History of Prince Hall Masonry

Prince Hall was born in Bridgetown, Barbados, British West Indies, probably in September, 1748. His father was an Englishman, Thomas Prince Hall, a leather worker by trade, and his mother was a free Negro of French extraction. At the age of 17, he worked his passage on a sailing vessel bound for Boston, arriving there in March, 1765.

Prince Hall settled in Boston, immediately embarking upon the trade of leather working which he had learned from his father. At the age of 25, he had acquired sufficient real estate which entitled him to vote. His proclivity for learning led him to take private lessons at night to better his education. He became an earnest student of the Bible and a member of the Methodist Church and later was pastor of a church at Cambridge. He was the first Negro to be initiated into the Masonic Order in America. Prince Hall is the Founder of Freemasonry among Negroes in America. His unflinching efforts toward this goal were recognized when Masons took his name.

He and 14 other free colored men in this country were initiated into the Masonry in Boston by an army lodge of an Irish regiment stationed in that city.

Stalwart and enthusiastic, Prince Hall pioneered in the fight to enlist Negro soldiers in the Continental Army, operating upon the assumption that this was a bounding stride toward freedom. He first addressed Hancock and Warren, members of the Committee of Safety, urging the enlistment of slaves. His request was refused, but they did not oppose the enlistment of freemen. He later led a delegation of members of his lodge to speak to General George Washington, which resulted ultimately in the enlistment of some 5,000 colored men.

The British Army left Boston in March, 1776. The army lodge See PRINCE HALL, Page 3
Widow Honored By Acacia Lodge No. 25

Ms. Susie V. Cooper, wife of the late P.M. James E. Cooper, the first Worshipful Master of Acacia Lodge No. 25, was honored on the occasion of her 86th birthday with a surprise birthday party recently at her home.

Headed by W.M. Pettiford and two charter members who had served during the administration of the late Past Master – Past Master Manuel and Sneed and accompanied by Past Masters Dudley, Franklin, Monroe, Rowe and Vinson, together with Brothers Hackley and L. Jones, the group paid homage to the grand lady of the evening with a celebration which included her son James.

Although a little under the weather the honoree soon became the "Belle of the Evening" which was highlighted with picture taking, a cake cutting ceremony, delightful refreshments, and presentation of gifts and a corsage to the celebrant.

Charter members Manuel and Sneed did the honors of presenting the gift and pinning the corsage upon and to the widow. Worshipful Master Pettiford extended greetings and best wishes on behalf of the Lodge and all attending the affair extolled the late Past Master and related the many pleasant experiences those who knew him had enjoyed with him and his family during his life and membership in the Lodge.

Ms. Cooper was highly elated throughout the entire evening and was vociferous in her expressions of gratitude to the lodge and its members for their thoughtfulness and for the numerous greetings she had received from them.

Acacia’s First Testimonial Dinner A Huge Success

The very first Testimonial Dinner ever held by Acacia Lodge No. 25 was a highly successful affair and well attended. The event, held at Blackie’s House of Beef and hosted by S.W. Carol Sellars, was a tribute to Worshipful Master Pettiford who received gifts presented to him by the host and a plaque on which was inscribed the names of the Class of 1953 of which the honoree had been its vice-president.

Highlighting the evening was the appearance of the Hon. John D. Howard, Jr. who honored the lodge by remaining the entire evening and extended remarks. The host, Brother Sellars, was commended for his supervision of the affair that was attended by approximately 72 guests.

Brotherhood

The crest and crowning of all good.

Life's final star is Brotherhood; For it will bring again to Earth her lost past Poesy and Mirth, Will send new light on every face. A kingly power upon the race, And till it comes, we men are slaves.

And travel downward to the dust of graves.

Come, clear the way then, clear the way.

Blind creeds and kings have had their day.

Break the dead branches from the path:

Our Hope is in the aftermath – Our hope is in heroic man.

Star-led to build the world again.

To this Event the ages ran:

Make way for Brotherhood– make way for Man.

Courtes of - The Masonic Journal, the Official Organ of the M.W. Prince Hall Grand Lodge of North Carolina

A DROP of BLOOD is a "GIFT of LIFE"
The Meaning Of Freemasonry

Grafton J. Daniels
W. Grand Editor-in-Chief, Emeritus

THE LANDMARKS
OF
MASONRY

PART TWO

"Leges Non-Scriptae"

"The goodness of a custom depends upon its having been used time out of mind, or in the solemnity of our legal phrase, time whereof the memory of man runneth not to the contrary. This it is that gives it its weight and authority." — Blackstone

The Landmarks of Masonry — the "leges non-scriptae" or "unwritten laws" of the fraternity — predate the establishment of Freemasonry as we practice it today. Their origins are lost in the mists of time, but they remain an integral part of our heritage.

The Landmarks of Masonry are a collection of unwritten rules and customs that have been passed down through the generations.

The Wertmunt's Landmark is considered the foundational principle of Masonic jurisprudence.

In the Book of Deuteronomy, 19th Chapter — 13th verse is found what might be termed or considered as a meaningful explanation of these laws which, from time immemorial, have been the guideposts in the government of Masonry. "Thou shalt not, says the Jewish law, remove thy neighbour's landmark which they of old time have set in thine inheritance."

The Law which is the Rule and Guide of all Masons instructs us that, in ancient times, it was customary to mark the boundaries of land with stone pillars — the removal of which, by malicious persons, would cause much confusion, men having no other means or guide by these pillars to distinguish the limits of their property. To remove them was considered a most heinous crime, even punishable by death.

Hence, the peculiar marks of distinction which separated our "Operative Brethren" from the profane world and by which we are enabled to designate our inferiors, as Freemasons are thus called the "Landmarks of Masonry."

The "Universal Language, laws and customs of Masonry" are considered as landmarks of the Order, although local ceremonies, practices and usages are not so called. Yet, there are certain forms, regulations and customs which, while not constituting the landmarks, are, nevertheless, so protected by their venerable claim of antiquity that they could be jealously guarded by every Mason, with religious care, from alteration.

As the removal of the ancient landmark was considered a heinous and unpardonable crime, so, today, any attempt to alter or change the sacred customs by which we examine and prove a brother's claim to share in the privileges of Masonry is a serious and most heinous offense that can be committed by a Mason. It is, therefore, "not within the power of any man or group of men to make innovations in Masonry."

So comprehensive is the subject that the limited space of our publication will not permit a full interpretation of their importance. However, I shall attempt to summarize the importance and significance of the Twenty-Five Landmarks.

The TWENTY-FIVE LANDMARKS

Macke, the eminent Masonic Scholar and authority on Masonic Jurisprudence, states, "It is fortunate for the stability of Freemasonry that landmarks — so unchangeable — should exist. They stand in the way of innovations — controlling and checking them."

Although there have been frequent and inadvertent violations of these immutable laws, he claims further that, "Their existence serve as a means of preserving that general uniformity of character and design which constitute the universality of the institution by bringing the reflective and conscientious Mason back again under their influence."

The unwritten laws — the "leges non-scriptae" of the Fraternity — are veritable bulwarks against innovation but are, at the same time, amenable to meaningful and needful reform.

LANDMARK THE FIRST

MODES OF RECOGNITION
— This landmark is the most legitimate and unquestioned of all the landmarks and admits of no variation.

LANDMARK THE SECOND

THE DIVISION OF SYMBOLIC MASONRY INTO THREE DEGREES — This landmark is one of the best preserved of any of the laws. At one time, however, the symbolic degrees also included the Royal Arch Degree.

LANDMARK THE THIRD

THE LEGEND OF THE THIRD DEGREE — An important landmark, the integrity of which has been preserved universally. In this universal, the essential elements of the legend are practiced in every country and language, the legend itself has See FREEMASONRY, Pg. 4
Myth's About Municipal Bonds

I.

Myth: "Municipal Bonds are only for the rich." I say nonsensical. Municipal bonds are designed to offer a tax-free return to the investor. It is true that this type of investment offers a greater tax advantage to a person in a higher tax bracket than one in a lower bracket. But they were not created for the rich only.

One of the criteria as to whether you should invest in Municipal Bonds is your income tax bracket. If you have an adjusted gross income that puts you in the 30% tax bracket, which means approximately $20,000 for a married couple or approximately $16,000 for a single person, tax-free bonds can offer advantages.

Another and perhaps the most important criteria as to whether you should put funds in municipals is the thenet return on the investment. Investors often say "My Federal Credit Union and Savings & Loan are both paying 6%. To that statement, I say, let us look at the facts before you knock the 5% tax free net return. If you are in the 30% tax bracket, then for the 6% or 60 you are getting on your $1000 in the Credit Union, you must pay 30% or 18 to Uncle Sam. The net return on the 6% account really turns out to a 4.2% rate. Thus a 5% tax free return is a much more attractive investment to a person in a 30% tax bracket than a 6% pre-tax return.

II.

Myth: "Tax free bonds are going to lose their exemption status and you will lose your investment." To that I say, maybe. Municipal bonds received their tax free status by the revenue act in 1913 and with the adoption of the 16th amendment to the constitution. Municipal bonds can only lose their tax free status by an act of GCONgress. However, if the tax free status is removed at some future time, then the only bonds affected should be the ones issued after that date. The outstanding bonds would likely keep their tax free status and tent to increase in value with time because of lack of supply.

III.

Myth: "Municipal Bonds are long term investments and I don't want to tie my money up long that long." To that statement, I say Nonsense! A certain period of time such as five years, retirement, or life expectancy should not cloud the investors thinking on the merits of a good investment. For the most part, estates and great fortunes are made through investments for a return over many years, and not for a return for two or three years. A great deal of money, over many decades, have been made in companies such as General Motors and Standard Oil of New Jersey. Had Mr. Rockefeller invested his money in Exxon for five years, he would have done humanity and himself an injustice.

My point being, if you find a Municipal Bond that satisfies your investment needs, buy it and don't worry about the maturity date. If at sometime you need the money, sell the bond on the open market for the going price.

See ROBERTS, Pg. 8.

IV.

Myth: "An investor should never pay a premium for a Municipal Bond, but should always look for the bonds trading at a discount." Nonsense! Assuming there are two bonds of the same ratings and maturity dates, then an investor should probate and permit the immediate initiation of the candidate. At one time, though, this power was common with all Masters.

LANDMARK THE SEVENTH

THE PREROGATIVE OF THE GRAND MASTER TO MAKE MASONS AT SIGHT — This law is closely related to the previous landmark. Much apprehension has surfaced over this aspect of this prerogative. There are restrictions which minimize the indiscriminate use of the power by a Grand Master. In the conferring of such degrees by the Grand Master, at times, an occasional lodge is constituted for the specific purpose of conferring the degree over which he personally presides.

LANDMARK THE ELEVENTH

THE RIGHT OF EVERY MASON TO APPEAL — In the prevention of oppression and preservation of justice this landmark is essential in guaranteeing this right of appeal to the Grand Lodge or General Assembly of Masons from the decisions of the brethren within a Mason's Lodge. In recent years, several Grand Lodges have adopted a regulation which deny this right to brethren expelled.
Recapitulates
Bicentennial Year

By P. M. James L. Muldown

Bereavement was the keynote at the beginning of Fellowship's Bicentennial Year. Worshipful Master Page and the brethren of the Lodge were faced with the devastation of three deaths, all within a two-week period. On Monday, January 28th of this year the Worshipful Master was notified of the death of Brother James R. Jones. Agreeable to the custom of performing the last rites over a brother's remains, at his request, the Worshipful Master set about making the necessary arrangements. To his and the brethren's surprise, he was again notified of the death of another brother not 24 hours later. The death of Brother John Allen occurred on the following Tuesday. This put the Lodge in a state of turmoil and grief, but was not yet the final blow. While the Lodge was split into two factions in order to perform their duty of paying their last respects to both, the consensus of opinion was that nothing more terrible could happen. Yet, something more terrible did happen. The sorrowful event was the death of Brother Odell W. Moye, who departed this life at the cemetery about five minutes after the interment of his good friend and brother, Brother James R. Jones. Brother Moye's passing piled grief onto grief, for each one of the brethren were dearly loved by the Lodge, their family, and friends. And so the Worshipful Master and brethren, being acute in their sense of responsibility, showed their love and affection for their brethren by offering every comfort to the bereaved families.

"In the midst of life, we are in deatly. Of whom may we seek but thee, O. Lord, who for our sins art justly displeased. Thou knowest, Lord, the secrets of our hearts. Shalt not Thine ears unto our prayers."

Chapter one for the year had been completed, it seemed, for no further gatherings of sorrow became necessary. Therefore, the Worshipful Master and Brethren began making preparations for their Divine Service trip in which they would give thanks to the Grand Architect of the Universe for their 28th year of existence. As has been the custom over the years, so it was this year, the Divine Service was held in Richmond, Virginia, the home of the Worshipful Master.

The memorable occasion was celebrated at the Mount Tabor Baptist Church in the Capitol of the great Commonwealth State. Dignitaries accompanying the Worshipful Master were: Bro. Claude Alexander, Worshipful Master of Social Lodge #21; Bro. Lester Bish, Worshipful Master of Hiram Lodge #4; and Bro. Charles E. Glenn, Worshipful Master of St. John's Lodge #12. Other dignitaries included: Worthy Matron Verdell Gainer of Queen Esther Chapter #1; Past Master Thomas P. Hudson, Grand Chancellor of Knights of Pythias; and a host of members from Thrift Chapter #12 who doubled as members of that Chapter and dutiful wives of the brethren of Fellowship Lodge.

The successful Divine Service marked the end of what was proving to be a bountiful year for Fellowship.

Every brother who attains the high honor of becoming Worshipful Master of his Lodge has within him the desire to make an outstanding contribution to the Lodge or its members before his year ends. Worshipful Master Page chose the Widow's Banquet to be his. The banquet was held at Christ United Methodist Church, 4th & 1 Streets, W., Washington, D.C. on May 21, 1976. In attendance were eight of the sixteen widows along with their guests and several of the wives and families of the brethren. Picture above from left to right are: Sis. Beatrice Tyler, Brenda Dobbin, guest of the Worshipful Master, W. M. Page, Sis. Claytee Taylor, a friend and guest of Sis. Daisy McDowell and Sis. Daisey McDowell. Widows in attendance but not pictured were: Sis. Olive Moye, Sis. Mary Hurt, Sis. Mary I. Jones, Sis. Annie Walker and Sis. Mary Brinkley.

No other important event has been more successful. The affair was opened with a blessing from the Reverend Don Bruce Lowe, pastor of the church. A dinner of ham, roast beef, assorted vegetables and a salad was topped off with dessert. A variety of dinner music was furnished by P. M. Werts of the Lodge and the program commenced with a theme of "This Is Your Night", whereby the widows were presented with corsages as each was presented to the audience. W. M. Page then gave the
The Habitat
Catering To Private Parties

HAVING AN AFFAIR????
Banquets . . . Dances . . . Retirement . . . Birthdays
Anniversaries . . . Meetings . . . Any Special Occasion

REASONABLE PRICES —
For Reservations Please Call
737-3776

Luncheon Served: 11:00 A.M. - 3 P.M.
Dinner Served: 4:00 P.M. - 9:00 P.M.

Featuring -
Combination Chinese
Platters
Delicious American
Cuisine

FAMILY DINNERS - A SPECIALTY
Excellent Quality — — Courteous Service
Expert Cooking — Moderate Prices

* * * *
Come in and Enjoy: — — HAPPY HOUR! HAPPY HOUR! HAPPY HOUR!
2:30 P.M. until 6:30 P.M.
(Snack Bar . . . Favorite Drinks . . . Fun-Fun)
Special membership privilege offered to patrons who purchase Annual or Lifetime
Membership Cards. For further information please call 737-3776

Join The “In Group” . . . .

Hubert Turner, Proprietor
Constance Turner, Proprietress

FREEMASONRY, from Pg. 4
from a lodge. This denial is con-
sidered a violation of the Land-
mark.

LANDMARK FOURTEENTH
THE RIGHT OF EVERY
MASON TO VISIT — The Right
of Visitation" is an un-
quuestionable Landmark of the
Order. It is an inherent right in-
suring to every Mason as he
travels through the world.
Whenever this right is denied,
some good and sufficient reason
is expected.

LANDMARK FIFTEENTH
NO VISITOR PRESENT
UNKNOWN TO THE BRETHREN
PRESENT — This landmark re-
quires that all visitors to the
lodge shall be known to a brother
or brethren present. Admission
of any and all visitors shall be by
examination or through the cer-
tification by a brother or brethren
present. The landmark refers
primarily to strangers who must
not be admitted except after
strict trial, due examination and
lawful information.

LANDMARK SIXTEENTH
NO LODGE CAN INTERFERE
IN THE BUSINESS OF
ANOTHER LODGE — This land-
mark, founded upon the prin-
ciples of courtesy and paternal
kindness which are principal

Page 6

pets of the institution. It is, in
itself, self-explanatory and
recognized by subsequent Grand
Lodge enactments.

LANDMARK SEVENTEENTH
EVERY FREEMASON IS
AMENABLE TO THE LAWS
AND REGULATIONS OF THE
MASONIC JURISDICTION —
Whereas a Mason resides, he is
amenable to the laws rules and
edicts of that jurisdiction
although he may not be a
member of a particular lodge.
Non-affiliation, while it is termed
a Masonic offense, does not ex-
empt a Mason from a Masonic
jurisdiction.

LANDMARK EIGHTEENTH
CERTAIN QUALIFICATION
OF CANDIDATES FOR
INITIATION — Such
qualifications are derived from
the Landmarks which are based
upon the very nature of the in-
stitution and its symbolic
teachings. Such qualification
— manhood, freemasonry, maturity
of age, physical perfection — have
existed as landmarks of the
Order from time immemorial.

LANDMARK NINETEENTH
A RELIANCE IN THE EXISTENCE
OF GOD AS THE GRAND
ARCHITECT — This important
landmark needs no explanation.
It is very illogical or highly im-
probable that an atheist or one
who denies the existence of
Divine Authority could or would
ever be accepted into the order.

LANDMARK TWENTIETH
THE RELIANCE IN A
RESURRECTION TO A FUTURE
LIFE — Subsidiary to a Mason's
belief in God is his belief in the
Resurrection or life after death.
Although the latter is not as
forcefully inculcated as the
former by exact words, its im-
plications pervade the entire
philosophy of the Order. To
believe in Masonry and reject
the doctrine of the resurrection
would raise a mute question in
the minds of all serious masons
concerning the ability of the
offender to fully comprehend
either of the doctrines.

LANDMARK TWENTY-FIRST
BOOK OF THE LAW — This
important landmark is the most
universal of all the landmarks
when it directs that the "Book of
Law" shall constitute an in-
dispensable part of the furniture
of every Lodge. It does not
specify which book shall be used
but avers that in every country
where Masonry prevails, that
volume which reveals the will of
the Grand Architect of the
Universe shall become an essen-
tial part of the furniture of a
lodge. The landmark therefore
requires that a Book of the Law
—a religious code of some kind
purported to be exemplar of the
revealed will of God shall be an
indispensable part of the lodge's
furniture — a spiritual
trysteboard to serve as a rule
and guide for his speculative
labor.

LANDMARK TWENTY-SECOND
THE EQUALITY OF ALL
MASONS — The graduations of
rank established by society are
not abhorred by this landmark or
law which declares that as
children of one Father, all
Masons, regardless of rank or
station in life, meet in the Lodge
on one level. While on that level,
all are traveling toward one
predestined goal and that virtue
and knowledge should be the
basis of all Masonic honors.

LANDMARK TWENTY-THIRD
THE SECRECY OF THE
INSTITUTION — Freemasonry
as an open society would have
long succumbed to the
onslaughts of time were it not for
this very important landmark
which has provided an impen-
etrable bulwark or shiel of secrecy
which has guarded certain
knowledge, modes of recognition
and legendary and traditional
learning imparted to those only
who have passed through a form
of initiation — the form of which
has remained and continues to
remain secret, concealed or es-
teric from th sprying eyes of the

Support
the
PRINCE HALL
GRAND
LODGE
&
BLOOD
BANK
CONISTORY NEWS

by
S.P. Charles H. Davis

The Consistory is sponsoring a Theater-Dinner party at the Hayloft Theater near Manassas, Virginia, June 20, 1976 Father's Day. TOM JONES, a popular musical is to be the theater fare. Proceeds from the trip are to help defray the cost of the Louis W. Roy Scholarship grants given annually to high school seniors who are enrolled in some college or university. The grants total $2,500.00 are divided among five students, $500.00 to each. Recipients of the grants are chosen by a committee appointed by Sup't of D.C. Schools. Bases of the choices are citizenship, motivation scholarship. Receiving grants this year and their schools are: Stephen T. Hill, McKinley; Sharon D. Harris, Dunbar; Josephine Prince, Eastern; Scarlett Banks, Cardozo and Geraldine Harris, Ballou. Chairman of the Scholarship Committee are: Donald Vowell, and Ralph Jones, Co-Chairman, Dartridge Pennix. Other members are: Earl S. Austin, James F. Patterson, James E. Thomas, Nathaniel M. Adams, Jr. and Edward E. Marshall. The Consistory, in another of its charitable activities, is giving an outing for 100 boys of Cedar Knoll School on June 26, they are to be transported to Gunpowder Falls a state park near Baltimore. Foods, games, boating and swimming are to be available for their entertainment. In cooperation with the Recreation Department of the school, who will make the choices. The Consistory is to furnish a film for the rehabilitation program each month, beginning in September for the rest of the year. Dr. Joseph Earl is Chairman of the Cedar Knoll Committee. His Co-Chairman are: Robert M. Pugh and Irving E. Bevans. Other committee members are: Clyde G. Fairfax, Joseph Yeldell James E. Patterson, Walter A. Thompson, Edward Joseph and John E. Moore.

Duke Ellington Class Presents Check To Children's Hospital

by S.P. Harrison Lightfoot

RECAP, from Pg: 5
welcoming address and spoke for those widows who were unable to attend, but had expressed their desire to be present and their wishes for much success. Officer and members of the Lodge were introduced and the program ended with responses from the widows. With the success of the Widows Banquet, the bicentennial year appeared to take a turning for the better.

The Lodge could now turn its attention to its adopted charity, the Hospital for Sick Children. The Worshipful Master, after visiting the hospital, decided that it would be appropriate to continue contributing needy items rather than money so that the sick children might receive complete benefit from the Lodge's contributions. There was also in the Lodge's plans a program to assist the hospital staff in taking the children on field trips over the summer vacation.

Each passing event, be it joy or sorrow, has served to unite the Lodge in closer ties of friendship, morality and brotherly love.

Front Row - L to R. Robert Ingram, James E. C. Scott, 2nd Lieutenant Commander, Jonathan Davis Consistory #1; Bobby Carter, President of the Duke Ellington Class; Mr. Alfred B. Lawson, Director of Development, Children's Hospital; Lucien H. Minor, Commander, in-Chief, Jonathan Davis Consistory #1; Abraham Lyles, Bert Overby, Harrison Lightfoot. Second Row - L to R. Samuel Butler, Charles Carroll, Charles Whaton, Harry Jackson, William Corley, Vice-President of Class; Walter Wright.

Members of the Duke Ellington Class are S.P.'s Ingram, Carter, Lyles, Overby, Butler, Carroll, Wharton, Jackson, Corley and Wright. S.P. Harrison Lightfoot is the news reporter of the Consistory who attended and reported the event.

On May 8, 1976 the Duke Ellington Class of new Sublime Princes, 32 degree Masons of the Jonathan Davis Consistory, No. 1, presented a check in the
As I See It

The Entered Apprentice

"At your leisure hours, that you improve yourself in Masonic knowledge, you are to converse with well-informed brethren who will always be as ready to give, as your are to receive, instructions."

by Elmer Sumlin
Prudence Lodge No. 27

My brethren, these words are from the Charge which you received at your initiation as Entered Apprentice. Their purpose is to inform you that, in your search for Masonic knowledge and information about the Fraternity, you were not fully informed during the ceremonies of your initiation and that you may readily find the path which leads to the gate of truth.

You were taught, at that time, that Freemasonry is a "sacred system of Morality, veiled in allegory and illustrated by symbols."

Why are Masons called Free and Accepted? The reason is to be found in the ancient history of China, Egypt, Judaism and Rome. The word, "Free", as associated with Masons, began with the Roman Collegia, an order or association of architects and builders engaged in a desire for fellowship and who continued to exist long after other groups had been forbidden.

These men, members of the College of Architects, were granted amnesty by the state and permitted to regulate their own affairs without restriction or interference from the state because of their importance and value to the growth and expansion of the Roman Empire. Many of the members were Christians or practiced religions which were considered a hostile threat to the Roman Empire. Persecutions followed and the "Free" indulgence in their activities was finally prohibited to such an extent that the college had to flee Rome and its members dispersed to other lands. At the Fall of the Roman Empire, a big gap revealed in the history or advance of Masony.

Ancient history reveals that listed among ancient Masons were not only "Operative Masons", but also Artists, heads of state, Teachers, Mathematicians and Poets who had been "Accepted" into the Order because of their stature and because they had something to offer while seeking the right to its privileges.

Freemasonry is veiled in allegory and illustrated by symbols because it is a forceful means of inculcating the moral and ethical truths to its vocations. Not only with the Brain and the Mind must Freemasonry be absorbed but with the Heart. Take away Freemasonry's symbols and only the husk remains, for the kernel is gone. Thus, he who hears but the words of Freemasonry misses its true meaning entirely.

During the Middle Ages, Operative Apprentices were required to labor diligently for several years before they were permitted to advance to the next rank or degree. They were required to maintain "Suitable Proficiency" in their work through perfection in the performance of some difficult task of cutting and setting stones to be used in the erection of a temple or building which was the Operative Mason's art.

Modern day Masonry requires a similar degree of proficiency in the mastery of the apprentice's work. The attainment of proficiency is difficult for some and easy for others. It is unkind to the Apprentice, if he is permitted to advance while his work is imperfect. A well-informed brother is an asset to his lodge while a careless brother can never be depended upon for good work or labor.

The lodge to the Entered Apprentice is symbolic of the world in which he lives. You learn of its appointments - its covering furniture, lights, jewels and laws. You learn also that, as Masons, you are united in a common bond of three fundamental beliefs: the Fatherhood of God, Brotherhood of Man and the immortality of the Soul.

As you were conducted around the lodge, you were duly examined by the Master and Wardens in order that the Brethren of the Lodge might observe that you were duly and truly prepared. This was a custom set forth by our ancient brethren. Early man found God in Nature. Thunder was His voice - lightning His weapon - wind His breath and fire His presence. As the sun moved from East to West by way of the South, so did man circle the altar upon which burned the fire which he recognized as His God. From East to West, therefore, your walk -

See SUMLIN, Pg. 10

ROBERTS, from Pg. 4

consider the yield to maturity on both bonds. If both bonds have the same yield to maturity, then the investor is better off from a yield point of view to take the bond trading at a premium. If the investor buys a bond for $9,000 and receives $10,000 at maturity, that profit is taxable at a capital gain rate. Thus, the net return on a discount bond is less than the stated yield to maturity whereby, the stated and net yield to maturity on a bond trading at a premium are one and the same.

ST. JOHN DAY, from Pg. 2

observance a highly successful affair and extended a most cordial invitation to the entire congregation to participate in a collation in the Masonic Temple Ballroom.

LANDMARK TWENTY-FIFTH

These landmarks can never be changed - This is the last and crowning Landmark of all which as Macke has previously stated, "are or have been the unsurmountable obstacles which have preserved the stability and integrity of the institution."

Nothing can be added to them . . . not the slightest modification can be made to them. As they were received from our predecessors, we are bound by the most solemn duty to transmit them unaltered to our successors. Not one jot or tittle of these "leges nonscriptae" - the "unwritten laws" of Masonry can be repealed.

"No man nor any body of men has the right, nor is it within the power of any group of man to make innovations in Masonry."

FREEMASONRY, from Pg. 6

'AN OPERATIVE ART — Freemasonry's symbolic use of the arts of Operative Masonry and explanation of the terms of those arts for the purpose of religious and moral teaching constitute another landmark of the Order. The building of the Temple of Solomon is looked upon and revered by all Masons as the "Cradle of the Institution." Hence, the construction of that magnificent edifice, the materials, tools and implements used in its erection and the laborers, artisans, and celebrated artists who were engaged in the building are all the component parts of Freemasonry. To sub- stract any of those essential parts from the Body of Freemasonry would lead to the destruction of the whole identity of the order. Freemasonry, therefore, regardless of the differences in its modern rites, religiously preserves these components as the substratum or bedrock upon which all modifications of the Masonic system are made.

Kirksey Photo Service
THE FINEST IN PHOTOGRAPHY
HUGH D. KIRKSEY, SR.
PHOTOGRAPHER
4106 - LEE ST. N.E.
WASHINGTON, D. C.
20019
PHONE 399-0387
Grand Master Holds Occasional Lodge

On July 22, 1976, the Honorable John D. Howard, Jr., Grand Master convened an Occasional Lodge for the purpose of conferring the Three Symbolic Degrees in Masonry upon the following distinguished members of the community: the Honorable Sterling Tucker, Chairman of the D.C. Council; Mr. Charles Stewart; Mr. William Rumsey and the Reverends Robert L. Pruitt and William A. Treadwell.

Assisting the Grand Master in the impressive ritualistic work performed on that occasion were: R.W. Thomas L. Johnson, Junior Grand Warden, who conferred the Entered Apprentice Degree; R.W. Donald Vowels, Senior Grand Warden, who conferred the Fellowcraft Degree; and the M.W. Grand Master John D. Howard, Jr. who duly obligated the candidates as Master Masons.

Following their initiation, passing, and raising, the newly made brethren were enrolled in the following lodges: Brothers Pruitt, Rumsey and Stewart were enrolled in Charles Datcher Lodge No. 15, Brother Tucker in Ionic Lodge No. 17 and Brother Treadwell in Felix Lodge No. 3.

Following their enrollment, the newly raised brethren were congratulated and welcomed by the Worshipful Masters of their respective lodges.

Advertise Your Business

** in the **

Prince Hall Masonic Digest

---

Ninth and L Bar and Grill

The Place Where

Sportsmen Meet

and

Ladies Are Sportsmen Too

1024-9th Street, N.W.

Paulette A. Lyles - Winner of Grand Master's Sustaining Scholarship

Ms. Paulette A. Lyles, honor graduate of the Roosevelt Senior High School, Washington, D.C. was selected by the Grand Lodge Scholarship Committee as the recipient of top scholarship award among the $22,500.00 grants presented to honor graduates of Metropolitan Area Senior High Schools during the observation of the 128th Annual Saints' John Day held at the Vermont Avenue Baptist Church in Washington, D.C., on Sunday, June 27, 1976.

The Right Worshipful Dr. Edward E. Marshall, Jr., Deputy Grand Master and Chairman of the Prince Hall Grand Lodge Scholarship Committee, in presenting the award to the honoree, informed the overflow audience that Ms. Lyles had been chosen to receive the Grand Master’s Sustaining Scholarship award of $2,000.00 granted to the most outstanding of the graduates each year because of her excellent scholastic achievements.

Upon receiving the grant, Ms. Lyles, serving as the spokesperson for the entire group of 22 recipients, expressed her deep and sincere appreciation for the honor conferred upon her and thanked the Prince Hall Grand Lodge for its interest in the welfare of all of the awardees by giving them an opportunity to further their education.

CLINTON E. LEWIS, JR.

Special Agent
Serving D.C., Maryland & Virginia

6110 Executive Blvd., Suite 1080
Rockville, Md. 20852
(301)881-8390

Automobile and Homeowners Insurance
Life, Health, Disability and Group Insurance
Annuities - Estate Insurance - Pensions

Prudential's Man of the Year 1973

Clinton E. Lewis, Jr.
Lambskin or White Leather
Apron - a token of innocence and
the Badge of a Mason - who
which you were presented at
that time.

Throughout the centuries, the
Apron has been worn by many
Hebrew Prophets and Kings
Priests, the High Priests of Egypt,
India, and China, the Incas of
Peru, and the Aztecs in Mexico.
The Old Testament speaks of the
lambs and its innocence. A
Mason strives diligently to keep
his apron white and himself
innocent. Fortune is the Entered
Apprentice who comprehends
the full meaning of the processes
of gift he has received and thrice
lucky is the Lodge whose ini-
tiates recognize the significance
of that honor and wear it
honourably through life.

My brethren, the principal
tenets of our order are to be
upheld to the utmost. To under-
tend Masonry and the true
meaning of its principles of
Brotherly Love, Relief and Truth,
you must not only progress through
your degrees and attend
the communications of your
lodge dutifully. Brotherly love is
ever just a mere sentiment
phrase but an actuality, for, in
Freemasonry, it exists only for
him who acts as a brother. To
have friends, you must be one.

As St. Paul has said, "...if we
have therefore opportunity, let us
do good unto all men, especially
unto them who are of the
household of faith." So let the
Entered Apprentice about
relief - the alleviation of the suf-
fering and misfortunes of his
fellowman, particularly his
brethren.

Finally, my brethren, be
reverent to God, pray to Him for
help and guidance, venerate Him
as the source of all that is good,
prayer and self-knowledge to avoid
evils of all kinds. You are
admonished to be peaceable
and not countenance disloyalty
or rebellion.

The Great Lights of Masonry
were explained to you. At the
same time you were informed
that only a part of that light was
being revealed to you. The att-
tainment of further knowledge
must come from a desire deep
within you consciousness.

Every Mason is obliged by
his tenure to obey the moral law.
If he shall not understand this
obligation, he will never be a stupid
atheist nor an irreligious libertine. While
ancient Masons were charged in
every country to be of
the religion of that country or nation,
it is now thought to be more
expedient that they be obliged to
that religion in which all men
agree - leaving their particular
opinions to themselves; Thus
Masonry becomes the center of
union and the means of concilia-
tion whereby true friendship
prevails among persons who
might otherwise have remained
perpetually at a distance. In this
respect, Freemasonry is non-

See SUMLIN, Pg. 11

On Tuesday, May 18th, the
Masonic Family of the District of
Columbia honored P.M. Martin L.
Jackson of St. Johns Lodge #12
in the ballroom of the Masonic
Temple with a well-attended
testimonial dinner. P.M. Jackson
is eighty years old and has given
over fifty six years to the
Masonic Craft.

Among the many organization
heads who brought felicitations
were DeLong Harris, President of
the Commanders of the Rite
Orient 33 degree Masons, Rev.
Leon C. Collins, Pastor of the
Zion Baptist Church, W.M. Alma
A. Jordan of Martha Chapter
11, O.E.S., W.M. Lloyd E.
Baskin of Prudence Lodge #27
where P.M. Jackson is an
honorary member, W.M. Charles
E. Glenn of his Blue Lodge, St.
Johns #12. He was also given
several tokens of appreciation in-
cluding G.W.M. Justine H.
McCall of the Georgiana Thomas
Grand Chapter, O.E.S., W.M.
Alma A. Jordan of Martha
Chapter #11 and his pastor Rev.
Leon C. Collins from Zion Baptist
Church.

The affair was climaxd by a
presentation, given by the
Honorable Sterling TUCKER, OF
A LETTER FROM Mayor Walter
E. Washington who praised P.M.
Jackson for his good works.
After which M.W.G.M. John D.
Howard presented him with a
letter of Commendation and
cited other awards that will be
presented at the appropriate
time.

In P.M. Jackson's remarks, he
thanked all who had given of
their time to attend and in a good
strong voice said "I'm not finish-
eyed yet." Mrs. Jackson expressed
her gratitude to the Jurisdiction
for honoring her husband and in-
troduced their many family
members attending the dinner
including her Mother, who is
ninety-two years old.

The Melodians of Mecca
Temple #10 gave beautiful renditions
and Worshipful Assistant Grand
Organist Selwyn W. Glyburn fur-
nished the dinner music for the
occasion.

 Afterwards, the General
Chairman of the affair thanked
the Grand Master, Grand Worthy
Matron, the Committee, the
ushers from Ruth Chapter #8,
the Worshipful Masters, Worthy
Matrons, Heads of Allied Bodies
and everyone who supported the
affair.

The following is a brief history
of P.M. Martin L. Jackson:

Honoree:
Martin Luther Jackson
33 Degree

Martin Luther Jackson 33
degree was born August 19,
1895 in Barnville, Georgia. His
family moved to Jasper, Walker
County, Alabama, where he was
raised. He attended school in
Walker County, Alabama, where he
received his basic education.
During his early teens he worked
in the coal mines, sealing doors
on coke ovens. In later years he
studied extensively through the
International School of
Correspondence, Chicago, Illinois
taking courses in reading and
accounting. Upon moving to
Washington, D.C., he took
further courses in the public
school night classes.

During World War I, he served
overseas with the United States
Army Expeditionary Forces in
France. When the 'cease fire'
was sounded, he was deputized
to teach troops within the AEF in
France and elevated to the rank
of Corporal.

At an early age Brother
Jackson became active in
organizations for the betterment
of black people since the time of

See Jackson, Pg. 14
The Most Worshipful Prince Hall Grand Lodge of the District of Columbia, at its 128th Annual Celebration of Saint John's Day, held at the Vermont Avenue Baptist Church, awarded $22,500 in scholarship grants to area students. Awards totaling $3,500, included in the above amount, were also given by Ionic Lodge #17, Redemption #24 and Widow's Son Lodge #7, Prince Hall Affiliation, Washington, D.C.


Redemption Lodge #24 presented a $500 award to Frederic Johnson, graduate of Cardozo High.

Widow's Son Lodge #7 presented awards of $500 each to Tonnette L. Marable of McKinley Tech Sr. High and Roger L. Briscoe of Gonzaga Sr. High.

SCHOLARSHIP RECIPIENTS
MOST WORSHIPFUL
PRINCE HALL GRAND LODGE

Grand Master's Sustaining Scholarship $2,000.00; Paullette Alyse Lyles, 706 Crittenden Street, N.E., Washington, D.C.; Roosevelt Sr. High School, Washington, D.C.

$1,000 (Ferrari) Rene Carletta Brooks 518 Hamilton Street, N.E., Washington, D.C. McKinley Tech Sr. High Washington, D.C.

$1,000.00 (Hendershot) Darlene Little 1155 First Terrace, N.W., Washington, D.C. M.M. Washington Vocational High Washington, D.C.

$1,000.00 Sheila Powers 1339 Florida Avenue, N.W., Washington, D.C. Cardozo High School Washington, D.C.

$1,000.00 Faith Carlton Barnhardt 1642 6th Street, N.W., Washington, D.C. McKinley Tech Sr. High Washington, D.C.

$1,000.00 Dorothy Anderson 251 Ogletorp Street, N.W., Washington, D.C. McKinley See GRANTS, Pg. 14
ANOTHER DAY TO REMEMBER
A PICTORIAL REVIEW
The 128th Annual Sts: John Day Observance

HISTORY OF
ST. JOHN THE BAPTIST AND ST. JOHN THE EVANGELIST

When a Masonic Hall has been erected, it is dedicated, with certain well known and impressive ceremonies, to Masonry, Virtue and Universal Benevolence. Lodges, however, are differently dedicated. Anciently, they were dedicated to King Solomon, as the founder of Operative Masonry and the first Most Worshipful Grand Master. Today, in the realm of Freemasonry or Speculative Masonry, lodges are generally dedicated to St. John the Baptist and St. John the Evangelist; and, in every regulated lodge, there is exhibited a certain point within a circle, embordered by two perpendicular, parallel lines, representing those Saints. In those English lodges which operate under a union system of work, the dedication thereof is to “God and His Service,” and the parallel lines represent Moses and Solomon. This change was adopted by the Grand Lodge of England in 1813.

“From the building of the first temple in Jerusalem and to the Babylonian captivity lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zorhababel, the builder of the second Temple; and, from that time to the final destruction of the temple by Titus, during the reign of Vespasian, they were dedicated to St. John the Baptist. However, owing to the unlimited measures and disorders which attended that memorable event, the institution had deteriorated to such a state of decay that a general meeting of the craft held in the city of Benjamin observed and resolved that the principal cause or reason for the decline of Freemasonry was the need for a Grand Master to patronize it. Accordingly, seven of their most eminent members were deputed to wait upon St. John the Evangelist - Bishop of Ephesus - requesting him to take the office of Grand Master. Though well-advanced in years, having reached the age of ninety, his answer, prompted by his early initiation into Masonry, resulted in his being installed as Grand Master. Thus, by his profound learning, was completed, what his forebear, St. John the Baptist had achieved through zealousness, and drawn what Freemasons term a line parallel. From that time, and in every Christian country, lodges have been dedicated to St. John the Baptist and St. John the Evangelist.”

Philosophically, in tracing the origin of the custom, it is believed, more correctly, that, in spurious masonry - so well known as the mysteries of pagan nations - plausible reasone can be found for the observance of our festivals in June and December, and dedication of our lodges and Temples to those venerable patrons of Freemasonry.

In the practices of the spurious masonry of the ancients, those days, doubtless, were celebrated as returning aid in the existence of the great source of light and object of their worship. Our ancient brethren adopted such rites, rejecting and abandoning, however, in deference to their own purer doctrines, the idolatrous principles that were associated and connected with those dates, and conforming their observances, exclusively, to their astronomical importance. With the passage of time, Christianity mingled its rays with the “light of Masonry and our Christian ancestors, finding that the Church has appropriated two days near those solicitude periods to commemorate the lives of those eminent saints, it has been easy to incorporate the festivals, despite the lapse of a few days, into the Masonic Calendar. To this change, the earlier Christian Masons were, perhaps, more persuaded by the peculiar character of those Saints - St. John the Baptist, by announcing the approach of Christ and by the mystic ablation to which his predestine were subjected which was afterwards adopted as a sacrament of the Christian Church, who might well be considered as the Grand Hierophant of the Church - St. John the Evangelist whose Apocalypse pronouncement assimilated his mode of teaching in the adoption of those eminent Patriarchs of the Church as Priors of the Order and practices of the Fraternity.

Thus, St. John the Baptist, whose festival falls on the 24th of June, and St. John the Evangelist, whose festival occurs on the 27th of December, have been selected by Christian Masons as the venerable Patrons of their Order; and to them, under the appellation of “THE HOLY SAINTS JOHN,” our lodges should be dedicated.

Grand Master Howard
Thanks Jurisdiction

Grand Worthy Matron McCall
brings OES greetings

R.W. Deputy Grand Master
Acknowledges Guests

The Annual Guest Speaker
The Rev. Robert Gilmore Williams
Pastors Mt. Moriah Church
Eureka Lodge No. 13 Petersburg V.

A view of the Jurisdiction at birthday Celebration
W.M. Claude R. Swanson
Master of Ceremonies
A view of the Jurisdiction at birthday celebration
ANOTHER DAY TO REMEMBER

"Highlights"

Response to Welcome
Paulette A. Lyles - Top Scholarship Awardee
A view of the Jurisdiction at birthday Celebration

Masonic Family Choir performs at Service
Vermont Avenue Chorus Sings for Masons

1976 - Scholarship Winners
P.G.S., Emeritus Richard C. Farrow Congratulates Awardee

Frederic Johnson Scholarship Awardee

See DAY, Pg. 28
THE LUSTINE REVOLUTION

TIME FOR A NEW CAR
See JOE MILLER
at
LUSTINE CHEVROLET
5710 Baltimore Avenue
Hyattsville, Maryland
927-7200

NEW CHEVROLETs
Monte Carlo
Caprice
Malibu

NEW TRUCKS
Nova
Vega
Chevettes
Monza

PREVIOUSLY OWNED
Cadillacs
Lincolns Mark IV
T. Birds
Chevy's - Fords

Support
the
PRINCE HALL
GRAND
LODGE
+
BLOOD
BANK

ELLINGTON, from Pg. 7
amount of One Thousand Dollars
($1,000.00) to the Children's
Hospit al of Washington, D.C.

The check was presented by
Lucien H. Minor, 38 degree
Commander-in-Chief of
Jonathan Davis Consistory, No. 1
and Bobby Carter, 32 degree
President of the Class.

Mr. Alfred N. Lawson, Direc-
tor of Development for Children's
Hospital accepted the gift for the
hospital.

A plaque commemorating the
life of the renowned, "Duke" is to
be secured by the hospital and
displayed in a conspicuous place.
The inscription on the plaque is
to read, "IN MEMORY OF
EDWARD KENNEDY "DUKE"
ELLINGTON BY THE CLASS OF
1976 OF THE JONATHAN
DAVIS CONSISTORY, NO. 1,
P.H.A. MAY 8, 1976." A
ceremony is to be held at the
opening of the new hospital in
dedication to the memory of the
"Duke".

The Consistory is sponsoring a
theater dinner party at the
Hayloft Theater, near Manassas
Virginia, June 20, Father's Day.
Proceeds are to be used for
Scholarship Awards for selected
Seniors of the District of Colum-
bia Public High Schools who plan
to go to the college.

JACKSON, from Pg. 10
prohibition. This was during a
time when black people were
discouraged, suppressed, and
sometimes attacked for involving
themselves in organizations of
this type. Before he was twenty
Brother Jackson joined The Ris-
ing Sons and Daughters for
Black Protection in Alabama.
About the same time he became
very active in the Marcus Garvey
Movement and the Universal
Conference of Black People.
In addition he has extended himself
by becoming active in the follow-
ing Civic and Fraternal
Organizations:

Past Exalted Ruler of the Im-
proved Benevolent Protective
Order of Elk of the World; Past
Commander of James Reese
Europe Post No. 5, American
Legion; Order of Odd Fellows;
Past Secretary and Recorder of
United Order Knight of Pythian,
State of Georgia and the District
of Columbia.

He has been an active
member in good financial
standing of the N.A.A.C.P. since
1920. He was elected Com-
mander of the American Wood-
man, Brother Jackson served this
office for more than five years.
Because of his dynamic
leadership he was again elected
to serve as Commander two
years ago.

Fraternally: Martin Luther
See JACKSON. Pg. 15
PRINCE HALL

THE FATHER OF PRINCE HALL MASONRY
LET’S HONOR HIM

PRINCE HALL DAY

COMING - SEPTEMBER 12th, 1976 AT 3:00 P.M.

A BIG CELEBRATION FOR A GREAT MAN

* * *

AT CONSTITUTION HALL
18th & D Street, N.W.
Washington, D.C.

Make arrangements to be present and bring your family and friends. Your contribution will be appreciated, make checks payable to the M.W. Prince Hall Grand Lodge and mail in the self addressed return envelope enclosed. No postage stamp necessary:

THANK YOU

JACKSON from Pg. 14

Jackson 33 degree received his Master Mason Degree on May 30, 1920 in St. Johns Lodge No. 12 F & A.M. P.H.A. He has remained a financial and outstanding member for 56 years. He served in the following Masonic Units:

Worthy Patron of Martha Chapter No. 11 O.E.S.P.H.A. for 7 years.
Grand Worthy Patron of Georgiana Thomas Grand Chapter O.E.S.P.H.A. in 1951
Past Worthy Grand Joshua of Julia A. Jackson Grand Court Heroines of Jericho
Past Grand Royal Advisor of Maire I. Smith Grand Court HTC
Sister Eleanor Davis Carter served as Grand Princess Captain with him.
Past Grand High Priest Adophy P. Hall Grand Chapter
Holy Royal Arch Masons
Past Grand Commander Knights Templar
Past Potentate Mecca Temple No. Shriners
Past Grand Prior Jonathan Davis Consistory No. 1 A.A.S.R.
Brother Jackson has been a member of the Most Worshipful Prince Hall Grand Lodge F & A.M. P.H.A. for the last 36 years. He has made a great contribution by serving on many committees. Brother Jackson was one of the Trustees that was formed to secure a home for this Masonic Craft after the building was repossessed in 1936. He was President of the Sunday Meeting for five years, known now as Second Sunday Forum, whose purpose at that time was to raise money to buy our temple back by selling stock. It is one of four surviving members of the first Board of Directors of the Acacia Masonic Hall Association. He was a member of the Board of Directors for over 30 years.
He is and has been very active in all phases of Masonic and Church life. 56 of his 81 years have been spent for the Kingdom building of God and for the betterment of man.
His motto: "Whatever is worth doing at all is worth doing well."

***************

PLEASE SUPPORT OUR ADVERTISERS

***************
ONE HUNDRED AND FIFTY
TO GOD, MANKIN

History of Social Lodge No. One
1825-1976
Mother Lodge and Organizer of the M.W. Prince Hall Grand Lodge.

No history of Social Lodge would be complete without its being prefixed with a few facts relative to the originator of Prince Hall Masonry and a review of events leading up to the organization and establishment of the first Masonic Lodge in the District of Columbia.

The Beginning of Prince Hall Masonry in North America

Prince Hall, the eminent founder of Prince Hall Masonry was born on September 12, 1748. Leaving home at the age of 17 he worked his way on a merchant ship sailing for Boston, Massachusetts and, upon his arrival there found employment which soon enabled him to complete his studies for the ministry, as well as the owner of real estate.

While in that city, he came in contact with many Masons whose conduct and stature in their community so impressed him that he evinced a desire to become a member of the Order. Unfortunately for Prince Hall, though very fortunate for our fraternity as subsequent events proved, that privilege was denied him by White Masons because of his color. Undaunted by their rejection however, he applied to a British Military Lodge in the army of General Gage stationed in Boston and on March 6, 1775, he with 14 others were raised in Militray Lodge 58. Meeting under dispensation, that little band of Masons held their meetings until September 29, 1784, at which time they petitioned the Grand Lodge of England for a charter. Their prayer was granted and a warrant issued duly constituting African Lodge No. 459 of Boston, Massachusetts. The charter was delivered by Captain Scott, a brother of John Hancock — one of the signers of the Declaration of Independence — after a long delay on May 2, 1787. Several years later, on January 27, 1791, Prince Hall was deputized as Provincial Grand Master by the Grand Lodge of England with authority to constitute lodges whenever he found it necessary.

With his newly granted power, Prince Hall established African Lodge No. 459, F. & A.M. of North America at Philadelphia in 1787. Another lodge in Providence, R.I. and, shortly thereafter, chartered two other lodges — Union Lodge No. 3 and Laurel Lodge No. 4 of Pennsylvania. These lodges remained subordinate to the Grand Lodge of Massachusetts until December 27, 1815, at which time they met in a General Assembly and organized the African Grand Lodge of North America with jurisdiction over the State of Pennsylvania and the South, including the District of Columbia. Thus, through a succession of events leading up to the petitioning of this Grand Lodge and establishment of Social Lodge No. 1 by its founders.

Introduction of Prince Hall Masonry in The District of Columbia

On November 22, 1822, John W. Pratt called a meeting at his home for the purpose of organizing a Masonic Lodge. Attending that meeting were George Bell, Eugene B. Brown, William Briscoe, William Caroll, George Coggin, William Costin, Francis Datcher, Sr., Rev. Stepheny Forest, Charles D. Harris, James Harris, William R. Harris, Albert H. Holly, George S. See SOCIAL, Pg. 18.

Nearly 200 years ago, at 8 p.m. on March 6, 1775, Prince Hall and 14 other black freemasons were inducted into the mysteries of Freemasonry, thereby opening the institution to all men of color in America.

Four decades later, Masonry came to black men in the Nation's Capital when, on January 7, 1825, Bro. John W. Pratt, Francis Datcher and William Jackson petitioned the Hiram Grand Lodge in the District of Columbia. The petition was granted on June 6 of that year.

In 1846 the Pennsylvania Grand Lodge gave its permission for the formation of a Felix Lodge #3. The Lodge was chartered on April 4, 1846 with 10 members. It was then known as Felix Lodge #15. Today, it is the second oldest black Masonic Lodge in this jurisdiction.

The first principal officers of Felix Lodge were Augustus B. Costin, Worshipful Master; John H. Massia, Senior Warden; and John H. Williams, Junior Warden. The other members were Rodger H. Pilkey, Annanias Herbert, John C. Thomas, Leonidas Scott, Benjamin Newton, Abraham Powell and William Briscoe. The Lodge was named for Bro. Felix Dorsey, a member of the Pennsylvania Grand Lodge.

Prior to the granting of the original warrant, the first Brothers of Felix Lodge met in a barber shop owned by Brother Costin on Pennsylvania Avenue between 3rd and 4th Streets, N.W. They met with six members of Universal Lodge #10 of Alexandria, Virginia. The first official meetings after the charter was granted were held in a loft of a stable at Second and East Capitol Streets, S.E. The stable was owned by Ben French, a white mason who granted permission to use the stable to Bro. Issac Fleetwood, the coachman.

Later, meeting places include Scott's Carpenter Shop at 5th Street, W.E. between B and C Streets; Jackson Hall on E Street between 13 and 14th Streets; N.W., the Union Building, 7th Street, near D Street, N.W. The final meeting place before mobbing to the present Masonic Temple in 1912 was a 4th and Virginia Avenue, S.E. At that point in Felix's history, there were 47 members, of which about 15 known as the "Faithful Few" would meet regularly. Dues were 50 cents and rent on the meeting place was $6.00 per month.

The records tell us that early members of Felix Lodge endured many difficulties. On occasions, members were arrested and fined for holding Masonic meetings. Often economically destitute, it appears that our founding Brothers had an abundance of spirit and devotion to the principle of Freemasonry. So much so, in fact, that on one occasion several members of Felix Lodge demitted or transferred to Social Lodge in order that it might have the required constitutional number to save its charter. Other members of Felix were also instrumental in the formation of Meridian, Eureka, Hiram and many of the other lodges in this jurisdiction.

The tools and implements of the first members were virtually non-existent. They had no jewels and often used a part of their shirt fronts as "white aprons."

Felix Lodge is actually three years older than the present Most Worshipful Prince Hall Grand Lodge of the District of Columbia. In 1948, Felix, with two other lodges (Social #1 and Universal #10 of Alexandria, Va.) formed the present Grand Lodge. The meeting was held in Fleet's School House on what was then known as Herring Hill in West Washington.

Members of Felix Lodge conducted the first Masonic funeral for blacks in this city, presiding over the last sad rites for Bro. Baysl Simms at the Old Israel AME Church. Then located at the corner of South Capitol and B Streets, S.W. in the spring of 1848.

Since its founding 129 years ago, Felix Lodge has bestowed the rank and title of "wornout master" on 109 of its members, a few having served as master for more than one year. Twenty-five (25) of them are still living. P.M. James C. Ridley is the oldest living Past Master of Felix Lodge, in terms of membership, having served the Craft for 55 years. He was Master in 1937. The Lodge also has several other members who have more than 50 years of service and many with more than a quarter-century of service.

Men of Felix served in the MWP Grand Lodge, as officers of other Allied Bodies, and in many civic, social and other fraternal organizations.

Today, the lodge has more than 350 dues-paying members all tried and true, and upright in their relationships with God and man.

Bro. Edward C. Booker currently serves as Worshipful Master of the Craft.

"Behold, How good and pleasant it is for brethren to dwell together in unity."
ONE YEARS OF SERVICE
AND COMMUNITY

ORIGIN OF THE MOST WORSHIPFUL PRINCE HALL GRAND LODGE, F. & A.M.
OF THE
DISTRICT OF COLUMBIA
1848-1976

The history of our Grand Jurisdiction is, truly, a venerable one for the tap roots of its origin reach deeply into the virgin soil of the very nation in which it has existed and influenced the lives of its devotees for more than a century and a quarter.

All who have been the recipients of its benefits and those who now enjoy the privileges of the great heritage willed to them by the renowned Founder of Prince Hall Masonry, own an immeasurable debt of gratitude not only to our illustrious Patron and Projenter of our great Fraternity but also, to those illustrious Brethren who planted the seed which germinated and gave birth to the Most Worshipful Prince Hall Grand Lodge of the District of Columbia.

The origin of our Grand Lodge may, rightfully, be traced back almost 200 years to the organization and establishment of the first Lodge of Black Masons in Boston, Massachusetts by Prince Hall who, with 14 other men of color, had been made Master Masons in a Military Lodge associated with the Army of General Gage during the Revolutionary War in 1776. These stalwart pioneers made numerous and unsuccessful attempts to obtain permission to organize a lodge of Black Masons from White Masons of the Colony of Massachusetts; undaunted, however, by the repeated refusals, Prince Hall petitioned the Grand Lodge of England for a warrant to establish a Lodge of Free Negroes.

His prayer was granted and, on May 6, 1787 (1), African Lodge No. 459 was established under a charter issued by the Grand Lodge of England.

Four years later, on June 24, 1791, the African Grand Lodge was established and duly constituted with Prince Hall designated as Most Worshipful Grand Master. Following his death on December 7, 1807, the name was changed to the Most Worshipful Prince Hall Grand Lodge in memory of its eminent benefactor.

From this nucleus, Prince Hall Masonry has radiated its influence throughout the world culminating in the establishment of Grand Orient in Europe, Asia, British West Indies, Africa and throughout the United States.

The actual establishment of origin of our Grand Lodge dates back a century and a half ago to the establishment of Social Lodge, No. 7 — the first lodge of Black masons to be organized and constituted below the Mason-Dixon Line.

In January 1, 1823, William G. Costin, Francis Datcher, Sr., William Jackson and William Wormley were initiated, passed and raised in Laurel Lodge, No. 2 of Philadelphia, Pennsylvania. Several years later, they petitioned the African Grand Lodge of North America for a warrant to establish a Master's Lodge in the District of Columbia. Their prayer was granted and, on June 6, 1825, Social Lodge, No. 7 was established under a charter issued by the Grand Lodge of Pennsylvania and duly constituted by M.W. Grand Master

Peter Richmond, assisted by R. W. Deputy Grand Master Richard Fiske and R.W. Senior and Junior Grand Wardens Thomas Dupree and PRIUS Clover with the following principal officers duly installed: John W. Prout, Worshipful Master; Francis Datcher, Sr., Senior Warden; William Jackson, Junior Warden; Moses Liverpool, Treasurer and William C. Costin, Secretary. Also commissioned to serve as Senior and Junior Deacons were: William Wormley and Lloyd Nichols.

Ten years later, Sandy Bryant, Benjamin Crier and William Dudley were made Master Masons in St. George's Lodge, No. 32 at Liverpool, England. Settling in Alexandria, Va. about 1838, these seafaring men became affiliated with Social Lodge No. 7. Shortly thereafter, with the Rev. John Thomas, also a resident of that city and a member of Social Lodge, petitioned the Hiram Grand Lodge of Pennsylvania for a warrant to establish a Lodge in that city. Their request was granted and on August 26, 1845, a new Lodge — Universal No. 10 — was duly constituted.

A year later, in 1846, John T. Costin, William Dudley, Benjamin Crier, Daniel Smith, John Thomas and William Bruce, all residents of Alexandria, Va. petitioned Hiram Grand Lodge of Pennsylvania for a warrant to establish a Master Mason's Lodge. Their petition was granted and, thus, a third Lodge — Felix Lodge No. 17 — was duly constituted under a warrant issued by that Grand Lodge.

Early in the year, 1848, John E. Thomas, then Worshipful Master of Social Lodge No. 7 issued a summons to Universal No. 10 and Felix No. 17 to meet in a convention for the purpose of organizing a grand Lodge for the District of Columbia. The meeting was accordingly held in the Fleet School located on M Street between 24th and 27th Streets in Georgetown. D.C. AND PRESIDED OVER BY THE District Deputy Grand Master David P. Jones of the Grand

See GRAND LODGE, Pg. 18
Jackson, William Jackson, Mathias Harkins, Nicholas Franklin, Moses Liverpool, Edward Maddox, Daniel Magruder, Lloyd Nichols, Joseph Price, John Randig, William T. Richardson, Hamilton D. Svage, Robert S. Slayton, Samuel Slayton, Richard Wallace, Jr., Joshua Waters and William Wormald — most of whom had already been made Masons and were primarily interested in organizing a Masonic Lodge in Washington, D.C. in order to perform their Masonic duties. Others had been made in England before coming to America. Brothers of Nicholas Coslin, Datcher and Wormald had been initiated in Laurel Lodge No. 4 in 1816, and John W. Prout in Union Lodge No. 3 — also located in the city of Philadelphia, Pa. in 1823.

By 1825 all of the group had made Masons and petitioned the Grand Lodge of North America in Philadelphia, Pa. for a warrant setting apart a lodge in District of Columbia. The petition of the petitioners was granted on January 7, 1825, the lodge duly chartered and constituted under the title of Social Lodge No. 7 of Washington D.C. and the following officers appointed: John W. Prout, W.M.; Francis Datcher, S.W.; William Jackson, J.W.; Moses Liverpool, Treasurer; William C. Conlin, Sec'y; William Wormald, S.D.; and Lloyd Nichols, J.D.

Thus Social Lodge, whose venerable history and lineage can be traced back almost 200 years to the very beginning of our Order, made its bow to the Masonic World and began practicing faithfully all of the virtues laid down on the Masonic Trestle-board — placing her regalia upon the altar of the Lodge and consecration the universal support, protection and guidance in her labors.

Established in the midst of slavery, Social Lodge and her members met under extremely hazardous conditions. Her growth has opened because of the suspicions of the slaveholders — a suspicion that was wholly unfounded because the lodge is reputed to have more members than any other in all of the stations in the underground railroad which was instrumental in assisting the escape of slave to the Free States. Despite numerous and frequent difficulties of holding their meetings and other difficulties, these stalwart brethren continued to hold meetings, transact their business and continue to maintain themselves and render assistance to their fellowmen.

Their labors were not in vain for many of them gained recognition and were held in high esteem in the community and the fortunes of the lodge gradually improved.

In 1845, Universal Lodge No. 10 of Alexandria, Va. began to meet in the Grand Lodge. The Lodge No. 17 was duly constituted under a charter granted by Hiram Grand Lodge of Pennsylvania. Early in 1846, the three lodges met in assembly for the purpose of organizing a Grand Lodge of the District of Columbia.

Organization of the Grand Lodge of the District of Columbia

On March 27, 1848, John E. Thomas, Worshipful Master of Social Lodge, No. 7, issued a summons to Universal Lodge No. 10 and Felix Lodge No. 17 to meet in a convention for the purpose of organizing a Grand Lodge for the District of Columbia. He invited the Grand Master David P. Jones of the Grand Lodge of Pennsylvania. Attending that meeting were five representatives from each of the three lodges and from their deliberations evolved the organization and establishment of a Grand Lodge in the District of Columbia with the following brethren deputized as its future officers: Charles Datcher of Social Lodge No. 7 — Grand Master, Daniel H. Smith of Universal No. 10 — Deputy Grand Master, Richard Phike of Universal No. 10 — Secon. Warden, Francis Datcher of Social Lodge No. 7 — Junior Grand Warden, Joseph Frazier of Universal — Grand Treasurer, and James Price of the District of Columbia. With the consummation of the organization of Grand Jurisdiction of the District of Columbia came the culmination of a series of events which substantiates our lodges claim to a direct and regular lineage from the Grand Lodge of England through the universal Lodge of Massachusetts and Pennsylvania, the legitimacy of our right and that of every man of color to fully enjoy the privileges, fruits and benefits of time-honored Fraternity has been firmly established because of our conformity, in every respect, to the ancient laws and general regulations of the Craft.

All who now enjoy those privileges, rights and benefits and those who shall travel the paths of virtue should not only view with great pride the heritage which has been guaranteed to us by our illustrious forbears: Incumbent upon us is a solemn duty or obligation not only to protect that heritage and to preserve the prestige and reputation of our Great Fraternity but also to insure that their labors were not in vain nor their strength spent for naught.

The year 1787 was momentous.

History of Hiram Lodge No. 4

On April 4, 1848, a new star appeared in the masonic firmament during the incumbency of W.M. Charles Datcher, M.W. Grand Master and emanating from the authority of then Union Grand Lodge of D.C.

The Lodge derived its existence from the brethren of the then Social Lodge No. 7; further, the lodge being composed of Georgetown residents held its meetings in different sections of the city, being referred at times as the Georgetown lodge.

The minutes of Grand Lodge of May 25, 1851 read thusly: William Hicks, Clement Beckett, John Cornell and other Past Masters of Georgetown asked Union Grand Lodge of D.C. for a dispensation or warrant to organize a Lodge to be named Hiram Lodge. This was adopted after considerable debate in which most of the whole participated.

The minutes of June 22, 1851 further states: After the minutes of Union Grand Lodge were read and one item of business finished, the Grand Master, R.W. Robert Robinson proceeded to install the officers of the Lodge in Georgetown: — Rev. William Hicks-W.M., Clement Beckett-Sec. At a subsequent meeting, the By-Laws of the Lodge were enacted and later approved by the Grand Lodge.

On March 7, 1781, seven members of Hiram Lodge No. 4 petitioned the lodge to petition the Grand Lodge for a dispensation to form a new lodge which took the name Widow's Son No. 7 with the following officers being installed: John W. Hurd, W.M.; Mason S. Lowry, S.W.; George Jackson, J.W.; Joseph N. Williams, Treas. and Barton Fisher, Sec'y.

Bros. William Harris demitted later along with Bros. Robert Williams and Benjamin F. Dilly who were appointed Senior and Junior Deacons.

Lester Bibro
Worshipful Master

Hiram Lodge has participated in jurisdictional Jewel Ceremonies during which they were winners in 1912 and 1913 and placements in 1962 and 1964.

During the incumbency of P.M. Nathanial Lewis, our affiliation with Minim Chapter No. 405 commenced.

Years later, this same Past Master officiated when Mayor Walter E. Washington and Congressional Delegate Rev. Walter E. Fauntroy were made masters-at-arms.

For a large number of years, the Lodge has actively involved itself in community affairs (I.E., entertaining children of Jr. Village, shoes donated to under-privileged, etc.) thereby attesting to its financial growth and stability.

The membership, now at a healthy 260 and 17 prospective Masons reflects praphically by its peaks and valleys, the economic well being as well as the change in the life of our great nation. At inception (12) progressing to 18 (1853), 24 (1855) to a low of 15 in 1899, 95 at the end of the World War, 218 in 1948.

Great contributions to Masonry have been made by brothers of the lodge within the confines of the District of Columbia as well as on a national level.


"This Is Our Heritage"
Living Past Grand Masters


The Masonic Temple

History of Eureka Lodge No. 5

1858-1976

Joe Etheridge
Worshipful Master

In 1858 the following Brethren demitted from Felix Lodge No. 3 F. & A.M. Brothers Edward A. Watson, Robert H. Summerville, and John Mason for the purpose of forming a Lodge. They petitioned the Most Worshipful Grand Lodge to be set apart as a Lodge. Their petition was granted October 28, 1858. Eureka Lodge was set apart as a chartered Lodge with the following Brethren as officers: Edward M. Thomas, Worshipful Master; James A. Schurman, Senior Warden, and Edward W. Watson, Junior Warden.

In the 118 years of its existence ten of its members have served 20 years as Grand Masters and seven as Secretaries. The Grand Lodge officers, (now deceased) were:

- Past Grand Masters
  Carter A. Stewart
  Edward M. Thomas
  John F. Cook
  Roger Watts
  John P. Turner
  George M. Ambler

1859
1861
1866-1873 & 1876-1877

- Deputy Grand Masters
  Joseph Minor
  E. T. Hawkins

- Grand Junior Wardens
  Edward L. Webster
  Erastus S. Summerville

- Senior Wardens
  Edward A. Watson
  Robert S. Summerfield

- Past Masters
  John F. Cook
  Carter A. Stewart
  Edward M. Thomas
  Robert S. Summerfield

Today there are 27 living Past Masters and 169 members. The elected officers for the 1975-1976 years are as follows:

Worshipful Master: Joe L. Etheridge
Senior Warden: Melvin Sims
Junior Warden: Henny W. Gamble
Treasurer: Bro. Leonard Kidd
Secretary: Bro. Kermit A. Banks

The history of Eureka Lodge No. 5 is replete with stories of steadfast efforts of good men to alleviate the distress of their less fortunate Brethren.

History of Meridian Lodge No. 6

1869-1976

Robert L. Parker
Worshipful Master

At the semi-annual session of the Acacia Grand Lodge, now known as the Prince Hall Grand Lodge of the District of Columbia, several brethren of Felix Lodge, sensing the need for another lodge in this jurisdiction for the dissemination of Masonic Knowledge, petitioned the Most Worshipful Grand Master, the Honorable John F. Cook, and Officers and Members of the Grand Lodge, for permission to establish a U.D. Lodge, later to be known as Meridian Lodge No. 6 F. and A.M. After careful consideration as to the merits of the See MERIDIAN, Pg. 20
History of Pythagoras

Lodge No. 9

1871-1976

On December 1, 1874, with other members of the Craft, assisted with Sisters of the Eastern Star, organized Queen Esther Chapter No. 1, O.E.S. On October 20, 1890, P.M. William H. Myers and F.M. Julius Warren of this Lodge with their wives and daughters and mothers of Master Masons, set up Gathesmane Chapter No. 3, O.E.S.

Our Worshipful Master wears the Centennial Jewel and uses the Centennial Gavel, presented to this Lodge in 1932 on St. John’s Day for proficiency in ritualistic performance.

Freemasonry should make each man who conscientiously and understandingly takes its obligation to his fellowman in a practical fashion.

It has built its Altars, lifting its Shield above the head of the Widow or Orphan, throwing a protective cordon of living heart and hand around the suffering and distressed.

This document serves as a history of the accomplishments of those who have presided over the destinies of Pythagoras Lodge since its inception. Masonry, in this age of modern achievements, is still a mixture of ancient knowledge, understanding and curiosity used by the initiated to pursue further a greater understanding of God’s great creation.

The motivation of the founders and early patriarchs of Pythagoras Lodge No. 9 was more than just curiosity. They pursued, established and took an active part in all branches of Masonry viz. the Cryptic, Capitular, Chivalric, Scottish Rite, Adoptive Rite and Nobles of the Mystic Shrine.

Our Lodge was first chartered and constituted as Pythagoras Lodge No. 12 by the Grand Lodge of Maryland on June 5, 1871. L.A. 5871 with the following officers: Thorton A. Jackson, W.M. W.M. Tucker-S.W., D. Drew W. Tancil-J.W., Wellington Taylor-Treas., Thomas Hicks-Sec’y, Robert Armstrong-S.D., John H. Smith-J.D.

All of the aforementioned brethren were members of Warren Lodge No. B. on December 27, 1871. Pythagoras Lodge was rechartered as Pythagoras Lodge No. 9 by the Grand Lodge of the District of Columbia under the leadership of the Most Worshipful Grand Master John F. Cook. The officers of the chartered Lodge were as follows: Arthur Tancil, W.M.; John H. Burrill-S.W.; John W. Dorster-J.W.

Throughout its history, Pythagoras Lodge has always laid emphasis on stately character and performance. Its ritualistic work has always been of high quality. The degrees of Ancient Craft Masonry have always been conferred without stint or short-cuts and with due appreciation of their solemnity and importance in the lives of the men who receive them.

Also, during its existence, four of its most eminent members have served as Grand Master and two have presided as Grand Worthy Patron. Likewise, two served as Sovereign Grand Commanders of the United Supreme Council, 33 degree Ancient and Accepted Scottish Rite of Freemasonry and one as the Grand Secretary of the Grand Lodge of the District of Columbia. This Lodge, thus, so richly endowed with its illustrious heritage, expresses the fullness of the immortal words of its namesake, Pythagoras, who in a gesture of ecstasy upon his discovery exclaimed - "EUREKA! I HAVE FOUND IT!"

Never a Lodge of very large membership, it can be said that Pythagoras was always considered of great capacity and leadership ability. Many illustrious men have graced the Masonic Lodge and have gone on to contribute greatly to the progress of this jurisdiction. Briefly to name a few and their accomplishments:

W.M.SON A. WEATHERLESS was considered the architect of our present edifice and to him probably more than any other man should go the credit for the impetus which culminated in our having this magnificent temple on the corner of 10th & U Streets. Only one other man has served as long as Grand Master as he did. He indeed had vision. He set in motion steps to increase the membership of the craft. During his administration Constatin Lodge No. 18 and Doric Lodge No. 19 came into being.

JAMES TOWNSEND BEASON, his interest in the Lodge culminated in turning the tide and starting Pythagoras Lodge back up the hill after deaths, loss of interest and other factors had brought the fortunes of our Lodge down to a very low ebb. During those hectic days, at the turn of the century, our membership dwindled and also our treasury to a corresponding low. Making it impossible for the Lodge to meet its charitable and other obligations.

Beason was instrumental in causing a nucleus of younger men to crave admission and upon that foundation the Lodge had been rehabilitated both as to numbers and finance. The work is not complete, but the trend he started is in full swing and with God’s help, we shall not turn back. Other brethren have made conspicuous marks on our Lodge, and this list could be augmented many fold.

WILLIAM HAMILTON is one of our latter day heroes, he had not only served in various capacities in this Masonic jurisdiction but his country and community as well. He has served as teacher in the Public Schools of D.C. and also as a member of the Board of Education. As a military officer, he has completed over 40 years of service. Once a consultant and advisor to the Republic of Liberia.
History of St. John's Lodge
No. 12
1888-1976

On November 7, 1888, 19 members of Warren Lodge No. 8 applied for and were granted a demit from Warren Lodge No. 8 for the purpose of forming a new Lodge to be named St. John's Lodge, consisting of the following names: Thomas P. Bell, Charles Carter, Charles Christian, Richard Hill, Walter L. Gray, Orlando King, Robert Richardson, J. R. Tubman, W.H.A. Young, Nathaniel Robinson, Daniel Brooks, Thomas Carroll, Joseph H. Dowm, Harry W. Hamilton, William Hill, Ferdinand Ryalis, William Small, James H. Williams, A.B. Winslow.

These are the charter members of this Lodge, who have since that time passed on and quit these shores, and are now members of that Celestial Lodge whose temple is that house which is not made with hands, eternal in the heavens.

The Prince Hall Grand Lodge of the District of Columbia granted the Charter June 24, 1889 and the lodge was set apart by the then Grand Master of Prince Hall Masons for the District of Columbia, Brother John H. Lee, who was made an honorary member of the Lodge to be known thereafter as St. John's Lodge #12, F. & A.M., P.H.A.

The first officers of the Lodge were: Brother W.H.A. Young, Worshipful Master; Bro. A.B. Winslow, Senior Warden; N. Robinson, Junior Warden; Thomas P. Bell, Treasurer; H.W. Hamilton, Secretary.

The Lodge has had on its rolls numerous Grand Lodge Officers including Past Deputy Grand Masters and other Grand Lodge Officers. At present, we have one Past Deputy Grand Master, Past Deputy No. 1 and Master J.M. Marshall. Also Sylvester F. Blackwell, Past Grand Treasurer, who served in that position for twenty years.

The Lodge has been loyal to the Grand Lodge and has supported all the Grand Masters.

SEE ST. JOHN PG. 22

History of Charles Datcher Lodge No. 15
1899-1976

On the 15th of February 1899, Charles Datcher Lodge No. 15, under Dispensation of the Grand Lodge, P.H.A. of the Jurisdiction of the District of Columbia, was organized with the following officers: Grand Master, R.H. Jones; Assistant Grand Master, F.J. Cardozo; Senior Warden, L.H. Wayne; Junior Warden, B.S. Moten; Treasurer, L.B. Stewart; Secretary, William Grimes; Senior Deacon, Charles Posey; Junior Deacon and Lemuil Hughes-Tyler; and named in honor of the first Most Worshipful Grand Master of the jurisdiction-P.G.M. Charles Datcher.


From this framework, the lodge has made and continues to make impressive contributions to the community and jurisdiction. Its involvement in community affairs includes: a Lifetime Membership in the N.A.A.C.P.; financial support of the Sickle Cell Research Foundation of Howard University and the newly constructed Sid Richardson Memorial Hospital which was the lodge's Charities Program for 1975 during which a sizeable financial donation was made to the project.

Throughout its history Charles Datcher Lodge has been noted for...
History of James H. Hill Lodge No. 16
1902-1976

In January 1902, James H. Hill Lodge No. 16 came into being as the realization of a dream by Rev. Armstong Jones, Bro. Jones and several other friends met and formed a Club called the Brightwood Club. The first officers were: John King, Henry Shamwell, F.M. Grinnage, Daniel Woodward, Edward Turner, George Brooks, and Rev. Sheldon Miller.

In March 1902, Rev. Sheldon Miller had a talk with one James Hill, who was a member of the Most Worshipful Prince Hall Grand Lodge of the District of Columbia.

In April 1902, a petition was made to the Most Worshipful Prince Hall Grand Lodge through Judd Malvin, Most Worshipful Master. A Committee from the Grand Lodge made a favorable recommendation. A dispensation was granted and Brightwood Club became James H. Hill Lodge No. 16 (under Dispensation). And from a small group, the membership began to grow. During the annual session of the Grand Lodge in December 1902, a warrant was granted to James H. Hill Lodge.

The Lodge continued under Dispensation until December 26, 1903, when it was duly constituted as the Most Worshipful James H. Hill No. 16, F.A.M. under the Most Worshipful Prince Hall Grand Lodge of the District of Columbia.

The first officers of the Lodge as named in the warrant were Rev. Shelton Miller, Worshipful Master; Bro. John King, Senior Warden; and Bro. Abraham Washington, Junior Warden. From the time of its founding, James H. Hill Lodge has been steadily growing. During the depression years, James H. Hill Lodge had to struggle in order to survive; and on more than one occasion, would have given up its charter, had it not been for some of its dedicated members, who dug into their pockets with meager funds — paid its assessments to the Grand Lodge, cared for their widows, and buried their dead.

James H. Hill Lodge has been known throughout its history, for the support of the Past Masters, and it is with pride that the Lodge points to 21 living Past Masters.

Finally, we give thanks to the great architect of the universe for the many blessings He has bestowed upon us, and pray for his continued blessings and guidance in the years to come, so that we may realize that with His help, we must succeed in all our undertakings.

LIVING PAST MASTERS:
- Earl Boykin 1969
- Chris Boykin 1970
- Albert Brown 1966
- James Childress 1962
- William G. Conrad 1960
- William Cross 1950
- Matthew Ellis Jr. 1971
- Henry Hall 1958
- Isaac Hall 1965
- James L. Harper 1975
- Charles Henry 1967
- Augustus Hill 1932-33
- Archie D. Keith 1974
- Lark F. Keller 1973
- Joseph Marshall 1968
- James L. Martin 1972
- Willie Morgan 1969
- Willie Murphy 1948
- Reginald Paris 1961
- John Sims 1963
- Hardy J. Whitehead 1964

PYTHAGORAS, From Pg. 21
Pythagoras Lodge, as it has in the past, will continue to support the construction of the Most Worshipful Grand Lodge of the District of Columbia. While we are deeply cognizant of our past contributions to this great undertaking, we are not at rest, but in the midst of sending up more tall timbers and providing continuing support not only to the Grand Lodge but to the community as well.

We conclude with these lines from Oliver Wendell Holmes, in the Chambered Nautilus:
Build the more stately mansion, o my soul.

As the swift seasons roll!
Leave them low vaulted past!
Let each new temple, nobler than the last.
Shut thee from heaven with a dome more vast,
Till thou at length art free.
Leaving thine outgrown shell by life's unresting sea.

Rise, rise, my god! have done with lesser things.
Give heart, and soul and mind and strength.
To serve the king of kings.

JOHN F. COOK, From Pg. 20

DATCHER, From Pg. 21
for its ritualistic proficiency and strong leadership. It has won the annual Ritualistic Contest twelve times and the archives of the Grand Jurisdiction will reveal that the lodge has produced four Grand Masters, namely: P.G.M. Allentown, 1928-1929; P.G.M. Alan A. Clifford, 1944-1945; P.G.M. William W. Barnes, 1959-1960 and its present favorite son, the Hon. John D. Howard, Jr. It has also produced Grand High Priests, Commander-in-Chiefs, Illustrious Potentates and a Grand Worthy Patron.

Though proud of its varied accomplishments and contributions to Prince Hall Masonry, the lodge has not overlooked or forgotten the widows and Past Masters who played an important role in its venerable history.

Second time to serve as Worshipful Master during this depression that brought Ionic out of the storm.

As it touched by the magic of the good Fairy's wand, Ionic Lodge began its steady growth and now stands with its membership upward of 600 members. It has been involved in many community projects, such as Thanksgiving Baskets, Xmas Parties for Underprivileged children. Shoe Funds

GIVE YOUR BLOOD

History of Fidelity Lodge No. 20
1926-1976

Fidelity Lodge No. 20 came into being as the realization of a dream by W. Braxton Wall. One evening in February 1926, the late Brother Wall met an old friend, DeWitt F. Drew and during the course of their conversation mentioned the fact that he was thinking of organizing a club which he hoped to eventually form into a Masonic Lodge. Brother Drew readily agreed to join and on March 1, 1926 the first meeting was held for the purpose of organizing Fidelity Club. At this first meeting there were five members present.

On April 19, 1926, The Most Worshipful Grand Master for the jurisdiction of the District of Columbia visited the club and gave them words of encouragement. After he left the meeting it was decided at that time the Most Worshipful Prince Hall Grand Lodge for a Dispensation to form Fidelity Lodge.

On May 17, 1926 a petition was made to the Most Worshipful Prince Hall Grand Lodge through Charles P. Ford, Most Worshipful Grand Master. A Committee from the Grand Lodge visited the next meeting of Fidelity Club and upon their return to the Grand Lodge made favorable recommendation. A Dispensation was granted and Fidelity Lodge No. 20 was chartered.

See FIDELITY, Pg. 23

See IONIC, Pg. 23
The existence of Corinthian Lodge No. 18 from 1912 to the present is due in a large degree to the untiring efforts of Bro. Charles W. Lewis and Bro. William C. Cody, who founded the club which later became a Masonic Lodge. During a visit by Worshipful Master Charles Lewis to his home in Georgia he visited a Masonic Lodge, and while being carried through the usual examination, much to his surprise, he developed that he found he did not possess sufficient Masonic knowledge for admission and that his Lodge was not a regularly constituted Prince Hall Affiliation. He was refused admission to fraternalize. He immediately returned to Washington, D.C., and notified his Lodge of their unfortunate situation. The Lodge immediately withdrew all affiliations with the clandestine body and made application to the Most Worshipful Acacia Grand Lodge of the District of Columbia, Prince Hall Affiliation, through its Most Worshipful Grand Master N.E. Weatherless for a charter. Grand Master Weatherless appointed a committee of five Past Masters to investigate our application and report to the Grand Lodge. Members of this committee were Charles D. Freeman, Samuel T. Craig, Paul R. Stewart, J.M. Lomax, and John D. Howard. A favorable report to the Grand Master was given in December, 1915, with a recommendation that our group be accepted in the Prince Hall Affiliation of D.C. The report was adopted. The Lodge was placed under dispensation for one year and the following officers were chosen to preside over the Lodge, confer degrees; transact business, and confer with the other Lodges of the jurisdiction; Paul R. Stewart, Worshipful Master; Samuel T. Craig, Senior Warden; Ernest M. Dixon, Junior Warden; and John D. Howard, Senior Deacon. Much credit is due these brothers and the committee for directing us to the true Masonic light.

The first officers elected under our charter were Bro. Emory D. Smith, Worshipful Master; Robert G. McGuire, Senior Warden; and Walter T. Dixon, Junior Warden. Sixty Past Masters have made outstanding contributions to Corinthian Lodge through the years, and we continue making progress under our present Worshipful Master Salone Price.

The Lodge was grown to 200 members among whom we list these Past Grand Lodge Officers:
Grand Master Frank D. McKinney; Grand Master Arthur E. Brooks; Deputy Grand Master David P. Highley; Grand Trustees; CCFC; Grand Legal Advisor; Grand Secretary; Grand Lecturer; and Grand Treasurer.

IONIC, from Pg. 22
and many others.
In 1975, Ionic Lodge, in honor of it's own most Worshipful Past Grand Master Henry A. Dove, founded a scholarship or financial aid fund. From this fund, 1975, the first recipient, Patrick Duran Marshall received One Thousand Dollars ($1,000.00) toward a college education. In 1976, two (2) One Thousand Dollar awards will be given to two deserving students.

With the Grace of God, and wisdom of past Masters, and dedication of it's members, Ionic Lodge #17 has fared well and has made a great contribution to this jurisdiction and community.

History Of Victory Lodge No. 23
1927 - 1976

On January 27, 1928, a committee was appointed by the Most Worshipful Acacia Grand Lodge of the District of Columbia by order of the late Most Worshipful Grand Master Charles P. Ford, who escorted the Worshipful Master Eelect Gustavus N. Bull to the Royal Arch Room on the second floor of the Masonic Temple located 5th and Virginia Avenue, S.E., for the ceremonies of the Oriental Chair. After the ceremonies were completed the Master was escorted to the door of the Lodge where the alarm was given by the Most Worshipful Grand Master accompanied by his cabinet. They were respectfully admitted and the Grand Honors were given by the Lodge. The Grand Master stated that the Most Worshipful Grand Lodge was in session for the purpose of dedicating, consecrating, and setting apart Victory Lodge, which was under Dispensation since January 27, 1927, as a regular constituted Lodge of Free and Accepted Masons of the District of Columbia, to be hereafter known as Victory Lodge #23. After a beautiful dedicatory Masonic ceremony, the lodge was duly consecrated to Masonry and the following named officers were duly installed.

Louis Jones Sr.
Worshipful Master

On January 27, 1928, a committee was appointed by the Most Worshipful Acacia Grand Lodge of the District of Columbia by order of the late Most Worshipful Grand Master Charles P. Ford, who escorted the Worshipful Master Eelect Gustavus N. Bull to the Royal Arch Room on the second floor of the Masonic Temple located 5th and Virginia Avenue, S.E., for the ceremonies of the Oriental Chair. After the ceremonies were completed the Master was escorted to the door of the Lodge where the alarm was given by the Most Worshipful Grand Master accompanied by his cabinet. They were respectfully admitted and the Grand Honors were given by the Lodge. The Grand Master stated that the Most Worshipful Grand Lodge was in session for the purpose of dedicating, consecrating, and setting apart Victory Lodge, which was under Dispensation since January 27, 1927, as a regular constituted Lodge of Free and Accepted Masons of the District of Columbia, to be hereafter known as Victory Lodge #23. After a beautiful dedicatory Masonic ceremony, the lodge was duly consecrated to Masonry and the following named officers were duly installed.

Gustavus N. Bull - W.M.
George Newsome Jr. - S.W.
L.C. Harriston - J.W.
Charles P. Ramsey - Treasurer
Artie L. Brown - Secretary
Dennis C. Wilson - S.D.
Samuel W. Barnes - J.D.
Joseph Grant - Chaplin
R.C. Butler - S.S.

See VICTORY, Pg. 24
History of Fellowship Lodge No. 26
1950 - 1976

In December, 1949, thirty-nine (39) men, having been raised in a lodge other than Prince Hall Affiliation were advised by Brother A. Leon Richarson, the Worshipful Master of Arlington Lodge No. 58, F. & A.M., P.H.A. of Arlington, Virginia to petition the Most Worshipful Grand Lodge of the District of Columbia for proper affiliation.

They so petitioned and on December 24, 1949, the Grand Lodge Investigating Committee reported favorable, and recommended these thirty-nine (39) men to become members of their ancient and honorable fraternity.

On this recommendation of the M.W.G.M., the late Cyrus N. Parker coveted a special communication of the Grand Lodge on February 25, 1950, for the purpose of obligating those so recommended for the 1st and 2nd degree of free masonry. On March 25, of the same year, these 39 brothers were raised to the Sublime Degree of Master Masons.

On April 17, 1950, at an occasional communication of the Grand Lodge called by M.W.G.M. Parker, these newly raised brothers were permitted to form a permanent Lodge under the supervision and instruction of the following Grand Lodge Committee:


This lodge was to be known throughout the Masonic World as Fellowship Lodge No. 26, F. & A.M. with the following officers: Robert M. Commodore-W.M., George Romeo-S.W., Percy A. Smallwood-J.W., George Golarres, and Eddie C. Powell-Sec'y.


OUR VENERABLE HISTORY

"Let us ever remember Our Glorious Heritage"
“Stars Bedeck The Jurisdictional Universe”

“For God made two huge lights, the sun and moon, to shine down upon the earth — the larger one, the sun, to preside over the day and the smaller one, the moon to preside through the night; he also made the stars . . . . and God set them in the sky to light the earth and to preside over the day and night, and to divide the light from darkness . . . . and God was pleased.”

Genesis, 1:16-18
(From the Living Bible)

History of Georgiana Thomas Grand Chapter, O.E.S.
1892-1976

Turning back the pages in the history of the Order of the Eastern Star, we find the first subordinate chapter to be organized, among Negroes of America, was Queen Esther Chapter No. 1, of Washington D.C., in 1875 by Bro. Thornton A. Jackson.

The first Chapter was organized in the home of Georgiana Thomas. Eighteen months later, the new chapters that were established totaled nine; two in the District of Columbia; one in Alexandria, Va.; three in Baltimore, Md., and three in Philadelphia, Pa.

Two years later, Queen of Sheba Chapter No. 2 and Gethsemane Chapter No. 3 were also organized in Washington, D.C.

The permanent Grand Chapter was formed with Sis. Georgiana Thomas, Grand Worthy Matron elected and Bro. Thornton A. Jackson, the father of the Order, as G.W. Patron. The two jurisdictions, the District of Columbia and Maryland worked together for a number of years. When enough subordinate chapters were formed in Maryland to organize a Grand Chapter, they withdrew on the most friendly terms. That same friendship has existed for 82 years, so we call ourselves twin Sister Jurisdictions.

Since the Grand Chapter in D.C., was organized the number of Chapters increased from 3 in 1892 to 13 at the present time. They are as follow: Queen Esther No. 1, December 1, 1874

Queen of Sheba No. 2, April 28, 1890

Gethsemane No. 3, October 20, 1890

Miriam No. 4, May 15, 1897

Prince Hall No. 5, February 2, 1899

Eclat No. 6, June 11, 1901

Datcher No. 7, December 8, 1903

Ruth No. 8, June 12, 1914

Naomi No. 9, June 7, 1919

Fidelity No. 10, May 23, 1927

Martha No. 11, May 23, 1927

Thrift No. 12, June 5, 1928

Redemption No. 14, June 5, 1928

May 1917, The Silver Anniversary, Chairman, Hon. Mary A. Parker and assistant, Hon. Lady Oceanna Brooks completed their plans and the 25th Jubilee was a grand affair.

On October 16, 1942, The Golden Jubilee Committee planned a beautiful affair in commemoration of its fiftieth year and honoring Georgiana Thomas, founder of the O.E.S. among Negroes in America and Thornton A. Jackson, its originator.

The O.E.S. news started by Ruth E. Duckett G. M. M. in 1949. The Gallery of Famous Characters, Past Masters and Past Patrons was presented in 1953 by G. W. M. Alice E. Harrison.

In 1954, we celebrated Queen Esther Day for the first time. P. M. Effie N. Coleman of Miriam Chapter No. 4 presented the idea to the Grand Chapter G. W. Matron was Pearl R. Lewis. The Grand Chapter's name was changed in 1955 after our first G. W. M. Georgiana Thomas under the leadership of G. W. M. Eleanor Davis Carter. This idea was suggested in 1944 by G. W. M. Olive T. Nixon. Also in 1955, The Phyllis S. Byrd Youth Fraternity was organized, and the first scholarship award from the Gr. Chapter was given.

Gr. W. Matron Eleanor P. Lewis sponsored the first Awards Luncheon in 1959. The complete History of Georgiana Thomas Grand Chapter was compiled, written, and printed in 1967 on its 75th Diamond Jubilee Year, under the leadership of G. W. Matron Martha P. Ross. Copies were placed in the Library of Congress where it was Copyrighted October 2, 1968.

In 1973, G. W. M. Beatrice Perry recommended that there should be a day set aside each year to celebrate Georgiana Thomas Day. The day and time to be set later. Also in 1963 this administration petitioned to the Grand Lodge asking for a Charter of Recognition to show connection with Lodges and Chapters. The Portrait of Georgiana Thomas was hung in O.E.S. Room with guest and her family present.

The first Georgiana Thomas Day was held in June 1969 under Gr. W. M. Linda D. Lovell. There were descendants of Georgiana Thomas Grand Chapter.

See Gr. Chapter, pg. 26

★★★ The Subordinate Chapter ★★★

Queen Esther
No. 1
1874-1976
Other highlights in the History of the Georgiana Thomas Gr. Chapter are:

In 1964, the M.W. Gr. Lodge, Wm. F. Lawton, G. Master presented the Charter of Recognition to the Gr. Chapter. G.W. M. Minnie L. Banks received the Charter from the Gr. Chapter.

1959 - Under G. W. M. Eleanor P. Lewis - Teenagers group was instituted with the Youth Council. First O.E.S. workshop was held and By-laws were revised this year.

1957 - By request of G.W. M. Vera Hawkins, Queen Esther Day would be celebrated on the 4th Sunday in May.

1955 - Recommended the wearing of Past G. M. and P. Gr. Patron's scarves, (passed)

1952 - The O.E.S. Choir was organized through the efforts of G. W. M. Carrie M. Hackley.

1948 - G. W. Matron Alice Stamps Jackson was active in securing back the Temple, at 1000 You Street, N.W. and her Visitation held there.

1971 - G. W. Matron Rosa E. Muny recommended that the Georgiana Thomas Gr. Chapter purchase stones for its founder and organizer and they be placed on their graves.

We are grateful to the many pioneers who have paved the way with loyal and valuable service, upholding the banner of dignity and the Standards of the Order of the Eastern Star. They have joined the Grand Chapter in the eternal heavens, but surely have left their footprints on the sands of time.

The following Chapters did not submit their history in time for publication:

Miriam No. 4
1897-1976

Electa No. 6
1897-1976

Datcher No. 7
1903-1976

Ruth No. 8
1914-1976

Naomi No. 9
1919-1976

Fidelity No. 10
1927-1976

Thrift No. 12
1928-1976

On January 22, 1886 a number of Master Masons with their wives, mothers, daughters, and sisters met at the residence of Mr. and Mrs. Julius Warren, 1017 Third Street, N.W., and organized the Gethsemane Club which had for its ultimate purpose the formation of an Eastern Star Chapter. The officers of the Club were: John L. Hickman, President; E.P. Miner, Vice-President; E.E. Taylor, Secretary; and Annie Warren, Treasurer.

Gethsemane Chapter No. 3, O.E.S., the outgrowth of Gethsemane Club, was organized October 25, 1890. The Eastern Star degree was conferred by Sir Knight, Thornton A. Jackson, on May 4, 1891. On June 1, 1891, a dispensation of adoption and the Charter were presented on behalf of Meridian Lodge No. 6. The Amaranth Degree was conferred June 27, 1892.

We started with a membership of forty-nine. Our present enrollment is nearly three hundred. The financial growth of the Chapter has been due to the unstring efforts of our Matrons, Patrons, Officers and members throughout the years.

Too much praise cannot be given our early Patrons and Matrons who gave of their time, advice, and means in order that our foundation might be worthy of the structure to be built thereon. We have been nourished by the true bread of life. The Chapter has been honored with many Grand Patrons and Grand Matrons. The following Grand Patrons, Bro. Addison Chapman and Bro. Carl Younger are still actively engaged in the interest of the Chapter. Also we have the following Grand Matrons who are actively engaged in the interest of the Chapter, Sis. Vera S. Hawkins and Sis. Catherine Kirksey.

The present Past Patrons and Patrons who have served in the past are:

Lee Ann Chappelle, Jr.

Our present officers are: Ruby S. Green, W.M. Allen L. Green, Jr. A.P. Cassie Holland, Cndr. Catherine Vines, A. Cndr. P.G.L. Equilla Mason, Sec'y, P.M. Roberta Hamer, Treas., P.M. Ruth Williams, Asst. Treas. Trustees: Willie H. Holloway, Janie Anthony, Martha Farrell, Mary Glover, Adah, Josephine Cauthen, Ruth, Sandra Jones, Esther, Marie Singleton, Martha, Mary Austin. Electa, Mildred Phillips, Warder, McCraw Williams. See Gethsemane, Pg. 27.
History Of Martha Chapter No. 11

1927-1976

Martha Chapter No. 11 was organized in 1927. The following year, the first initiation of the Chapter was held at 4th and Virginia Ave., S.W., the first meeting place of the Order. Its first presiding officers were Katie Lloyd, Worthy Matron and Nathaniel Turner, Worthy Patron and its membership consisted of the following Sisters: Lillian Long, Mabel Lloyd, Effie Petts, Novella Jones, Hattie Tyler, Eliza Stromman, Pearl Faust, Mary Wise and Brothers: Wilton Lloyd and George Lloyd.

During the same year, two other members of the club which became the nucleus of the newly-formed Chapter and who were unable to attend the initiation because of illness were initiated by a select team of the Grand Chapter and inducted into the Chapter: Sisters, Nettie Stromman and Ethel Lomax.

All of the above members were among its membership when the Chapter received its U.D. and are considered as its Charter Members.

In 1929, Sis. Lillian Long was elected Worthy Matron of Chapter and, under her administration, a group of ladies who had formed a club for the purpose of forming a new chapter were invited to join Martha Chapter in order to augment its numerical and financial condition. Numbered among those ladies who were initiated into the chapter are Past Matrons Lillian Sanchez, Ophelia Smith, Gracie Witherspoon and Sisters, Cecelia Baines, Lula Mason and Lula Henderson.

With its membership thus enlarged, the chapter began making considerable progress and under the motherly care and devotion of its first Worthy Matron, the late P.M. Katie Lloyd, has become one of the finest chapters of the Georgiana Thomas Grand Chapter. Martha Chapter proudly acknowledges the fact that it has produced two Grand Worthy Matrons, P.G.M. Marnie Simms and P.G.M. Eleanor Lewis; two Grand Patrons, Martin Jackson and John Smith; two Grand Lecturers, P.G.M. Eleanor Lewis and P.G.M. Gertrude Taylor. One Assistant Grand Lecturer. She also expresses her gratitude to the 49 Worthy Matrons and Patrons who directed her destiny to place of distinction it now holds and enjoys within the jurisdiction.

Redemption Chapter No. 14

1928-1976

Elizabeth H. Johnson
Worthy Matron
and
Joe Fawcett Jr.
Worthy Patron
A Day To Remember

Grand Master Leads D.C. Masons in St's John Day Celebration

Grand Master Awaits Parade Start

Scenes From the Annual Parade

Grand Commandery & Knights Templar Heads Parade
A Day To Remember

"An Accent on Youth"

"For they are our future and they hold in their hands the Destiny of the Jurisdiction"

Mecca Court #2 Isiserettes

Mecca Court No. 2

The High Steppers
A Day To Remember

"Along the Line of March"

W.G. Editor-in-Chief Emeritus Joins Social Lodge No. 1 in Sts. John Day Parade

Mecca Temple No. 10

Potentate Leads Mecca #10

Mecca #10 Standard Bearers

Mecca #10 Drum & Bugle Corps

A View of March
An Historical Sketch Of The Oldest Inhabitant's, Inc. of Washington, D.C.

Organized 1912

The Oldest Inhabitants, Inc. was established in 1912 as a Civic and Fraternal Association. As the first Negro Civic Group in the District of Columbia, it recruited its membership from all parts of the City. Ten years after its formation, the members were active participants in the formation of the D.C. Federation of Civic Associations. Originally it's membership was limited to Native-born male Washingtonians, this has changed through the years and is now: "Male persons who have resided in D.C. for a continuous period of twenty-five years or more."

It's programs have primarily, through the years, involved activities to desegregate Restaurants, Hotels, Stores, Fire and Police Departments and action against all other forms of discrimination in Public Agencies.

An Annual Ladies Banquet has been held to honor a "Lady of the Year" whose achievements were outstanding for the past year.

The Constitution says: "The Objects of this Association are to cement and strengthen the interest and associations arising out of a common residence for a long period and to stimulate and develop a more cordial relationship among the members. Over the past 75 years the Most Distinguished Citizens of D.C. have been listed as its members. In 1974 the Oldest Inhabitants, Inc was honored by the D.C. Federation of Civic Associations when it voted unanimously to make it an Honorary Member.

Walter A. Jones, President

---

Felix Lodge Holds Annual Father-Son Banquet

On Saturday, June 12, 1976, Felix Lodge No. 3, F. & A.M., P.H.A. held its annual Father-Son Banquet at the Northwest Gardens Ballroom. P.M. Augustus Finley served as the Master of Ceremonies and gave opening remarks. P.M. Armstead Lovelace led the assembled guests in prayer.

Sounds of Oriental music brought on the wizard of the nations capital, Dr. Chang, of national fame, entertained the approximately 350 guests with feats of magic. He clearly demonstrated that the hand indeed may be quicker than the eye. Repeatedly objects were appearing and disappearing at will with the utterances of words of magic or with the flick of his magic wand. On several occasions youngsters from the audience were called upon to assist Dr. Chang with his act. Dr. Chang left the youngsters with the following thought, "as you slide down the bannister of life, hope that the splinters don't point the wrong way.

Next the guests were favored with a film on the highlights of coaching football, featuring Coach Earl "Papa Bear" Banks of Morgan State University. Many coaching techniques were pointed out. Major emphasis, however, was placed on motivation, respect, and togetherness.

Immediately following the film, Coach Banks spoke briefly on the importance of building up as opposed to tearing down. He stated that if man is involved in manpower and peace he has no need for alcohol and dope. Coach Banks praised the many fathers for bringing out their sons for it is the youngsters of today whom we are grooming as our leaders of tomorrow. The following words of wisdom were left with the youngsters: be the best of whatever you plan to be; remember where you came from; and give back some of what you receive.

An appetizing meal was served afterwards. The meal consisted of mashed potatoes, green beans, Salisbury steak, gravy, rolls, butter, cake, and punch.

A drawing for door prizes followed the meal. The following items were used as door prizes: official size basketballs, movie passes, rods and reels, glasses from McDonalds; gift certificates from McDonalds, cameras, pennants (Washington Bullets), jigsaw puzzles, assorted games.

Left to right: P.M. Augustus Finley, Dr. Chang, Earl "Papa Bear" Banks and Edward C. Booker.

W.M. Edward C. Booker gave closing remarks. P.M. James E. Cotton dismissed the assembled guests with prayer.

"It is the internal and not the external qualifications of a man that Masonry regards . . . ."
Foto — News

Memorable Events During The Bicentennial Year


L to R Lucien H. Minor, 33 degree, Commander-in-Chief Jonathan Davis Consistory, No. 1; Mayor Walter Washington, 33 degree, Reverend Benjamin Hooks, 33 degree, Member of Federal Communications Committee. (Speaker at Maundy-Thursday Feast-Masonic Temple, April 15, 1976)


Fellowship No. 26 Honors Widows of Lodge

A very wise and noted writer has said,

"The pen is mightier than the sword"

But

"He Who Use Picture ... Tell Story Better"

WHY NOT ADVERTISE IN THE PRINCE HALL MASONIC DIGEST?

---

Prince Hall Masonic Digest
1000 You Street N.W.
Washington, D.C. 20001
Suite 405

Support the PRINCE HALL GRAND LODGE + Blood BANK

THE MASONIC DIGEST
OFFICIAL ORGAN OF MOST WORSHIPFUL PRINCE HALL GRAND LODGE, DISTRICT OF COLUMBIA
LODGE OFFICE, 1000 U STREET N.W.
Washington, D.C. 20001

Enclosed is $ (check-money order) for year(s) subscription to the Prince Hall Masonic Digest.

Name_________________________________________________________
Street________________________________________________________
City________________________State________Zip____________________

Lodge________________________Chapter_________________________