of the overall program of the movement. The Knights of Pythagoras is not in any sense a junior Masonic organization. Rather it is a contribution to the work of character building our "men of tomorrow."

The youth program is the material with which we as Master Builders can build bridges for "the youth whose feet must pass this way." The teachings of the Knights of Pythagoras are based on Nine Cardinal Virtues: Adoration and Reverence to God, Love of Parents, Right Thought, Purity, Patriotism, Toleration, Friendship and Constancy. In short, the whole purpose of the Youth Movement is to make its members better young men than they have been before.

Aside from the formal and ritualistic work, the youth movement offers a program of supervised athletic contests and recreation. And to the brethren who will heed the call for "Bridge Builders" there is the joy that comes to those who are doing their part to make this world a better place in which to live.

Why not get in touch with the Chairman for Youth of your area? Here are their names and addresses: Burrell W. Porter, Gen'l Chairman, 5215 Market Street, Oakland, and Edward McCoy, 1923 West 35th Place, Los Angeles, Calif.