

Comments by
MWPGM GEORGE BLUE

On occasion I have been asked to pull something off the shelf to assist an Editor of a Masonic publication. This time I found an article I originally wrote in 1972 when I was called upon to write an article.

My first thought was will I find the time. And, my next thought was what I could say that would be interesting and profound. As Masons we all have learned how to divide our time. I am now dividing time to remind my Brothers about methods perhaps forgotten that could be applied to send an article to the Editor of our Masonic Review.

Before you can hope to write clearly, you must first think with logic. You do that by systematically thinking through what you are going to write about before you put anything on paper. Brothers, you can not communicate an idea clearly and concisely if it is not clear to you, the writer.

To begin take a pencil and paper, and write down in your own words an informal statement of your purpose. After you have written it down, place it directly in front of you and keep it there during the remainder of the organizing process and as you begin to write.

Few of us will admit that English Grammar was our favorite subject in school. In fact, most of us will readily admit that we have forgotten "all of that stuff". Yet, when we have to speak in public or write an article for a Masonic publication, we become very self-conscious about our use of the English and usually rather nervous about the mistakes we may be making.

Needless to say no two people write exactly alike. Thus, while they may be writing about the same thing, they will say it differently. Some will say it more effectively than others; what they say is more easily read and understood. But, there is no one best way to write an article. Rather there are many equally good ways to say something that will hold the attention of the reader.

To achieve that objective, make your writing more interesting to read by writing in an informal conversational style. This style also makes our writing easier to understand and our readers more receptive to our thoughts. We must express rather than strive to impress in order to make what we write more readable.

Remember it does not matter how well you know your subject or how thoroughly you investigate it, if your reader stops reading you have wasted all of your time. The reader has no way of knowing what you know or how well you know it unless you transmit your ideas so that he can grasp and understand them.

Every time you write something, you have one basic purpose, and that is to get your idea across. To do this you must think of your reader from the time you begin until you finish your article. You should know that many good ideas are lost because they are expressed in a dull, and wordy, style. I certainly would not want that to happen to this article. So I will end this article by saying—write.

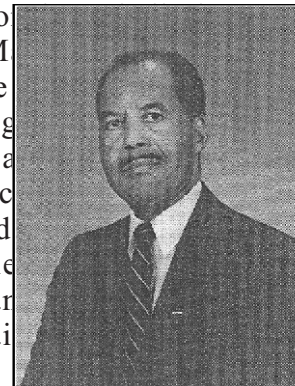
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	<p>MASONIC REVIEW GOLDEN STATE PRINCE HALL RESEARCH LODGE Free and Accepted Masons, a Subordinate Lodge of the Most Worshipful Prince Hall Grand Lodge, F & A M, State of California, Incorporated</p>	
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**Brief History of the Prince Hall Grand High Court Heroines of Jericho
PHRA, State of California**
Submitted by PMAGM Emily R. Fucles

The Heroines of Jericho are now under the Holy Royal Arch Mason since the research done by MWGM Harold D. Mure during his tenure as the article, "Synopsis of the History of Grand Lodge, Heroines of Jericho in the Prince Hall California Jurisdiction", is being utilized by the piece of information. The article was given orally at the Special Project of MWPGM Mure to be published in the Scarlet Cord Newsletter, the official publication of the Prince Hall Grand High Court Heroines of Jericho, PHRA for the State of California and (Arizona was still under California). Volume 2, Edition 2, May 1996. Most Ancient Marva L. McAdoo, Worthy Grand Joshua Howard Jeffries, Most Worshipful Grand Nicholas. Sister Emily R. Fucles #41 HOJ Newsletter/Publicity Committee Chair



Harold D. Mure 33
Most Worshipful Grand Master

The following is the oration given by the Most Worshipful Past Grand Master Harold D. Mure during his tenure as The Most Worshipful Grand Master of the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons for the States of California and Hawaii. (Hawaii was under the California Jurisdiction in 1995 and 1996) The topic of his speech was requested of him as there were many discussions by some members of the Heroines of Jericho and the Royal Arch Masons concerning the Heroines of Jericho being under Grand Lodge rather than the Royal Arch Masons. Bro. Mure graciously did the research and spoke on the question at the 1995 Most Ancient Grand Matron's (Sis. Gloria J. Randolph MAGM) Special Project held at "Our Saviour's Lutheran Church - ELCA" in Oakland California.

Since that time, by request, this particular article was run a second time in the Scarlet Cord Newsletter and sent, by request, to the Grand Lodge Secretary, Billy Harrington to be placed in the "Archives" of Grand Lodge as well as the "Archives" of the Holy Royal Arch Masons. The Prince Hall Grand High Court Heroines of Jericho, PHRA, State of California was placed under the supervision of the Holy Royal Arch Masons in July of 2004. Companion Howard C. Perkins was the Most Excellent Grand High Priest at that time. In July 2005 the Grand Lodge vote released the Grand High Court and subordinate Courts from Grand Lodge and placed them under the Holy Royal Arch Masons. Companion Vodhen G. Fucles Jr. was the Most Excellent Grand High Priest at that time. Sister Emily R. Fucles was the Most Ancient Grand Matron through the transition years of July 2004 through July 2006.

Synopsis of the History of Grand Lodge
Heroines of Jericho
and
Royal Arch Masons in the Prince Hall California Jurisdiction

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(As written by the MWGM, Harold D. Mure, during his tenure)

.... In answer to your question of, “Why the Heroines of Jericho in California are not sponsored by the Royal Arch Masons, as in other states”, together with a bit of history of the Heroines of Jericho in California.

The successful history of many organizations have been written and told through the suffering and sacrifice of many members, and others, closely associated with the Heroines of Jericho to make it strong enough to endure through the times.

The chronology of events which lends itself to the question of “why the Heroines of Jericho in California are not sponsored by the Royal Arch Masons” indicates that the Royal Arch Masons was established in California in 1893. The Honorable B. F. Talbot was Grand Master of California. From the period 1893 until 1925 the Royal Arch Masons established six Royal Arch Chapters in California. During that period, thirty-two (32) years, no effort was made on the part of the Royal Arch Masons, nor any member of the Heroines of Jericho to establish a Heroines of Jericho Court in California.

... the Royal Arch Masons had established six Chapters of Royal Arch Masons; yet, its attention was never directed toward any activity of the Heroines of Jericho. It was quite probable, even at that time, that the Royal Arch Masons were struggling for their own survival, and were not strong enough to direct their attention toward the Heroines of Jericho.

The history of the Heroines of Jericho is a very colorful one, replete with instances of courage and determination. For, in 1925, at the time when Royal Arch Masonry in California displayed no consideration, concern, nor interest in bringing the Heroines of Jericho into California, nor under its adoption, Mrs. E. J. Banks, Deputy Ancient Grand Matron of the Heroines of Jericho, having been commissioned by the Right Worshipful William McDonald, Worthy Grand Joshua of the Jurisdiction of Texas, came into California with the express intent of spreading the works of the Heroines of Jericho into the open territory of California. At that time, California was considered “open territory” to the Heroines of Jericho, because there was no brand of the Heroines of Jericho already here.

At that time the Royal Arch Masons, as well as the Prince Hall Grand Lodge, took a “Hands off” position concerning the Heroines of Jericho, so as to allow the Heroines of Jericho to petition either the Royal Arch Masons or the Prince Hall Grand Lodge for adoption. Consequently, having come from the Texas Jurisdiction, where the Heroines of Jericho had successfully survived as an adoption of the Prince Hall Grand Lodge of Texas, Mrs. E. J. Banks petitioned the Most Worshipful Prince Hall Grand Lodge of California for the status of an “Affiliated Body”.

Being desirous of having the works of the Heroines of Jericho spread among our Sisters, the, then Grand Master James H. Wilson, who himself was the Deputy Grand Joshua of the Jurisdiction of Missouri, did not hesitate to encourage the acceptance of the Heroines of Jericho in the Jurisdiction of California. Thus, he recommended to the Grand Lodge, the establishment of the Grand Court of the Heroines as an “Affiliated Body”.

However, in Freemasonry, we term our female societies as “Adoptive Rites”, in order to justify their existence and relation to the institution of Freemasonry. The object of these rites, in part, is to associate in one common bond the wives, mothers, sisters, daughters and widows of Masons, so as to make their adoption privileges available for all purposes contemplated in Masonry. To secure to them the advantages of their claims in a moral, social and charitable point of reference and for them the performance of corresponding duties as Masons.

In as much as the Heroines of Jericho were an Adoption of the Royal Arch Masons in many Jurisdictions, and no Grand Court of the Heroines of Jericho had previously been established in California, the definition of “**Affiliated**” and “**Adoption**” arose and needed clarification.

Within Freemasonry an “**Affiliated Body**” is one whose membership is composed of men and members over which the Grand Lodge of California has no control, in terms of their organizational structure. (e.g. The **A.E.A.O.N.M.S.**, the **A.A.S.R. Masons**, the **R.A.M.** and the **Knights Templar.**)

An “**Adopted Body**” is one whose membership is composed of men and women who have been adopted by a Grand Lodge or an Affiliated Body who, in pursuit of their avocation, do not violate the Landmarks and Laws of said Affiliated Body or that of the Grand Lodge, knowingly or unknowingly.

Hard road to freedom : the story of African America

by James Oliver Horton and Lois E. Horton

Rutgers University Press, New Brunswick, NJ, Jan 2001, 3 Editions, 406 pages, ISBN-0-8135-2851-8

This book was reviewed by Peter Ling, University of Nottingham, on American Studies Today Online, published by American Studies Resources Center, Oldham Roberts Center, Liverpool John Moores University, Mount Pleasant, Liverpool L35UZ, United Kingdom, and this report is based on that review.

This is a textbook that in twelve chapters provides a valuable survey of African American history from the sixteenth century slave trade to the present. The review states that it is an excellent overview of African American history from their arrival on American shores and the evils of colonial slavery, to the role of African Americans in America's wars, to the civil rights movement, to recent events in African American history, this book covers it all.

The book documents African Americans' insistence that their adopted country live up to its founding principles within the context of a spatially - and racially - divided society.

In telling the story of black people in America the authors range far beyond issues of slavery to a wider tale of determined struggle, disappointment and success. They document the efforts of African Americans to achieve racial equality throughout all of US history, and they clearly demonstrate the contributions that African Americans have made to the country as a whole. Their copious use of primary-source materials - autobiographies, illustrations, and historical documents - brings to life this gripping tale of unquenchable courage in the face of innumerable obstacles. "Hard Road to Freedom" presents the study of black people in America as an expression of one of this nation's fundamental principles, the pursuit of liberty.

James O. Horton is the Benjamin Banneker Professor of American Studies and History at George Washington University. He is also director of the African American Communities Project at the National Museum of American History at the Smithsonian Institution in Washington, DC., and was historical advisor on the PBS Series, Slavery and the Making of America, and co-authored the companion book.

Lois E. Horton is professor of sociology at the Department of Sociology and Anthropology and Department of American Studies at George Mason University in Fairfax, Virginia. She is a member of the Scholarly Advisory Board at the National Underground Railroad and Freedom Center, Cincinnati, Ohio. She is on the Advisory Board at the Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition at Yale University, among other distinctions.

MOSTLY THOUGHTFUL READINGS

Who has read these recommended books?

Please send us your comments about the book

Successfully Raising Young Black Men

By Pastor Kevin D. Barnes, Sr.

Abyssinian Missionary Baptist Church,

Oakland

Torch Legacy Publications

2006 \$10.99

Why Black People Tend to Shout:

Cold Facts and Wry Views

by Ralph Wiley

Penguin Books

Paperback \$11.90 208 pages

the sons of God with the daughters of men. The example of these fugitive sons of Seth was soon followed by others; and from time to time great numbers continued to descend from the mountain, who, in like manner took wives from the abandoned race of Cain. From these marriages sprung the wicked giants. Eventually this practice became widespread, and none were left except Noah, his wife, his three sons and their wives.

In the Masonic system the rounds of the ladder are said to be innumerable, but the three principal are denominated Faith, Hope, and Charity; but the symbol in the mysteries is across the world furnished with seven rounds.

The Persian candidate in their mysteries must pass through seven hazardous caverns by winding passages each trying his courage. The dangerous progress was called ascending the Ladder of Perfection.

The same ceremony was practiced by the Hindu. The Muslims have their seven stages of purification preparatory to his admission into the house of light and purity. This story of Jacob and his ladder were recorded by the Egyptians through the interpretations of Joseph, and remain to this day. The same symbol was used by the Greeks, Mexicans and Peruvians and even the ancient peoples of the North American continent.

There are many coincidences of the vision of Jacob at Bethel. The ascending and descending angel messengers; the knowledge communicate by dreams, and as patriarch received his revelation. Thus we have customs with respect to the Masonic Ladder existing in every part of the world and all equally applicable to the gradual ascent to heaven by the practice of moral virtue.

----- TIME FOR A REALITY CHECK

BY
MWPGM **GEORGE BLUE**

My belief is that the keys to success for Prince Hall Masonry in every Masonic Body/House are education and constructive leadership.

Leaders that provide service to the Prince Hall Family and are working for the good of the Order and their communities, tend to promote peace and harmony. These are essential elements which have proven to be the basics needed in order to progress Prince Hall Masonry in a positive, not negative way.

When we, as Brothers fail to adhere to the Principles of Masonry and/or to practice these Principles as Masons it's difficult to achieve unity of purpose for the betterment of the Jurisdiction. However, I believe this is a time when "something needs to be said" about the Principles in case the meanings have been forgotten.

Briefly, the following are a partial listing and definitions of the Principles of Masonry that some of us learned a long time ago as Entered Apprentice Masons:

1. BROTHERLY LOVE – we are taught that by the exercise of Brotherly Love, we are taught to regard the whole human species as one family; the high, the low; the rich, the poor; who, as created by one Al mighty Parent and in Habitants of the same planet, are to aid, support and protect each other.

ANNOUNCEMENTS

Next Meeting:

Date: June 11, 2008.

Time: 7:30 p.m.

Location: Good Hope Hall, 610 -
55th Street

Oakland, CA 94609

MEETING PROGRAM

Discussion of 2008 plans

The Heroines of Jericho could not be an "Affiliated Body" in and of itself; and it was not adopted by the Royal Arch Masons, who had taken a "hand-off" position at that time.

Consequently, the Most Worshipful Prince Hall Grand Lodge voted, on June 24, 1925, to accept the Heroines of Jericho under "Adoption" as a Masonic Rite, in the 71st Annual Communication, held in the city of San Diego. A sufficient number of Subordinate Courts were set up, and a Grand Court was formed. Thus the oldest branch of masonry designed for our mothers, wives, sisters, and daughters began conducting business in California.

There are presently (1995) 30 Jurisdictions under the Prince Hall Grand Lodge umbrella, where the Heroines of Jericho are under the Royal Arch Masons. For the rest of the Jurisdictions, the Heroines of Jericho are under the adoption of the Grand Lodge of their particular State.

From time to time, we hear the remarks that the Heroines of Jericho is a Sovereign Body in its own right. Within its adoptive boundaries, this is unquestionably a truth. They (the Heroines of Jericho) are free to conduct the course of their business, and in the propagation of their art, independent of all others. It is true that the Grand Lodge, which gives them their adoption, has no desire to interfere in their independence.

We are a family with ties which bind, living together harmoniously and well, each one to the other. This is as it should be, and we would have it no other way.

The Prince Hall Grand Lodge, as the Supreme Masonic Authority, in the California and Hawaii Jurisdiction zealously guards the Ancient Landmarks of Masonry. Its Laws are both written and unwritten, and are peculiar unto themselves, and at all times retaining the unquestioned right to interpret and apply their usages.

As long as several "Affiliated Bodies", meaning those whose membership is composed of men and members, over which the Grand Lodge has no control, in terms of their organizational structure; and the "Adopted Body" meaning those whose membership is composed of men and women whose organization has been adopted by the Grand Lodge or an Affiliated Body in the state of California, who in pursuit of their avocation, do not violate the Landmarks or Laws of the Grand Lodge, knowingly or unknowingly, the Grand Lodge does not exercise control over them.

We reiterate that the Heroines of Jericho were adopted as a Masonic Rite, by the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons for the States of California and Hawaii, on Wednesday, June 24, 1925, thus giving the Heroines of Jericho full power to work in this Jurisdiction as an Adoptive Rite.

Somehow, in the past few years, the Heroines of Jericho seem to have lost sight of their adoption; and seem to be unable to understand their own Constitution as who they are, and from whence they came. They (HOJ) seem not to understand that they have no charter issued by this Grand Lodge, because the Grand Lodge does not issue charters to Adoptive Rites. To do so, would make those Adoptive Rites and "Affiliate Body", and as such entitled to membership in the Grand Lodge, as all other Affiliated Bodies. In order for the Heroines of Jericho to come under the adoption of the Royal Arch Masons, the Grand Lodge must first remove its adoption. (Which is not an impossible task.)

Further, on January 13, 1963, Most Ancient Grand Matron, Lillian M. Dyas (Lillian M. Hammock) and her committee from the Prince Hall Grand High Court, met with the Grand Master, Walter C. Taylor, in Los Angeles California. Their immediate concerns were

They had no Charter authorizing them to work;

They had no affiliation, thus no protection;
 There was a desire by some of the members to bring the Heroines of Jericho under the Royal Arch Masons, thus the International Body of Royal Arch Masonry;
 There was a mis-use of the word, "affiliation" as a means of identification.

The title, "Prince Hall Grand High Court, Heroines of Jericho, California and Jurisdiction, Affiliation of the Most Worshipful Prince Hall Grand Lodge" was incorrect. This confusion was directly charged to some Master Mason who was ignorant of the Grand Lodge Landmarks, Constitution, and Regulations.

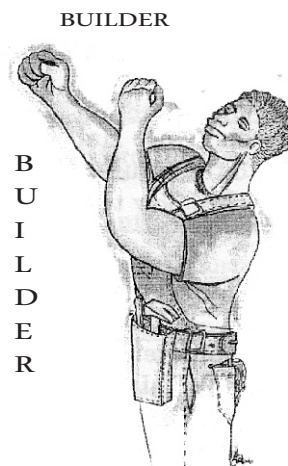
Again, on August 5, 1992, the Most Excellent Grand High Priest of the Prince Hall Grand Chapter of the Royal Arch Masons, wrote to this Grand Lodge soliciting the Grand Master's support for a proposal to release the Grand High Court, Heroines of Jericho to meet with the Royal Arch Masons, instead of meeting with the Grand Lodge at the Grand Session in July each year, starting in 1995. However, his request came without the views of the Prince Hall Grand High Court, Heroines of Jericho, or the membership of the Royal Arch Masons.

Hear, then the conclusion of the whole matter; As the Heroines of Jericho Courts are subordinate to the Prince Hall Grand High Court, who is sovereign in its own right, and as an Adoptive Rite, is subordinate only to the Grand Lodge who adopted them.

Today, (1995-1996) the breeze still blows throughout our Jurisdiction. It is guided by a strong desire for peace and harmony among this whole Masonic Family. We encourage you each to join us, and to CATCH THE SPIRIT of that breeze, and together provide for our total Masonic Family, that much needed LEADERSHIP BY EXAMPLE.

Thank you so much, and God bless you all.

Again, this was the late Most Worshipful Past Grand Master, Harold D. Mure's oration to the Heroines of Jericho's 1995 Special Project. Bro. Mure graciously retrieved the article from his World Newsletter. The Heroines thanked him for the research done at that time to maintain his research work in the Archives of the Heroines of Jericho. Now move forward into the future with the Holy Royal Arch Masons.



- OFFICERS**
- Gregory Hunt - Worshipful Master
 - Clarence Baker - Senior Warden
 - John Fuller - Junior Warden
 - James McCoy - Treasurer
 - Thomas Sipp - Secretary
 - Robert Jackson- Assistant Secretary
 - Isiah Draine - Senior Deacon
 - Anthony Griffin - Junior Deacon
 - Terrell, Gray - Senior Steward
 - Tommie Phillips - Junior Steward
 - Michael Essien - Marshal
 - Rufus Johnson - Chaplain
 - Eric Williams - Tyler

JACOBS LADDER
 By PM David San Juan, 33°

In The Masonic lodge the symbol of Jacobs' ladder is the same as recorded by Moses.

Rebecca, the wife of Isaac, well knowing there was a blessing confided to her husband, was determined to obtain it for her youngest son, Jacob, although by birthright it belonged to Esau, her firstborn; she no sooner, by deception had got hold of it for Jacob. This forced him to run away from the anger of his brother, who planned, in his mind, to kill him as he traveled to Mesopotamia, where, his parents' commanded him to go. Coming to a desert plain, and the sun being down, he was forced to take up his place of rest for the night, where he had the cold earth for his bed, a stone for his pillow, and the canopy of heaven for his covering; and as he slept, in a vision he saw a ladder.

Josephus says: "Jacob imagined he saw a ladder placed on the earth. The top of which reached to the skies; and that a number of figures, resembling in form the human race, but far exceeding them in size, and in the luster of their appearance, were continually passing and re-passing up and down the rounds thereof; The Almighty appearing in person at the top, and speaking to him in these words: You, Jacob, who are descended from Isaac and Abraham, men deservedly famous for their faith, and virtue, instead of desponding of my care and protection, under any degree of affliction whatever, ought rather submit cheerfully to your present troubles, with a firm reliance on me to extricate you from your difficulties. Place your trust in me, and be assured you shall experience happier days. It was I who brought Abraham out of Mesopotamia when he was driven from his possessions by his own family; it was I who showered down blessings on your father, through the whole course of his life; and I am determined, if you will render yourself deserving of my favor, to transfer to you those blessings which I formerly conferred on your ancestors. The business which is the object of your present journey shall succeed your wish; you shall become the father of dutiful children, and your progeny shall be without number. To them and their posterity will I give this land as an inheritance; and they shall plant colonies throughout the whole earth, and the islands, as far as the sun extends its influence. Let nothing there-fore discourage you; but place an implicit confidence in my protection, not only on the present occasion, but in all cases.

Overpowered with the glow of glory, Jacob awoke. With darkness over the face of the earth, and, filled with reverence and godly fear, he said: "How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." And when daylight appeared, he arose and setup the stone for a pillar and poured oil upon it, and changed the name of the place from Luz to Bethel, or the House of God.

The Hebrew Cabalist believed that the mountain of paradise was the home of the children of Seth, while the impure descendants of Cain resided in the plain below; and it's altitude was said to be so great, that from its summit that you could hear the angels of heaven singing in their celestial hymns before the throne of God.

An Arabic tradition says that the children of Seth had sworn, by the blood of Abel that they would never leave the mountainous country which they lived to go down in to the valley where the children of Cain lived; but that captivated with the beauty of Naamah and the music of Jabal (daughter and son of Cain), they violated their oaths, they went down in the valley and intermarried with them. A general corruption occurred and the Great Flood destroyed both.

Hebrew traditions say, the descendants of Seth continued in the practice of virtue till the fortieth year of Jared, when one hundred of them, hearing the noise of the music and the uncontrolled pleasure of the Cainites, agreed to go down from the holy mountain. When they arrived in the plains, they were immediately captivated by the beauty of the women; and this is what is meant by the intermarriage of

