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- Eric Williams - Tyler

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MOSTLY HISTORY READINGS
Who has read this recommended
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The Origins of Freemasonry: Facts
and Fiction

By Margaret C. Jacob, Ph.D.
University of Pennsylvania Press
2005 176 pages \$26.50

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MASONIC REVIEW
GOLDEN STATE PRINCE HALL RESEARCH LODGE
Free and Accepted Masons, a Subordinate Lodge of the
Most Worshipful Prince Hall Grand Lodge, F & A M.
State of California, Incorporated

MASONS on the YARD

By Terrell A. Gray, Sr., 33^o,
Right Worshipful Senior Grand Steward

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ANNOUNCEMENTS

Next Meeting:

Date: March 14, 2007

Time: 7:30 p.m.

Location: Good Hope Hall
610 55th Street
Oakland, CA

It's URGENT that all members attend

Clubs and social organizations are an important part of college life. By joining one, students discover an avenue to meet new faces with similar interests and have an opportunity to learn about new subjects. Student organizations provide a valuable service to the campus community by promoting leadership development, community spirit, activism, public service, and social and cultural interaction.

Most student organizations sponsor conferences, seminars, lectures, debates, and cultural and social events. These programs allow students to meet and interact with local, state and nationally renowned scholars, artists, politicians, academicians, and other professionals.

Freemasonry's historical influence on education has been significant. But while Freemasons were once a visible and viable part of university life, the mention of Freemasonry on campus today elicits mostly blank stares. As the visibility of Freemasonry on campuses has declined, interest in the organization has diminished among the younger set.

Traditionally Historical Black Colleges and Universities generally have a Masonic lodge on campus or associated with the university. Southern University at Baton Rouge has Jno G. Lewis Jr. # 261 PHA, which is comprised of students from Southern University. Other local lodges in the area also have Southern University students; i.e., East End # 209 PHA. At some points there were 40 – 50 students in a lodge. There are a host of other Masonic lodges on that campus from four letter AF &AM lodges to International Masons.

Recruitment is structured similar to the Greek fraternities by hosting an informational session (smoker) on campus. Flyers are handed out to the students and bulletins are posted throughout the campus prior to the session. The history of Prince Hall Masons is presented to the prospective candidates during the informational session. The prospective candidates are also informed about the difference between a Prince Hall Mason and non Prince Hall Mason. The lodge will also inform the prospective candidates on what the qualifications are and about the process of becoming a Master Mason. Applications are distributed to all prospective candidates to complete and submit by a deadline date. Interviews are conducted, candidates are selected, and the initiation process begins.

Student candidates meet several times each week for two to three months learning their rituals verbatim front to back, and studying books in the Holy Bible ;e.g., Kings I & II and Ruth. One thing we would always remind brothers was to understand what they were reciting and not to just

be parrots. I highly respected the system and still do for we were very proficient in our Masonic ritualistic work.

Several community projects and fundraisers take place during the candidate phase. A typical number of candidates range from five to twenty students per initiation. Once the student candidates have been raised from a dead level to a living perpendicular on the square they are able to wear Masonic emblems on campus. Neophyte Masons first learn how to protect their emblem prior to wearing it. If a mason is not known on campus he will be challenged on how to protect his emblem!!! Student Masons are motivated to learn the ritual because of the competition that exists on campus. Student Masons are also aware of the fact that as one improves in Knowledge one will improve in Masonic Intercourse.

This process is still in existence to some degree still at most of the Historical Black Colleges and Universities; although I don't think it is as strong as it was ten or fifteen years ago. I think with proper support from the local lodges and the Grand Lodge this approach to recruiting masons on campuses can be transplanted to California. I don't think a new lodge would need to be formed, rather I think if local lodges put in sufficient effort they could capitalize on bringing students into their lodges. For example San Francisco State could be adopted by Hannibal # 1, UC Berkeley could be adopted by Acacia # 7 etc. I would definitely concentrate on recruiting the Greek fraternity brothers.

MASONS on the YARD

By Terrell A. Gray, Sr., 33^o,

Right Worshipful Senior Grand Steward

Clubs and social organizations are an important part of college life. By joining a group, students gain an avenue to meet new individuals with similar interests, plus the added opportunity to learn about new subjects. Student organizations provide a valuable service to the campus community by promoting leadership development, community spirit, activism, public service, in addition to social and cultural interaction.

Most student organizations sponsor conferences, seminars, lectures, debates, plus cultural and social events. These programs allow students to meet and interact with local, state, and nationally renowned scholars, artists, politicians, academicians, and other professionals.

Freemasonry's historical influence on education is significant. While Freemasons were once a visible and viable part of university life, the mention of Freemasonry on campus today elicits mostly blank stares. As the visibility of Freemasonry on campuses has declined, interest in the organization has unfortunately diminished among the younger set.

Traditionally, many Historical Black Colleges and Universities have had a Masonic lodge on campus or associated with the university. Southern University at Baton Rouge has Jno G. Lewis Jr. # 261 PHA, which is comprised of students from Southern University. Other local lodges in the area have Southern University students; i.e., East End # 209 PHA. At a point in time, there were 40 – 50 students in a lodge. There are a host of other Masonic lodges on the Southern University campus from four letter A.F. &A.M. lodges to International Masons.

Recruitment is structured similar to the Greek fraternities with the hosting of informational sessions (smoker) on campus. Flyers are distributed to students and bulletins are posted throughout the campus prior to the session. The history of Prince Hall Masonry is presented to the prospective candidates during the informational session. The prospective candidates are also informed about the difference between a Prince Hall Mason and non Prince Hall Mason. The lodge informs prospective candidates on what the qualifications are and details the process of becoming a Master Mason. Applications are distributed to all prospective candidates to complete and submit by the deadline date. Interviews are conducted, candidates are selected, and the initiation process begins.

Student candidates meet several times weekly for two to three months learning their rituals verbatim and studying books in the Holy Bible.e.g., Kings I & II and Ruth. Candidates were always reminded to

comprehend what they were reciting and not act as parrots. Student candidates were very proficient in their Masonic ritualistic work.

Several community projects and fundraisers take place during the candidate phase. A typical number of candidates range from five to twenty students per initiation. Once the student candidates have been raised from a dead level to a living perpendicular on the square, they are able to wear Masonic emblems on campus. Neophyte Masons are taught how to protect their emblem prior to wearing it. If a mason is not known on campus, he will be challenged by a Master Mason as to the proper method to protect his emblem!!! The competition on campus inspires Student Masons to learn the ritual. Student Masons

are strongly aware of the fact that as one improves in Knowledge, one improves in Masonic Intercourse.

This process still exists to some degree at most of the Historical Black Colleges and Universities. Although it is not as strong as it was ten or fifteen years ago, this approach can succeed again with proper support from local lodges. This approach to recruitment can be transplanted to California. If local lodges put in sufficient effort; they can capitalize on bringing students into their lodges. For example, San Francisco State could be adopted by Hannibal # 1; UC Berkeley could be adopted by Acacia # 7 etc. A key focus of our recruitment efforts should be focused on the Greek fraternities. Increasing the numbers in the Masonic ranks can only benefit the generations to come by passing on the great tradition of Masonry to our future young leaders.

"SYNAPSES"

Comment by your Editor

Past Master Isiah Draine, No. 73, shares something in common with Dembo Jobarteh, Seraina Rioult-Pedotti, and Frances A. Yates. Each is a dedicated explorer of the psychical or mental aspect of man's nature--specifically the "memory." Professor Yates is author of "The Art of Memory," a history of what Past Master Draine and other Masons as far back as William Preston call "memory work." Freemasonry is steeped in ritual which is to be memorized as a gateway to deeper understanding.

Dembo Jobarteh teaches at his "Griot School of Music and Dance" located in Fajikunda, The Gambia, West Africa. He is a Griot. His father Alimammeh is a Griot and plays the kora. His mother Numukunda is also a Griot and is a singer. He is the nephew of Amadu Bansang and Malamini Jobarteh. Both are accomplished musicians.

The term 'Griot', an alteration of guiriot, is derived from French...perhaps ultimately from the Portuguese word 'criado', meaning a domestic servant, and from Latin cretus, one brought up or trained; which is from the past participle of crere, to produce, to bring up, that is to create. Thus, they are West African tribal storytellers.

The griot's role is to preserve the genealogies and oral traditions of the tribe. Griots are usually among the oldest men. In places where written language is the prerogative of the few, the place of the griot as a cultural guardian remains essential. In Senegal, for example, the griot—without resorting to fantasy—recites poems or tells stories of warriors, drawing on his own sources of inspiration.

Seraina Rioult-Pedotti is a neuroscientist at Brown University,. He is the lead author of a report published in the journal Science about a possible link between memory and a mechanism of the brain called long-term potentiation or LTP. The phenomenon was discovered in the early '70s, when it was observed that memories are linked to a peculiar strengthening of the synapses (connections), between brain cells.

Brain cells, or neurons communicate with each other through chemical handshakes, one neuron reaching to its neighbor across the synaptic cleft. Long-term potentiation makes the connections stronger--as if the 'hand shaking' itself can make the hands 'grow larger'. Prior research has suggested that traces of this particular type of synaptic change can persist for many hours or days--possibly even a lifetime. That is why researchers suspect that LTP could be key to understanding how bits of nursery rhymes or piano-playing routines learned in childhood can still be recalled decades later.

Out of the Shadows,
The Emergence of Prince Hall Freemasonry in America
(Over 225 Years of Endurance)
By Alton G. Roundtree and Paul M. Bessel

KLR Publishing, LLC
Camp Springs, MD 20748 2006 \$29.95

A book review by Clarence Baker

'Out of the Shadows' is a reference work which presents the history of recognition of Prince Hall Grand Lodges by mainstream Grand Lodges in the United States. The book is written to acquaint the general public with the complex issues of regularity and recognition that have existed here for over 200 years. In its fifteen chapters, sixteen Appendices, Glossary, and ample bibliography, the authors present with neutrality and relatively little commentary how "from 1775 to 1989, Prince Hall Freemasonry...was denied recognition by mainstream Freemasonry in America and Canada..."

In the narrowest sense, "recognition" refers to the mutual acknowledgment of similar Masonic bodies that the lineage (pedigree) of each body is traceable to what is now the United Grand Lodge of England, and is regular as opposed to irregular or clandestine. The authors point out, however, that obstacles to Prince Hall Masons may also entail ideas of "Jim Crow Laws", "Black Codes", "the American Doctrine of exclusive territorial jurisdiction", and "blackballing".

The authors state the purpose of the book to be to review the spectrum of Masonic recognition in America and the long-held persistent arguments against recognition of Prince Hall Freemasonry by predominantly white Lodges, the authors call 'mainstream Lodges'. In addition, this book explores how--in the authors' opinion--Prince Hall Freemasonry is emerging from the shadows to be a significant recognized entity in the world of accepted and regular Freemasonry--thus the title.

A brief summary of its Chapters is given in the Introduction as follows: Chapter 1 gives an overview of the issue of recognition between predominantly white Grand Lodges and Prince Hall Grand Lodges. The existence of irregular Grand Lodges and the role of the United Grand Lodge of England (UGLE) are also expounded. Chapter 2 reflects upon Prince Hall the man, the origin of Prince Hall Freemasonry, the Charter, development of parallel lines, and the general attitudes of white Masons as reflected in their writings. Chapter 3 speaks of Irregular Lodges and Grand Lodges, more than 300, over 70 white and over 245 predominantly black, and efforts to combat them. Chapter 4 reviews the history of the National Grand Lodge, characterized as a non-Prince Hall but predominantly black Grand Lodge, and its relationship to the Prince Hall Conference of Grand Masters. Chapter 5 reviews some of the many objections to recognition that have been presented by mainstream Masons over the years. It also reviews the role of civil and Masonic "Jim Crow Laws" and "Black Codes" in various states and Masonic jurisdictions. Chapter 6 deals with the reality of the "blackball" in Freemasonry. This provides a probable explanation for why there are so few blacks in white Lodges and little visitation. Chapter 7 looks at Prince Hall writers and observes that, in general, Prince Hall writers focused mainly on the recognition debate, and thus have not researched the general subjects of Freemasonry.

Chapter 8 addresses the pressure that has been put on predominantly white Grand Lodges that have recognized Prince Hall Freemasonry.

Chapter 9 views the significant influence of individuals and organizations, and their roles for and against recognition.

Chapter 10 looks at the rules of Grand Lodge sovereignty as reflected in some of the codes of some predominantly white Grand Lodges. Prince Hall Grand Lodges are beginning to include statements about sovereignty in their codes. There was no need for Prince Hall grand Lodges to worry about sovereignty until 1989 when recognition started, because Prince Hall grand Lodges had automatically recognized each other since the Conference of Prince Hall Grand Masters started in 1920.

Chapter 11 looks at the current recognition process and the major players involved.

Chapter 12, entitled State Status of Recognition, examines proceeding from predominantly white jurisdictions to see how their process of recognition decision-making worked. Also, recognition activities in those jurisdictions which have not approved "recognition" are reviewed.

Chapter 13 reviews, as a case study, how recognition was achieved in the District of Columbia for Grand Lodges, Royal Arch Masons, and Cryptic Masons.

Chapter 14 illustrates demographics, where Prince Hall Masons and mainstream Masons live, and how the differences in living patterns have historically had an impact on recognition issues.

Chapter 15 states some of the salient findings of the book.

16 Appendices present 116 pages of documentation, including Prince Hall's Manumission Papers, the 459 Charter, the National Compact Grand Lodges, the UGLE's Recognition Rationale.

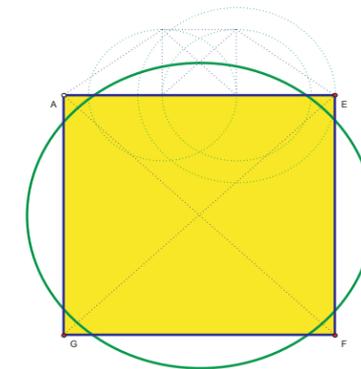
The authors point out that the subject of Prince Hall recognition has created much disharmony in American Freemasonry. They state that for the past five years, Prince Hall recognition has been one of the top subjects on Masonic Internet discussion lists.

Immediately after its Dedication and Table of Contents, the book shows a "Prince Hall Recognition Map" which illustrates that the 38 Grand Lodges that have voted in favor of Recognition are in the East, North and West. Those constituting "non-recognition" are below the Mason-Dixon Line. 50% of all Prince Hall Masons are located in those six Southern States, as developed more fully in Chapter 14.

The book does not attempt to present a history of Prince Hall Freemasonry. It does contain information and comment of vital interest and concern for today's Prince Hall Mason. For more than 225 years, Prince Hall Freemasonry has been locked in a quest for recognition and acceptance. It is a "must have" reference for every student of Prince Hall Freemasonry.

Emergence from the shadows cast by policies of "non-recognition" have inevitably illuminated disparities between mainstream and Prince Hall Freemasonry, especially in areas of "bricks and mortar", the scope of our respective charitable activities, as well our current dearth of institutionalized research and writing on general Freemasonry--as pointed out in the book. Recognition has created substantial and complex new challenges. We now stand in a "brave new world."

Duncan's Ritual
New World Dictionary (1984)
New World Dictionary (1984)



Squaring the Circle

BUILDER

