

**LIST OF OFFICERS FOR 2009**

**AND AGENDA TOPICS**

**All meetings are at the below listed place, dates and times:**

2<sup>nd</sup> Wednesday of March/June/September &  
December

or

March 11, 2009; June 10, 2009; September 9, 2009 & December 9, 2009

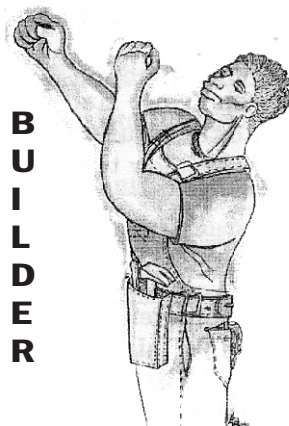
All meeting begin at 7 PM at:

Good Hope Hall

610 - 55th Street

Oakland, Ca. 94609

**BUILDER**



**PROJECTS DISCUSSED**

Publish Review for June meeting  
Rufus Johnson

Select & assist Lodge Historians  
Michael Essien Gregory Hunt  
Develop Oral History Techniques  
Clarence Baker

Arrange for speakers for our  
meetings All hands

Locate GM Buchanan's Gravesite  
James McCoy and all hands  
Develop Archiving plan Clarence  
Baker

Poll membership for different meeting

**OFFICERS**

Clarence L. Baker - Worshipful Master  
John E. Fuller - Senior Warden  
Isiah Draine - Junior Warden  
James McCoy - Treasurer  
Gregory Hunt - Secretary  
Robert Jackson- Assistant Secretary  
Anthony Griffin - Senior Deacon  
Michael Essien - Junior Deacon  
Eric Williams - Senior Steward  
Louis Carter - Junior Steward  
Muriithi Alafia - Marshal  
Rufus Johnson - Chaplain  
Ronald Maloney - Tyler  
Editor Rufus - Johnson

**Staff of the Masonic Review**

**Research and Programs Committee**

The Three Principal Officers

**Editor**

Clarence L. Baker

**Publishing Committee**

Rufus Johnson, *Chairman*  
Terrell Gray, Melvin Young

**Editorial Committee**

Otis Rounds, *Chairman*  
Michael Essien, Martin Kennison

**Solicitation of Articles**

Anthony Griffin



**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

**WE'RE STILL SEARCHING FOR:  
THE GRAVE SITE OF OUR FIRST GRAND MASTER,  
PHILIP A. BUCHANAN**

Follow-up to the article published in our September 2007 Issue  
by PM James R. McCoy, 33°

The Research Lodge continues this search! Our previous article chronicled the election on June 23, 1855 of Philip A. Buchanan of Hannibal Lodge No.1 of San Francisco as the first Most Worshipful Grand Master of the Grand Lodge Free and Accepted Ancient York Masons for the State of California, and that he subsequently returned to Philadelphia from California. His family had remained in Philadelphia during his sojourn; his wife Sarah and his children Phillip Junior, Isaiah, Wesley, and daughter Hannah.

The search for his gravesite began with the commitment made during the 1999 Conference of Grand Masters Prince Hall Affiliation that each jurisdiction would locate the final resting place of their first Grand Master, and when found, conduct appropriate ceremonies to mark the location.

According to the United States' Census Report, page 14 of Schedule I, --Inhabitants in Philadelphia, in the County of Philadelphia, State of PA, enumerated on June 3rd 1880, Brother Buchanan was then 80 years old; his wife Sarah was 69, and his son Wesley was 35. Our previous article also confirmed that he was a member of the African Methodist Episcopal Zion Church in Philadelphia, and served on a committee during the Eleventh Session of the General Conference that convened Wednesday May 25, 1864 in Wesley Church on Lombard Street in Philadelphia. The Right Reverend William H. Bishop was the committee chairman. Brother Buchanan also represented the Lay Delegation from Philadelphia when the General Conference was held in New York to determine the next elected Bishop.

Although searches for Philip A. Buchanan made in several data bases which are accessible online through the search engine "Ancestry.com" did confirm the 1880 census entry given above, no other traceable results were obtained. This included searches of birth records, obituaries, cemeteries, property records, and military records. Searches were also made using his wife's name and his children's names, but with no traceable results.

Several "leads" are currently being followed. For example, the first Worshipful Master of Phillip A. Buchanan Lodge No. 63 was a Buchanan, and was a descendant of our first Grand Master. Efforts are underway to locate any of the Worshipful Master's descendants.

Meanwhile, we continue to explore records of cemeteries in the Philadelphia area, such as Mt. Zion Memorial Cemetery in Collingdale Pennsylvania and Eden Memorial Cemetery in Delaware County. Eden Memorial Cemetery was established in 1902, and is the oldest cemetery in Philadelphia which interred African-Americans. It contains many reinterments from smaller, much older cemeteries many of which were associated with churches. Unfortunately, Eden's records for many of these reinterments do not include names of individuals, but only church names. A more

<b>Inside this Issue:</b>	<i>We're Still Searching For:</i>	1	<i>Next Article</i>	2
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detailed search of these records will be required, and will be undertaken.

Anyone with information please join this search. Contact me in Oakland. I am listed in Prince Hall Grand Lodge State of California, Inc. 150th Anniversary 1855 - 2005, page 17, which also gives the history of the establishment on June 2, 1893 of June 19, 1855 as the official birthdate .of the Grand Lodge, at page 20.

Mrs. Ruby Boyd, Historian Emeritus, Richard Allen African Methodist Episcopal Church.

several directories.



History of the Most Worshipful Prince Hall Grand Lodge State of California, Inc. 150th Anniversary 1855 - 2005, page 17, which also gives the history of the establishment on June 2, 1893 of June 19, 1855 as the official birthdate .of the Grand Lodge, at page 20. Mrs. Ruby Boyd, Historian Emeritus, Richard Allen African Methodist Episcopal Church.



NEXT ARTICLE

The Honorable Dr. Charles Harris Wesley 1891-1987 was a noted historian, educator author, an ordained minister in the African Methodist Episcopal Church, a Professor of History at Howard University and a member of Hiram Lodge No. 4 in Washington D.C. He was also the fourth African American to receive a Ph.D. from

Harvard University, he served as national General President of Alpha Phi Alpha Fraternity, was the President of Wilberforce University, Ohio, from 1942-1947, and later served as the first President of Central State College, Ohio, until his retirement in 1965. He was Executive Director of the Association for the Study of Negro Life and History from 1965-1972, and later became its Executive Director Emeritus. In

1976, he served as Director of the Afro-American Historical & Cultural Museum, Philadelphia. He was the recipient of numerous awards including a Guggenheim Fellowship in 1930/31.

A propos to this article, he was the author of several books on Prince Hall Freemasonry, including Prince Hall Life and Legacy for the United Supreme Council, Southern Jurisdiction, Prince Hall Affiliation, in 1977.

A general thought about understanding the history of any generation is that it is usually written by the side that won the war. In an unrivaled, peerless vane of narration, history easily becomes, "His Story". The chroniclers of the American Revolutionary era seemed to view Prince Hall and the influences of his African contemporaries as an obscure group of minorities without excitement or reward.

Most major sources of black Masonic history have been largely fallacious and therefore undependable. Dr. Wesley was able to credibly describe the life of Prince Hall with historical documents as accurate and existent evidence.

Dr. Wesleys meticulous work named: Prince Hall, Life and Legacy was a study to collect and provide historical documentation of Prince Hall, his background and period. In doing so; debunk rumor, tradition and capricious sources and wring truth from the fictitiously soaked pages of William H. Grimshaw; A Grand Master of African American Masons in the District of Columbia.

Grimshaw wrote a book, published in 1903, "The Official History of Freemasonry among the Colored People in North America". Without tendering his corroborative documentation or evidence of proof. He concocted distortions and exaggerations

MASTERS ARTICLE FOLLOW

Worshipful Master's Remarks

We believe that President Barack Obama's "thick democracy" was exactly what Prince Hall had in mind from our beginning on March 6, 1775 when he and fourteen other men of color were initiated into Freemasonry. "Thick democracy" means that citizens form the center of the American political process. Citizens are expected to not only participate by casting a vote, but also by upholding other supplemental responsibilities, such as informing themselves, lobbying their representatives in Congress, or in their state legislature or city/town council, and by working for a candidate who represents their views or volunteering for their local board of elections. In New Hampshire in 2006, President Obama quoted Supreme Court Justice Louis Brandeis who once said, "The most important office in a democracy is the office of citizen".

Prince Hall's "A Charge Delivered to the Brethren of the African Lodge," given on June 25, 1792, at the Hall of Brother William Smith in Charlestown (Boston) makes it clear that Prince Hall Freemasonry, was intended to be--above all else--a community organizing tool, a tool to achieve "uplift and social justice," and a tool for citizenship training conducted by and for those who were not yet recognized as citizens of this unique Republic. Freemasonry was--and is-- a tool to empower "the disenfranchised." The study and practice of Freemasonry by today's Prince Hall Freemason is as useful for "thick democracy" as it was for our 'African' Forefathers in the Eighteenth Century.

The goal established for the Golden State Prince Hall Research Lodge was, in effect, to lead the way in our practice of "thick democracy". We conduct and encourage scholarly inquiry and writing by the Craft into Masonic subjects, as well as into applied Freemasonry for the betterment of ourselves our families, our neighbors, and our communities.

By far, the most important point we must continue to emphasize in the days ahead is the close connection between the fundamental principles taught and practiced in Freemasonry and the fundamental principles embodied in "the Age of Enlightenment" of the late 18th Century.

Another important point is from "Lectures on The Philosophy of Freemasonry" by Roscoe Pound which organizes the study of Freemasonry into five "departments". They are the study of Ritual, History, Philosophy, Symbolism, and Law. To this, it is possible to add "Recognition", meaning the study of the various codes and symbols Masons have employed over the years to recognize each other "in the dark as well as in the light."

Also, another important connection that we must continue to make is between an idea from the past called ""Ethiopianism", and events of November 2008. Some who follow "Ethiopianism" suggest that President Barack Obama embodies Psalms 68:31 which states, "Princes shall come of Egypt; Ethiopia shall soon stretch out her hands unto God". What do you believe?

END OF ARTICLES SO FAR!

RUFUS

CHALLENGES TO FACE

- Increase Lodge membership All Hands
- Talk to Brothers one-on-one
- Visit Lodges
- Develop family-oriented events All Hands
- Hold joint activities
- Get out better publicity about us All Hands
- Emphasize Teamwork in the Lodge

documentation that Prince Hall and African Lodge tried to keep lines of communications open to the Grand Lodge of England, Society of Free and Accepted Mason Charity fund by way of regular contributions. He evidences the trouble Prince Hall had with couriers traveling from Massachusetts to London entrusted with monies and documents concerning quarterly charity, death, and dues contributions.

Also, the interesting attempt of the Grand Lodge of Massachusetts to find African Lodge and St. Andrew Lodge's irregular by virtue of having warrants from foreign states. Further he gives instances of the Masonic contemporaries of Prince Hall such as, Absalom Jones and Richard Allen and their founding organization of the Free African Society which was an organization for economic and social cooperation of African people in Colonial America "for each other."

On the first day with the help of Benjamin Rush, Benjamin Franklin and others among Caucasian they collected three hundred and sixty dollars for the African Church.

Dr. Wesley eloquently demonstrates the fortitude and fearless pursuit with the documents of Prince Hall and others such as James Forten and their petitions for freedom for People of Color while confronted by racism, violence and the suppression associated with such activism.

The Legacy of Prince Hall is the title of Chapter VIII of Charles Wesley's book and gives an articulate abridgment of the life of Prince Hall. He includes examples of Prince Hall's letters written on his own behalf and that of African Lodge 459, as well as the letters of his British, Caucasian and African American contemporaries. He also includes an address on Prince Hall by John V. DeGrasse who was the first Black physician to become a member of the Massachusetts Medical Association and a Past Grand Master of African Lodge concerning the very controversial and debated warrant issued by Prince Hall to organize African Lodges in Philadelphia, Rhode Island, New York and Boston.

Charles H. Wesley's book Prince Hall Life and Legacy can be difficult to locate. I found only two editions of this book, but with perseverance it can be found. After many searches I made to locate this book revealed that those who own this treasure don't put it back into the market.

Though the book's 8.5 x 5.5, 237 page dimensions make it an easy tote; it is the authoritative and powerful content within that makes this book among my most gratifying and rewarding experiences with respect to Prince Hall. Providing the supporting historical documents which Dr. Wesley has extensively done, inculcates confidence to the reader, and credence to writers of history. He shows that the truth is more exciting and legitimate than the farces created from past narratives. There are too many amazing instances of bravery fortitude and other less known occurrences regarding Prince Hall's colorful life, marriages, Masonic accomplishments and his death cited in Wesley's work to be included in this article. In my humble opinion, this book is essential for every speaker doing research for Prince Hall Americanism Day and is highly recommended for every Mason with the proud inheritance of sovereignty and responsibility of the temporal and spiritual duties we're under uphold.

Submitted with Love and Geometry,  
David San Juan 33°  
Past Master, Keystone Lodge No. 14  
F.&A.M., P.H.A

about Prince Hall, and mixed them with half-truths, which made his storytelling interesting. In doing this, he became an authority and a believable writer who was recognized as a historian of Masonry among African Americans and was easily accepted for his originations.

As a reader you immediately see a distinct and opposing duality in the research of Dr. Wesley as he examines and explores the history of Prince Hall with the history that Grimshaw wrote about.

Dr. Wesley shows Grimshaw attempting to make Prince Hall alive and intelligible with his incredible stories of his life and giving legitimacy and recognition to the African Founding Father of Freemasonry in America. He makes clear that the work of William Grimshaw has misled and stumbled many authors from the truth about the Life and Legacy of Prince Hall. He further states that Grimshaw's writings were deceitfully underlined with self promotion.

Dr. Wesley was not the first to cast doubt on the accountability of Grimshaw's historical accuracy or the last.

An eminent attorney and member of the Ohio State Senate, Harry E. Davis History Among Negroes in America, accepted Grimshaw with hesitation, insisting that recognition was important but not indispensable.

The author of Negro Masonry in the United States, Harold van Buren Voorhis first accepted Grimshaw's tales, then concluded that the "so called details about Prince Hall found in Grimshaw's book were dreamed up, and with the additions by subsequent writers are without any foundation whatsoever." This led him to repudiate the authenticity and consideration of the republication of his own work; Voorhis also stated that he had come across a letter by Grimshaw to the Grand Lodge of England written on stationery of the Library of Congress. Grimshaw had placed on the heading of this letter that he was an "Assistant Librarian of the Library of Congress." Voorhis made inquiries and from records found that in 1920 Grimshaw had made testimony in court that he was Assistant Librarian at the Library of Congress. He also found that Grimshaw was a mere "doorkeeper in the main reading room from 1897-1924. Voorhis further investigation showed that Grimshaw's book may not have been his own. Rather, the work of Grand Master Richard M. Gleeves, who was one of the three who vouched for its integrity.

One of the first myths according to Wesley about Prince Hall seemed to start at his birth. William Grimshaw stated that Prince Hall was born 1748, Bridgetown, Barbados.

Wesley asserts that there is no evidence or documentation where Prince Hall was born; That he may have been born in the Colony of Massachusetts, or England which he referred to as "from home" in a letter to the Countess of Huntington.

He may have come from Africa in the slave trade, or born a slave in America. The

documentation that does exist is the 1770 manumission papers that were filed for him by William Hall, giving him his freedom and stating that “he faithfully served for 21 years....is no longer to be Reckoned a slave.”

The other supporting document as to his birth date is his death certificate filed in 1807 which put him at 72 years of age. Making his actual year of birth 1735.

Authenticity regarding the Caucasian looking portrait of Prince Hall as depicted by Grimshaw was challenged During the Proceedings of the Prince Hall Grand Lodge of Massachusetts in 1906. “The portrait and the sketch of his life have little in the way of authenticity. “

Wesley provides identical photographs, one is that of the successor of Prince Hall, Deputy Grand Master Nero Prince 1791, in a steel engraved portrait produced by Grimshaw was in fact a forgery. The other one was actually that of Thomas Smith Webb 1805, a Caucasian American mason, major in the army and an orchestra conductor.

Prince Hall a Methodist Minister: There is no evidence that Prince Hall was a minister nor a pastor of any church, which opposes the historical data of Grimshaw. Wesley's documentation reveals that his writings were sometimes referred to as “sermons and that he was well versed in the Bible.” He provides a moving Charge delivered to the members of African Lodge in 1797. Every word applies to every Freemason owing allegiance to Prince Hall and obedience to God. To have possession of this Charge is worth the time and price of this masterful work done by Brother Wesley.

1775, General George Washington issued an order that neither Negroes, boys unable to bear arms, nor old men unfit to endure the fatigue of the campaign are to be enlisted. One month later, he wrote to impart from the resolution regarding them and have given license for their enlistment. Tradition had it that Prince Hall gathering a committee of free blacks; they made their way to General Washington wanting to enlist in the army. Wesley found no documentation that Prince Hall had a committee that had any relationship with General Washington on this matter. Wesley has as physical evidence, records to support that a Prince Hall served in the Revolutionary Army. None to substantiate that he was our Prince Hall or even a soldier.

Prince Hall's name appeared on the Rolls at the camp near Valley Forge 1778 as, on guard. Problem is; there were several persons by that same name in the Boston area.

At this time, Wesley says, on March 6, 1778 Prince Hall and fourteen other free blacks were initiated in Masonry through John Batt, a representative of the Irish Military Lodge No. 441, working under the authority of the Grand Lodge of Ireland. When the British left Boston on March 1776, a “Permit” was issued by John Batt for them “to meet as a lodge”, “to walk on St. John's Day” “to bury their dead in manner and form.” Under this permit African Lodge No. 1 was formed.

There was another Prince Hall who was a member of the crew of the ship

Charming Polly, which was captured in 1777 and its crew imprisoned in Plymouth, England. It is stated that a Prince Hall escaped.

More proof of the important hour in which Brother Wesley in his book shows that Prince Hall had business relations with John Hancock the signer of the Declaration of Independence by the receipt of nine pounds and eighty four pence for work.

There were other Prince Halls discharged from military enlistment in 1779. The National archives also include in the list a Prince Hall who died. Wesley says, “and even if not proven a soldier, he was a citizen in Massachusetts and with receipts for drum heads proves he was working as a leather dresser.

Prince Hall had established himself as the leader of the less than twenty-five Black Freemasons in Boston, using his enigmatic persona and remarkable political astuteness to draft numerous petitions to the Massachusetts General Court on behalf of African slaves. He had drafted a petition, with signatures of four other African American men, to persuade the court to legislate “[for the Africans] one day a week to work for themselves” in order to earn enough to buy their freedom.

In 1777, he began to draft anti-slavery petitions, drawing parallels between the principals of the American Revolution and the emancipation of the slave. Ten years later, in 1787, he drafted a plan, delivered before the state court, for Black relocation to the western territory. There, Hall reasoned, former slaves could “form themselves into a civil society in which they shall agree.”

Among other ridiculous claims of Grimshaw is that Prince Hall was elected Provincial Grand Master of Massachusetts in 1791. The Grand Lodges of Massachusetts regarded this claim as “absurd!” In 1784, Prince Hall petitioned the Grand Lodge No. 55 of London to charter an independent African Lodge. The charter was issued on September 29, and, in 1787, the African Masonic Lodge was officially established. Immediately, Hall used this new institution to support a petition for a free African school for Black children. Although this petition was denied, Hall continued to fight for separate Black public schools in the city, even after a private school was founded in his son, Primus', home in 1798. In 1787, Prince Hall petitioned the Massachusetts legislature for African American access to the public school system but was denied.

Eleven years later, after petitions for separate schools were also denied; African parents organized a community school in the home of Primus Hall, Prince Hall's son, on the corner of West Cedar and Revere Streets on Beacon Hill. In 1806, the African Free School, as it was called, was moved to the basement of the newly erected African Meeting House, where it remained until the Abiel Smith School was built in 1855.

The Abiel Smith School was named after a Caucasian businessman who left an endowment of \$2,000 to the city of Boston for the education of African children of Boston.

In Chapter VI of the Prince Hall Life and Legacy book Dr. Wesley reaffirms with

