

United States Department of the Interior  
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

**1. Name of Property**Historic name: Most Worshipful Prince Hall Grand Lodge of MichiganOther names/site number: Amaranth Temple

Name of related multiple property listing:

The Civil Rights Movement and the African American Experience in 20th Century Detroit

(Enter "N/A" if property is not part of a multiple property listing)

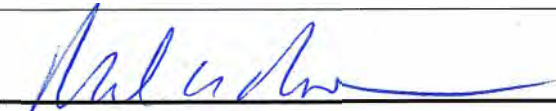
**2. Location**Street & number: 3500 McDougall StreetCity or town: Detroit State: MI County: WayneNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination    request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.In my opinion, the property X meets    does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:   national X statewide X local

Applicable National Register Criteria:

X A    B    C    D

	SHPO	November 26, 2021
Signature of certifying official/Title:		Date
<u>Michigan State Historic Preservation Office</u>		
State or Federal agency/bureau or Tribal Government		

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In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau  
or Tribal Government

#### 4. National Park Service Certification

I hereby certify that this property is:

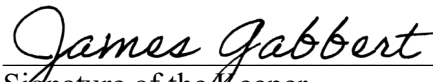
☒ entered in the National Register

☐ determined eligible for the National Register

☐ determined not eligible for the National Register

☐ removed from the National Register

☐ other (explain:) \_\_\_\_\_

  
Signature of the Keeper

1.19.2022

Date of Action

#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

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**Category of Property**

(Check only **one** box.)

Building(s)

☒

District

☐

Site

☐

Structure

☐

Object

☐

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing

1

Noncontributing

0

buildings

0

0

sites

0

0

structures

0

0

objects

1

0

Total

Number of contributing resources previously listed in the National Register N/A

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

SOCIAL/meeting hall

\_\_\_\_\_

\_\_\_\_\_

**Current Functions**

(Enter categories from instructions.)

SOCIAL/meeting hall

\_\_\_\_\_

\_\_\_\_\_

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

Classical Revival

\_\_\_\_\_

\_\_\_\_\_

**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: Brick, Stone

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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### Summary Paragraph

The Most Worshipful Prince Hall Grand Lodge is located at 3500 McDougall Street, Detroit, Wayne County, Michigan in the McDougall-Hunt neighborhood. It is situated on the southeast corner of Gratiot and McDougall streets. The building was initially constructed in 1924 for the Order of the Amaranth, a Masonic-affiliated fraternal organization open to men and women. The building was altered in 1931 to accommodate the widening of Gratiot Avenue, a major transportation corridor then and now. As originally constructed, the building was composed of a three-story temple building with a connecting two-story commercial building to its north. The 1931 alterations consisted of the demolition of the original commercial building and construction of a three-story addition to accommodate the widening of Gratiot Avenue. The temple building is a large broad-fronted nearly rectangular three-story building resting on a partly below ground base that contains a fourth basement story. Capped with a tin hipped roof, the building is designed in the Neoclassical style and clad in brick with stone detailing and nearly symmetrical façade. The interior includes a large assembly hall with stage, balcony, and kitchen; two lodge rooms; various club rooms and offices; and a full basement containing a bowling alley. The primary spaces of the interior remain in their original configuration and retain their original decorative elements. The building's three-story addition along Gratiot Avenue contains three storefronts with multiple offices above. Overall, the building retains its 1931 configuration and possesses historic integrity to be able to convey its significance as an early twentieth century

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fraternal lodge building for the Order of the Amaranth and, more importantly, as the Grand Lodge of the Prince Hall, Free and Accepted Masons since 1951.

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## Narrative Description

### *Environment & Setting*

The Most Worshipful Prince Hall Grand Lodge is located at 3500 McDougall Street in the McDougall-Hunt neighborhood, a residential neighborhood in the city of Detroit, Michigan. It is located on the southeast corner of Gratiot and McDougall streets. The neighborhood is arranged in a typical city grid pattern (in this area of the city, the grid is angled off true north, such that north-south streets actually angle slightly northwest-southeast, while east-west blocks angle slightly northeast-southwest. For simplicity of description, cardinal directions are used throughout this nomination). The McDougall-Hunt neighborhood borders the Eastern Market and Elmwood Park neighborhoods to its west and south, respectively, with East Warren Avenue and Mount Elliott Street providing its northern and eastern boundaries, respectively. The topography of the neighborhood is generally flat, and foliage is limited and sparse, though mature deciduous trees and smaller street trees are located throughout the neighborhood.

Gratiot Avenue, one of the city's radial avenues that extends northeasterly from Detroit to Port Huron, runs through the center of the neighborhood as a major commercial thoroughfare. McDougall Street runs north-south and is one of the many streets in the area parallel with one another, following the general orientation of the early French ribbon farms, whose long and narrow forms running back from the Detroit River became the basis for the area's later platting.

The surrounding residential and commercial area, largely developed in the early twentieth century, now suffers from disinvestment with numerous abandoned buildings and vacant lots. Scattered institutional and commercial buildings are found along Gratiot Avenue, including the Mildner & Eisen-designed Goeschel Building located on the same block northward at the next major intersection of Gratiot and Mack avenues. McDougall Street itself contains few other buildings, with two early twentieth century commercial buildings immediately adjacent to the Prince Hall Grand Lodge at its intersection with Preston Street. A blacktopped parking lot, enclosed by a chain-link fence, to the rear of the lodge and two single family homes are located along Preston Street, along with broad grassy lawns where other homes were once located.

Notable sites listed in the National Register in the McDougall-Hunt neighborhood include the Third Precinct Police Station (2200 Hunt Street) and Engine House No. 11 (2737 Gratiot Avenue), the oldest remaining firehouse in the city of Detroit. Engine House No. 11 is also locally designated along with the Franklin-Wright Settlements (3360 Charlevoix Street and 4141 Mitchell Avenue), one of the first settlement houses established in the State of Michigan.

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### *Exterior*

The Most Worshipful Prince Hall Grand Lodge is a three-story, rectangular temple building that faces McDougall Street with an angled three-story addition that follows the diagonal of Gratiot Avenue in a triangular floorplan. Clad in buff-colored brick and designed in the Neoclassical style, the temple building rests on a raised basement demarcated by a stone water table and is capped with a low-pitched hip roof comprised of tin panels. At its roofline is a stone cornice with narrowly spaced classical modillions and denticulated frieze.

The building's primary façade (western elevation) is nearly symmetrical, with its northern end bay slightly angled to meet the Gratiot addition. A central, recessed entrance is approached by a set of steep, narrow concrete steps now painted black and is comprised of three sets of double-door entrances each with a transom window above and separated by narrow panels of brick. Three one-over-one double-hung vinyl window openings and a single-door entrance are found regularly spaced along the first story, each featuring a classical raised stone surround with an oval cartouche in the frieze panel. A cornerstone is located at the southern corner above the water table with the following inscription in incised letters: AMARANTH TEMPLE 1924.

The first and upper stories are separated by a prominent stone stringcourse with raised edge. The second and third story end bays are accentuated by raised brick quoins and each bay contains a single one-over-one double-hung vinyl window opening on each floor separated by a simple rectangular stone frieze panel; the second-floor window is set within a simple stone entablature while the third-floor window rests upon a stone sill. The center bay contains five regularly arranged window openings on each floor; the second story features large, round arched openings with brick voissiors and an elongated stone keystone while the third story contains smaller one-over-one double-hung vinyl windows resting on a stone sill. The original second-floor window openings have been covered with storm windows and clapboard siding. Six electrical boxes are positioned between the upper stories, vestiges from a previous illuminated sign that read "Metropolitan Detroit Prince Hall Masonic Temple" with two masonic emblems on both sides.

The building's secondary façade (southern elevation), facing Preston Avenue, is also clad in buff brick and designed in a Neoclassical style. The secondary façade largely mirrors the main façade with a stone stringcourse separating the first and upper stories, raised quoins in the upper floor end bays, and denticulated cornice. Fenestration is spaced evenly on all three stories and generally consists of one-over-one double-hung window openings with glass block filled openings along the stone water table. All windows rest on stone sills with the exception of the first and second story windows in the western end bay which are set within stone entablature surrounds. Simple patterned brickwork with vertical banding in the center bay creates textural interest and connects the windows on each floor. The eastern end bay is noticeable different and consists of a secondary single-door entrance with two small, square window openings on the first floor and no window openings above.

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The rear (eastern elevation) of the building faces a parking lot enclosed with a chain link fence and is separated by an alley. Clad in common brick, the eastern elevation contains irregularly arranged openings including six six-over-three steel casement windows, two large wooden service doors now painted light blue, and three small window openings that have been bricked in; all resting on a stone sill.

The temple building's three-story addition faces Gratiot Avenue and is clad in buff-colored running-bond brick. The addition is capped with a flat deck roof with a narrow band of red clay tile shingles applied along its parapet. Its façade is mostly symmetrical and divided into four bays. A projecting stone cornice, similar to the central façade, divides the first story from the upper stories and at the roofline is a plain stone cornice. The first-floor features three storefront openings each containing a central doorway and separated by a brick pilaster with stone capital. The middle and western bay storefronts have since been filled with glass block windows and covered transoms, but the eastern bay retains its original large, divided display windows.

The western end bay features a prominent secondary single-door entrance framed by a stone entablature surround with classical detailing that includes round Corinthian pilaster columns and a broken pediment. Above the pediment is a simple rectangular frieze panel and projecting cornice with egg-and-dart molding.

The upper stories each contain one-over-one double-hung vinyl window openings with brick voussairs regularly arranged with one window in the western end bay and sets of three windows above each storefront. Second story windows rest on the stone stringcourse and each contain an elongated stone keystone, while third story windows rest on individual stone sills.

### ***Interior***

The interior of lodge building features an entrance lobby that is one-story in height and rectangular in plan. Its floor has painted wood trim surrounding beige linoleum tiles. The plaster walls feature an elaborate dentil crown molding. To the north and south of the lobby are doorways that lead to the staircases to the basement and second and third stories. There is a small door behind the projecting wooden box office for the ticket seller located between the sets of wooden entrance doors that lead to the auditorium.

The auditorium is two-stories in height with a flat ceiling that features ornate plaster ornaments, large round ventilator grilles with curvilinear detailing, original light fixtures, and a plasterwork cornice with classical modillions, rosettes, and other decorative moldings. Its floor has red and beige linoleum tiles arranged in an alternating checkerboard pattern. The raised wooden stage is flanked by rectangular Corinthian pilaster columns. To its north and south are exit doors capped with a broken pediment and urn finial, surrounded by arch-capped pediments in plaster relief. An enclosed kitchen runs along the southern wall underneath the U-shaped second-story balcony. A small L-shaped Moderne-style bar stands beneath the balcony in the room's northwest corner.

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The second story contains restrooms and offices. The third story contains two lodge rooms and a club room with ante rooms, lounging rooms, and general kitchen. It connects to the office addition on its north through an interior hallway.

The basement historically housed a bowling alley, vestiges of which remain, and a smoking room but has been substantially renovated into a large meeting room that retains its original hardwood floors.

### ***Integrity***

The building retains historic integrity as the fraternal headquarters of the Order of the Amaranth (1931-1950) and the Most Worshipful Prince Hall Grand Lodge of Michigan (1951-present). The building has been carefully maintained and continuously occupied for the forty years since its purchase by the Prince Hall Grand Lodge and continues to serve as a location for fraternal business meetings, community events, and social gatherings. While the surrounding neighborhood has undergone a long period of disinvestment, the building anchors the southeast corner of a prominent intersection and is adjacent to several early twentieth-century commercial buildings that remain.

The temple building's location is unchanged from the period of significance, although the present three-story addition replaced the earlier two-story commercial building to accommodate the Gratiot Avenue widening in 1931. Significant design features of the Prince Hall Grand Lodge have been intentionally retained, both on the interior and exterior, with the notable exception of replacement vinyl windows. Interior alterations were made in 1953 to construct new coatrooms, but otherwise no major building permits have been filed.

*The Civil Rights Movement and the African American Experience in 20th Century Detroit*, Multiple Property Document Form (MPDF), notes the following with regard to historic integrity:

*When evaluating Detroit's African American 20th Century Civil Rights resources, considerations such as the effect of discriminatory federal, state, and local policies; disparity in mortgage and lending programs; and unfair housing practices must be taken into account. During the period of significance, African Americans found it difficult to undertake new construction and instead adapted existing buildings for a new use. The activities and associations of the Civil Rights Movement will generally be more important than a building's architectural or design integrity. In addition, unfair employment practices contributed to economic hardship in the African American community often made upkeep and maintenance of properties difficult. It is expected that common alterations, such as replacement windows and doors and the removal of or damage to architectural and ornamental elements, will not automatically disqualify a property for listing if the essential spaces and characteristics related to its civil rights significance remain intact. Any alterations, interior or exterior, must be evaluated within the*



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*context of the building's overall ability to convey the association and feeling related to its significance within the historic contexts established in Section E before deeming the building eligible or not due to material or design changes.<sup>1</sup>*

The building retains its overall ability to convey the growth of the city's fraternal lodges between 1924 and 1971, with additional significance as an important center of Black ethnic heritage in the city of Detroit and state of Michigan between 1951 and 1971.

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<sup>1</sup> Little and Mills, "The Civil Rights Movement in 20th Century Detroit," (2021).

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## 8. Statement of Significance

### Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☐ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

### Areas of Significance

(Enter categories from instructions.)

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Ethnic Heritage: Black

Social History

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1924-1971

\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1931

1951

\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**

N/A

\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**

Wetzel, Bernard C.

\_\_\_\_\_  
\_\_\_\_\_

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Most Worshipful Prince Hall Grand Lodge of Michigan is significant under National Register Criterion A in the area of Ethnic Heritage: Black at the state level of significance as organizational center and Grand Lodge of the Prince Hall Free and Accepted Masons of Michigan. The Prince Hall Masons are the oldest a national Black fraternal organization, established in the eighteenth century. The first Prince Hall Masonic Lodge of Michigan was established in 1865. The Most Worshipful Prince Hall Grand Lodge of Michigan has served as

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the Grand Lodge of the Michigan Prince Hall Masons since 1951. The Most Worshipful Prince Hall Grand Lodge of Michigan meets the registration requirements for buildings found in the Multiple Property Documentation Form, *The Civil Rights Movement and the African American Experience in 20th Century Detroit* (2020) as a social building used by a fraternal organization and associated with the broad patterns of events important to the history of the African American Civil Rights Movement in Detroit, Michigan. The building is also locally significant under National Register Criterion A in the area of Social History for its association with the Order of the Amaranth, a Masonic-affiliated order that, early on, permitted “Master Masons in good standing and women who are members of the Order of the Eastern Star.”<sup>2</sup> It is one of few remaining fraternal lodge buildings in Detroit constructed in the 1920s during the height of the so-called “golden age of fraternalism” and reflects the popularity and importance of Masonic organizations in the city. The Period of Significance for the building begins in 1924 with construction of the building, then a significant date of 1931 when alterations to the building altered its original appearance and ends in 1971 due to the ongoing work and programs of the Prince Hall Grand Lodge of Michigan to address continued disparities in numerous social and civil rights issues, both in Detroit and in communities around the state through various subordinate lodges.

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**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

### **Fraternalism’s Golden Age**

Fraternal organizations – those groups of human beings, freely joined in common purpose – were exceptionally popular in the United States in the late nineteenth and early twentieth centuries, during what is now referred to as the Golden Age of Fraternalism, from about 1870 to 1910.<sup>3</sup> Some of the earliest societies in the United States, including Freemasonry, were brought from Europe as the country was settled. Others developed during this period.

Many fraternal societies were established, primarily, as mutual benefit organizations, and provided support for sick and injured members, for the windowed and orphaned, and offered various forms of insurance. Insurance was of particular interest to working-class members, as they usually had no other way of obtaining such benefits.<sup>4</sup> While ostensibly available, the cost of life insurance, in particular, rendered it unavailable to most workers. Yet the need for a “cheaper form of insurance” was great, as the country transitioned to an increasingly urban

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<sup>2</sup> Albert C. Stevens, *Cyclopaedia of Fraternities* (New York: Hamilton Printing and Publishing Company, 1899): 97.

<sup>3</sup> W. S. Harwood, "Secret Societies in America." *North American Review* 164, no. 486 (1897): 623; Harriet W. McBride, "The Golden Age of Fraternalism: 1870-1910," last updated 2005, [phoenixmasonry.org/Golden%20Age%20of%20Fraternalism.pdf](http://phoenixmasonry.org/Golden%20Age%20of%20Fraternalism.pdf)

<sup>4</sup> Harriet W. McBride, "The Golden Age of Fraternalism: 1870-1910," last updated 2005, [phoenixmasonry.org/Golden%20Age%20of%20Fraternalism.pdf](http://phoenixmasonry.org/Golden%20Age%20of%20Fraternalism.pdf).

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and industrial society.<sup>5</sup>

Others, however, were established for predominantly social or fraternal reasons, an American version of the British "friendly societies." These organizations brought together individuals from differing economic and social classes of a community in fellowship and common cause, provided identity, and offered a form of kinship and social cohesion.

B. H. Meyer observed in 1901, that, "the social history of the United States cannot be written without taking notice of a system which includes one out of every fifteen of our population, and which involves the expenditure of millions of dollars annually."<sup>6</sup> That fraternal and social organizations were an essential part of American society in the late nineteenth and early twentieth century cannot be overstated. According to Jason Kaufman fraternal organizations were, "the predominant organizational form of the era."<sup>7</sup>

Meyer also noted that "other features of the programs of fraternal societies are essentially similar to those of literary clubs-readings, essays, debates, musical selections, etc."<sup>8</sup> There were also, according to Meyer, other less obvious benefits. He suggested that "it is impossible for a person... to see and hear the same ritual, participate in the same unpretentious charitable work, hear the same gentle counsel, and be exhorted by the same lofty injunction, without being affected in his inmost soul."<sup>9</sup>

## Freemasonry in Detroit

According to Jefferson Conover's history of Freemasonry in Michigan, the first Masonic Grand Lodge was established in England in 926.<sup>10</sup> Freemasonry was later introduced to America in 1717.<sup>11</sup> The earliest documented Masonic lodge in Detroit and Michigan was established in 1764, following the British occupation of the area. Reflecting the growing popularity of the order, three separate lodges operated in the city by 1772, and by 1794 the number of lodges had increased to six.<sup>12</sup>

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<sup>5</sup> Walter S. Nichols, "Fraternal Insurance in the United States: Its Origin, Development, Character and Existing Status," *Annals of the American Academy of Political and Social Science* 70 (1917), p. 110.

<sup>6</sup> B. H. Meyer, "Fraternal Beneficiary Societies in the United States." *American Journal of Sociology* 6, no. 5 (1901), 646-647.

<sup>7</sup> Jason Kaufman, "Rise and Fall of a Nation of Joiners: The Knights of Labor Revisited," *Journal of Interdisciplinary History*, 31 (2001), 554.

<sup>8</sup> B. H. Meyer, "Fraternal Beneficiary Societies in the United States." *American Journal of Sociology* 6, no. 5 (1901), 646-661.

<sup>9</sup> *Ibid.*, 657-658.

<sup>10</sup> Jefferson S. Conover, *Freemasonry in Michigan: a comprehensive history of Michigan Masonry from its earliest introduction in 1764* (Michigan: Conover Engraving and Printing Company, 1896).

<sup>11</sup> Conover, *Freemasonry in Michigan*.

<sup>12</sup> Conover, *Freemasonry in Michigan*.

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The growth of Freemasonry is reflected in Detroit during this period with the creation of numerous Masonic, Masonic-affiliated, and other fraternal organizations such as the Scottish Rite, York Rite, Knights Templar, Knights of Columbus, Knights of Pythias, Independent Order of Odd Fellows, Loyal Order of the Moose, Order of the Amaranth, etc. Along with the rapid growth of Detroit as an industrial city in the early twentieth century, interest and membership in and fraternal organizations also expanded.

### **The Order of the Amaranth**

The Order of the Amaranth is a Masonic-affiliated fraternal organization open to Master Masons and their female relatives. The order was founded in 1873 in New York City by Robert McCoy. Based on the Order of the Amaranth created by Queen Christina of Sweden in 1653 for ladies and knights of the royal court, McCoy altered its ceremonies and language to align with the principles of Freemasonry. While the order was originally intended to be a higher degree of the already established Order of the Eastern Star, the plan was rejected and the Order of the Amaranth became an independent order in 1895.<sup>13</sup> The requirement that Amaranth members first be members of the Eastern Star ceased in 1921. The name amaranth was chosen for its symbolic meaning (Greek for “never-fading”).<sup>14</sup>

The Wayne Assembly No. 1 Order of the Amaranth was incorporated in Detroit on April 17, 1891 as exclusive to Detroit and Wayne County, with its Ladies’ Auxiliary added to the order in 1899. Although an early Amaranth Hall was established by 1901 at 220 Russell Street (not extant), the order quickly outgrew their meeting space. By 1902 the order had seen an increase from 800 to 1,022 members and held more than \$20,000 in its treasury, attesting to the popularity of the Order of the Amaranth at the turn of the century.<sup>15</sup>

While other masonic lodges, as part of the Masonic Temple Association, had raised funds to construct a new massive Masonic Temple in Cass Park that broke ground in 1920, the Order of the Amaranth remained separate and began construction in 1921 for a new Amaranth Temple on Detroit’s east side. Addressed as 3500 McDougall Street, the building originally consisted of a three-story temple building facing McDougall and Preston streets and a two-story store and office building facing Gratiot and McDougall streets. Designed by Detroit architect B. C. Wetzel & Co., the group of buildings cost approximately \$250,000 to construct and dedication ceremonies were held on June 15, 1924.<sup>16</sup>

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<sup>13</sup> Stevens, *Cyclopaedia of Fraternities*, 97.

<sup>14</sup> “Order of the Amaranth,” Scottish Rite Masonic Museum & Library Blog, last modified July 24, 2008, [https://nationalheritagemuseum.typepad.com/library\\_and\\_archives/2008/07/order-of-the-ea.html](https://nationalheritagemuseum.typepad.com/library_and_archives/2008/07/order-of-the-ea.html)

<sup>15</sup> “Amaranth had prosperous year,” *Detroit Free Press*, August 14, 1902.

<sup>16</sup> “\$250,000 Amaranth Temple for Detroit’s East Side,” *Detroit Free Press*, June 22, 1924.

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## Amaranth Temple

Allowing all the various Amaranth lodges in Detroit to gather and host events in a single location, the Amaranth Temple building included bowling alleys and smoking room in the basement; assembly hall with 1,250 seats and stage, dressing rooms, check rooms, and office in the first story; balcony, rest rooms, and offices in the second story; and two lodge rooms and a club room in the third story with ante rooms, lounging rooms, and a general kitchen. The adjacent commercial building consisted of four storefronts on the first story with five offices and restrooms on the second story. The buildings were connected through a small courtyard in the rear of the office building and the basement level encompassed the entire floorplan.

In addition to holding yearly general assemblies to install new officers and conduct business, the Amaranth Temple featured regular entertainment for both its members and the general public that included dances, bowling leagues, baseball, boxing and wrestling matches, bingo parties, political speeches, and charity galas. The Amaranth Temple was originally surrounded by frame houses on the nearby residential blocks of Preston and Heidelberg streets and commercial storefronts along Gratiot Avenue. According to *Polk's City Directory* of 1924/25, early tenants in the office building included florists, barbers, dentists, chiropractors, realtors, lawyers, and physicians, many of whom were also affiliated with the Order of the Amaranth. The encompassing neighborhood, now known as McDougall-Hunt, was predominantly of German and Italian heritage at the time the temple was constructed.

By the mid-1920s, in response to increased traffic congestion, a citywide movement began to widen Detroit's main thoroughfares and accommodate increased automobile usage. The Detroit Superhighway Plan was prepared in 1924 by the Detroit Rapid Transit Commission and called for the widening of arterial roads to 120 feet in urban areas and 240 feet in the suburbs. In 1930, as part of the Gratiot widening project that widened Gratiot Avenue to the recommended 120 feet between St. Aubin and Mack avenues, the two-story store and office building along Gratiot Avenue was demolished. Wayne Assembly brought a condemnation suit against the city and was awarded \$80,372.31 by jury settlement.<sup>17</sup>

In 1931, a three-story brick addition was constructed diagonally along the newly widened Gratiot Avenue consisting of two storefronts with offices above at a total estimated cost of \$15,000. Many original façade elements were incorporated in the new design. Slight modifications were also made to the temple building as its northwest corner was slightly angled to meet the new addition, but its original layout otherwise remained intact including the courtyard separating the two structures.

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<sup>17</sup> "Gratiot widen awards made," *Detroit Free Press*, September 9, 1930.

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## Prince Hall Freemasonry

Although Freemasonry officially declared itself a universal brotherhood, the craft, for a long time, fell short of the test. White American lodges, for the most part, refused to initiate Black members and refused to charter and recognize Black lodges. Yet, the desire and need of human beings to be bound in brotherhood and common purpose is not limited to any one race, gender, or creed. Nor are the basic principles of Freemasonry: brotherly love, relief, and truth.

In the middle of the eighteenth century, an untold number of Black Americans remained enslaved, and most free Black men and women did not enjoy the full benefits of citizenship. It was against this backdrop that Black Freemasonry was established in America.

Founded by Prince Hall in 1784, Prince Hall Freemasonry is the oldest African American fraternal organization in the United States dedicated to promoting brotherhood, a positive Black identity, community service, and combatting racism and the malignant effects of discriminatory policies.<sup>18</sup>

Little is known of Hall's early life, and early and current writings on Hall's early life conflict. Early historians suggested that Hall was born between 1735 and 1738 in Barbados. Between 1765 and 1770, Hall had emigrated to America and was living in Boston as a free man.<sup>19</sup> More recent biographical, however work suggests that Hall was born in Africa and enslaved at a young age and later freed by his enslaver, William Hall.<sup>20</sup> Whether earlier or later biography is more accurate, is in some way beside the point. As Cécile Révauger wrote, "none of these points seem truly decisive with respect to the history of the Prince Hall Grand Lodges."<sup>21</sup>

The latter details of Prince Hall's life, however, are more clear.

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<sup>18</sup> Nina Mjagkij, *Organizing Black America: An Encyclopedia of African American Associations* (New York: Garland Publishing, 2001).

<sup>19</sup> William H. Grimshaw in *Official History of Freemasonry Among the Colored People in North America*, (Montreal, New York, and London: Broadway Publishing Co., 1908): 69; and Harold Van Buren Voorhis in *Negro Masonry in the United States* (New York: Henry Emmerson, 1949): 7, record the date of Hall's birth as September 12, 1748, and specify the location as Bridgetown, Barbados, despite the fact that Voorhis questions Grimshaw's data. Voorhis also notes that the date is not fully accepted. It should also be noted that Grimshaw's work was criticized by latter historians of Prince Hall Freemasonry for containing numerous errors.

<sup>20</sup> See Danielle Allen, "A Forgotten Black Founding Father," *Atlantic*, March 2021. <https://www.theatlantic.com/magazine/archive/2021/03/prince-hall-forgotten-founder/617791/>; and Cécile Révauger, *Black Freemasonry: From Prince Hall to the Giants of Jazz* (Rochester, VT: Inner Traditions, 2015).

<sup>21</sup> Cécile Révauger, *Black Freemasonry: From Prince Hall to the Giants of Jazz* (Rochester, VT: Inner Traditions, 2015).



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By the early 1770s, Hall was free and living in Boston. He had acquired real estate and was both a taxpayer and voter. He also joined the ministry and led a church in Cambridge, Massachusetts.<sup>22</sup> He was later referred to by a local clergyman as “the leading African in Boston.”<sup>23</sup>

In 1775, Hall and fourteen other Black men were granted a dispensation by a British Army lodge stationed in Boston<sup>24</sup> and were granted the authority to meet as a separate lodge, march in parades, and bury their deceased brothers. They were not, however, permitted to initiate new members, confer degrees or perform any other Masonic work. According to Grimshaw, the first lodge room was located at Golden Fleece on Water Street in Boston.<sup>25</sup> That same year, Hall petitioned the Committee of Safety to allow enslaved Blacks to fight for the continental army in the Revolutionary War.<sup>26</sup> The committee rejected the petition, though allowed that free Black men could enlist in the army. Hall and others then petitioned George Washington, who “had been a vocal opponent of recruiting black men, both free and especially slaves”<sup>27</sup> at the beginning of the war. Necessity won out, however, and Washington relented. Despite the refusal to allow enslaved men to fight (some fought in place of their enslavers), many free Black men joined the Continental army. According to Grimshaw, Hall was first attached to Captain Benjamin Dillingham’s company in 1776, then to a company led by Captain Joshua Welbore’s company, and then in 1778 to a regiment led by a “Thacker.”<sup>28</sup>

Throughout the mid-1770s through the 1780s, Hall, with the support of others, made several petitions to the “House of Representatives for the State of Massachusetts Bay,” that sought to improve the lives of his fellow African Americans. In 1777, Hall prevailed upon the

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<sup>22</sup> William H. Grimshaw, *Official History of Freemasonry Among the Colored People in North America*, (Montreal, New York, and London: Broadway Publishing Co., 1908): 70.

<sup>23</sup> Mark A. Tabbert, *American Freemasons: Three Centuries of Building Communities* (New York: New York University Press, 2006).

<sup>24</sup> Grimshaw records this lodge as “traveling British Lodge No. 58” in *Official History*, 72, but other sources identify it as British Military Lodge No. 441. Voorhis records that Hall and the other fourteen men were initiated “in a Lodge of Freemasons at Castle William, Boston Harbor (now Fort Independence) by the Master of Lodge No. 441 (a military lodge of the Irish Registry), attached to the 38th Foot (Regiment).” This is more accurately expressed as the 38th Regiment of Foot. Voorhis also identifies the Master of the Lodge as Sergeant J. B. Batt. This is notable because many sources state the Hall went to the headquarters of General Thomas Gage.

<sup>25</sup> Grimshaw, *Official History*, 72. Grimshaw notes that after “several years,” the lodge removed to Kirby Street Temple, and later to Congress Street, 85.

<sup>26</sup> Grimshaw, *Official History*, 74.

<sup>27</sup> Elizabeth M. Collins, “Black Soldiers in the Revolutionary War,” U.S. Army, March 4, 2013.

[https://www.army.mil/article/97705/black\\_soldiers\\_in\\_the\\_revolutionary\\_war](https://www.army.mil/article/97705/black_soldiers_in_the_revolutionary_war)

<sup>28</sup> Grimshaw, *Official History*, 75.

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representatives to abolish slavery in the state,<sup>29</sup> and in 1787 he petitioned for improved educational facilities for Black children.<sup>30</sup>

Over the next several years, Hall attempted to obtain a warrant from White Masonic lodges, but was denied. Hall and his brethren applied to the Grand Lodge of England for a warrant on March 2, 1784.<sup>31</sup> A charter was issued for African Lodge No. 459 on September 29, 1784, though it was not received by Hall until May 2, 1787, and the lodge was organized four days later.<sup>32</sup> African Lodge No. 459 existed as a subordinate lodge until June 24, 1791, when the African Grand Lodge was formed.<sup>33</sup> In 1792 the Grand Lodge of England renumbered the lodges on its register. At that time, African Lodge No. 459 became African Lodge No. 370.<sup>34</sup>

Following the formation of the Grand Lodge, Hall issued a warrant in 1797 for a lodge in Philadelphia and, sometime after, one for a lodge in Rhode Island.<sup>35</sup> These lodges, along with African Lodge No. 459, formed the "African Grand Lodge," which was led by Hall. Under Hall's leadership, a second Grand Lodge was organized in Pennsylvania in 1815, and a third Grand Lodge, also in Pennsylvania, was organized shortly thereafter. Hall served as the Grand Master of African Lodge and African Grand Lodge from its formation until his death from pneumonia on December 4, 1807. In July 1808 the name of the Grand Lodge was changed to Prince Hall Grand Lodge.<sup>36</sup>

The efforts of Hall and his fellow Masons came about the same time that a "general movement towards independent Masonic government for America was fast gaining ground."<sup>37</sup> This movement towards independence was largely, if not exclusively, made by White Masonic lodges, as Black Masons were summarily "ignored in any plans."<sup>38</sup> Heretofore, American lodges, like African Lodge, had been formed under charter by one of two Grand Lodges of England, either "ancient" or "modern." All American lodges, whether White or Black, were listed in the

<sup>29</sup> Grimshaw, *Official History*, 75-76.

<sup>30</sup> Henry Van Buren Voorhis, *Negro Masonry in the United States* (New York: Henry Emmerson, 1949): 8.

<sup>31</sup> William H. Upton and Thomas M. Reed, "Origin of the Negro Lodges," *Negro Masonry* (Washington: Most Worshipful Grand Lodge of Free and Accepted Masons, 1898).

<https://babel.hathitrust.org/cgi/pt?id=uc1.31175035178857&view=lup&seq=3&skin=2021>. See also, Grimshaw, *Official History*.

<sup>32</sup> Upton and Reed, "Origin," *Negro Masonry*. Grimshaw, in *Official History* records the fee for "Warrant of Constitution" for African Lodge as "five pounds, fifteen shillings and six pence," 78.

<sup>33</sup> Grimshaw, *Official History*, 84-85; Crawford, *Prince Hall*; 46.

<sup>34</sup> Voorhis, *Negro Masonry*, 34.

<sup>35</sup> Upton and Reed, "Origin," *Negro Masonry*.

<sup>36</sup> Harold Van Buren Voorhis, *Negro Masonry in the United States* (New York: Henry Emmerson, 1949): 35.

<sup>37</sup> George W. Crawford, *Prince Hall and His Followers* (New York: The Crisis, 1914): 17.

<sup>38</sup> Crawford, *Prince Hall*, 17.

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English registry until 1813, when a merger between “ancient” and “modern” Masonic bodies resulted in a unified Masonic body and the formation of the United Grand Lodge of England. As a result of the merger of the English Grand Lodges, a number of lodges were removed.<sup>39</sup>

More lodges and Grand Lodges were established as the country expanded westward. In 1847 the Massachusetts Grand Lodge and the two Pennsylvania Grand Lodges formed the National Grand Lodge for the United States of North America.<sup>40</sup> This “National Compact,” as it was called, assumed authority over every Prince Hall Masonic lodge in the country.<sup>41</sup> The growth of Prince Hall Freemasonry in the middle decades of the nineteenth century provided a “key arena for black political thought and activity,”<sup>42</sup> and created important local, state, and national networks, through which social and political matters could be addressed.

After the formation of African Lodge, many White Masons questioned the legitimacy of Hall, African Lodge, Grand Lodges that were formed in the several states, and all that followed. Masonic histories of the middle and late nineteenth century – Black and White – recount the controversies and detail the questions put forth and the various answers to those questions. Among the most vexing questions for White Masons was whether separate Black and White Grand Lodges could exist in the same jurisdiction. Many White Masons argued that, regardless of color, they could not. This view, had it won out, would have left Black Masons without a lodge, as they were typically refused admittance to White lodges. Since the earliest days of Prince Hall Freemasonry, Black Masons were not permitted “to utter a word in their Grand Lodges or publish a line in one of their papers... and denied all means of defense.”<sup>43</sup> John Jones, a late nineteenth century civil rights leader in Chicago, wrote a two-part defense of Prince Hall Freemasonry in the *Chicago Tribune* in late January and early February 1876. In part Jones wrote, “all we ask of white Masons, their journals, Grand Masters’ reports, or Grand Lodge resolutions, is to give us a standing upon our legitimacy and legality in this country and cease the stereotyped cry of Clandestine! Clandestine!! Clandestine!!! Bogus! Bogus!!”<sup>44</sup> Even in this, Black Masons were largely denied.

<sup>39</sup> Voorhis, *Negro Masonry*, 36.

<sup>40</sup> W. J. J. Evans and Charles T. White, *Transactions of the Twelfth Annual Communication of the Most Worshipful Union Grand Lodge Free and Accepted Masons for the State of Michigan* (Bay City, Mich.: Hartig & Ballamy, 1899): 87.

<https://babel.hathitrust.org/cgi/pt?id=mdp.39015071222858&view=lup&seq=93&skinn=2021>

<sup>41</sup> Evans and White, *Transactions*, 87.

<sup>42</sup> Stephen Kantrowitz, “‘Intended for the Better Government of Man’: The Political History of African American Freemasonry in the Era of Emancipation,” *The Journal of American History* 96, no. 4 (2010): 1001–26. <http://www.jstor.org/stable/40661823>.

<sup>43</sup> John Jones, “Further Defense of Colored Masons,” *Chicago Tribune*, February 6, 1876.

<sup>44</sup> John Jones, “Further Defense of Colored Masons,” *Chicago Tribune*, February 6, 1876.

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White lodges also suggested that the Prince Hall Grand Lodge did not have the authority to issue charters to subordinate lodges. Here, Jones offered several examples of Grand Lodges in European countries that had assumed such authority from their very beginning. A fact, “known to every student of Masonic history.”<sup>45</sup>

A few White Grand Lodges, particularly Ohio and Missouri in 1876 and Washington in 1899, supported the idea of distinct Grand Lodges – one Black, one White – within their jurisdictions. Recognition by the Grand Lodge of Ohio began in 1875, when a committee was formed to investigate the question of separate Grand Lodges. That same year, the United Grand Lodges of Germany adopted a resolution in May 1875 that supported the concept of dual Grand Lodges.<sup>46</sup> In part, the resolution stated that both “Grand Lodges appear properly constituted,” and that the members of both lodges would be accepted “without reserve and joyfully.”<sup>47</sup> Likewise, the Council of the Order of the Grand Orient of France wrote in the April 1876 *Monde Maconnique* that the Masonic regularity of the Prince Hall Masons was “incontestable” and that “a deplorable prejudice” had dominated

The committee of the Grand Lodge of Ohio prepared a report that recognized the historical struggle for recognition of the Black Masons “at the hands of their white brethren.”<sup>48</sup> The committee also determined “beyond all question” that the beginnings of Prince Hall Freemasonry had come “from the same source” as that of the White Masons, and that the Prince Hall Masons “practice the very same rites and ceremonies... as are practiced by ourselves and by the universal family of Freemasons throughout the world.”<sup>49</sup> A resolution was proposed to recognize the Prince Hall Lodge that same year, but delayed until the following year.

The resolution, itself, was a matter of controversy. The “Report of the Committee on Foreign Communications” in the 1877 *Transactions of the Grand Lodge of the Free and Accepted Masons of Michigan* described several responses to the Grand Lodge of Ohio. Many Grand Lodges lamented what would come to pass should the resolutions be adopted, some wrote of the downfall of the craft, and most White Grand Lodges remained steadfast in their refusal to recognize Prince Hall Masonic Lodges and Black Masons altogether.

More than twenty years had passed and recognition had still not been granted. The *St. Louis Post-Dispatch* noted in 1898 that the struggle for recognition had gone on for “nearly 100 years,” and that the “innumerable” attempts at recognition had “in every instance failed.”<sup>50</sup> That year, however, the Grand Lodge of Washington passed several resolutions that, collectively and finally, recognized Prince Hall Masons and Masonic equals. One resolution acknowledged that

<sup>45</sup> “A Defense of Colored Masonry,” *Chicago Tribune*, January 30, 1876.

<sup>46</sup> “White and Colored Masons,” *Chicago Tribune*, January 23, 1876.

<sup>47</sup> “White and Colored Masons,” *Chicago Tribune*, January 23, 1876.

<sup>48</sup> “White and Colored Masons,” *Chicago Tribune*, January 23, 1876.

<sup>49</sup> “Grand Lodge of Ohio and Colored Masons,” *Michigan Freemason* vol. VII no. III (Kalamazoo, Mich.: Kalamazoo Publishing Co.), January 1876, 83.

<sup>50</sup> “Colored Masons Recognized,” *St. Louis Post-Dispatch*, June 16, 1898.

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“Masonry is universal and, without doubt, neither race nor color are among the tests...,” another that the Grand Lodge of Washington “could not “deny or question” that Prince Hall Masons should be recognized as Masonic brothers, and a third that recognized the right of Prince Hall Masons to establish a separate Grand Lodge within its jurisdiction.<sup>51</sup> The *Seattle Republican* observed that recognition by the Grand Lodge was something that had been provided to Masons of various nationalities in Washington well before 1898, but also praised the decision, as “a long step in the right direction,” and noted that “there is no longer any use of “color line” being drawn in anything in this or any other country.”<sup>52</sup>

Reaction was swift and all but uniformly opposed to the resolutions. The *Daily Ledger* reported that shortly after the resolutions were announced “some of the Southern states [had] cut off communication” with the Grand Lodge of Washington and Maryland and Kentucky were soon to follow.<sup>53</sup>

When the Grand Lodge of Washington met in 1899 two of the three resolutions were rescinded. Gone was the recognition of the right for Prince Hall Masons to establish a Grand Lodge in Washington, as was the recognition of African Lodge No. 459. Only the third resolution, which articulated the universality of Freemasonry remained, albeit with the conclusion that the Grand Lodge of Washington “expresses no opinion” as to whether a Grand Lodge that forbids the initiation of “men of a certain race” would be “beyond the pale of Masonry.”<sup>54</sup>

As it had been for “nearly 100 years” so it would continue for decades more. Yet, even in the face of constant frustration, Prince Hall Masonry expanded throughout the United States.

### Prince Hall Freemasonry in the Twentieth Century

Prince Hall Freemasonry’s formal structure, hierarchy, and operations as a secret society set it apart from other beneficial societies that existed in early Black urban communities.<sup>55</sup> As the largest secular national Black fraternal organization in the United States, Prince Hall Freemasonry has played a significant role in establishing the African American middle class by providing important networks that shared employment opportunities, facilitated successful political activity, and fashioned a strong sense of community among members.<sup>56</sup>

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<sup>51</sup> “Color Line is Drawn,” *Daily Ledger* (Tacoma, Wash.), December 16, 1898.

<sup>52</sup> “Colored Masons Recognized,” *Seattle Republican*, June 17, 1898.

<sup>53</sup> “Color Line is Drawn,” *Daily Ledger* (Tacoma, Wash.), December 16, 1898.

<sup>54</sup> “Announces its Position,” *Seattle Post-Intelligencer*, July 17, 1899.

<sup>55</sup> Paul Lawrence Dunbar, “Hidden in Plain Sight: African American Secret Societies and Black Freemasonry,” *Journal of African American Studies* vol. 16, no. 4 (2012).

<sup>56</sup> William A. Muraskin, *Middle-class Blacks in a White Society: Prince Hall Freemasonry in America* (California: University of California Press, 1975).

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Prince Hall Masons were instrumental in the twentieth century Civil Rights Movement as well. Through lodges and in partnership with other organizations, Prince Hall Masons provided key support for important Civil Rights activities.

The work of Prince Hall Masons in Michigan towards securing the human rights of their brothers and sisters began in the nineteenth century. Two prominent early Prince Hall masons in Detroit, George DeBaptiste and William Lambert, were leading conductors of the Underground Railroad and their masonic affiliation influenced the development of membership levels and elaborate rituals of the Negro Secret Order (also known as African American Mysteries).<sup>57</sup> When runaway enslaved persons first arrived in Detroit, the Colored Vigilant Committee often brought these freedom seekers to the Prince Hall Masonic lodge (not extant) located on Jefferson Avenue, between Bates and Randolph streets. Near the Lodge, on Woodward and Woodbridge, the Mariner's Church played an active role in the Underground Railroad and featured a tunnel that ran from its basement to the Detroit River.

As membership of these Black fraternal orders grew, some White fraternal organizations began a conscious campaign to eliminate them altogether and organized civil and criminal legal attacks. In the early 1910s, White lodges of the Knights of Pythias, Benevolent and Protective Order of Elks, and the Ancient Arabic Order of the Nobles of the Mystic Shrine (more commonly known as the Shriners) began national, coordinated program designed to force the closure of Black fraternal orders.<sup>58</sup> Legal victories came in 1912 and 1929 when the United States Supreme Court struck down legal challenges

In 1929 a landmark United States Supreme Court ruling struck down the lawsuit of White Shriners against Prince Hall Shriners that attempted to deny African Americans the right to use the name, designation, letters, emblems, and regalia belonging to the order.<sup>59</sup> This event is celebrated yearly as "Jubilee Day" by Prince Hall lodges.

Lawyers representing Prince Hall lodges, especially in the South, relied on national membership resources to fund these prolonged legal battles in local, state, and federal courts. These early twentieth century trials helped to establish sophisticated national networks binding together local fraternal leaders and African American lawyers and laid the building blocks for future political and civil rights-related work in the later part of the century.<sup>60</sup> Many of these Prince Hall fraternal lawyers would go on to work for the National Association for the Advancement of Colored People (NAACP).

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<sup>57</sup> Frost, *A Fluid Frontier*.

<sup>58</sup> Ariane Liazos and Marshall Ganz. "Duty to the Race: African American Fraternal Orders and the Legal Defense of the Right to Organize." *Social Science History* 28, no. 3 (2004): 485-534.  
<http://www.jstor.org/stable/40267853>.

<sup>59</sup> *Ancient Egyptian Arabic Order v. Michaux*, 279 U.S. 737 (1929).

<sup>60</sup> Ariane Liazos and Marshall Ganz, *Duty to the Race: African American Fraternal Orders and the Legal Defense of the Right to Organize* (North Carolina: Duke University Press, 2004).

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With chapters across the country, the Prince Hall Masons supported civil rights organizations such as the National Association for the Advancement of Colored People (NAACP) and the National Urban League. At the 1951 Conference of Grand Masters of Prince Hall Masons in America, it was decided that the Prince Hall Masons would organize special committees in their respective states to oversee yearly contributions to a legal defense fund controlled by the NAACP. That same year, the Prince Hall Masons also established a research department at the NAACP for an estimated expense of \$20,000 per year.<sup>61</sup>

The Prince Hall Masons raised over \$142,000 in 1958 and upwards of \$300,000 in the mid-1960s for the NAACP legal defense fund, helping to create a platform for better legal defense during the Jim Crow era. Lodges also assisted with creating voter registration drives in every state chapter. In particular, the Prince Hall Masons helped to finance the NAACP's battle in the landmark 1954 U.S. Supreme Court case *Brown v. Board of Education*. Fraternal support to the NAACP was so important that Thurgood Marshall, himself an Elk and a Mason, publicly declared that without Masonic financial assistance, many of the NAACP's victories before the Supreme Court would not have been possible.<sup>62</sup>

### Prince Hall Freemasonry in Michigan and the Union Grand Lodge, 1859-1943

The first Prince Hall lodge in Michigan, was established in city of Niles, in southwestern Michigan, in 1859 under the authority of the Prince Hall Grand Lodge of Indiana. Harrison Lodge No. 6 was organized by J. W. Harrison, T. Jones, William Powers, and others and received its charter on January 13, 1859.<sup>63</sup>

Harrison Lodge No. 6 was followed by Hart Lodge No. 10 in Ypsilanti, which was granted a charter by the Grand Lodge of Indiana on March 15, 1863. In 1864 the Grand Lodge of Indiana granted dispensations to Strouther Lodge No. 12 in Battle Creek and St. James Lodge No. 14 in Williamsville, Cass County.<sup>64</sup> Most early members came from the upper strata of Black society: reformers, ministers, and skilled artisans who came to the lodges to meet in safety and secrecy. During the Civil War, the majority of Michigan's African American army recruits came from Prince Hall lodges throughout the state.<sup>65</sup>

The four Michigan lodges met in Niles on April 25, 1865, and organized the Grand Lodge for the State of Michigan.<sup>66</sup> Established as the "Most Worshipful Grand Lodge, Free and Accepted

<sup>61</sup> "Masons give NAACP research department," *Michigan Chronicle*, May 26, 1951.

<sup>62</sup> Liazos and Ganz, *Duty to the Race*.

<sup>63</sup> Evans and White, *Transactions*, 87.

<sup>64</sup> Evans and White, *Transactions*, 87.

<sup>65</sup> Karolyn Smardz Frost, *A Fluid Frontier: Slavery, Resistance, and the Underground Railroad in the Detroit River Borderland* (Michigan: Wayne State University Press, 2016).

<sup>66</sup> Evans and White, *Transactions*, 87.

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Ancient York Masons for the State of Michigan," this was the thirteenth Grand Lodge formed in the United States.<sup>67</sup> The Michigan Grand Lodge received a Grand Lodge warrant from the Most Worshipful National Grand Lodge of the United States of North American on October 18, 1865.<sup>68</sup> This marks the origins of the Most Worshipful Prince Hall Grand Lodge of Michigan.

Additional Lodges were established between 1866 and 1870. Williamson's brief history of Prince Hall Freemasonry in Michigan indicates that although the Grand Lodge of Michigan had been established, several Lodges were chartered by the Grand Lodge of Ohio.<sup>69</sup> Available historical records do not address this, but, if accurate, may have contributed to a schism in a few years later.

Prince Hall Freemasonry continued to grow throughout Michigan. By 1872, fourteen lodges had been chartered in Michigan and one in Windsor, Ontario, Canada, that had been chartered by the Grand Lodge of Michigan.<sup>70</sup> Of these lodges, three operated in Detroit: St. Paul No. 4, Hiram No. 10, and Mt. Moriah No. 13. Most early members came from the upper strata of Black society: reformers, ministers, and skilled artisans who came to the lodges to meet in safety and secrecy.

In the fall of 1872 several lodges left the National Compact<sup>71</sup> and formed the Unity Grand Lodge of Free and Accepted Masons for the State of Michigan.<sup>72</sup> The withdrawal of several lodges created contention between the Unity Grand Lodge and the "Compact" Grand Lodge. In response to the withdrawal, the "Compact" Grand Lodge expelled every Mason who left with their lodges for Unity Grand Lodge.<sup>73</sup> Yet, Unity Grand Lodge had been recognized by every other Sovereign Grand Lodge in the country.<sup>74</sup> Perhaps more important, "Compact" lodges continued to surrender their warrants and reestablish themselves under the Unity Grand Lodge.<sup>75</sup>

By 1875 both Grand Lodges had come to agree that unification was better than division. Despite this general agreement, difference between the two Grand Lodges kept unification at bay for several years. Finally, at a conference held in Kalamazoo on November 23, 1886, the two Grand

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<sup>67</sup> Harry A. Williamson, "A Chronological History of Prince Hall Masonry," *New York Age* (New York, New York) July 21, 1934.

<sup>68</sup> Evans and White, *Transactions*, 87.

<sup>69</sup> Harry A. Williamson, "A Chronological History of Prince Hall Masonry," *New York Age* (New York, New York) July 21, 1934.

<sup>70</sup> Evans and White, *Transactions*, 88.

<sup>71</sup> Evans and White indicate that lodges in other states had likewise left the National Compact and formed Independent Sovereign Grand Lodges.

<sup>72</sup> Evans and White, *Transactions*, 88.

<sup>73</sup> Evans and White, *Transactions*, 89.

<sup>74</sup> Evans and White, *Transactions*, 89.

<sup>75</sup> Evans and White, *Transactions*, 89.



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Lodges were united as "Union Grand Lodge, F. & A. M., for the State"<sup>76</sup> of Michigan. The Union Grand Lodge was composed of thirteen lodges and a total membership of 309.<sup>77</sup>

The Prince Hall Grand Lodge of Michigan was a leading early social justice and black welfare organization, seeking to redress discrimination in schooling, voting, and other civil rights issues in the state of Michigan. For example, in 1915, after the Michigan state legislature proposed an anti-miscegenation law that would criminalize interracial marriage and intimate relationships, the Prince Hall Grand Lodge organized a delegation to protest the measure in Lansing. Eventually, that proposed legislation was defeated.<sup>78</sup>

By 1925 there were twenty-three lodges in Michigan, all in the Lower Peninsula. Detroit, then as now the state's most populous city, was home to five lodges: Hiram Lodge No. 1, Mt. Pavan Lodge No. 2, Pythagoras Lodge No. 14, Doric Lodge No. 22, and Prince Hall Lodge No. 24.

In the 1930s, the Grand Lodge appears to have met at 535 Frederick Street. This building does not appear to be extant. The Masons appear to have shared this space with the Order of the Eastern Star.

### **Most Worshipful Prince Hall Grand Lodge of Michigan, 1943-1951**

By the early 1940s the number of subordinate lodges had increased to thirty-one,<sup>79</sup> and the name of the Grand Lodge had been changed from "Most Worshipful Unity Grand Lodge" to "Most Worshipful Prince Hall Grand Lodge."<sup>80</sup>

In 1943 the Prince Hall Masons of Detroit purchased a building at 275 East Ferry Street (no longer extant) at an estimated cost of \$30,000.<sup>81</sup> At the dedication ceremony, Charles H. Campbell, Past Grand Master and President of the Prince Hall Masonic Temple Association, stated that the spacious, thirty-two room building "represented a long cherished dream for himself and for his brother Masons."<sup>82</sup> The Masonic Temple was located in the East Ferry Avenue Historic District (NRHP-listed 1980), a two-block area on Ferry street between John R and Beaubien streets that was associated with numerous prominent Black Detroiters who led pioneering efforts to establish alternative institutions and facilities to serve African Americans in the city. Notable institutions included Bailey Hospital, Fairview Sanatorium, Household Art Guild Employment Agency, Hansbury Music School, Lewis Business School, the Slade-Gragg

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<sup>76</sup> Evans and White, Transactions, 90.

<sup>77</sup> Evans and White, Transactions, 90.

<sup>78</sup> "Long History of Prince Hall Masonic Contributions," *Michigan Chronicle*, April 22, 1961.

<sup>79</sup> "Prince Hall Masonic Temple," *Detroit Tribune*, April 17, 1943.

<sup>80</sup> "Masons will Open Their New Temple," *Michigan Chronicle*, April 10, 1943.

<sup>81</sup> "Masons opened temple Sunday with program," *Michigan Chronicle*, May 1, 1943.

<sup>82</sup> Ibid.

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Academy of Practical Arts, and Omega Psi Phi. These sites are located in the nearby East Kirby Avenue and East Frederick Avenue local historic districts.

Prince Hall Freemasonry, and affiliated organizations, continued to thrive in Detroit and Michigan. In addition to Masonic Lodges, lodges for the Order of the Eastern Star, Knights Templar, Shriners, Isis, and others were established.<sup>83</sup>

In 1949 the Prince Hall Grand Lodge of Michigan elected William O. Greene as its Most Worshipful Grand Master. Greene was then manager of the Neisner Brother's five and dime store located in the Black Bottom neighborhood and publisher of the *Michigan Voice of Prince Hall*.<sup>84</sup> It was about the same time that the Ladies of the Amaranth of Detroit had merged with the Women's Benefit Association of Port Huron, which had been established by Bina West Miller in 1892, and the Wayne Assembly Order of the Amaranth vacated the Amaranth Temple.

Under Greene's leadership Prince Hall Masonry flourished. In 1951 the Prince Hall Grand Lodge of Michigan purchased the former Amaranth Temple for \$250,000 to be their new fraternal headquarters. At the time, the McDougall-Hunt neighborhood was not yet racially integrated. The move from East Ferry Street to Gratiot Avenue, a major thoroughfare on the eastside of the city, reflected the sophistication of Black freemasonry in the 1950s and was compared with moving to the "Waldorf Astoria of Detroit."<sup>85</sup> Greene designed an innovative payment plan featuring daily volunteer donations of \$0.07 for three years to repay the debt from purchasing the building. The building was dedicated as the Most Worshipful Grand Lodge of Michigan on September 2 and 3, 1951.

As the Grand Lodge for the state of Michigan, the Most Worshipful Prince Hall Grand Lodge has supported its subordinate lodges across the state. The Prince Hall Grand Lodge also instituted a new Building and Loan Program to help other lodges throughout the state purchase and establish additional lodge headquarter buildings. Prince Hall lodges from Monroe, Saginaw, Mount Clemens, and Muskegon Heights were among the early applicants to the program.<sup>86</sup> The lodge building has also served as the official headquarters for several Michigan Prince Hall lodges in metropolitan Detroit since 1951.

The Prince Hall Grand Lodge established a credit union to provide financial services to members as well as the larger African American community throughout Michigan. Serving as the official headquarters for Michigan Prince Hall lodges, the Prince Hall Grand Lodge also instituted a new

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<sup>83</sup> "Prince Hall Masons to Dedicate \$250,000 Bldg.," *Michigan Chronicle*, September 1, 1951.

<sup>84</sup> "Prince Hall Masons Elect William O. Greene, Worshipful Grand Master," *Michigan Chronicle*, May 7, 1949.

<sup>85</sup> Phone interview with Tyrone Hampton, immediate past Grand Master. May 2, 2018.

<sup>86</sup> Various annual reports accessed in the Prince Hall Grand Lodge of Michigan archives.

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Building and Loan Program to help other lodges throughout the state purchase and establish additional lodge headquarter buildings. Prince Hall lodges from Monroe, Saginaw, Mt. Clemens, and Muskegon Heights were among the early applicants.<sup>87</sup>

The Prince Hall Masons were also involved in coordinated national efforts. In 1950, at a time when real and perceived Communist threats loomed large, the Prince Hall Masons engaged in a nationwide effort to educate their members and other citizens to these threats as well as those of totalitarianism and Fascism.<sup>88</sup> This event, "Americanism Day," continued throughout the 1950s.

Among the programs established by the Most Worshipful Prince Hall Grand Lodge was a credit union that provided financial services to members as well as the larger African American community throughout Michigan. By the early 1980s the credit union had more than five hundred members.<sup>89</sup>

In 1951, Greene was selected as a representative of Negro Fraternalism in the United States and invited to participate in a European Tour as a guest of the World Council of Churches under the auspices of the United States Department of State. Greene then returned to Europe in 1953 to advance the Fair Equal Masonic Citizenship program for Prince Hall Masons on an international level. His speeches focused on the effect of poor race relations on America's position of world leadership:

I have seen Masonic discrimination outside the boundaries of our United States, I have experienced the pleasures of Masonic relationships based on internal and not the external qualifications of creed, race or origin...To put it bluntly, we do not have the status of first class Masonic citizenship on a world level, but we can get it, and get it we shall.<sup>90</sup>

By 1952, the Prince Hall Masons were recognized as "one of the most active fraternal organizations in the city."<sup>91</sup> In addition to Masonic events, the organization addressed a number of community needs. In the early part of that year, the Prince Hall Masons joined with the Prince Hall Order of the Eastern Star, and the Detroit Red Cross to organize a "blood bank," which was held at the Most Worshipful Price Hall Grand Lodge.<sup>92</sup> The program called for two-thirds of the blood to be sent to the United States armed services and the remain third to be stored at the Prince Hall blood depositories. The Prince Hall Masons also recognized the value of athletics

<sup>87</sup> Various annual reports accessed in the Prince Hall Grand Lodge of Michigan archives.

<sup>88</sup> "Prince Hall Masons to Fight Communism," *Detroit Tribune*, January 14, 1950.

<sup>89</sup> National Credit Union Administration, "Credit Union Directory," (Washington, DC, 1982).

<sup>90</sup> "The Greene Era: 1949-1955" pamphlet of the Prince Hall Grand Lodge of Michigan.

<sup>91</sup> "Prince Hall Sponsors Sports Club," *Detroit Tribune*, February 9, 1952.

<sup>92</sup> "Masons, Eastern Stars to Increase Blood Bank," *Detroit Tribune*, February 9, 1952.

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and the benefit sports can provide to a community. In February 1952 the organization organized the Temple Sports Club, which was sanctioned by the Michigan Amateur Athletic Union. The program initially offered boxing and wrestling, other sports were planned to be offered.<sup>93</sup>

In 1953, Grand Master William O. Greene was elected to the executive board of the Michigan Committee on Immigration. Upon reviewing the highly controversial federal Immigration and Nationality Act of 1952 (The McCarran-Walter Act) that allocated large quotas for immigration into America to western and northern European countries and limited quotas to southeast Europe and Asian countries, Greene commented that while African Americans were not directly impacted by the law, "If we are going to seek the cooperation of others in our civil rights and many similar efforts, in which we are primarily concerned, we must adopt a neighborly attitude and interest in their problems."<sup>94</sup>

Locally, the Prince Hall Masons established programs to benefit the community. One example of this work is the "Give A Hug – Give A Blanket for the Homeless" program, which provided blankets for homeless Detroiters.

In 1959, Greene initiated a new policy for the Michigan Prince Hall lodges whereby the organization officially expanded its activity in community affairs to include issues such as juvenile delinquency and police brutality. The lodge established statewide scholarships to encourage college education as well as youth sports and travel programs. Greene described this new approach as:

Predicated on the idea that no institution operating in the framework of the Negro community can justify its existence if it does not actively participate in the activities and use its facilities in helping resolve the community's problems, especially those that affect the race with which it is identified.<sup>95</sup>

In 1961, Greene contributed an essay about Prince Hall Freemasonry in the *Michigan Chronicle* as part of its twentieth-fifth anniversary edition.<sup>96</sup> In the article, Greene detailed the many civil rights causes championed by the Prince Hall Grand Lodge of Michigan, including advocating for the Fair Employment Practices Act (enacted in 1955) and creating the Community Action Square Club, the first service club among Black fraternal groups that was involved in improving current relations between the police and the African American community.

<sup>93</sup> "Prince Hall Sponsors Sports Club," *Detroit Tribune*, February 9, 1952.

<sup>94</sup> "William Greene named to immigration post," *Michigan Chronicle*, January 17, 1953.

<sup>95</sup> "Greene spurs change," *Michigan Chronicle*, December 19, 1959.

<sup>96</sup> "Long History of Prince Hall Masonic Contributions," *Michigan Chronicle*, April 22, 1961.

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## Subsequent History

By 1974 the number of Prince Hall Masons across the country exceeded 250,000.<sup>97</sup> Relations between White and Black Masonic lodges in Michigan gradually improved. In 1985, the State of Michigan House of Representatives passed Resolution 327 commemorating Prince Hall Freemasonry. In 1997 the Prince Hall Grand Lodge of Michigan and the Grand Lodge of Michigan of Free and Accepted Masons passed a joint resolution of recognition.<sup>98</sup> In 2003 the first joint initiation ceremony between the two lodges was held in Bloomfield Hills.

Continuing their legacy of service to the present, the Most Worshipful Prince Hall Grand Lodge of Michigan remains involved with championing civil rights issues, hosting leadership conferences and workshops, fundraising for various charitable causes, and providing youth scholarship, mentoring, and literacy programs. As of 2021, there are thirty-five Prince Hall Affiliated (PHA) lodges in Michigan with a combined membership of more than 1,300 Masons. The Most Worshipful Prince Hall Grand Lodge of Michigan includes numerous members who rose to local, statewide, and national prominence through their work on Prince Hall initiatives and other community service efforts.

Prominent former Prince Hall Masons include the late Detroit Mayor Coleman A. Young, United States Representative John Conyers, Wayne County Sheriff Benny N. Napoleon, Chief Judge Alex Allen (36th District Court), Judge Craig Strong (3rd District Circuit Court), Detroit City Council Member Clyde Cleveland, and O'Neil D. Swanson (Swanson Funeral Home).

Contemporary membership includes distinguished civic officials and business leaders such as Conrad L. Mallet (current deputy mayor of Detroit and previously the first African American to serve as chief justice of the Michigan Supreme Court), Michigan State Representative Isaac Robinson, Detroit City Council Members Andre Spivey and James Tate, Wayne County Commissioner Jonathan Kinloch, Wayne State University Trustee Bryan Barnhill, Rev. Dr. Charles G. Adams (Hartford Memorial Baptist Church), Bishop Edgar L. Vann, Jr. (Second Ebenezer Church), Paul Hubbard (Church's Chicken franchise owner), Dr. William F. Pickard (Chairman of Global Automotive Alliance) and the former Detroit mayors Kwame M. Kilpatrick, Kenneth Cockrel, Jr., and Dennis W. Archer. Archer was also the first Black president of the American Bar Association.

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<sup>97</sup> Philip St. Laurent, "Prince Hall and the Masons," *Detroit Free Press*, September 8, 1974.

<sup>98</sup> In 2021, Prince Hall Freemasonry remains unrecognized by its mainstream counterpart in six states: Arkansas, Georgia, Louisiana, Mississippi, South Carolina, and West Virginia.

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### **Bernard C. Wetzel, Architect**

Bernard C. Wetzel (1876-1952) was a well-known Detroit architect. Born in Zilwaukee, Michigan and educated in Saginaw (near Michigan's "thumb"), Wetzel began his career in carpentry before studying architecture in 1895. After his studies were complete, he worked for several leading architects in Detroit. Wetzel established his own practice in 1907, which he operated as B.C. Wetzel & Company. The firm's offices at that time were located in the Hammond Building and Dime Building. In 1909, Wetzel was commissioned by the Amity lodge of the International Order of Odd Fellows fraternal organization to design a temple building at the northeast corner of St. Paul and Van Dyke avenues, although the plan was never realized.

Wetzel found early success in his 1910 design of the Ralph Phelps Building located on the corner of Michigan Avenue and First Street, first occupied by Brushaber's, a furniture dealer, and the building was referred to as a "climax in business architecture." Wetzel was then selected by the Detroit Public Library to design a new library on the corner of Warren Avenue and Grand Boulevard to serve the west side of the city, following a gift from businessman and philanthropist Andrew Carnegie. One of eight Carnegie libraries constructed in Detroit, the George V.N. Lothrop Branch opened in 1912.

A prolific architect, Wetzel's designed other prominent civic and cultural buildings such as Samaritan Hospital (1912), Theatre De Luxe (1916), Gesu Catholic High School (1924), Andrew Jackson Intermediate School (1928), and Trinity Evangelical Lutheran Church parish house (1931). As his residential business grew, Wetzel notably designed the house of Jacob Danziger, treasurer and general manager of Detroit Motors Casting Company, in Detroit's prestigious Indian Village neighborhood as well as the house of Joseph Crowley, co-founder of Crowley's department store, in the exclusive suburban community of Grosse Pointe Park.

Detroit historian Clarence Burton wrote that Wetzel's "architectural creations are of the most artistic character. He has the ability to combine utility, convenience and beauty." Respected by his peers, Wetzel was a member of the Ashlar Masonic Lodge, Board of Commerce of Detroit, Detroit Architectural Club, and the Michigan Society of Architects.

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#36085-A, 3/24/1931

#20946, 11/12/1953

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Amaranth had prosperous year, 8/14/1902

Bushaber's new store, 5/13/1910

Fraternal organization is building attractive home, 11/27/1921

Gratiot widen awards made, 9/9/1930

It could happen here, 4/30/1946

Ladies' auxiliary, 9/16/1899

Masons go after new members, 3/28/2003

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Masons contributed 100 Gs to NAACP, 6/16/1956

Masons give NAACP research department, 5/26/1951

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**Previous documentation on file (NPS):**

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested  
☐ previously listed in the National Register  
☐ previously determined eligible by the National Register  
☐ designated a National Historic Landmark  
☐ recorded by Historic American Buildings Survey # \_\_\_\_\_  
☐ recorded by Historic American Engineering Record # \_\_\_\_\_  
☐ recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- ☒ State Historic Preservation Office  
☐ Other State agency  
☐ Federal agency  
☒ Local government  
☐ University  
☐ Other  
Name of repository: \_\_\_\_\_

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acreage of Property** Less than one (0.21 acres)

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

- |                        |                       |
|------------------------|-----------------------|
| 1. Latitude: 42.357139 | Longitude: -83.028576 |
| 2. Latitude:           | Longitude:            |
| 3. Latitude:           | Longitude:            |
| 4. Latitude:           | Longitude:            |

Most Worshipful Prince Hall Grand Lodge of  
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**Or**

**UTM References**

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- |          |          |           |
|----------|----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting: | Northing: |

**Verbal Boundary Description** (Describe the boundaries of the property.)

S GRATIOT 2-1 EXC GRATIOT AVE AS WD 15 BLK 47 A M CAMPAUS L4 P96  
PLATS, W C R 13/34 82.96 IRREG

Parcel ID: 13001822 (derived August 20, 2021)

**Boundary Justification** (Explain why the boundaries were selected.)

The verbal boundary description is the legal description for 3500 McDougall Street, Detroit, Michigan, according to the City of Detroit Parcel Viewer, <https://detroitmi.gov/webapp/city-detroit-parcel-viewer>. Accessed August 20, 2021.

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**11. Form Prepared By**

name/title: Jennifer Reinhardt / Lead Preservation Planner  
organization: City of Detroit Historic Designation Advisory Board  
street & number: 2 Woodward Avenue, Suite 218  
city or town: Detroit state: MI zip code: 48226  
e-mail: reinhardtj@detroitmi.gov  
telephone: 313-224-9711  
date: June 24, 2021

Most Worshipful Prince Hall Grand Lodge of  
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## Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

## Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

## Photo Log

Name of Property: Prince Hall Grand Lodge

City or Vicinity: Detroit

County: Wayne

State: Michigan

Name of Photographer: Jennifer Reinhardt

Date Photographed: May 23, 2021

Location of Original Digital Files: 2 Woodward Ave, Suite 218, Detroit MI 48226

Number of Photographs:

Most Worshipful Prince Hall Grand Lodge of  
Michigan

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- 1 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0001  
North and west elevations (Gratiot Avenue in foreground); camera facing southeast
- 2 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0002  
West elevation (McDougall Street in foreground, Gratiot Avenue at left); camera facing east
- 3 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0003  
West and south (rear) elevations; camera facing northeast
- 4 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0004  
West elevation and surrounding environs; camera facing south
- 5 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0005  
South elevation; camera facing northwest
- 6 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0006  
East elevation; camera facing west
- 7 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0007  
First floor, main entry lobby and ticket office; camera facing south
- 8 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0008  
First floor, main entry lobby; camera facing south
- 9 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0009  
First floor, ticket office; camera facing south
- 10 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0010  
First floor, Auditorium; camera facing west
- 11 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0011  
First floor, Auditorium; camera facing east
- 12 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0012  
First floor, Auditorium; camera facing west
- 13 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0013  
Second floor, Auditorium balcony; camera facing east
- 14 of 19 : MI\_Wayne County\_Most Worshipful Prince Hall Grand Lodge\_0014  
Second floor, Auditorium balcony; camera facing east

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15 of 19 : MI\_Wayne County\_ Most Worshipful Prince Hall Grand Lodge\_0015  
Second floor, Auditorium balcony; camera facing east

16 of 19 : MI\_Wayne County\_ Most Worshipful Prince Hall Grand Lodge\_0016  
Second floor, Auditorium balcony; camera facing northeast

17 of 19 : MI\_Wayne County\_ Most Worshipful Prince Hall Grand Lodge\_0017  
Third floor, Lodge Room; camera facing east

18 of 19 : MI\_Wayne County\_ Most Worshipful Prince Hall Grand Lodge\_0018  
Third floor, Lodge Room; camera facing northeast

19 of 19 : MI\_Wayne County\_ Most Worshipful Prince Hall Grand Lodge\_0019  
Basement, meeting space, bowling lanes; camera facing southeast

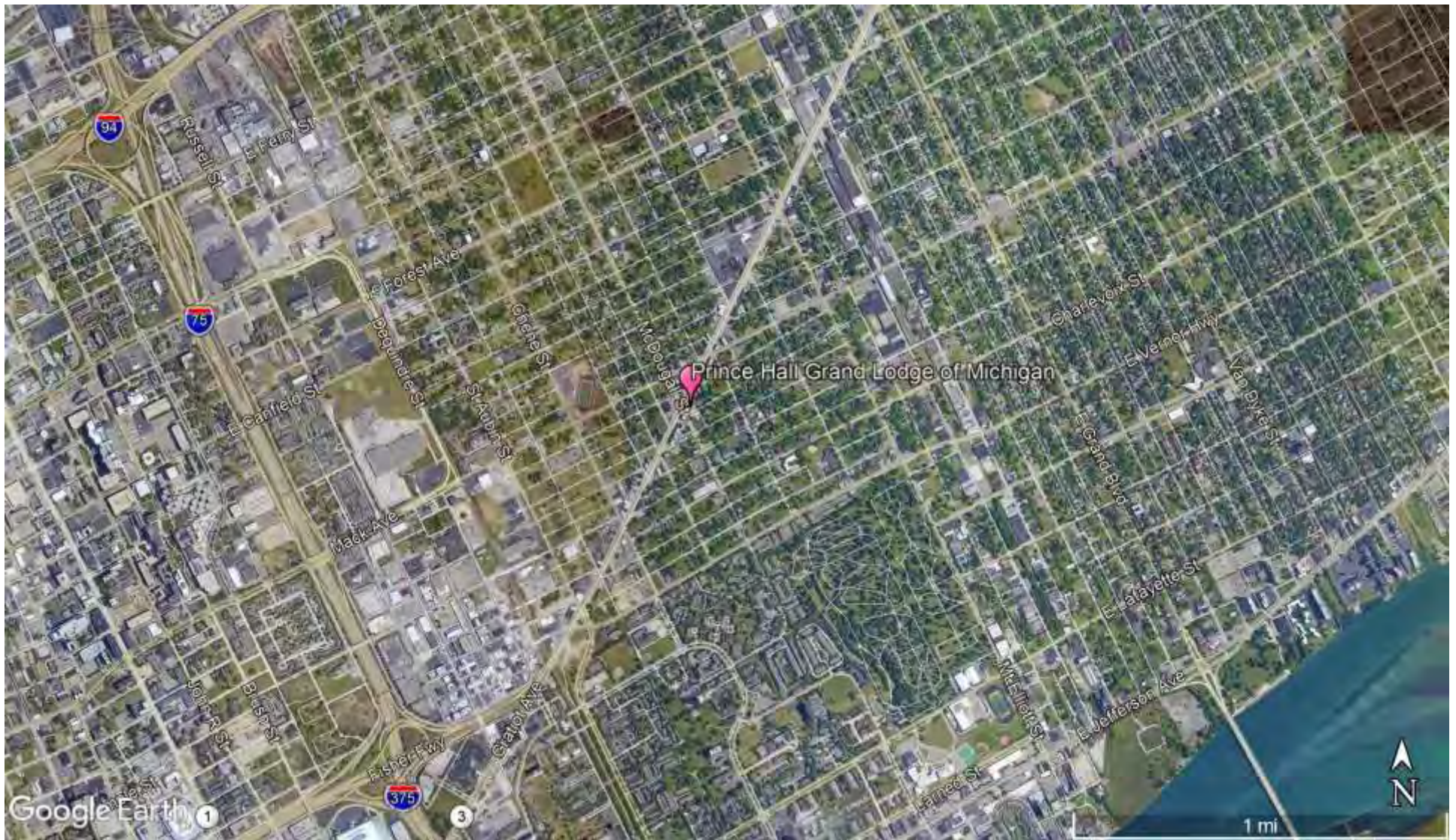
**Paperwork Reduction Act Statement:** This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

**Estimated Burden Statement:** Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours  
Tier 2 – 120 hours  
Tier 3 – 230 hours  
Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.





## Prince Hall Grand Lodge of Michigan

3500 McDougall Street, Detroit, Wayne County, Michigan

Latitude: 42.357139

Longitude: -83.028576







## Prince Hall Grand Lodge of Michigan

3500 McDougall Street, Detroit, Wayne County, Michigan

Latitude: 42.357139

Longitude: -83.028576











McDougall

McDougall













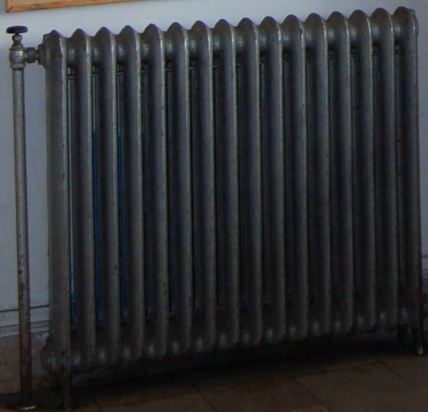
























































# NATIONAL REGISTER OF HISTORIC PLACES EVALUATION/RETURN SHEET

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



GRETCHEN WHITMER  
GOVERNOR

STATE OF MICHIGAN  
MICHIGAN STRATEGIC FUND  
STATE HISTORIC PRESERVATION OFFICE

QUENTIN L. MESSER, JR.  
PRESIDENT

Friday, November 26, 2021

Ms. Joy Beasley, Keeper  
National Park Service  
National Register of Historic Places  
1849 C Street, NW, Mail Stop 7228  
Washington, DC 20240

Dear Ms. Beasley:

The enclosed discs contain the true and correct copy of the nomination for the **Most Worshipful Prince Hall Grand Lodge, 3500 McDougall Street, Detroit, Wayne County, Michigan**. This property is being submitted for listing in the National Register of Historic Places. This nomination is a   X   New Submission        Resubmission        Additional Documentation        Removal.

- 1   Signed National Register of Historic Places Registration Form
- 2   Locational maps (incl. with nomination file)
- 0   Sketch map(s) / figures(s) / exhibits(s) (incl. with nomination file)
- 1   Pieces of correspondence (incl. with nomination file)
- 19  Digital photographs (incl. with nomination file)
- Other (incl. with nomination file):

COMMENTS:

- Please ensure that this nomination is reviewed.
- This property has been approved under 36 CFR 67.
- The enclosed owner objections constitute a majority of property owners.
- This nomination has been funded by the following NPS grant: \_\_\_\_\_
- Other:

Questions concerning this nomination should be addressed to Todd A. Walsh, National Register Coordinator, at [walsht@michigan.gov](mailto:walsht@michigan.gov) or (517) 331-8917.

Sincerely yours,

Mark A. Rodman  
State Historic Preservation Officer

