



THE PRINCE HALL SENTINEL

Vol. 49, Issue No. 1, May 2016

DR. SOLOMON WALLACE 33°



OCTOBER 8, 1928 - MARCH 30, 2016

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SPRING 2016



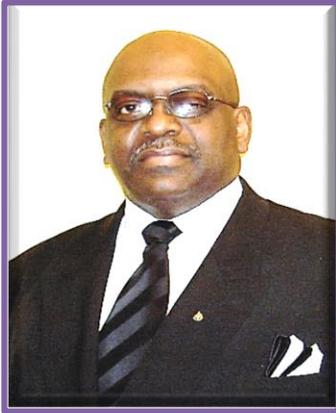
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THE PRINCE HALL SENTINEL



From The Editor Desk

The Masonic Blue Slipper is a small lapel pin in the shape of a blue slipper. It is a symbol for the “Masonic Wives, mothers, daughters and widows” with a history in the Bible story of Ruth. Any woman wearing one of these or its symbol is under the protection of Masons, especially when traveling alone.

To find out the meaning of this pin, we must go back in history to Boaz’ time, to the Book of Ruth.



Elimelech, his wife, Naomi, and their two sons, Mahlon and Chilon, fled to the land of Moab to escape the famine in their homeland of Bethlehem-Judah. Things went well for a while. Then life fell apart for them. Elimelech died. The two sons married Moabite girls, Orpha and Ruth. Again tragedy struck. Mahlon and Chilon died. This left Naomi a widow in a foreign land with two widowed daughters-in-law from the land of Moab. Naomi found out that the famine back home had subsided, and there was grain and food again. So she confided with Orpha and Ruth that she would journey back home and be among her kinsmen.

Certain laws, rules, or customs governed her thinking at this time. Of first consideration was the fact that Naomi was too old to bear a son for her daughters-in-law to marry. Even if she could, the daughters-in-law would not wait for the son to grow up. The opinion was the girls should remain among their own people. The girls resisted and wanted to go with Naomi. Orpha was finally convinced she should stay in Moab, but Ruth remained steadfast and went with Naomi to her homeland.

Naomi and Ruth arrived back in Bethlehem-Judah at harvest time. The Scripture passage on which this is based is well-known. “And Ruth said, intreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me.”

Naomi also had to take into consideration another law. When Elimelech died, his next of kin was duty bound to redeem his possessions and take care of his widow and her family. Since Naomi was getting old, Ruth tried to earn a livelihood. While gleaning in the fields, she was seen by Boaz, and when he found out about her (that she was Naomi’s daughter-in-law), he arranged special treatment for her. She could work with his girls in the field, and the young men were warned not to bother her.

Since Boaz was not married and was kin to Naomi, Naomi decided that she should somehow make Boaz understand his duty to Elimelech’s family. So Naomi advised Ruth to bathe and anoint herself and go to the threshing floor after dark and lay at the feet of Boaz. Boaz awoke at midnight and discovered her there. So as not to create a scandal, he gave her some barley and asked her to leave before dawn so that watching eyes would not recognize her.

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THE PRINCE HALL SENTINEL

Official Publication of
The Most Worshipful Prince Hall Grand Lodge
F&AM, State of New York

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Daughter Valerie Roman Ramsey (11)

Past Matron Alexis Pilar Onyszkiewicz (77)

Bro. Michael Morris (63)



MESSAGE FROM THE E GRAND EAST



STATE OF THE NATION

OH NO, NOT ANOTHER ONE...

Past Grand Worthy Matron Barbara Outlaw Barmore uttered this somber phrase as CNN reported the death of another African-American male slain by the hands of those who were sworn to protect them.

The indelible images of Black men with their hands up being gunned down or choked to the ground have become all too familiar images providing a window as to the true progress America has made in race relations and understanding its own shortcomings.



18 year old Michael Brown was walking down the street in Ferguson, Missouri on his way to his Grandmother's house when he was confronted by police officers. The infamous "hands up" shooting and a police officers cleared of all charges and Civil Rights violations became the headline in the Black community, and a sign of the times as relationships between law enforcement and the African-American community continued to erode throughout the year.

How ironic, it was that in 1896 in the landmark case of Plessy v. Ferguson, Judge H. Ferguson, rejected Homer Plessy's argument that his civil rights were violated, the Court ruled that a state law that "implies merely a legal distinction" between whites and blacks did not conflict with the 13th and 14th Amendments. We are reminded that after 911 that although we are in the new millennia, or the rules for blacks and whites have not moved out of the 1900s.

Although many hoped that the events of rural Missouri would remain an anomaly, the trend of victimization surfaced in metropolitan New York with the death of Eric Gardner. The 43 year old unarmed Staten Island man was choked to death at the hands of police officers. His last words, "I can't breathe, I can't breathe" reminded Black Americans of the claustrophobic world we live in daily.

The senseless loss of life in the struggle between black and blue continued with the death of NYPD Officers' Rafael Ramos and Wenjian Liu who were ambushed as they sat in their patrol car. President Barack Obama, stated, "We may have different takes on the events on Ferguson and New York. But surely we can understand a father who hears his son can't walk home without being harassed, and surely we can understand the wife who won't rest until the police officer she married walks through the front door at the end of his shift."

Both sides want the same thing, to make it home and to walk the streets without being considering a perpetrator, but there has to be a happy medium between making a decision and putting someone to death. The escalation from confrontation to killing has to be replaced with a level of understanding and discussion.

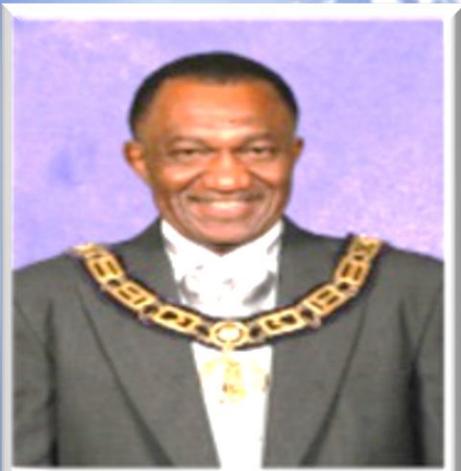
We have not forgotten the litany of names and situations in which Black and Brown people were shot, harassed, persecuted but not mentioned in this address. The State of the Nation must and will change, and as Prince Hall Masons we will continue to be part of the change we wish to see in the world.

PROGRESSIVE

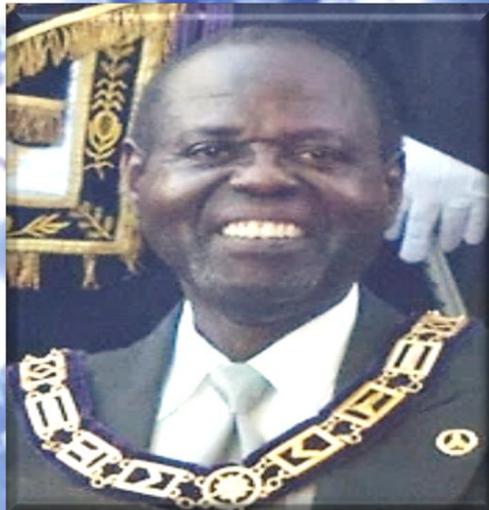
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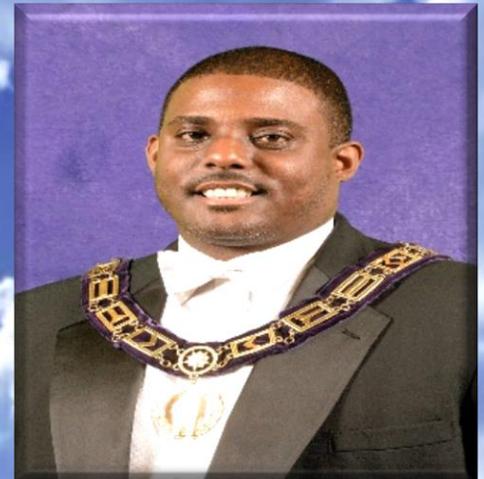
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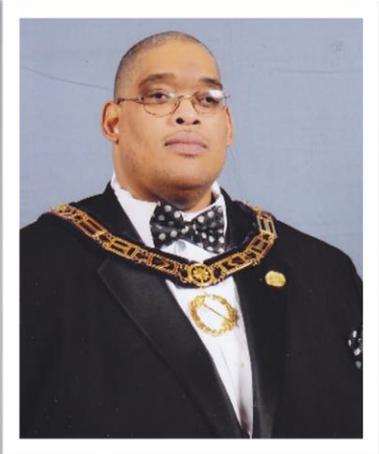
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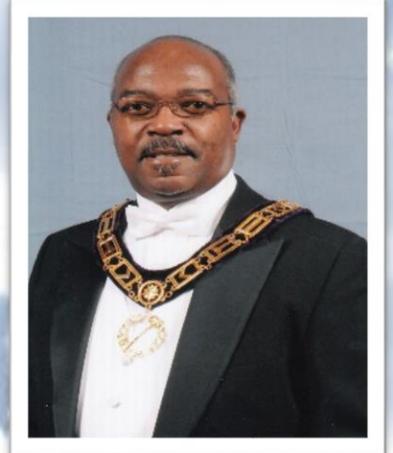
GRAND TRUSTEES



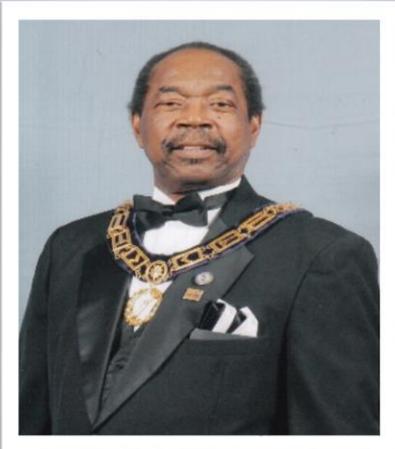
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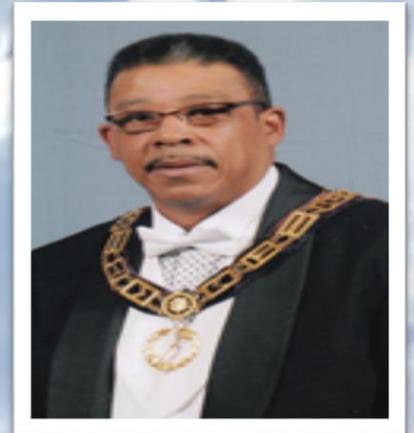
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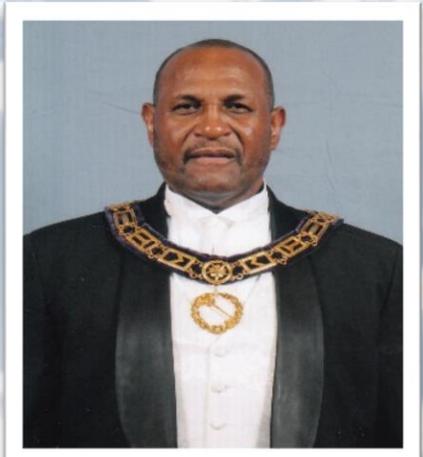
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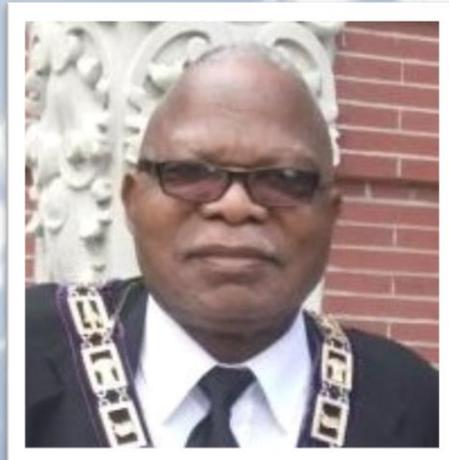
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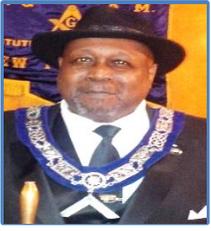


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Rashaun Tubbins
St. John # 16



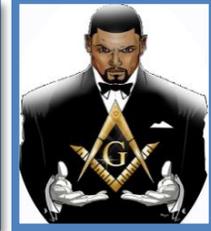
Lawrence Cross Jr.
Hiram # 18



Travis Thomas
Hiram # 23



Derrick Mauzon
Mount Moriah # 25



Christopher Mitchell
St. John # 29



Wayne Irons
Onondaga # 32



Dennis Fields
James H. Farrell # 34



Robert Mallory III
Eureka # 36



Luther A. Smith
Cornerstone # 37



Jamal Rasahn Ali
Prince Hall # 38



Curtis Murray
Chenango # 39



Michael Thomas
Harry H. Garnett # 40



Charles Mitchell
Corinthian # 44



Robert D. Nicholson
Mount Zion # 46



Albert Lewis
Carthaginian # 47



Harold Miller
Hebron # 48



Corey Rodgers Sr.
Electric City # 49



James Abraham
Xenia # 50



Wayne A. Spencer
Trinity # 51



Vincent E. Kennedy
Doric # 53



Bobby Brinson
Lebanon # 54



Gary Davis
Joppa # 55



Troy Jackson
Lake # 59



Steven Robinson
Crispus Attacks # 60



James Marshall
Bright Hope # 62



John Hudson Jr.
African (459) # 63



Bennie Terry
Progressive # 64



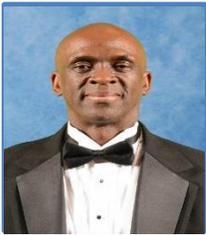
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Samson # 65



Jermaine G. Miller
Antioch # 66



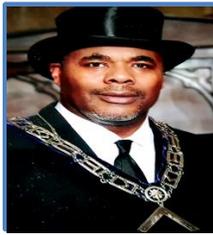
Isaac James
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Lauris Robinson
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Clinton Jones
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Capital City # 78



Aaron Concepcion
Tappan Zee # 79



Gregory Thomas
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Delanty Trafton
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Oswaldo Mestre Jr.
Ionic # 88



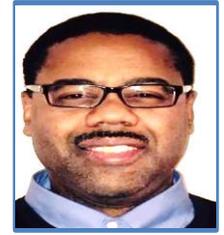
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Jephthah # 89



Michael Bradford
Mount Zion # 90



Henry Letcher
Tyre # 91



Webster Taylor
Hollywood # 92



David Quintero
Meridian # 93



Ernest Byrd
Prince Hall Ashlar # 94



Nicholas Pierce
George Washington
Carver # 95



Robert Strother
Nimrod # 96



Corey E Fonville
Fidelity # 97



Joseph Wynn
Saint James # 98



Conlan Moe
Master # 99



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Master Craftsman # 110



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Huntington # 124



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Solomon Wallace # 125



Look Well To The East!





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Prince Hall Order of the Eastern Star Inc.
State of New York



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Shelia Johnson
Gardenia No. 41



Valerie A. Spratley
Progressive No. 42



Kelly M. Etheridge
Silver Queen No. 43



Ashlee R.K. Smith
Antioch No. 44



Yvette M. Simmons
Victoria No. 45



Wendy G. Taylor
Bright Hope No. 46



Irene Anderson Lewis
Hayden No. 47



Katheann Woodroffe
Fidelity No. 54



Pamela Deans
Paramount No. 57



Jateria Callands
Beacon Light No. 58



Zakia Howard
Mt. Zion No. 59



Gladys Brown
Adah No. 60



Amanda Brown
Tyre No. 62



Alita Hall
Excelsior No. 63



Victoria Motley
David W. Parker No. 64



Patricia Brown
Carver No. 65



Desiree Dicks-Spriggs
Red Rose No. 66



Nicole Whitson
Meridian No. 67



Stacy Reynolds
Ashlar No. 71



Linda Anderson R.
Excelsior No. 72



Mary Patton McNeil
Starlight No. 74



Alene Sherman
Mt. Moriah No. 75



Jane Sylvester
Poinsettia No. 76



Ronda Ferguson
Ionic No. 77



Kimberley T. A. Johnson
Emerald No. 81



Evangeline Jones
Adah No. 82



Leadership

"EXCEEDING ONES EXPECTATIONS"



Dawn F. Buckett
Queen Esther No. 83

**My sisters, the station you have been elected to is a position of honor and trust,
And in all your transactions with others, Be kind-hearted, and honest, and just.**

**May each life be one sweet Benediction! In the lessons you are to teach,
May you show by a living example, that "'tis better to practice than preach."**

**May that bright star, whose brilliancy leads us, and illumines the dreariest way,
As it guided the wise men, so guide you 'Till the close of Life's long, toilsome day.**

**May the beauty and strength of our Order Be enhanced by your labors of love,
And let each day be a day of progression, until called to the Chapter above.**



Congratulation!

To all newly elected Worshipful Masters, Worthy Matrons,
and heads of Appendant and Concordant Bodies.

Three Squares And A Star Management Group, LLC wishes to congratulate you on your new position. We are confident that your leadership will have a profound and lasting impact on the Most Worshipful Prince Hall Grand Lodge of the State of New York.

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Warmest regards and sincere best wishes in 2016!

We look forward to serving you

**P.M. Malcolm Douglas
P.M. Shannel Robinson
P.M. Nigel Cudjoe
R.W. John J. Phillips**



FROM THE EAST

Page 4 of 14

"GLORY"

*'One day when the glory comes
It will be ours, it will be ours
One day when the war is won
We will be sure, we will be sure
Oh glory . . .'*

*Hands to the Heavens, no man, no weapon
Formed against, yes glory is destined
Every day women and men become legends
Sins that go against our skin become
Blessings*

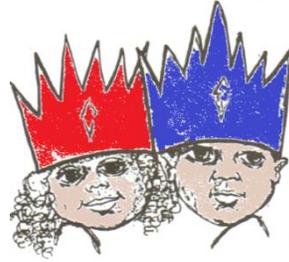
*The movement is a rhythm to us
Freedom is like a religion to us
Justice is juxtaposition in us
Justice for all just ain't specific enough
One son died, his spirit is revisiting us
Truant living in us, resistance is us
That's why Rosa sat on the bus
That's why we walk though Ferguson
with our hands up
When it goes down we woman and man up
They say, "Stay down", and we stand up
Shots, we on the ground, the camera
Panned up*

King pointed to the mountain top and we ran up

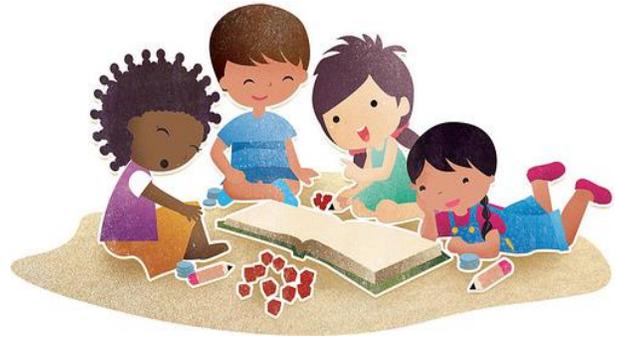
Assassination and violence are agents to stop the change that non-violence hopes to promote. The celebration of the 50th Anniversary of the March on Selma reminded us of how non-violent protestors are met with the ignorance and violence associated with the fear of progress. Dr. Martin Luther King, Jr. led protestors from Selma, Alabama on a crusade to the state capitol in Montgomery. The question still remains, "Times have changed but have we?" Although the Voting Rights Act passed later that year we cannot lose sight of what is truly happening around us.

In June 2013, the United States Supreme Court struck down the coverage formula used for Section 5 which required jurisdictions with significant histories of voting discrimination to pre-clear any new voting practices or procedures. At times it may feel like the fight is over, but never forget that the struggle continues. We cannot be lulled into complacency, nor should we wait to be provoked to action. Our history and legacy demands that we stay active and progressive regardless of the headlines or media coverage; how and where we spend our dollars is as important as how and where we march to be heard.

Little Kings & Queens Daycare, Inc.



Proudly serving the Peekskill community for 22 years



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THE AUDACIOUSNESS TO LEAD

**DR. SOLOMON WALLACE, 33°
SOVEREIGN GRAND COMMANDER**

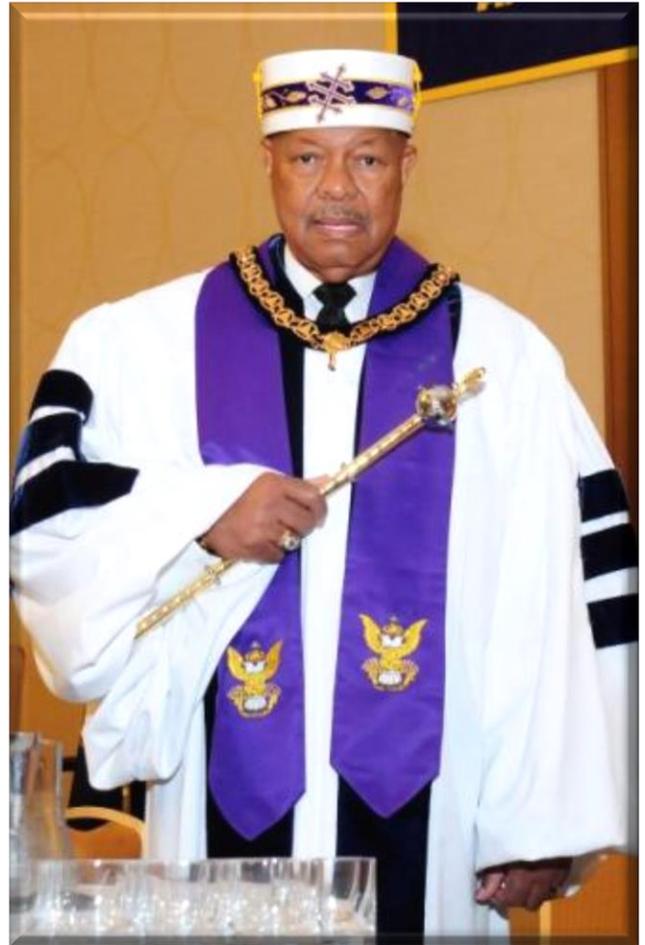


**THE UNITED SUPREME COUNCIL
A.A.S.R. PHA-NORTHERN
JURISDICTION, U.S.A., INC.**

**By
Dr. Melvin I. Douglass, 33°**

**“Success isn’t measured by the position
you reach in life; it’s measured by the
obstacles you overcome.”**

Booker T. Washington



Illustrious Sovereign Grand Commander Solomon Wallace was born and raised in Raleigh, North Carolina. His arrival was one year before the nation plunged into the Great Depression, which lasted for twelve years. During this period, Wallace’s parents were wondering, like many Americans, how could a country that was so prosperous in the 1920s be thrust into a serious economic crisis?

In spite of the economy quickly sliding downward, his parents provided him with the necessities of life. Wallace attended the segregated public schools of Raleigh. Shortly after high school, he enrolled at Shaw University.

The university, a historically black college, was founded on December 1, 1865 by Rev. Dr. Henry Martin Tupper. Shaw University received monetary support from the American Baptist Home Mission Society and the Freedman’s Bureau. Over the years, its graduates have tried to live up to the school’s motto: “Strides to Excellence, Only the Best!” As a result, Shaw University has produced some of the most influential black leaders in the United States of America, such as Attorney Willie E. Gray and Grand Master Bernard L. Holley.

While at Shaw, Wallace enjoyed the rich academic, cultural, and social environment. He selected engineering as a major field of study.

Wallace received a Bachelor of Science degree in 1950 and some years later, he broadened his academic horizons by enrolling in the continuing education program at the City College of New York. Established in 1847, the City College of New York is a comprehensive teaching, research, and service institution. It is the first college of the City University of New York. City College of New York has undergraduate, graduate, and continuing education programs.



Before Wallace could get fully immersed in a career as an engineer, he was drafted into the United States Army in 1951 because, one year earlier, North Korean soldiers invaded South Korea. President Truman acted quickly and asked the United Nations to send armed forces to Korea to stop the invasion.

The Security Council agreed to set up a force and General Douglas MacArthur was the commander. About 80 percent of the U.N. forces were Americans, and Wallace was among them. After the Korean War, his tour of duty was completed.

Upon receiving an honorable discharge from the army, Wallace worked at several companies prior to spending 28 years as an engineer at the Long Island based Mayer Malbin Company, Inc. The company is a premier supplier to mechanical and plumbing contractors. It has been serving the New York metropolitan area and is a leading supplier throughout the Northeast. The Mayer Malbin Company is over 100 years old. From this company, Wallace retired.

While pursuing a professional career in engineering, Wallace's interest in Prince Hall Masonry increased as he became more aware of the fraternity's rich history. In 1964, he joined the fraternity.

Since white American masons could not get beyond racial prejudices,

Prince Hall Freemasonry was established in September, 1784. However, it took three years for the charter to arrive in Boston from the Grand Lodge of England.

By granting Prince Hall a charter to establish a Lodge of black men in America, the Grand Lodge of England might have been trying to get back at the white colonists for their role in the Revolutionary War.

Wallace knew that his success in the fraternity would be achieved through persistence and determination. In fact, he believed that Calvin Coolidge was right: "Nothing in the world can take the place of persistence.

Talent will not; Genius will not; Education will not; Persistence and determination alone are omnipotent."

Through hard work, persistence, and unwavering devotion, Wallace was elected Grand Master of Prince Hall Masons of the State of New York and Jurisdiction in June of 1983.



He served in this capacity for 12 years. During this period, Wallace employed the knowledge he had gained as an engineer, corporate leader, and business man. Most important, Wallace used his bone-deep commitment to improving the lives of the underserved in New York State. As a result of the aforementioned, Wallace's accomplishments as Grand Master are impressive.

Prince Hall Freemasonry in the State of New York is harvesting the fruits of his successful organizational and business strategies, including: obtaining a multimillion dollar loan from Housing and Urban Development and erecting a 97 unit apartment complex for senior citizens;



erecting a beautiful, top- notch camp for underprivileged children on the 968 acres of land owned by Prince Hall Masons in Roscoe, New York;



sponsoring the Prince Hall Colonial Day Care Center;



sponsoring a college scholarship program; computerizing the Grand Lodge; establishing a Benevolent Fund for the sisters and brothers in the craft; organizing the Dr. Martin Luther King, Jr. birthday program for members of the craft and the community; and serving dinner to the homeless and the community on Thanksgiving and Christmas.

Presently, Wallace serves as Sovereign Grand Commander of the United Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation, Northern Jurisdiction, U.S.A., Incorporated.



According to Masonic scholar and historian Joseph A. Walkes, “The first Scottish Rite organization among the black elite appeared in Philadelphia in 1820 under the title of African Grand Council.” It may be interesting to note that some Masonic scholars believe that Scottish Rite Masonry was organized in France in the early 1700s and spread to various parts of the “New World” (including St. Domingo in the West Indies) during the middle of the century.

This might explain how Scottish Rite Masonry reached whites in the United States of America, generally, and elite blacks in Philadelphia, particularly. According to Masonic historian Harry E. Davis, in the 1800s there was a large influx of West Indian blacks immigrating to Philadelphia. Presumably, they brought the Scottish Rite from their native land.

Wallace has been Sovereign Grand Commander since 2007. He is the second person of King David No. 3 to hold this esteemed position from the State of New York. The first person to occupy the post was Robert H. Hucless of the same consistory in 1910.

In his first Sovereign Grand Commander’s Message entitled: “A New Day is Dawning”, Wallace stated: “First, I thank God for life and the qualities of life. It is with a profound sense of thanks and humility that I accepted the Office of the Sovereign Grand Commander for the United Supreme Council.

Without his love, grace and mercy, I would not be serving you as Sovereign Grand Commander. You have bestowed a great honor upon me and I will do my best to live up to that honor as I endeavor to fulfill the trust you have committed to me. I promise to faithfully perform my duties with charity and love for all.

Again, thank you for your vote of confidence in my ability to lead this historic organization. Many sovereigns have come before me and they have all in one way or another built upon a foundation that has sustained the United Supreme Council for many years and I will do my best to follow in their footsteps. There is much to be done and together we can accomplish great things. As we travel this road together, we can have a very successful and productive year if we show understanding, respect, and friendship towards each other at all time.

A new day is dawning in the United Supreme Council. It has begun with a new changing of the guard. In military parlance, one leader has retired and a new leader has been installed. I stand before you today as a result of the change of command of the United Supreme Council, Prince Hall Affiliation, Northern Masonic Jurisdiction. I am humbled by the new responsibilities and challenges bestowed upon me. I beseech you to pray for Illustrious Algie Oldham as he faces challenges in his future.

I pledge to you all of my fortitude to the new day that is dawning for the United Supreme Council. The new dawn will initiate a new order of unity, competence and integrity, if you will, a ‘call to arms’ for our ubiquitous organization.”

As promised in his speech, “A New Day is Dawning”, Wallace started instituting changes that demonstrated a clear vision and bold leadership. For instance, he organized the “Cradle to College” initiative that is designed to place an emphasis on mentoring black inner city youth, helping youth who have had trouble with the law, promoting self-esteem, and closing the black/white achievement gap.

Wallace attributes his wisdom, inspiration, and strength to the Grand Architect of the Universe. He strongly believes that “I can do all things through Christ, who strengthens me.” His religious affiliation is New Jerusalem Baptist Church in Jamaica, New York. There, he serves as an Ordained Deacon and Church Coordinator.

Due to Wallace's outstanding accomplishments, he has received numerous awards and honors. Among them are the Paul Robeson Humanitarian Award from Mother Zion A.M.E. Church, Man of the Year Award from the National Association of Negro Business and Professional Women, the Congressional Black Caucus Award from Congressman Edolphus Townes, and The Omega Psi Phi Citizen of the Year Award from Nu Omicron chapter of Omega Psi Phi Fraternity.

Regarding matters of the heart, Wallace feels that Mignon McLaughlin expressed the correct sentiment: "A successful marriage requires falling in love many times, always with the same person." He and his late wife, Gloria, had been married for 54 years. They have a daughter, Winnie.

Wallace is one of those rare individuals who understands the credo associated with leadership and success. His leadership style and attitude may be similar to that of Theodore Roosevelt, who said: "Far better it is to dare mighty things, to win glorious triumphs even though checkered by failures, than to rank with those poor spirits who neither enjoy nor suffer much because they live in the gray twilight that knows neither victory nor defeat."

About the Author, Melvin I. Douglass, Ph.D., is a member of the Long Island Consistory No. 61 and the Committee on Masonic Education of the Most Worship Prince Hall Grand Lodge of Free and Accepted Masons of the State of New York.

Solomon Wallace Awarded Doctor of Humane Letters

Contributed by R. W. Robert B. Hansley 33°



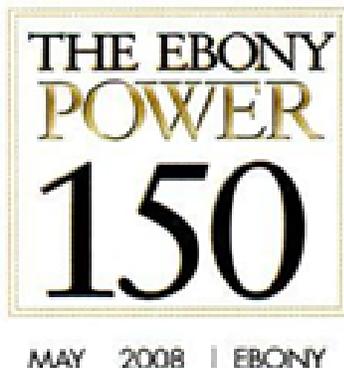
Wilberforce University (the nation's oldest African American institution of higher learning) awarded an honorary doctorate of humane letters to Solomon Wallace of Hollis, NY. Dr. Patricia L. Hardaway, University President conferred the degree as a part of the school's Commencement Convocation on Saturday, May 5, 2012.

Dr. Wallace was recognized for his contributions to humanity including a high rise apartment building; a 900+ acre camp in upstate New York; a 4-year-old mentoring program that now serves young people in 8 states; and charitable acts exceeding a value of \$90K a year benefiting the United Negro College Fund and other non-profits in New York and across the nation.

Wallace was among other prominent leaders receiving the honor including Ohio Supreme Court Justice Yvette McGee Brown. Those awards were a part of a theme of the University to recognize achievers who began life in modest circumstances to succeed in impressive ways.

Wallace says "I am grateful to be among those receiving this recognition and looking out at this impressive graduating class of Wilberforce I know that among them the world will see leaders who will carry on the torch. I leave them with the thought that whatever God has for you is for you."

Wallace is native of Raleigh, North Carolina and is listed among Ebony Magazine's Top 150 African American Organization Leaders.





Rest In Peace, Illustrious Sir!



Mayor Koch presenting Proclamation to Grand Master Solomon Wallace



Senator Alfonse M. D'Amato and his staff has been very helpful to Prince Hall Grand Lodge with our Senior Citizens home. Here we see M.W. Solomon Wallace, Grand Master, M.W. William J. Richardson, Past Grand Master and W. Brother Eugene Webb (right) paying a courtesy call on Senator D'Amato during a recent business visit to Washington, D.C. while Dr. Jerry Blue, (left) the Senator's assistant looks on.



FUNERAL PHOTOS CONTRIBUTED BY R. W. E. THOMAS OLIVER 33°





**Conference for African American/
Black Families Affected by
Multiple Sclerosis**

**Saturday, May 14, 2016
11am - 3pm**

National Black Theatre
2031-33 Fifth Avenue
(between 125th & 126th Streets)
New York, NY 10035

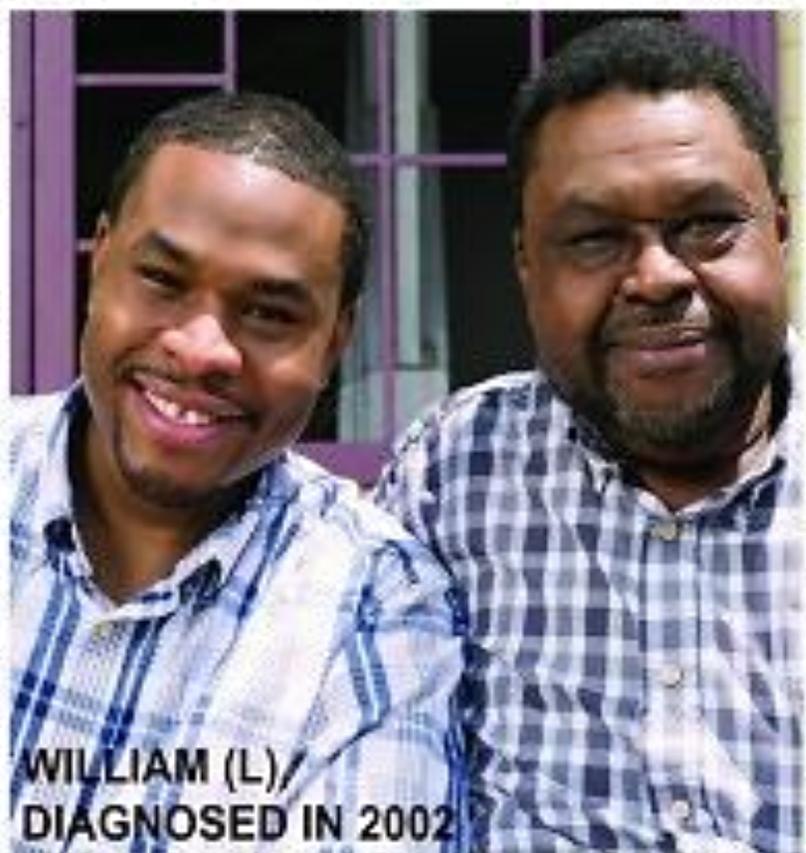
Register at www.MSnyc.org and click on
calendar and search by date of program
or call 1-800-344-4867 (option 1).
RSVP by May 6

**Admission is FREE and lunch will be
provided at no cost.**



**National
Multiple Sclerosis
Society**

**New York City –
Southern New York
Chapter**



**WILLIAM (L)
DIAGNOSED IN 2002**



KAREN, DIAGNOSED IN 2007



KNIGHTS OF PYTHAGORAS

The Order of the Knights of Pythagoras of the State of New York, is a Youth Organization dedicated to The Fatherhood of a Supreme Being and the Universal Brotherhood of Man.

Contributed by Bro. Michael Morris (63)

The organization accepts boys between the ages of 11-17 and helps to develop them into young men. The Knights of Pythagoras promotes family values, provide educational scholarships, and plays a significant role in the uplifting of humanity

The Order of Pythagoreans is sponsored by and is under the supervision of the Most Worshipful Prince Hall Grand Lodge of New York.

It was instituted in New York, and was named after Pythagoras, who was a noted Greek philosopher and mathematician, who traveled extensively throughout many continents in search of higher learning and knowledge.

Membership is not limited to sons or relatives of Freemasons, but to any boy of good character in the proper age range. He must be recommended by a Master Mason or a fellow Pythagorean. The Order of Pythagoreans is not a Junior Masonic Order, but is merely under Masonic supervision.

The paramount aim of the Order is to serve the Youth of our community with a well-organized and supervised program to promote health, social activity, educational, vocational, character, and all-around development of boys throughout the City, while building better sons of today, and men of tomorrow.

The Ritual is the focal point of all of the Order's programming. Through it, the candidate in his initiation into the Order is presented impressive lessons. This investiture thus attempts to symbolize and teach Reverence for God, Love and Honor his Parents, Righteous Thinking, Purity, Patriotism, Toleration, Courtesy, Friendship and Constancy. A Pythagoreans aim is to become a better son, a better youth and citizen than ever before.

The Companions hold meetings in what are called "Councils". Each Council is hosted by one or more Lodges, who provide advisors from their own Lodge membership. These Council, throughout the state, are divided into Districts. Each District has an annual district meeting and the all the Council in the State meet annually for a Grand Session which last three days. Many workshops, athletic activities and awards programs are held at these District Meetings and Grand Sessions. Also at the Grand Session the Companions participate in election of new Grand Council Officers, a banquet, a Coronation Ball and Divine Service.

NYS KOP Brunch at Oswald Burton Council #8, Jamaica, NY



James McInnis Council #10, Buffalo, NY



North Carolina bound!



David W. Parker Council #11, Amityville, NY receives their charter.

NYS KOP visits Grand Venerable Council of Washington, DC.



Support your local
NYS Knights of Pythagoras.

For more info contact:
RW John F. Hudson Jr.
State Director
(631) 445-8018



NYS KOP visits KOP of New Haven, CT.

DESERT OF NEW YORK

CLOWN UNIT

AMBASSADORS OF FAITH HOPE & CHARITY

By

Daughter Valerie Roman Ramsey



THE DESERT OF NEW YORK CLOWN UNITS WORKING TOGETHER. ALL CLOWNS, A LOT OF LAUGHS, BRING CHEER ALL OVER THE DOMAIN. DAUGHTERS & NOBLES PUTTING IN THAT WORK.

Medina Temple No. 19 and Medina Court No. 11 continue to do it! The Clown Units have become a staple within Harlem and Communities throughout the State.

Medina Temple No. 19 has had a clown unit for over 10 years and are currently under the leadership of Chief Jester Robert Martin.



While just recently Medina Court No. 11 established their very own unit "Big Apple Medivas" led by Chief Jesteress Valerie Roman



Together the units have travel both far and near to bring cheer to children, seniors and adults. They have visited hospitals, senior centers, daycares, schools and churches. Participate in parades, special occasion and community events.



The units are comprised of 25 nobles and daughters. You have to admit that it takes a very special person to dedicate themselves to these units. It can take up to 3 hours to put on a makeup and wardrobe and at the end of an event it takes about an hour to remove. That's dedication.

Both Units have a wonderful commodore, they travel together across the 50 states as well as locally. They fundraise to offset the cost of makeup as well as for the balloons, stickers and toys that are given to the community.



I had the pleasure of interviewing “Boss Clown” Nobel Robert Martin during the African American Day Parade this past fall and when asked why do you enjoy being a clown he responded “Because there is no greater joy”. I asked “La Bonita Mediva” Daughter Valerie Roman-Ramsay the same question at the Child ID distribution community service event at the MWPHGL in Harlem and she said “Every smile that I receive is like a gift that makes it all worthwhile”.





Louis Fair, Jr.

1895 - 1978



“THE DREAMER”

One of the Greatest Prince Hall Masons of the 21st Century

By R. : W. : Kevin P. Wardally 33° (14) MPS



Louis Fair, Jr. was a truly great man, born on May 5, 1895 in New York City, where he grew up and received his early education. He studied accountancy at Columbia University and upon graduation began a career with a large old line insurance underwriting firm on Wall Street, specializing in fire and related insurance. He stayed with and excelled at that firm for 28 years from 1919 to 1947. Later in life, he felt the need for specialized training and he again returned to the halls of higher education, this time at New York University where he acquired the knowledge of and expertise in Real Estate and Business Law. Since his early years of schooling, he developed a mantra that he lived his life by “...that anything a person does or accomplishes, another can also accomplish the same if the desire is strong enough, if there is faith enough, and a willingness to work hard enough to accomplish the desired goal.” This belief shaped his entire work and masonic career.

His Masonic career began September 22, 1922 when he was initiated an Entered Apprentice in Adelpic Union Lodge #14, passed on October 22 and Raised to the Sublime Degree of Master Mason on November 28, 1922. In 1929 he was elected Senior Warden, and in 1930 he served the Lodge well as Worshipful Master. He became very active in the Masonic Community throughout New York State and in 1934 he was appointed a District Deputy Grand Master of the First Masonic District. In 1936 he was elected to the Grand South as Junior Grand Warden and was re-elected to that position in 1937. In 1938 and 1939 he was elected and re-elected Senior Grand Warden. In 1939, due to illness, he had to endure one year of Grand Lodge inactivity. But in 1940 he returned to active participation and was elected Deputy Grand Master and was re-elected to that position again in 1941. In 1940 he was also elected Grand High Priest of the Grand Chapter of Holy Royal Arch Masons for the State of New York and served in that position until 1942.



In June of 1942 he was elected Most Worshipful Grand Master of Prince Hall Masons of the State of New York and was re-elected to that high office for 10 consecutive years. A record in the New York State Jurisdictions till it was broken almost 50 years later by PGM Wallace who served 11 consecutive years and none has come close since to these two Masonic giants. Louis Fair, Jr. brought to the Grand East a wealth of business experience and vision that would prove to be the source of his wisdom during his tenure. It is this visionary manner of his that made many people call him “the dreamer.” ***It was through his vision and leadership that the New York Jurisdiction reached its height as a leader of Prince Hall Masons in the world.***

He was later created a Noble in the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine in Medina Temple #19, NYC. From 1946 to 1951 he was appointed Past Deputy of the Desert by the Imperial Potentate. He was elected to Life Memberships in his lodge, Adelpic Union Lodge #14, in Rising Sun Chapter #4 Holy Royal Arch Masons, and in Electa Chapter #14 Prince Hall Order of the Eastern Stars. He also held Honorary Memberships in the following: African Lodge 459 #63, Trinity Lodge #51, Beacon Light Lodge #76, Cornerstone Lodge #37, St. Cecile Lodge # 68, Silver Lake Lodge #59, Lebanon Lodge #54, Eureka Lodge #36, Jephthah Lodge #89, Hiram Lodge #23, Widow’s Son Lodge #11, Mt. Pisgah Lodge #83 and Mt. Moriah Chapter # 3 of Holy Royal Arch Masons.

His tenure will perhaps go down in the annuals of Prince Hall Masonry as the most outstanding to date.

His dream had many facets but at the core of it he wanted to create a permanent home for Prince Hall Masonry in New York State and to give it the means to strengthen itself and solidify itself for many years to come. In 1942 when Louis Fair became Grand Master, the Grand East was located in a small building on 120th street in New York City. Thanks to a brother of Boyer Lodge #1 he became aware of a group of Caucasian Masons who were about to lose their Masonic Temple at 454 West 155th Street in New York City and hence the building was up for sale. He created a plan to lean on the Lodges and to ask various members of the Masonic family to loan the craft the money needed. (I will come back to his method of leaning on the Lodges in a few). All

within a little over a year, the building was purchased and all loans connected with the Temple were repaid, whether the loan was from a Lodge or from a Brother. The Temple is a magnificent structure that is 100% fireproof and it cannot be sold or mortgaged without the consent of every single member of the Craft. This safeguard stipulation was made a part of the transfer Deed (cleared and approved by the New York State Supreme Court), purchased by the Prince Hall Temple Associates, Inc.



In addition, by 1947 his business acumen and vision lead the jurisdiction to purchase the six lots of property adjacent to the Temple at 454 West 155th street for further use. On these parcels now sits our jewel Prince Hall Plaza a residence dedicated to the senior citizen population of the Craft and their families in New York.

In 1949 thanks to another Masonic Brother he was informed of a fabulous castle on 964 acres of beautiful land in upstate New York. Upon visitation of this property, he dreamt of an upstate vacation spot and summer camp for the children and families of Prince Hall Masons and took to the visitation trail once more explaining the concept and his vision to the membership of the craft. He was always fond of saying “The New York Jurisdiction whenever possible should operate without recourse to mortgages.” PGM Louis Fair, Jr. became famous for what would be later called his “Fair Chance” proposal, which he often gave to the subordinate Lodges around the State as he sought their financial assistance. PGM Fair would enter the Lodge and have his Grand Secretary and Grand Treasurer assume their stations and ask the sitting Worshipful Master how much money did he need for his current program year. Upon hearing that figure he would ask the Master to “wash” their treasury of the remaining money to give the Grand Lodge the ability to purchase all of the land that it was seeking to purchase without having to have a mortgage hang over the head of the Most Worshipful Prince Hall Grand Lodge of New York. The implication was that if a Lodge was to refuse, he would “snatch” their charter and instruct his officers to write out a check for all that was in the Lodge Treasury and thus make those funds available. The Lodges responded magnificently to their “Fair Chance” and within the space of 16 months the Craft was in possession of a state of the art 5 story Masonic Temple, 6 adjacent lots of property next to the Temple in Manhattan and a glorious castle and 964 acres of beautiful

land in Roscoe, New York for its further use and development, all mortgage free, completely paid off!

PGM Fair credited much of what he was able to accomplish during his administration, to his ability to always keep the Craft well informed of his vision and plans through Grand Master’s releases called General Meetings. There was a never ending stream of mail directly to and from the Grand Master’s desk and by the frequency of his personal visitations and sincere personal interest in all subordinate Lodges, he was adored by the masses.

It is also worth noting several of his other accomplishments as Grand Master of Prince Hall Masons of the State of New York including but not limited to the following:

In 1942 when he became Grand Master there were approximately 2,000 Master Masons on the roster of the Prince Hall Grand Lodge and less than \$3,000 in the treasury. In the 10 years he served as Grand Master, the membership grew to over 6,000 Master Masons and the Treasury rose to \$233,968. In 1942 he also created a Brotherhood Fund – The Voluntary Immediate Relief Fund (VIRF) – to aid and assist members of the Craft in financial difficulties, iterations of which still exist to this day through widows and orphans’ benevolent funds. PGM Fair also made available funds to subordinate Lodges at no interest to ease and or take over their troublesome mortgages.

PGM Fair was blessed to have been the instrument through which the hopes, dreams and aspirations of our New York Jurisdiction became a reality; he gave of himself endlessly for the cause of Prince Hall Masonry. He once wrote, “It is my only desire that all of which I was instrumental in acquiring and amassing for this great and honorable fraternity, be conserved, increased and utilized for the improvement of the Craft membership today and for the future.”

Failing health later in his life and the loss of his sight somewhat curtailed his Masonic activity; nevertheless, he never lost touch with the activities of the Grand Lodge.

Most Worshipful Past Grand Master Louis Fair Jr. died of old age at the age of 83 in 1978 at St. John’s Episcopal Hospital, in Brooklyn New York. Clearly he was one of if not the Greatest Prince Hall Mason of the 21st Century.

Beyond AUL14’s numerous tributes to our good brother (the Lodge gives one of its highest awards named after PGM Fair only once every 10 years), he is clearly paid a tribute every day, for all eternity, every single time a Mason walks into the doors of our Temple, or a senior who goes through the doors of Prince Hall Plaza or a child runs through the cabin doors of our summer camp in Roscoe, they too pay him tribute by partaking in the vision he had during an era where our country was coming fresh off of a Great Depression. However, he demonstrated the benefits of capitalism and what can happen when one has a vision and the willpower to get things done. That is the kind of greatness that is everlasting and worthy of him being declared as the most influential, distinctive, accomplished and visionary Mason of the 21st Century, despite his greatest works having been trailblazed in the 20th Century.

ONCE YOU HAVE RECEIVED ALL THE LIGHT THAT CAN BE
COMMUNICATED TO YOU IN A MASTER MASON LODGE

WHAT NEXT?

THE HOLY ROYAL ARCH



It is no secret that there is much more to learn after the 3rd degree. Every Master Mason aspires to attain more light in Masonry. Many feel that it is not practicable for them to share in all the light shed by the several bodies, but all wish most earnestly to receive all the light and instruction which pertains to Ancient Craft Masonry.

In the life of every Master Mason, there comes a time when he realizes that he has not yet attained that goal, that he is not yet in possession of all the rights and light of a Master Mason, as these were known and understood by his ancient brethren. Many do not realize that path to more light is at hand in the Holy Royal Arch Degree.

The Holy Royal Arch is the second step in York Rite Freemasonry; the first step being Symbolic (a.k.a. “Blue Lodge” or “Craft Lodge”) Freemasonry. Within the Holy Royal Arch Here chapter, you will receive the necessary instruction and information to fill in some of the missing pieces from the Masonic history taught in the symbolic lodge. The degrees of the chapter are referred to as “Capitular Freemasonry”, providing a companion the opportunity for further advancement within the brotherhood.

In the Holy Royal Arch, the Lost Word of a Master Mason is rediscovered in a beautiful ceremony that takes the candidates through the destruction of King Solomon’s Temple, the seventy years of the Babylonian captivity, and the ultimate return to the Holy Land to aid and assist in the rebuilding of the Temple of the Most High. The Holy Royal Arch degree is a natural progression to reveal the “genuine” secrets following the granting of certain substituted ones. No other degrees are so intimately linked with the Blue Lodge or have so ancient and noble a history.

To become a companion of a chapter, you must first be a Master Mason, and then you may apply for a petition. Once accepted, a candidate will receive four degrees:

- 4° – Mark Master Mason
- 5° – Past Master (Virtual)
- 6° – Most Excellent Master
- 7° – Supreme Degree

The symbolic lodge introduces you to the “Legend” but it’s up to you to seek what was lost. Don’t just settle for knowing only part of the story, complete the journey, become a Holy Royal Arch Mason.

Contact **The Most Excellent Prince Hall Grand Chapter Holy Royal Arch Masons of the State of New York & Jurisdiction** at 646-398-9921 for information on locating a Chapter near you.



NEW YORK PRINCE HALL MASONS IN THE NEWS

Contributed By

R. . W. . John Phillips 33° (55)

Prince Hall Grand Lodge of New York, King David Consistory No. 3 and City Harvest Partnership

THE NEED FOR EMERGENCY FOOD IN NYC/WASHINGTON HEIGHTS

Poverty in New York City remains stubbornly high. For many families, the question isn't what to have for dinner, but am I going to have dinner. 1.7 million New Yorkers were living in poverty in 2013, without enough money to meet basic needs such as food, clothing and housing, (U.S. Census Bureau, 2013).

In the Washington Heights/Inwood areas approximately 16.6% of residents are food insecure, meaning that they don't always know where or when their next meal is coming, (Feeding America, Map the Meal Gap 2015). More than 25% of households live at or below the federal poverty line. Additionally, diabetes, obesity and other diet-related diseases are pervasive among seniors and children (Community Health Survey, NYC Department of Health and Mental Hygiene, 2013).

To help address these issues, Len McTier, President 30th Precinct Community Council, spearheaded the collaboration, with King David Consistory No.3 and City Harvest to add a second Washington Heights/Inwood Mobile Market to help meet the high demand for food, and address the lack of access to fresh produce. This market is known as the "Prince Hall Mobile Market". Len McTier, Past Master of Masters Lodge No. 99 was assisted by RW John J. Phillips, and WM James E. Smith, Jr. both members of Joppa Lodge No. 55.

Community Board 9 and The Community League of the Heights were also instrumental and Dorian R. Glover, Grand Master of the Most Worshipful Prince Hall Grand Lodge gladly joined the partnership by supporting and donating the much-needed space to administer the market, and offering volunteer assistance on each market day.

Residents who live in zip code 10032 are eligible to attend the markets, residents of the Prince Hall Housing are given special care and considerations and the entire Prince Hall family is also eligible. Residents living outside the zip code area may receive a "One Day Pass" to the market.





ABOUT CITY HARVEST MOBILE MARKETS

City Harvest commemorated the 10th anniversary of Mobile Markets this year. In 2004, City Harvest began Mobile Markets – in the South Bronx and Staten Island. To get produce directly into the hands of people who need it.

Mobile Markets are free open-air distributions of fresh fruits and vegetables, distributing 3.5 million pounds of produce each year.

City Harvest operates 18 Mobile Markets each month in low-income communities across the five boroughs.



ABOUT KING DAVID CONSISTORY NO. 3 FOOD PANTRY



GIG Stephen Smith was chosen by SGIG Hermon Simpson to develop and implement a community service project, and hence, the King David Consistory Food Pantry was formed in alliance with The Bowery Mission. Since it's early start, PCIC James E. Smith, Jr. has helped to shape the program and has taken on the major responsibilities of running the program. On average 200 pantry bags monthly is distributed to households in the Harlem community. The distribution of nutritional food items such as fresh garden vegetables, fruits, potatoes, cereals, fresh bread and other baked items, sandwiches, an assortment of canned foods, and cooking spices, etc., helps to make access to healthy foods in the community less difficult.

The Prince Hall Mobile Market and the King David Consistory Food Pantry Program fulfills a great need created by tough economic times and helps to avert hunger and despair in our community.

The combined markets serve nearly 1,000 households at each market day and delivers an average of 25,000 pounds of fresh fruits and vegetables, weekly. We expect the number of households to grow over time as these markets becomes established in the community.

Survival of this program is critical as evidenced by the growing number of families we feed. The expressions of relief and gratitude by those we serve make it all worthwhile!

We wish to express our sincere gratitude to our countless volunteers, donors and supporters!



NEW YORK PRINCE HALL MASONS IN THE NEWS

“Grand Master Dorian R. Glover Way”

Mayor Wayne J. Hall, Sr., Trustee(s) Waylyn Hobbs, Jr., Don Ryan and the other Trustees of the Village of Hempstead, New York and the Brothers of Doric Lodge #53, surprised Most Worshipful Dorian R. Glover, of the Most Worshipful Prince Hall Grand Lodge of the State of New York by naming a street in his Honor at Doric lodge # 53 100th Anniversary Dinner Dance.



Prince Hall Mason appointed Justice of the Supreme Court of the State of New York

Brother Raymond Lloyd Bruce is a member of Meridian Lodge # 93
Most Worshipful Prince Hall Grand Lodge of the State of New York



YOU ARE CORDIALLY INVITED TO ATTEND
THE INDUCTION OF

RAYMOND LLOYD BRUCE

AS A
JUSTICE OF THE SUPREME COURT
OF THE
STATE OF NEW YORK

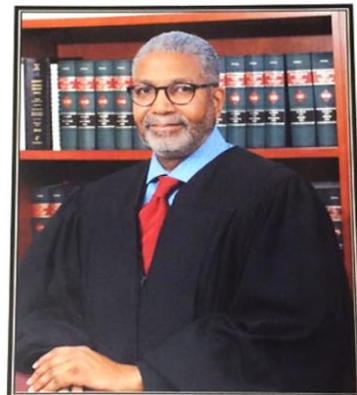
THURSDAY, DECEMBER 17, 2015
AT 4:30 P.M.

THE NEW YORK COUNTY COURTHOUSE
60 CENTRE STREET
THE ROTUNDA
NEW YORK, NEW YORK

RECEPTION TO FOLLOW



THE HONORABLE
RAYMOND LLOYD BRUCE
AS JUSTICE OF
NEW YORK STATE
SUPREME COURT



HISTORIC MEETING



**M.: W.: Prince Hall Grand Lodge F.& A.M.
State of New York
and
M.: W.: Grand Lodge of Cuba A.F.A.M.**

**M.: W.: Dorian R. Glover, Grand Master of Prince Hall Masons of
the State of New York, greets M.: W.: Lazaro F. Cuesta Valdes
Grand Master of Cuba**



HIGH LIGHTS OF THE PRINCE HALL GRAND LODGE STATE OF NEW YORK 2015 CHARITY GOLF OUTING

The annual New York State Prince Hall Grand session in June kicked off with the annual charity golf event on June 10, 2015. The event was held in The Bronx at Pelham Bay and Split Rock Golf Club. The event raised funds to support The Prince Hall Foundation Inc.



Lovely Lady Volunteers
Cecelia (left) and Kathleen,
with Gene Williams.



Chairman Bro. Blayne Saunders.



Bro. Thomas Booker Sizing up his Putt.

**Best Golf Services and The Prince Hall Service Fund Inc. will Host the 2016 Outing.
To raise Funds in support of The Prince Hall Colonial Park Day Care.
Please come out and support.**



**BEST SERVICES and
PRINCE HALL SERVICE FUND
HOST**

**THE PRINCE HALL COLONIAL PARK DAY CARE CENTER
CHARITY GOLF OUTING AND GALA DINNER**

**Monday June 13, 2016
PELHAM COUNTRY CLUB**

940 Wynnewood Road Pelham Manor NY 10803
The outing will benefit the Prince Hall Colonial Park Day Care Center
located at 159-30 Harlem River Dr., New York, NY.

Play 18 Holes of golf at one of Westchester County's premiere country clubs.
All tournament guests will enjoy a full day of golf complete with a golf cart, forecaddie,
assigned clubhouse locker space, lunch, on-course refreshments
cocktail reception, dinner, gifts and prizes.

SCHEDULE OF EVENTS

- 10:30AM Registration & Breakfast/Lunch
- 12:30 SHOTGUN START with Half Way House
- 5:30PM to 8:30PM Cocktail and Dinner Reception

Dinner Reception will honor Prince Hall Colonial Park
Day Care Center Supporter and Philanthropist
THE ILLUSTRIOUS DR. SOLOMON WALLACE, 33°
Sovereign Grand Commander
The United Supreme Council
Ancient & Accepted Scottish Rite of Free Masonry
Prince Hall Affiliate Northern Jurisdiction USA, Inc.



ST. JOHN'S LODGE #16



NAOMI CHAPTER #10

150th and 111th Anniversary



On November 20th, 2015 at the Classic V Banquet Facility in Buffalo, N.Y. Worshipful Master Ralph Wilson 32° of St. John's Lodge #16, Free & Accepted Masons PHA (est. 1865) and their Sister Chapter Naomi Chapter #10 Order of Eastern Star PHA (est. 1904) represented by Worthy Matron Esther Annan were proud to present a joint observation of their respective 150th and 111th Anniversary Celebration.



The Grand Bodies of the Most Worshipful Prince Hall Grand Lodge of New York F. & A.M., where the Most Worshipful Grand Master Dorian R. Glover 33° now presides, and Eureka Grand Chapter Order of Eastern Star, where the Grand Worthy Matron Lisa D. Horton and Grand Worthy Patron Nigel Cudjoe, gave their blessings to this event.

St. John's Lodge # 16 and Naomi Chapter # 10 serves the Mother Lodge and Chapter and it was from this Lodge and Chapter that Masonry in Upstate New York spread to Jamestown, Albany, Rochester, Utica, and Watertown, New York, as well as Toronto, Montreal and Ontario, Canada.

The Brothers and Sisters of this Lodge and Chapter assisted in the formation of twenty-two (22) appendant & concordant York Rite and Scottish Rite Bodies in upstate New York and Canada. These groups of Masons, and Stars still flourishes to this day. Beyond the Craft, from our simple philosophical endeavors our members have effectively, cheerfully and freely gave of their time, talent and money to aid in the growth and development of many spiritual, social, economic, and political groups in upstate New York.

The fete of November 20th was attended by many from near and afar. The eldest member, in attendance was Brother Thomas C. Brown 32°, who joined St. John's Lodge # 16 in 1948.

The celebration was a glorious affair with outstanding Past Masters from St. John's # 16 and Outstanding Past Matrons from Naomi # 10 being honored. Charity was dispensed to the St. Phillips Episcopal AME Church- Food Pantry. The keynote speaker, Brother George K. Arthur 33°, a member of St. John's Lodge since the 1960's, treated those in attendance to a rather thrilling and detailed, educational and historical presentation, relating for us some of the many documented achievements the St. John's # 16 and Naomi # 11 has had from 1865 until today.

In summary he, giving honor and glory to God, told us of our rich Black cultural heritage and legacy. He reminded the attendees to always remember to maintain the memory and the energy of their forerunners, while encouraging each to continue to work together to increase and improve on the valiant endeavors which allows for success.



MERIDIAN LODGE # 93

MOST WORSHIPFUL PRINCE HALL GRAND LODGE STATE OF NEW YORK

Compiled By

R. W. Robert B. Hanslev 33°

Meridian Lodge was actually formed prior to becoming a member of the Prince Hall family. The earliest documented record we have of a Meridian Lodge communication is in the year 1941. They met as Meridian Lodge #30 under the jurisdiction of Hiram Grand Lodge A.F.& A.M. and the communication is listed as meeting #200. This indicates that Meridian Lodge #30 was meeting at least 20 years prior to that date. Meetings were held in various locations throughout the Bronx and Harlem until December 1945.

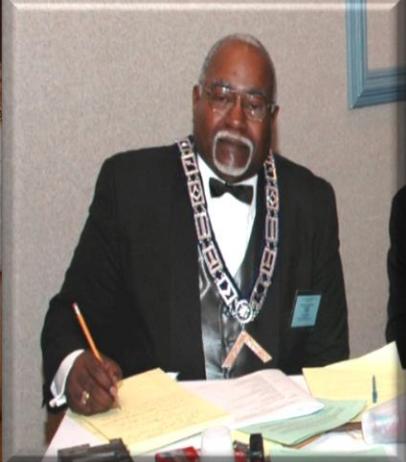
The next recorded meeting of this group of men was in April of 1947, when they appeared as Meridian Lodge #8 under the jurisdiction of the United Grand Lodge of New York. They met as Meridian Lodge #8 until March 1951 when a petition was made to The Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of the state of New York to join this body. After seven months had passed with no formal meetings, On Saturday night November 10, 1951 in the Prince Hall Masonic Temple located at 454 West 155th Street, Harlem New York. M. W. Louis Fair Jr. Grand Master of the Most Worshipful Prince Hall Grand Lodge Free & Accepted Masons of the State of New York and Jurisdiction granted a dispensation and created Meridian Lodge U.D.



They were led into the Prince Hall family by Bro. Joseph A. Gill. Under the leadership of Bro. Gill, Meridian Lodge U.D. prospered, and was given the number 93 in December 1953. They were recorded and are presently listed in the records of Prince Hall Grand Lodge of the State of New York as Meridian Lodge #93.

Bro. Joseph A. Gill was the Worshipful Master when Meridian Lodge joined the Prince Hall family in 1951. He served as Worshipful Master through the year 1954. The records list fifteen (15) brothers as charter members in 1951. They are as follows: Joseph A. Gill, W.M. - Priestly Thompson, S.W. - Paul Moore, J.W. - Charles Konegay, Treasurer - George Besseliu, Secretary - Eugene Robinson, S.D. - Leon Bentham, J.D. - Shirley Gill S.M.C. - Andrew Teachey J.M.C. - Edward Thompson. S.S. - Joseph Williams. J.S. - Ervin Wilson. Tyler - Elkanah Bailey. Chaplin - A. Walker - S. Bentham.

Since entrance into the Prince Hall family, Meridian Lodge Brethren have been an active part of the Prince Hall Family, documented by outstanding service to the Grand Lodge and the several concordant and Appendant bodies.



Kings & Queens

Touch Of Class

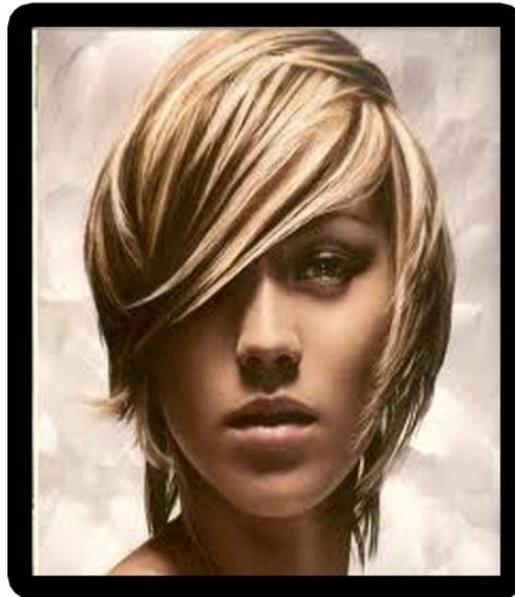
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PRINCE HALL AFFILIATION

George Biddle Kelley

**Prince Hall Mason and one of the founders
of Alpha Phi Alpha Fraternity, Inc.**

By R.W. Ludwick S. Hall 33°

Grand Historian-M.W.P.H., G.L-N.Y.



George Biddle Kelley was born to Richard and Mathilda Decker Kelley on July 28, 1884 in Troy, N.Y. Kelley’s father, a fugitive slave migrated to Boston, Massachusetts from Virginia during the early days of the Civil War. His mother came from a long line of distinguished Hudson River citizens who were established in the Newburgh area of New York. His grandfather, the late Rev. William H. Decker, was one of the most revered ministers of the African Methodist Episcopal Zion Church in the 19th century. Kelley’s father and his uncle, the Rev. Eli George Biddle of Boston, Massachusetts were both veterans of the famed Massachusetts 54th Infantry Regiment, the first army unit composed of African Americans to serve in the Civil War. Kelley’s maternal ancestors were pioneers in both education and the African Methodist Episcopal Zion Church in Central New York. They were also in the forefront in the fight for freedom and equal rights for persons of African descent, and were personal friends of Harriet Tubman and other freedom fighters who lived in the Northern and the Northwestern part of New York State during that period

As a youth Kelley attended the Troy Military Academy, a military preparatory school. He later studied at the Rensselaer Poly-technical Institute before entering the College of Civil Engineering at Cornell University in 1905. He graduated in 1908 with a degree in Civil Engineering.

While at Cornell University, faced with the isolation that most African American students in predominately white schools of higher learning were experiencing during this period, Kelley and a group of other African American students at Cornell, among them; C.C. Poindexter, Charles Henry Chapman, Vertner Woodson Tandy, Henry Arthur Callis , Robert Harold Ogle, Eugene Kinkle Jones and Nathaniel Allison Murray formed a literary or study group to mutually assist each other, and to insulate themselves against the racial prejudice they were experiencing, educationally, culturally and socially at the school.

C.C. Poindexter who was a graduate student in the College of Agriculture at Cornell was elected the literary club’s President, and Kelley was elected as its treasurer.

Their group was very active in the Ithaca community and participated in many of the programs at the Zion Church, the local African Methodist Episcopal Zion Church.

As the club progressed, Kelley became the strongest proponent of it becoming a Greek Letter fraternity. After much discussion on its merits, on December 4, 1906, at a meeting of the club, by a majority vote they decided to make it a fraternity. Thus the Alpha Phi Alpha Fraternity, the first Greek letter fraternity among African Americans was formed at Cornell University in Ithaca, New York.

The founding members or Jewels of the new Fraternity were: George Biddle Kelley, Charles Henry Chapman, Vertner Woodson Tandy, Henry Arthur Callis, Robert Harold Ogle, Eugene Kinkle Jones and Nathaniel Allison Murray. At that meeting Kelley was elected the first President of Alpha Chapter, the fraternity's first Undergraduate Chapter. C.C. Poindexter, although a member of the literary club in its embryotic period, resigned prior to the club's vote to become a fraternity.



In 1939, Kelley again distinguished himself by becoming a charter or founding member of Beta Pi Lambda, the graduate chapter of Alpha Phi Alpha Fraternity that was established that year in Albany, N.Y.

After graduating from Cornell, Kelley worked for a short period as an engineer in private industry. He was later employed as an engineer for the New York State Engineering Department where in the 1920's he was responsible for much of the engineering work on the construction of the Barge Canal System. The Barge Canal System is also known as the New York State Canal System. It includes the Erie Canal, the Oswego Canal, the Cayuga-Seneca Canal, and the Champlain Canal. Kelley later transferred from the N.Y.S. Engineering Department to the N.Y.S. Department of Taxation and Finance where he worked as an auditor until he retired from public service in 1952. After leaving the N.Y.S. Department of Taxation and Finance, he operated a tax preparation and consultation business in Troy.

During World War 1, he served in the United States Army as a 2nd Lieutenant in Troop C of the 49th Infantry Division. While in the Army he was one of the proponents for what became a training camp at Fort Des Moines, Iowa to provide opportunities for African American soldiers to become commissioned officers

In September of 1934, Kelley married the former Harriet Gross of Jersey City, New Jersey. A fashion designer, she studied at New York University and at the Oswego Normal College. Kelley, who was raised in the African Methodist Episcopal Zion Church, later in life converted and was ordained an Elder at the Liberty Presbyterian Church.

Masonically, Kelley was a Past Master of Mount Moriah Lodge No. 25 in Troy, N.Y. He also served the Most Worshipful Prince Hall Grand Lodge of New York as a District Deputy Grand Master of the 5th Masonic District. He was also a 33rd Degree Mason, and a charter member of Utica Consistory No. 45 of the Ancient Accepted Scottish Rite of Freemasonry, PHA, N.J., U.S.A.

The knowledgeable casual observer may detect similarities between the public services of Alpha Phi Alpha and that of the Masonic fraternity. This is by no means an accident. Both Bro Kelley and Bro. Robert Harold Ogle, both of whom were active Prince Hall Masons contributed to the development of the Alpha Phi Alpha fraternity's ritual which contains both its private and public services.

Many of Bro. Kelley's biographers credit him with being the first African American licensed engineer in the State of New York. However, he was not the first African American engineer, nor was he the first African American engineer in New York State. Research has shown that the Board of Regents of the New York State Department of Education did not begin licensing Engineers until the early part of the 20th Century.

Prior to that there were other African American engineers, among them was Henry O. Flipper, who in 1872 was the first African American to graduate from the United States Military Academy at West Point, Samuel R. Scottrun, one of the first African American residents of the Bedford-Stuyvesant section of Brooklyn. Scottrun was an inventor with many patents to his credit, and one of the wealthiest men of his time.

Scottrun who was also a Prince Hall Mason, graduated in 1875 with a Bachelor of Science degree in Engineering from the Cooper Union Institute in New York City, he passed away in 1908, the same year Kelley graduated from Cornell

and Arthur U. Craig, who in 1895 was the first African American to graduate with a degree in Electrical Engineering from the University of Kansas, School of Electrical Engineering.

Throughout Bro. Kelley's adult life, he was active with the N.A.A.C.P, he also served as the director of the Central YMCA in Troy, and was a member of the Boys Work committee of the "Y". Additionally, he served as Vice Chairman of the Troy Council of the New York State Anti-Discrimination Commission.

On May 5, 1962 at the age of 82, he died at Leonard Hospital in Troy, New York, Kelley was at first interred at the Oakwood Cemetery in Troy, New York. His body was later transferred from the grave at the Oakwood Cemetery to the graveside of his parents at the New Mt. Ida Cemetery, also in Troy.

In 1996 to commemorate his legacy, the George Biddle Kelley Education Foundation was formed by Beta Pi Lambda Chapter of Alpha Phi Alpha Fraternity for the purpose of engaging in activities that provide information, resources, advocacy, programs and services to assist in the development of strong families in at risk communities. The Foundation also works in conjunction with other national and local organizations to promote events and programs that benefit these communities by conducting college bus tours and providing scholarships to at risk and under privileged youth.

Wesley, Charles H., "The History of Alpha Phi Alpha, A Development in College Life", Pgs. 23-23

Wesley, Charles H., *ibid*, Pg. 24

Wesley, Charles H. *ibid*, Pg. 23

Mason, Herman "Skip", "Masonic and Other Fraternal ties by the Jewels", Vol.1, No. 21, May 14, 1999

Crowder, Ralph L., "John Edward Bruce, Politician, Journalist, and Self Trained Historian of the African American Diaspora", Pg. 113

Bro. Jonathan Rivera

Senior Deacon

Cornerstone Lodge No. 37

365 days a year.

Comfort and Joy are oft dismissed for trivial pursuits.

Jordan's, iPads and Michael Kors gear are valued as prizes by youth.

Rocking fitteds and a smooth leather jacket,
a gentle smile or helping hand aren't part of that racket.

They'd rather be told what to wear and how to think.

Caution be heeded and beware to blink.

Your true value isn't measured in bling or tight whips.

Benjamins or Jacksons are worth a fat lip?

An act of random kindness can save a life,
so always do right by your family and wife.

A gesture with love sows in the soil of a soul.

Be thankful for others and always be merry.

From my lips to your ears it's valued quite dearly.

Augusta Savage

Artist, Civil Rights Activist, Sculptor, and Educator
(1892-1962)

Contributed By

Sister Britney Ford (67)



Born Augusta Christine Fells on February 29, 1892, in Green Cove Springs, Florida. The child of Edward Fells, a laborer and Methodist minister, and Cornelia Murphy. After moving to Harlem in New York in 1921, Savage studied art at the Cooper Union for the Advancement of Science and Art where she finished the four-year program in three years. She was recommended by Harlem librarian Sadie Peterson (later Delaney), for a commission of a bust of W.E.B. DuBois. The sculpture was well received and she began sculpting busts of other African American leaders, including Marcus Garvey.

Savage's bust of a Harlem child, *Gamin* (1929), brought her fame as an artist, and a scholarship to study at the Académie de la Grande Chaudière in Paris. In France, she associated with expatriates Henry Ossawa Tanner, Claude McKay, and Countee Cullen.

Savage had first received a French scholarship in 1922 but the offer was rescinded when white Alabama students who had received similar grants refused to travel to France unless she was removed from the group.

Her unsuccessful appeal against that loss initiated her lifelong fight for civil rights and the recognition of black artists. Her challenge to the denial of her application was reported in both the black and white presses.

Savage exhibited in several galleries and had numerous commissions, among them for busts of James Weldon Johnson and W.C. Handy, after her return from Paris to Harlem. In 1932 the Savage School of Arts was founded, with funding she received from the Carnegie Foundation, which was the largest program of free art classes in New York. Her students included painter Jacob Lawrence and psychologist Kenneth B. Clark. In 1934 Savage became the first African American woman elected to the National Association of Women Painters and Sculptors. She served as president of the Harlem Artists Guild during the 1930s. In 1936 using her appointment as an assistant supervisor in the Federal Arts Project (a division of the Works Progress Administration or WPA), she fought for commissions for black artists and to have African American history included on public murals.

Savage was the first director of the Harlem Community Art Center, the most successful community center of the Federal Arts Project. In 1939, she opened the Salon of Contemporary Negro Art in Harlem, which was America's first gallery for the exhibition and sale of works by African American artists. Works exhibited included those by Beauford Delaney, James Lesesne Wells, Lois Mailou Jones, and Richmond Barthe. The Salon was forced to close its doors seven months after its opening. Augusta Savage is best known for her 16-foot-tall 1937 sculpture *The Harp*, also known as *Lift Every Voice and Sing*, commissioned for and a popular display at the 1939 New York World's Fair, was destroyed when the fair was over because she didn't have the funds to have it removed from the fairgrounds and cast in a more permanent material. When the Schomburg Center had a retrospective of her work in 1988, only 19 pieces were located. In March of 1962 she died of cancer leaving behind her legacy as leading artist of the Harlem Renaissance.



Darkness To Light!



The journey from Canaan Knight # 198 to Sons of Timothy #1 to Sons of Kings # 123

Prince Hall Affiliation

By

R. : W. : Robert B. Hansley 33° (93) LMPS

THE BEGINNING

On January 15, 1980, I was “Raised” to the sublime degree of Master Mason by what I thought was a legitimate masonic body, Canaan Knight Lodge # 198, Worshipful Master David Weaver Jr. of the Empire State Grand Council A.A.S.R. Masons of the state of New York. Under the leadership of then Grand Deputy Glesnor Jones. This jurisdiction still exists and works under the auspices of the National Supreme Council A.A.S.R. Masons, under the leadership of Edward Chapman, with its headquarters located at 5040 Joy Road, Detroit Michigan 48204. This jurisdiction professes to administer all of the degrees from the first to the thirty third. The individual states are headed by Grand Deputies instead of Grand Masters. It’s New York headquarters is 317 Clermont Ave. Brooklyn, N.Y. 11205.

Canaan Knight Lodge # 198 was considered a Law enforcement lodge because all of the members at that time were sworn law enforcement officers. Over the years that gradually changed and Canaan Knight Lodge became more diverse. The Lodge remained an active member of the National Supreme Council until 1992, when the Grand Deputy of the Empire State Grand Council, Clarence Plummer, and several other Grand Deputies from different states had a dispute with the leadership of the National body over the treatment of the sisters of the Order of the Eastern Star. Clarence Plummer invited All the members of the Empire State Grand Council to a general meeting held at 317 Claremont Ave., Brooklyn, New York to decide the direction the New York jurisdiction would take. After much discussion, a vote was taken, the results of which was 199 to 1 to secede from the National Supreme Council and join with other states to form a new national organization titled The Supreme Council of America A.A.S.R.

THE TRANSITION

The New Supreme Council was established on January 1, 1992 under the leadership of Roy L. Prince from Washington D.C. The New York Grand body was titled The New York State Grand Council A.A.S.R. under the leadership of Clarence Plummer. 21 lodges joined the newly created jurisdiction. The Empire State Grand Council attempted to persuade the lodges not to join the new organization and several lodges experienced split allegiance. All of the members of Canaan Knight Lodge # 198 with the exception of one, Michael Woodson, who was a

member of the “Great Nine” the ruling body of the National Supreme Council, voted to join the new organization and change the name of the lodge to Sons of Timothy. Even though Timothy in the Bible had no sons, the name was chosen at the suggestion of a Brother to reflect the attributes of the biblical Timothy. Under the New York State Grand Council, Sons of Timothy flourished and won many awards and established itself as a premier lodge known for its ritualistic work, community service and impressive social events.



In June of 2001, while attending our 8th national convention at the Adams Mark Hotel in Philadelphia, I requested permission from our then Sovereign Grand Commander Clarence Plummer to arranged a tour of the Grand Lodge of Pennsylvania F&AM. He gave his permission, but instructed us to remove all lapel pins with masonic reference. I thought that was odd since we were visiting a masonic hall but his instructions were complied with. Approximately 100 brothers went on the tour.

While touring I was asking questions of the Grand Lodge museum curator who accompanied us. At the end of the tour he said to me, “you are very knowledgeable, why are you with this group?” Surprised at the question, I stated we are all Masons trying to improve our understanding of the craft. He told me the group I was with was not a legitimate recognized masonic jurisdiction. Needless to say I was stunned. I just stared at him trying to come up with the right response. He then said, “Don’t take my word for it, do your own research and see for yourself”. As soon as I returned home from the convention, I began my research.

To my surprise I was able to substantiate the curator’s claim of

illegitimacy and even located a court decision to validate it; Common Pleas Court of Philadelphia County, Pennsylvania Nos. 3061 and 3062, Prince Hall Grand Lodge V. National Grand Lodge (37Pa. D. & C. 2d 65, *,1962 Pa. D & C. LEXIS 391, **). The case was decided on May 9, 1962. The following are excerpts from the transcript.

The National Supreme Council A.&A.S.R. Masons are corporations represented by defendant William J. Fitzpatrick who represents himself as the Most Powerful Sovereign Grand Commander. It is further averred that: defendant, William J. Fitzpatrick, has falsely and fraudulently organized defendant bodies of Negro men in violation of the laws of Freemasonry and of the rights and exclusive jurisdiction of plaintiff Supreme Council, and has created Masonically spurious clandestine and illegitimate associations for the purpose of defrauding plaintiffs and the public, etc.

In a proceeding in equity, defendant organizations and their officers and members will be enjoined from representing that they are members of Freemasonry where it appears that plaintiff organization derived their origins from the Grand Lodge of England, and that defendant organization did not derive their existence from nor were they authorized to operate as Masonic organizations by the Grand Lodge of England but stemmed rather from an organization which formed in 1898 which formation was without any Masonic authority.

It should be noted that I found similar court cases with the same results against Modern Free and International Masons.

Armed with this information, I shared it with the members of my lodge, we decided to request a meeting with the Grand Deputy and Sovereign Grand Commander and his cabinet to discuss the matter and hopefully find a path to legitimacy.

We were granted the meeting along with several other Worshipful Masters. To our surprise we were informed that the leaders of the organization were well aware of the court decision, but had decided to continue to operate as usual. For many of us this was unacceptable and we decided at that point to seek legitimacy.

I contacted the Grand Secretary of the Most Worshipful Prince Hall Grand Lodge F.&A.M. of the state of New York R.W. Isaac Reid and requested a meeting with the Grand Master to discuss us joining Prince Hall. The request was granted and on June 2, 2002, representatives from several of our lodges met with Grand Master Daniel Simmons and his cabinet. We explained our situation and requested information on becoming Prince Hall Masons. We were informed that we would have to attend an Occasional Grand Lodge to receive blue Lodge degrees. and the next Occasional Grand Lodge would convene on June 16, 2002. We informed the Grand Master that we would take the information back to our members for a decision. I had already made up my mind, so I signed up and attended the Occasional Grand Lodge on June 16, 2002. In September of 2002 I visited Meridian Lodge # 93 and petitioned for membership. It was voted on and accepted.

On September 15th a meeting of the members of Sons of Timothy Lodge # 1 was held to make a decision on joining Prince Hall or not. At that meeting along with Sons of Timothy, were members of Dr. Martin Luther King Jr., Kings County,

and Westgate Lodge.

All in attendance decided to join Prince Hall, and join as a single lodge. It was decided to change the name of the lodge to reflect the members of the other lodges that had joined. The name Sons of Kings was adopted to incorporate the three main participants Sons of Timothy, Kings County and Dr. Martin Luther King.



The Worshipful Master of Sons of Timothy was Patrick Fuller. Since the majority of the members were from his Lodge he was the natural choice to lead them into the Prince Hall family. He stated he preferred someone else to lead the way. I was asked to once again become the Master and lead them, but I informed them I could not because I had

already become a Prince Hall Mason and had joined another lodge. One of the Brothers that attended that meeting that day was a distinguished member of Dr. Martin Luther King Jr. Lodge He had served as Leader of the School of instruction in the Empire State Grand Council and Grand Treasurer and First Lieutenant Commander of the New York State Grand Council,

Brother Derek Pritchett. He too had seen the light and made the decision to seek membership in a Prince Hall Affiliated jurisdiction. When the word got out that Sons of Timothy was joining as a Lodge, he decided to transition with them. Having worked with Brother Pritchett over the years I knew he loved the Craft. So I suggested that Derek Pritchett, a well



respected and knowledgeable Brother be elected to lead the way. The members agreed and a vote was taken and Brother Derek Pritchett was elected to lead the way into the Prince Hall family.

On October 26, 2002, the three degrees were conferred upon its members in an Occasional Lodge conducted by the Most Worshipful Prince Hall Grand Lodge of the State of New York. On that day, they began to realize their goal of becoming Prince Hall Masons. They also knew that their challenge had only just begun.

The first Stated Communication as Prince Hall Masons was held on November 8, 2002 at the Brooklyn Prince Hall Temple located at 70 Pennsylvania Avenue, Brooklyn, New York. At this meeting, they were visited by P.G.M. Simmons and his cabinet. At this momentous occasion, he placed Sons of Kings lodge under Dispensation. Right Worshipful Leo D. Johnson (11) was introduced to the members as the Overseer to instruct and guide them along the path to becoming a chartered Prince Hall Lodge.



Right Worshipful Johnson was an integral part of raising the functionality of the lodge to Prince Hall standards. In addition to instructing them how to open and close the lodge and to conduct business properly, he stressed the importance of conferring the three degrees using the ritual as approved by the M.W.P.H.G.L. or as corrected/amended by the Committee on Work and Lectures after approval by the M.W.P.H.G.L.

On Friday, September 10, 2004, after nearly two years of challenging and demanding work, the dream of becoming a chartered lodge was finally realized. M.W. Calvin Martin, Grand Master of the M.W.P.H.G.L of the state of New York and his cabinet, formally presented the charter and installed the officers.



The Charter officers elected on September 10th 2004 are as follows:

Derek Pritchett : Worshipful Master
Barry Joseph White : Senior Warden
Dwight Reid : Junior Warden
Harris Grant : Treasurer
Damon Wright : Secretary

Honorary Members: M. . W. . Calvin Martin, R. . W. . Leo Johnson and R. . W. . Robert B. Hansley.

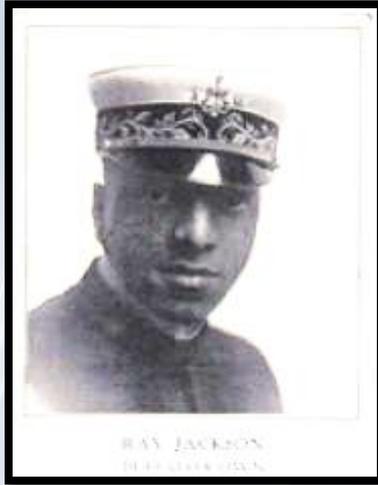
The members of Sons of Kings Lodge #123 have forged new friendships and gained a broader knowledge of masonry in general. They are very thankful to the G.A.O.T.U. for guiding them to become a part of the Prince Hall Family and look forward to a long and prosperous history.



Raymond Ellis Jackson

Past Grand Master and Past Imperial Potentate

By R.W. Ludwick S. Hall 33°
Grand Historian-M.W. P, H., G.L.-N.Y.



Raymond E. Jackson, the Twenty Seventh (27) Grand Master of the Most Worshipful Prince Hall Grand Lodge of the State of New York, was born in Buffalo, New York on August 3, 1900. A son of Samuel and Harriet Jackson, he and his older sister, Frances Jackson Nash, were the only survivors among the six siblings that had been born to his parents. Because of the difficult economic conditions of the time, Raymond dropped out of high school in his second year to help support his family.

In his spare time, he concentrated on fulfilling his dream of becoming a professional musician. When he felt he had perfected his musical skills and had achieved what he felt was a high level of professionalism, he became a regular performer throughout Western New York and Canada.

In 1917 he assisted in organizing Local 533, of the American Federation of Musicians. Local 533 was the first all-Black labor union in Buffalo. He served as the business agent for the union for 8 years. His constant criticism of the racial practices and policies within the national union brought him to the attention of James Petrillo, the national president of the American Federation of Musicians, in 1936 Petrillo appointed him the International Traveling Representative of the Union.

Also in 1917 he was one of the co-founders of the Colored Musicians Club. A member of Local 533, A.F. of M. concert band, he led it as it performed several programs which were held at the YMCA and the Michigan Avenue Baptist Church in Buffalo.

In addition to his career in music, he constantly sought justice for African Americans and worked to encourage them to improve their quality of life. For him, the musicians' union, the local and national boards of the Urban League and the other organizations and incorporated social clubs of which he was a member, provided the concentrated resources he used in his attempts to combat racial injustice.

During the late 1960s, the Mayor of Buffalo, Frank Sedita appointed him to be an Agent in the City's Office of Rumor Control to monitor and evaluate rumors related to civil unrest.

Masonically, Jackson was a member of St. John's Lodge No.16. He was raised to the Sublime degree of Master Mason in 1921 and served as St. John's Worshipful Master in 1928. He served the Jurisdiction of New York as a District Deputy Grand Lecturer in 1928 and 1929, In 1931 he was elected Deputy Grand Master and in 1934 at the age of 34 he was the youngest person to be elected Grand Master in the history of the Most Worshipful Prince Hall Grand Lodge of New York. He served as Grand Master from 1934 to 1936. A member of Bison Consistory No. 29, in 1933 he was elevated to 33° and last degree of Masonry in the United Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, Northern Jurisdiction, PHA. He was also a member of Hadji Temple No. 61 of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine, Inc. (A.E.A.O.N.M.S., Inc.).

He was created a Noble in Bison Temple in 1922 and served as its Illustrious Potentate in 1929. In Detroit, Michigan in 1939 after serving in every station and place in the Imperial Council, he was elected to the office of Imperial Potentate. He served in that position until 1955, and to date has served in that position longer than anyone who has served in that office. Further he is the only member of the Jurisdiction of New York to serve as both the Grand Master of the State and as Imperial Potentate of the Imperial Council of the Shrine.

Future historians may recognize Jackson as one of the greatest, if not the greatest Imperial Potentate in the history of the Imperial Council. During the Worldwide depression of the 1920's and 30's, as a group Black Americans were disproportionately, and more negatively affected economically than any other racial or ethnic group. Accordingly, their fraternal organizations, and their memberships were proportionally affected. The economic conditions affecting the demographic from which the Imperial Council drew its membership caused a steep decline in its membership. When Jackson took over the leadership of the Imperial Council, the organization was on the verge of bankruptcy. There was a total of \$19.32 (Nineteen Dollars and Thirty-Two Cents) in its treasury. Adopting a policy of fiscal restraint, and keeping expenditures to a minimum, he literally revived the fiscal stability of the organization. The advent of World War II additionally decimated the membership of most fraternal organizations as many of their members were deployed in the various war zones of Europe and the South Pacific. The AEAONMS was similarly affected. But under his leadership in 1943 "The Pyramid" the official magazine of the Imperial Council was established to publish official notices to keep the membership informed about what was occurring in the organization, as opposed to having to notify each member by mail. Many other programs were put into place to invigorate what remained of the organizations membership. Among these, were the use of non-commercial venues (Churches, local Masonic Temples etc.) for the annual Imperial Council Sessions, He unfortunately had the unpleasant task of dropping those Temples (25) that were incapable of paying their Imperial Council taxes, but his authorization for individual Temples to establish Grenadier Clubs to generate supplemental revenue, as opposed to having to rely on dues as their only source of generating their operating income greatly assisted in increasing and maintaining their financial stability . As World War was drawing to a close, Jackson implemented programs to reinstate those members who were dropped during the Depression. He also was actively involved in trying to constitute new Temples.

Nationally he was an outspoken critic of race based injustice, and the unequal treatment of African Americans in housing in general and employment in particular, He also condemned the violence and hatred African Americans were subjected to at the hands of persons in the majority population.

In 1946 under his administration, it was mandated that all Courts of the Daughters of Isis, be attached to, and assume the same name as the Temples in the Cities where they are located. Prior to this ruling the Court in the Oasis of New York was known as Naja Court No. 11. As per this directive the Court's name was changed to Medina Court No. 11

As the leader of the Shrine, he was instrumental in establishing financial support for two research programs that were relevant to the health of African Americans. One was at the Freedman's Hospital at Howard University in the field of Tuberculosis and the other was at Roswell Memorial Cancer Research Center in Buffalo.

In recognition of his work in raising the health and living standards of persons of African American backgrounds, he was awarded an Honorary Doctor of Humanities degree from Wilberforce University in Ohio. He was also awarded the "Presidential Medal of Freedom" by President Harry S. Truman. The Presidential Medal of Freedom is an award that is given by the President of the United States and is, along with the comparable Congressional Gold Medal, bestowed by an act of Congress, it is the highest award given to a civilian in the United States. Additionally, the Afro-American Historical Association of the Niagara Frontier Region awarded him the William Wells Brown Award, for his efforts in locating and collecting the records of the Colored Musicians Club.

In retirement, he was a night-shift maintenance supervisor for Cornell Aeronautical laboratories in Cheektowaga, New York. His hobbies were automobile mechanics, world travel, tennis, photography and cooking.

Past Grand Master Raymond Jackson died in Buffalo, N.Y. on February 14, 1990 at the age of 89.

Walkes, Joseph, "History of the Shrine, A.E.A.O.N.M.S..PHA, A Pillar of Black Society, 1893-1993", Pg. 165

Walkes, Joseph, *ibid*, Pgs. 161-165

Walkes, Joseph, *ibid*, Pg. 165

Walkes, Joseph, *ibid*, Pgs. 168 & 169

Walkes, Joseph, *ibid*, Pg. 166

A Force of Nature

Mary Burnett Talbert

Contributed by: Past Matron Alexis Pilar Onyszkiewicz (Ionic Chapter No. 77)

“I’ve come to believe that each of us has a personal calling that’s as unique as a fingerprint – and that the best way to succeed is to discover what you love and then find a way to offer it to others in the form of service, working hard, and also allowing the energy of the universe to lead you.” – **Oprah Winfrey**



Not knowing that she would help change the landscape of American History, Mary B. Talbert became “the best known Colored woman in the United States”. Born Mary Morris Burnett on September 18, 1866 in Oberlin, Ohio; to Cornelius and Caroline Nicholls Burnett, she was raised in Oberlin, Ohio; and graduated from Oberlin High School in 1882; at age 16 and went on to graduate from Oberlin College with a literary degree; at a time when higher education for White women was rare and for African- American women unheard of. After spending several years teaching in Arkansas, Mary Burnett married William H. Talbert in 1899 and moved to Buffalo, NY, where she joined Buffalo's historic Michigan Avenue Baptist Church and quickly became a leader in the congregation, forming the Christian Culture Congress, and would serve as its president until her death in 1923. She gave birth to her only child Sarah in 1901. It was in Buffalo; NY Mary Talbert would begin her career as a pioneering public and civic leader.

Talbert’s passion became the improvement of her people. She gave her life to the cause of women’s rights, equal education, bringing an end to lynching, women’s suffrage and the equality of African-American’s in America. In 1899, Talbert founded the Buffalo Chapter of the Phyllis Wheatley Club of Colored Women, under her direction the chapter worked with the Buffalo Police Department to quell vice activity in black neighborhoods, that exploited under age and poor women.

The women worked to raise money to provide books by African-American authors and books that they believed to be an honest and truthful depiction of the “Negro Experience” in America and provide a monthly pension to Underground Railroad leader and Conductor Harriet Tubman. When Buffalo was given permission to host the 1901 Pan-American Exposition, Talbert and the women of the Phyllis Wheatley Club protested the exhibition until the federal government granted the exhibition committee \$15,000 budget to present “The Negro Exhibit”; which depicted the accomplishments of African-American’s which during this time was often over looked and minimalized.

On September 24, 1904, she and other wives, sisters, mothers and daughters of members of St. John’s Lodge No. 16 Free and Accepted Masons, organized Naomi Chapter (in club form). Having achieved the necessary requirements in 1906, the members of this club were granted a warrant under Grand Master Henry A. Spencer, Most Worshipful Grand Master, and Grand Worthy Matron Hattie Brown, designating them Naomi Chapter No. 10, subordinate chapter of Eureka Grand Chapter Order Eastern Star.

Mary B. Talbert served as the first elected and duly installed Worthy Matron of Naomi Chapter No. 10. As Worthy Matron of Naomi Chapter, Talbert lead the women in organizing literacy classes, civil rights forums, public hygiene classes, etiquette classes for under privileged girls and provided clothes and supplies to the only negro rest home in Buffalo’s first ward which was a predominately poor area.

The litany of activities that Talbert was involved in would have been enough to challenge the ability and tenacity of anyone. But Talbert's contributions did not end in Buffalo, New York. She would become a force to be reckoned with, her abhorrence of racism, sexism, lynching and lack of education of her people, carried her into the national and international stage. One of the most pressing issues that demanded Mary Burnett Talbert's time and attention was concern over the plight of women.

On the eve of World War I, at a summit of civic organizations, Talbert expressed that a woman's sphere in this life is not limited and "she has a right to enter any sphere where she can do the most good." She believed that African American women possessed a unique quality and insight and that it was the duty of them as the wives, daughters and sisters of African-American men to help them "free themselves from the yoke of moral and political [bondage], thus freeing the women of a heavier burden of which they had no control.....their sex.

"Because I am a woman, I must make unusual efforts to succeed. If I fail, no one will say, "She doesn't have what it takes." They will say, "Women don't have what it takes." – **Clare Boothe Luce**



Talbert's passion for changing the condition of African-American women lead her to join the National Association of Colored Women (NACW). Talbert believed that they (NACW) should collaborate with white women's groups to address their mutual grievances, but Talbert and members would soon realize that although their fight was for equal suffrage of Negro and White women alike, they gained no true support from the White Women in the suffrage movement and began to personalize their fight for equality. The NACW also provided training and educational programs for underprivileged negro women, shelters and old-age care facilities for the care of post-civil war survivors. Mary Talbert served as the National President of the NACW from 1916-1920. As president of the NACW she was the first African American elected delegate to the International Council of Women in 1920. On September 16, 1920, Mary B. Talbert addressed the 660 delegates, representing 33 countries, on the discrimination which African American women experienced in the United States. Fluent in 4 languages, Talbert travelled to Italy, Denmark, England, and the Netherlands, where she lectured on the conditions of African American men and women in the United States and garnered international support for their cause. European newspapers gave widespread coverage to her lectures

As national president she had many accomplishments, one of her most notable, she successfully lobbied and garnered historical landmark status of the Cedar Hill property in Washington, D.C., that was the final home of abolitionist, educator and activist Fredrick Douglas. Dedicated to its preservation and restoration, she along with the members of the NACW raised money to pay off the mortgage and begin maintenance and preservation. In 1922, they completed the first full restoration of the property. And upon her death a memorial fund was established in her name for the care and upkeep of the property. During her tenure as president she served as a delegate to the International Council of Women held in Norway, where she pleaded for international support for women's suffrage and the push for anti-lynching laws.

Mary Talbert often hosted notable civic leaders in her home. According to her personal papers and local Buffalo history, Mary and William Talbert hosted a meeting in April of 1905, which would mark the beginning of an organized movement which continues to evolve today.

In attendance were W. E. B. Dubois and William Trotter and they would lay plans of The Niagara Movement, a call for opposition to racial segregation and disenfranchisement and a direct contrast to Booker T. Washington's Atlanta Compromise, which called for conciliatory behavior of negroes; [time and hard work would eventually lead to equality]. In 1910, The Niagara Movement would disband due to internal conflict but gave way to the birth to one of the most notable and powerful civil rights organizations of her time; The National Association for the Advancement of Colored People (NAACP). Talbert served the organization on its Board of Director's and as vice-president, and was appointed Chairman of Committee on Anti-Lynching. She traveled the country to gain support for the Dyer-Anti Lynching, a bill presented by Republican Representative Leonidas C. Dyer, from Missouri, which would make lynching a federal crime. Because state and local governments seldom pursued prosecution, the law outlined prescribed punishments and also allowed for the prosecution of law enforcement who failed to report or show diligence in executing justice for the crime. Although the bill passed in the House of Representative it was defeated in the Senate. But Talbert never gave pause to her support of the cause. She often wrote articles regarding the statics of lynching in the south, they appeared in the official publication of the NAACP *The Crisis*, local and national publications. In 1922, Mary Talbert became the first women to be awarded the Springarn Award by the NAACP, given for outstanding achievements of a Negro-American.

Mary Talbert is recognized for the several organizations that she served but is often forgotten as one of the first historians of her generation. She wrote extensively about the history and plight of African-Americans, that were published in papers across the country and published two books "The Achievements of Negro Women During the Past 50 Years" (1915) and "The Life of Harriet Tubman" (1918).

Talbert died October 15, 1923 after a life well lived and was buried in Forest Lawn Cemetery in Buffalo, NY. 82 years after her death, Mary B. Talbert was inducted into the National Women's Hall of Fame in Seneca, Falls, N.Y., for her tireless efforts for women's rights and suffrage.

Summing up the life of Mary Talbert is impossible to do with words. She was a woman of unwavering strength and fortitude. She provided a community of forgotten and long silenced people a voice. Her strength lives on today in the women that she paved the way for, women who may not even know that their successes are a result of the battles this woman fought. Today, the liberties that we as African-American women take for granted, come from the blood, sweat and tears of a giant amongst women often forgotten, Mary Morris Burnett Talbert, A Force of Nature.

"We thank you for these wings, and we stand before you now, your living legacy, the flesh and blood of our collective dreaming, and we realize with a knowing deeper than the flow of human blood in human veins that we are part of something better, truer, deeper." – Pearl Cleage

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Are Lectures Involving the Discussion of Religion in the Lodge Room Prohibited?

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MWPHGL-NY



As we enter the area of the modern church's calendar, known as Advent (Renewal/Beginning), it is also a period of renewal of Prince Hall Masonic Lodges across the Americas. Lodges are electing new leadership for the ensuing year.

The Tenets of our Ancient and Honored Fraternity forbids us from having discussion among members on the subject of religion and politics within the Lodge Room. However, it is the very Tenets, which requires us to invoke the aid of Deity whenever we undertake any, and all matters of import.

I had recently made a presentation, to a Lodge and following that presentation, a new member asked me, "Why did you violate Tenets of our organization by discussing religion in the Lodge?" I reminded him that the subject of religion is not forbidden in the Lodge; what is forbidden is a discussion among Brothers on the subject. I as a presenter, asked for prayers prior to beginning my presentation, perfectly permissible within the context of the prohibition. During the presentation, I discussed matters involving religion and religious belief, again not forbidden.

As a number of other Brothers gathered during the conversation with the Brother who questioned the use of references to religion in the Lodge, I found myself offering an impromptu presentation. We collectively have not resorted to doing the kinds of things our fore brothers did in their Lodges; keeping in mind that many of our Brothers could not read or write in the beginning of this journey. Yet those who could read and write sought to create something that would benefit all the members of the community.

Those early founders of Black Freemasonry were readers, teachers, philosophers, preachers, and community leaders, and they were very selective in terms of the men who they welcomed into their midst. They accepted, in spite of their lack of ability to read or write, those who possessed a desire to learn and were teachable; they gathered in homes of the local preacher and others to learn the Catechism of

the Craft, meaning and pronunciation of new words as they build their vocabularies.

All of Freemasonry, Black and White, deals with man's search for the ultimate knowledge of the Creator; it is not as simple as it may sound. The complexity of this search, not only requires the development and understanding of man's finite mind and its ability to query beyond that which is visible to the eye, touchable by the hands, hearable by the auditory receptors, and that which smelled by the nose. We do understand that we share a limited love of God and for our fellowman. Yet, at times, we are unable to grasp or even understand the lessons taught through Freemasonry. Those lessons are Fraternity, Temperance, Fortitude, Responsibility, Charity, Virtue, Duty, Morality, Service, Community, and Brotherly Love; Brotherly Love, not only for your fellow Mason; but also for the humanity of which the Creator has made.

I have previously, shared in a written piece, that Freemasonry has provided me with a tremendous opportunity to meet men, of all walks of life, many of whom I would not have otherwise met or even crossed paths with.

Through membership in the Fraternity, I have come to know the hearts, the minds, and souls of men with whom I now commiserate regularly. To refer to them as Brothers, is no longer a foreign concept because they are; in many cases, closer, than Rolando, my biological brother. . . . they are just brothers from another mother.

I have learned much through example, discussion, reading, and being guided by knowledgeable Brothers, on a path of self-understanding and becoming a true Master of the Mason within me.

I have learned through their example to be a more compassionate person, a more understanding person, a more forgiving person, a more sincere person, and above all, a more loving person.

I have not found one of these men to have an uncharitable disposition; therefore, they are all true Masons. We have shared whatever knowledge we have, shared our time, we have shared meals, and we have willingly helped each other financially without question. On occasion, we have gotten out of our beds at odd hours because someone needed assistance on the side of the road, or for some other reason.

These things are the things, according the Holy Bible and more specifically, the New Testament, tells us that is the way of the Lord, the Christ. The birth of Jesus Christ is, said to be the renewal of God's attempt to get His message through to His people – “. . . and word became flesh.”

The founders, in those parts of the country that allowed the proliferation of the concept of Freemasonry; beyond Past Grand Master Prince Hall; keeping mind that the largest concentrations of “Free” Blacks in antebellum America was concentrated above the “Mason Dixon Line.” The heaviest concentration was between Cambridge, Massachusetts and Philadelphia, Pennsylvania where the Reverends Absalom Jones, Richard Allen, and others were leaders within their individual communities and because of the behavior of the White Community. They formed organizations within their respective communities to serve the needs of Blacks. As these men articulated the fears and aspirations of the Black community; as whites, regarded not only Blacks, but all people of color as one consolidated mass, all huddled together without any general distinctions social or otherwise. Nevertheless, within these communities, there evolved a higher class of recognized, leadership, men who aspired for more and provided inspiration, to the community, they became the Black Elite. Because of the background of these men, it is clearly understandable that they would resort to the use of their strongest suite – religion.

As the abolitionist, movement took hold in various areas across the country. They led the protest against legislation intended to undermine the rights of free Blacks, and assumed the lead in promoting moral and social issues. They further attempted to safeguard their communities from racial violence and other negative impacts directed at African-Americans. The growth of the Black Elite was in part, a response to racial hostilities.

The Black Elite established within their areas of influence community organizations for their survival, and from this base they assumed leadership over their communities; hence, the growth of the Black Church.

The Black man having been brought to these shores; was forced to give up his religious practices and adapt those of his subjugator, as soon as he had assimilated and adopted to his subjugator's religious practices, he was told he could

no longer participate in their worship services. Blacks had to form their own congregations in reaction to the hostilities directed at them from the white churches. Moreover, the fact that white charitable foundations, frequently refused aid, prompted the establishment of black benevolent societies for their own welfare and that of their families.

Free Blacks, as members, of their local churches, proved to be very supportive; leading to the formation of greater numbers of benevolent organizations within their community that responded to the social assistance of those in need. This of course, resulted in the further enrichment of members of the leadership and the development, of more elite members of the community.

It is, I believe, reasonable to have expected to find the members of the church who became Freemasons to embrace more of the religious side and comparisons to the works of the Bible. The Holy Bible being the “Greatest Light” and a, “. . . rule and guide to one's life.” Even so, the general prohibition of discussion of religion within the Lodge Room among Brothers remains.

However, the presentation of Christian Biblical interpretations in the works of Freemasonry is appropriate for discussion within the Lodge Room.

I have often, recommended the reading of the Holy Bible as a study guide, when asked to recommend reading material in a Lodge. I do not understand how the Holy Bible can be a rule and guide to one's life, if you are not familiar with its contents.

Throughout the 17th, 18th, and 19th Centuries, In America, Freemasonry was eagerly embraced both by the gentlemanly establishment and by members of the artisan and commercial classes. Indeed, Freemasonry encouraged social movement, and more inclusiveness of the elite through education, the cultivation of politeness, ethical, moral, honor, and mutual assistance, networking, and tolerance for differences in the delicate issue of religion. As Brothers developed within the Lodge, they received instructions in the ethical courtesies of expectations; that all Brothers, will honor, the belief, that all Gentlemen of the Craft, will agree that his or his Brother's God is a benevolent and beneficent God.

We still hold true to this belief today. This idea, came about as a result of the writing of the Scotsman, Brother James Anderson, a Presbyterian Minister, in his publication: “Constitutions of the Free-Masons, 1723 (The first Official Record of a Grand Lodge). We find that throughout the history of Freemasonry, men, White and Black, have used the Craft to advance socially. Before the Declaration of Independence, we find that men of talent, good character,

and ambition used Freemasonry to move up the social ladder. Prince Hall, a leather-shop owner, determined that there was benefit to being a member of the Craft, and he sought to become a member with fourteen of his brethren. On the other side, we see Paul Revere a prominent Silversmith became a Freemason, and their others who took advantage of the opportunity to become a member of the Craft for its benefits. I am aware and share the belief, that if it, were not for Freemasonry, and the support garnered by General Washington from his Brothers to the North and those across the Seas, the efforts for Independence would have failed.

Today, in as much as there are differences among religions and men of conscience are members of the Craft, the prohibition against the discussion of religion among members in the Lodge Room remains. We still however, rely on the Holy Bible and its contents as part of the basis of a great portion of our Tenets. Therefore, we are able to study and discuss the contents of the “Greatest Light” in the Lodge as a part of our studies.

It is, often said Freemasonry; teaches its many lessons, through - Symbols and Allegories; these two symbols are of particular import in all that we do, especially at this time of the year. The Hour Glass – an emblem of human life; behold! How swiftly the sands, and how rapidly our lives are draws to a close. The Scythe – an emblem of time; it cuts the brittle thread of life, and launches us into eternity. Remember the other lessons taught by the Fraternity, Fraternity, Charity, Responsibility, Temperance, Virtue, Fortitude, Duty, Morality, Service, and Community. For each person to become a Freemason, he must have a personal belief in a Supreme Being.

A deeper area of study is, Esoteric Studies – an exploration into the less mainstream areas of the fraternal society – personal development, spiritual, mysticism, and investigations of religious thought.

I recommend all Brothers to engage in, and commit to the adherence of the FC Obligations; and the promise they made before Man and God, to seek the ways to become a better man. Yes. We take good men and make them better. We do not force you to become better, because you committed to doing so.

Religion, has always been a part of the Craft, its teachings are a part of the lessons taught in and out of the Lodge Room. May the blessings of the Creator be ever with you; in your heart, and may it serve to stimulate your spirit.

Continued from page # 2 (The Masonic Blue Slipper)



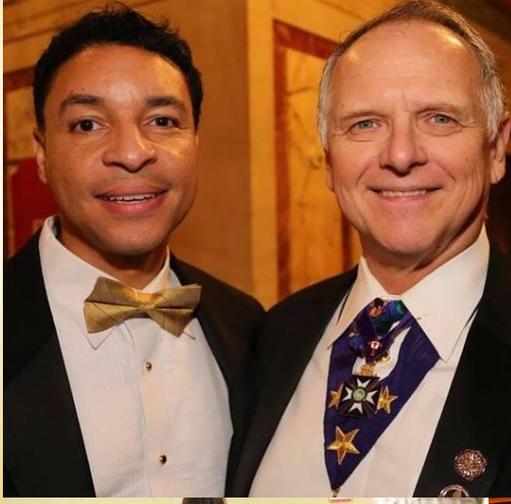
Business among the tribe of Bethlehem-Judah took place at the gate of the city, so Boaz sat down at the gate the next day because he knew there was a kinsman more closely related to Elimelech than he. When the kinsman came by, Boaz called him aside and asked ten men of the elders of the city to sit with them. Boaz bargained with his kinsman. The kinsman said he would redeem Elimelech’s property, but when he found out that he would have to take care of Naomi and Ruth, he reneged and told Boaz he would not redeem or protect Elimelech’s interest, he would leave it to Boaz.

The passage from Scripture for these events is the following: “And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance. Redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel.”

So the kinsman drew off his shoe and gave it to Boaz. Boaz held it up for all in the gate to see. He asked them to be witnesses that he became Naomi’s protector, Ruth’s husband, and a redeemer of Elimelech’s property. Thus, today we have the little blue slipper as an emblem of the protective influence of Masons for their “Wives, mothers, daughters and widows”. *So Mote It Be!*



State of New York Two Grand Lodges in Harmony



Ordo Ab Chao

