



The Texas Prince Hall Freemason



Official Publication of The Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of Texas
Volume I - Issue 3 - Summer 2011



W.M. Curtis Davenport
San Antonio Lodge No. 1
District 19
San Antonio



W.M. Anthony Long
Mt. Bonnell Lodge No. 2
District 24
Austin



W.M. Ricky Belle
Labyrinth Lodge No. 96
District 13
Bryan



W.M. Thaddeus Wright
Maple Leaf Lodge No. 147
District 15-A
Houston



W.M. James Clark
New Light Lodge No. 242
District 24
Killeen



W.M. Richard Williams Jr.
Nolan Creek Lodge No. 227
District 24
Belton



W.M. Kerry Woodard
Key West Lodge No. 257
District 22
Wichita Falls



W.M. John Johnson
Ever Ready Lodge No. 506
District 16
Rosenberg

Featured Elected Worshipful Masters for 2011 - 2012

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From the Editor



Greetings,

The year is quickly passing us by. Conduct a review of your 24-inch gauge and how it applies to your daily life. Freemasonry demands much of us and if we don't not manage our time, we will not be performing to our potential. The publication continues to do what it was created to do. Again it is an honor and pleasure to bring to you the third edition of *The Texas Prince Hall Freemason*. Please continue to send in your submissions. Additionally, we are making the publication available for advertisement. If you know of organizations who would like to advertise in the publication, please provide them with my email address in order to correspond.

Fraternally,

H.P.M. Burrell D. Parmer

The Texas Prince Hall Freemason accepts submissions of articles and photographs of general interest to Prince Hall Masons throughout the Lone Star State. *The Texas Prince Hall Freemason* is published quarterly in the months of November, February, May and August. Submissions of articles and photographs are to be forwarded to the publication's Editor via email. Articles and photographs become the property of the publication and the right is reserved to edit and use the articles and photographs as deemed necessary. Deadline for submissions is the 15th day of the preceding quarter. Articles are to be submitted using Microsoft Word (Arial 11) and photographs should be in JPEG format (150 - 300 dpi) and captioned (Times New Roman 11). Send all submissions to parmermasonic-traveler@hotmail.com. Permission to reprint original articles appearing in *The Texas Prince Hall Freemason* is granted to all recognized Masonic publications.

The Texas Prince Hall Freemason

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M.W. Wilbert M. Curtis

Editor

H.P.M. Burrell D. Parmer

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2010 - 2011**

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Past Grand Master

Hon. Edwin B. Cash

Deputy Grand Master

R.W. Michael T. Anderson

Grand Senior Warden

R.W. Bryce Hardin Sr.

Grand Junior Warden

R.W. Frank D. Jackson

Grand Secretary

R.W. Hubert L. Reece Sr.

Grand Treasurer

R.W. Robert J. Datcher

Grand Tiler

R.W. Vernon J. James

Grand Auditors

R.W. Ernie Williams

R.W. Samuel Hobbs Jr.

R.W. Robert Hicks Sr.

The Texas Prince Hall Freemason is an official publication of The Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of Texas and Jurisdiction. It is published four times a year for the members of Texas Prince Hall Lodges, their families, and friends. Opinions expressed by the Editor and contributing writers do not necessarily reflect official positions of the M.W.P.H.G.L. of Texas.

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Message from the Grand Master



M.W. Wilbert M. Curtis

I bring you greetings from the Office of the Grand Master of the Most Worshipful Prince Hall Grand Lodge of Texas and its Jurisdiction. It is my prayer that you are experiencing the bountiful blessings of Our Heavenly Father, the Grand Architect of the Universe. Once more, He has allowed us to see the end of another Masonic Year; the one hundred and thirty-fifth to be exact. The dawning of a new year is just over the horizon. By the grace of God, we have experienced a most successful year.

I want to pause right here and ask that we all continue to pray for the world, our Nation, our President and our troops who are being placed in harm's way in order for us to have life, liberty and the pursuit of happiness. The Nation needs to come together during these hard economic times. We need to support our President instead of constantly attempting to place obstacles in the path of progress. Never before have we seen our own politicians make it a priority at all costs to see that our President's programs fail rather than trying to right the wrongs.

The Texas Prince Hall Masonic Family has accomplished a lot this year through our collaborative efforts. The Robert E. Connor, Jr. Youth Camp and the Knights of Pythagoras Leadership Conference were both successful. Jointly, we had another successful Christmas Gift Give-Away in December. Norris Wright Cuney Grand Chapter had a very "stylish" Annual Luncheon in January. The York Rite Bodies had a very "white" York Rite Weekend in February and the Scottish Rite Orient of Texas had a very successful Golden Assembly and Council of Deliberation in March. In all of our work at the Grand, District and local levels, we provided Charity, benevolence, community service and support for our youth. This is why our Heavenly Father keeps smiling upon our Grand Old Order.

This publication that you are reading is also one of our best accomplishments for the year. It is our third edition and it becomes better by the issue. Special thanks for the vision and work of our Grand Editor Bro. Burrell Parmer, his committee and each of you that contributed to it. If communication is the key to success, Bro. Parmer has done his part to make sure that we are a successful organization. The work that we are doing is not only being seen in Texas but throughout the world and it is contagious!

Much, much work has been done this last year to bring our vision of a library museum to fruition. Thanks to the hard work of the numerous committees who have played a major role in making the Wilbert M. Curtis Texas Prince Hall Library Museum (WMCTPHLM) possible. On Saturday, June 25 at our One Hundred and Thirty-Sixth Grand Communication, a ribbon cutting ceremony will be conducted to officially open the WMCTPHLM. Bros. Willie High Coleman Jr., Benny Tucker, Frank Jackson, and Robert Calloway have all been committed to making this happen.

I look forward to meeting and greeting you at the One Hundred and Thirty-Sixth Grand Communication, June 23 - 26, 2011. For more information, check the Grand Lodge's website. This will be a once in a lifetime experience for most of us. I will be presenting Fifty-Year Anniversary Certificates and pins to those Brothers who have submitted their requests.

I remain...

Fraternally yours,

Wilbert M. Curtis

Grand Master's Calendar

May - June 2011

Date	Location	Event
May 2011		
Saturday, May 7	Houston	Reactivation of Bayou City Lodge (UD)
Wednesday - Sunday, May 11 - 15	Jacksonville, Fla.	Conference of Grand Masters Annual Conference
Saturday, May 21	Fort Worth	District 20 Meeting
Saturday, May 21	Dallas	Paul Drayton Lodge No. 9 Banquet
Friday - Monday, May 27 - 30	Denver	United Supreme Council, N.J.
June 2011		
Thursday - Saturday, June 2 - 4	Baton Rouge, La.	M.W.P.H.G.L. of Louisiana Grand Session
Monday - Tuesday, June 6 - 7	Tulsa, Okla.	M.W.P.H.G.L. of Oklahoma Grand Session
Saturday, June 11	Fort Worth	Board Meeting
Saturday, June 11	Fort Worth	Prepare for 136th Grand Session
Saturday, June 17	Killeen	Juneteenth Parade
Thursday - Sunday, June 23 - 26	Fort Worth	M.W.P.H.G.L. of Texas, Grand High Court (HOJ) and Grand Chapter (OES) Grand Sessions
Saturday, June 25	Fort Worth	Official Opening of Grand Lodge Library/Museum

Proclamation

To: All Elected and Appointed Grand Lodge Officers, All Past Masters, Honorary Past Masters, Worshipful Masters, Wardens, Local Lodge Officers and Master Masons

From: Hon. Wilbert M. Curtis, M. W. Grand Master

Date: April 7, 2011

Subject: 136th Annual Grand Communication

By the authority vested in the office of the Most Worshipful Grand Master and in accordance with the constitution of the Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons of Texas, I, Wilbert M. Curtis, am hereby calling the Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons of Texas and its Jurisdiction into its 136th Annual Grand Communication for official business beginning, June 23, 2011, and ending June 26, 2011, at the Grand Masonic Temple located at 3433 MLK Freeway, Fort Worth, Texas. The headquarters hotel will be the Radisson Fort Worth North, 2540 Meacham Blvd, Fort Worth, Texas, 76106.

On Thursday, June 23, 2011, the Master Mason Workshop will start at 9:00 a.m. at the Grand Masonic Temple. All Master Masons are here by summoned to attend. There will be instruction along with a Question and Answer Session.

The Past Master Degree will be given on Thursday, June 23, 2011. The ceremony will promptly start at 2:00 p.m. All Master Masons receiving the degree must meet with the Grand Lecturer at 1:30 p.m. and be Masonically dressed. Master Masons receiving the degree must register with the Grand Lodge Office, prior to June 1, 2011.

All District Deputy Grand Masters and Special District Deputy Grand Masters are hereby summoned to attend the District Deputy Meeting on Thursday, June 23, 2011 at 10:50 a.m. There are matters of importance that will be addressed.

On Thursday evening starting at 7:00 p.m. the 136th Grand Communication will host a Gospel Festival at the Hotel. The festival will feature the Prince Hall Masonic Family Choir, Local Adult and Youth Choirs. The attire is coat and tie.

On Friday, June 24, 2011, the 136th Annual Grand Communication will officially convene at 8:30 a.m. at the Grand Masonic Temple. Masonic dress is required.

The Saints John Day and Memorial Service will be held on Friday, June 24, 2011, at 7:00 p.m. at the Hotel. A Lodge of Sorrow ceremony will be performed. Masonic Dress with white aprons is the appropriate attire. The High Twelve Club will sponsor a dance at the Grand Masonic Temple after the Memorial Service.

The ribbon cutting ceremony for "The Wilbert M. Curtis Texas Prince Hall Library Museum" will be held at 8:50 a.m. on Saturday at the Grand Masonic Temple. The public is invited. The Awards Luncheon will be held at the Hotel, beginning at 12:00 noon. In addition to the Awards Ceremony, the Scholarship Winners will be announced.

On Saturday evening, the Annual Prince Hall Masonic Family Banquet will be held at the Hotel beginning at 7:00 p.m.

On Sunday June 26, 2011, all Elected and Appointed Grand Lodge Officers are required to attend the Annual Joint Installation Ceremony. It will be conducted by Past Grand Master, Edwin B. Cash or appointee, at the Hotel immediately following the Devotional Service starting at 9:00 a.m. All Master Masons are encouraged to attend.

Worshipful Masters, have this Proclamation read in three stated lodge meetings prior to the Grand Communication.

Take due notice and govern yourselves accordingly.

Wilbert M. Curtis

Wilbert M. Curtis
M. W. Grand Master

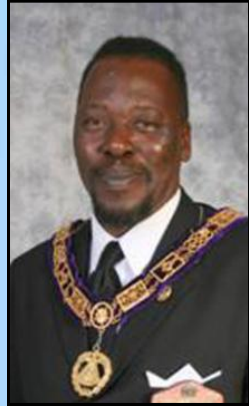
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Hubert L. Reece
R. W. Grand Secretary

Elected Grand Lodge Officers



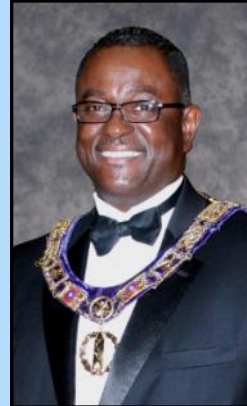
Past Grand Master
Hon. Edwin B. Cash



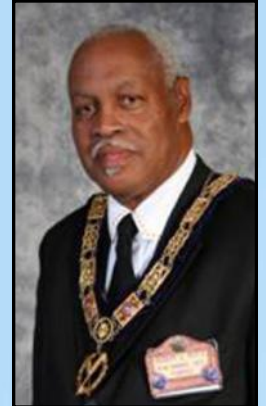
Deputy Grand Master
R.W. Michael T. Anderson



Grand Senior Warden
R.W. Bryce Hardin Sr.



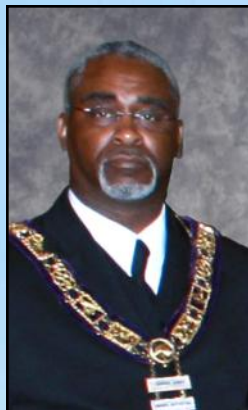
Grand Junior Warden
R.W. Frank D. Jackson



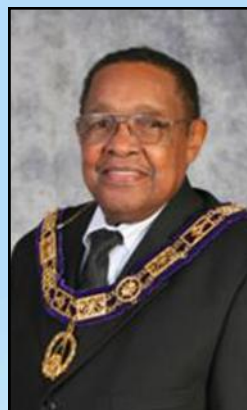
Grand Secretary
R.W. Hubert L. Reece Sr.



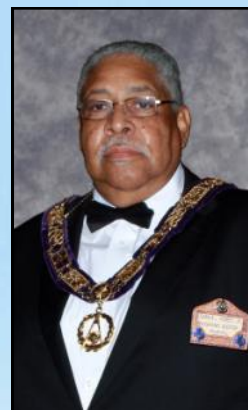
Grand Treasurer
R.W. Robert J. Datcher



Grand Tiler
R.W. Vernon J. James



Grand Auditor
R.W. Ernie Williams



Grand Auditor
R.W. Samuel Hobbs Jr.



Grand Auditor
R.W. Robert Hicks Sr.



M.W. PRINCE HALL GRAND LODGE
F. & A. M.
STATE OF TEXAS
ORGANIZED AUGUST 20, 1875
STONE LEVELED JUNE 23, 1986
M. W. REUBEN G. WHITE GRAND MASTER
R. W. VOLNEY B. PHILLIPS GRAND SECRETARY-TREASURER



R.W. Michael Anderson

Message from the Dep. Grand Master

What Came You Here To Do?

This age old question has been asked time and time again. What came you here to do? Well, what did you really come here to do? To improve yourself, to learn to subdue your passions, to circumscribe yourself with all mankind? Exactly what did you come here to do? Every so often we should ask ourselves this question and examine our answer to see if we are here for the right reason.

Freemasonry is a life long journey and it is not to be taken lightly. We are a religiously based organization and we should act accordingly. We are not a college fraternity, nor are we some social club out to have fun with each other then go home. We are here to improve ourselves and the world in which we live. Our purpose is to feed the hungry, clothes the naked and spread love and peace in the world.

Prince Hall joined Freemasonry so that he could do some good in the world. His purpose was to use Masonry as a means to help his people. He was a patriot and a social activist. He used Freemasonry as a way to start a school for black children and improve the lives of former slaves and freemen who didn't know how to read nor write.

Prince Hall realized that education was the key to getting ahead or at least becoming equal with everyone else. But what are we doing to advance our people? Are we in the schools mentoring, tutoring or being a big brother to a little one?

Today, not yesterday, not tomorrow, but today, the dropout rate for black males is 69%, that is over half of our males that start school will not finish. Most of them think that wearing their pants off their rear end is the way to be or slinging crack is the way of life that they should pursue, making fast money. But what will fast money do for you when you don't have an education or you are getting out of jail and need a job but can't read, let alone fill out an application for a job.

We need to get more involved in the lives of our children or the kids who live near us. We as men were put here to be the protectors of our families. We were put here to be the head of the family and not the follower. Now is the time for us to take our rightful place as God had it planned.

When we as men take our proper place in life and be the head, we will see a big difference in our lives and the lives of our children. Children respond differently to men than women.

Here is a test for you to try. Go to a school of your choice and ask to sit in a classroom and just watch how the kids respond to you verse the teacher (female). Just the sound of your voice will make a difference to a little one. Just try it and it doesn't have to be a school. It could be at your church, family gathering, community center or your home. Just try it and see the difference.

A child is waiting for us to take them by the hand and led them in the way they should go; if not us then who? What came you here to do?

Humbly Submitted,

Michael T. Anderson



Hypertension: The Silent Killer

As the year progresses, as winter turns into spring, and spring into summer, the awesome and magnificent power of our God is seen ever so clearly. Is not his Grace and Mercy sufficient? While most of us know it is more than we could ever earn and so much more than we deserve, we must also do our part. Spiritually, we must pray and do good works. Physically, we must exercise, eat right and get our rest. We must listen to our bodies and heed the warning signs. And finally, we must see our doctors regularly. We must follow their advice and take our medicines religiously. Many of today's ailments can be successfully managed, if we just follow these simple rules.

*Bro. Martin Conner III
Asst. G.M.A.*

One of these ailments is high blood pressure or hypertension. Hypertension is a condition that describes when the systolic reading, which is the pressure in the blood vessels when the heart is forcing blood through, is above 140mm and the diastolic reading, which is the pressure in the blood vessels when the heart is at rest, is above 90mm, for a reading of 140/90 or above. The American Heart Association says that hypertension affects almost 1 in 3 Americans. It also states that African Americans tend to have hypertension earlier in life, that it is more severe, and that we are more likely to die from diseases related to the problems that hypertension may cause when not properly treated, such as coronary heart disease, stroke and kidney failure.

Many factors affect blood pressure. Some of these are age, race, excessive alcohol use, not enough exercise, smoking, and heredity. One of the most severe and deadly warning signs of hypertension is there are often no physical sign. This is why it is often referred to as the "Silent Killer".

The promise with this disease is that most of the risk factors can be reduced or eliminated. If you smoke, stop. Use alcohol in moderation and exercise. Also, know your numbers. Know your blood pressure. Take every opportunity to have it taken. When you see Dr. Watkins or myself taking blood pressures, and we make it a point to take and record your vital signs at every Masonic conference or gathering in the State of Texas, I would implore you to take advantage of this opportunity. Come, have a seat, have your blood pressure taken and fellowship. Tomorrow is promised to no man. It just might be the last opportunity we get.

Brother in Christ and in Masonry,

Fraternally submitted,

Martin Conner III

PRINCE HALL/AMERICANISM DAY

“PRIGRIMAGE TO BRENHAM”

September 9 - 11, 2011

Brenham, Texas



You are cordially invited to come and celebrate our Founder, Prince Hall's birthday in the place of our Grand Lodge's birth. There will be food, games and fellowship. The whole Masonic Family is invited. More details to follow. Let's get ready to have a good time as we celebrate the birth and life of our Founder, from whence we came!

Prince Hall Masonry in Texas

Under the leadership of Captain W.D. Mathews, Most Worshipful Grand Master of Kansas, Lodges of Free and Accepted Masons were established in Texas in 1871 and 1873 to wit:

San Antonio Lodge No. 22 - Magnolia Lodge No. 24 - Mt. Bonnell Lodge No. 2
Galveston Lodge No. 25 - Mt. Lebanon Lodge No. 26

These were the first Negro Free and Accepted Masonic Lodges organized in Texas

In the early part of June 1875, Norris Wright Cuney, Deputy Grand Master, and Richard Allen, District Deputy Grand Master, acting under the authority of the Kansas Jurisdiction, issued a call requesting the above-named Lodges to send representatives on August 19, 1875, to meet with Mount Lebanon, located in Brenham, Texas. The purpose was to organize the Most Worshipful Grand Lodge of Free and Accepted Masons of Texas.

Mosier Valley Lodge crowned King of the Court



R.W. Deputy Grand Master Michael Anderson awards the championship trophy to Mosier Valley Lodge No. 103 after they defeated King David Lodge No. 151. The Lodge has won the tourney the past three years.

Story by:
D.D.G.M. Marcus Thomas (647)

ARLINGTON, Texas – This year, Lodges from The Most Worshipful Prince Hall Grand Lodge of Texas, along with constituent Chapters from Norris Wright Cuney Grand Chapter collaborated to make the 5th Annual “King of the Court” Basketball Tournament a success.

The King of the Court is an exciting and distinctive community based charitable event, comprised of several Lodges within the Dallas and Ft. Worth Metroplex, designed to increase Brotherly Love with dedication and goodwill.

The tournament was held on March 26 at the Maverick Activities Center.

Outstanding active participants included: Mosier Valley Lodge No. 103, Mt. Pisgah Lodge No. 135, King David Lodge No. 151, Panther City Lodge No. 159, Rescue Lodge No. 20. and the Knights Templar All Stars, all seeking the thrill of becoming “King of the Court”.

This charitable event focused on giving back to the community. In doing so, The One Church One Child Charity along with the Prince Hall Charitable Foundation will be the recipient of all donations.

During the course of the tournament a concession, manned by several Chapters from the Norris Wright Cuney Grand Chapter, was

made available to anyone who desired food and drinks.

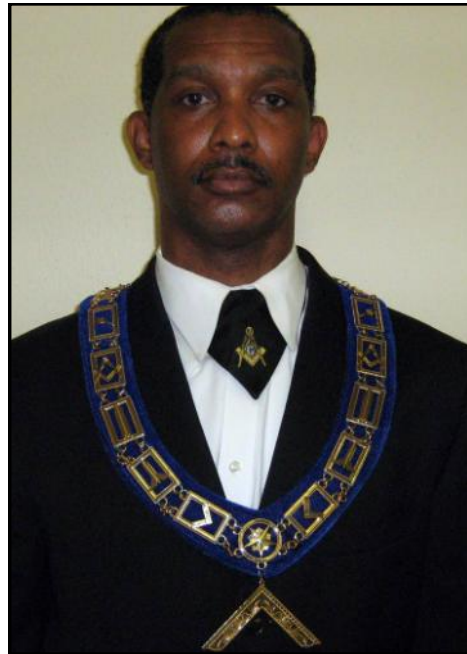
Upon conclusion of the tournament and witnessed by all “The King of the Court” crown was presented to Mosier Valley Lodge No. 103 as they defeated second place King David Lodge No. 151 in an close thriller! This was the 3rd year in a row that Mosier Valley Lodge No. 103 has won the King of the Court Championship.

Congratulations to all who helped make this event a success and we look forward to crowning a new King of the Court in 2012.

Selection of Elected Worshipful Masters 2011 - 2012



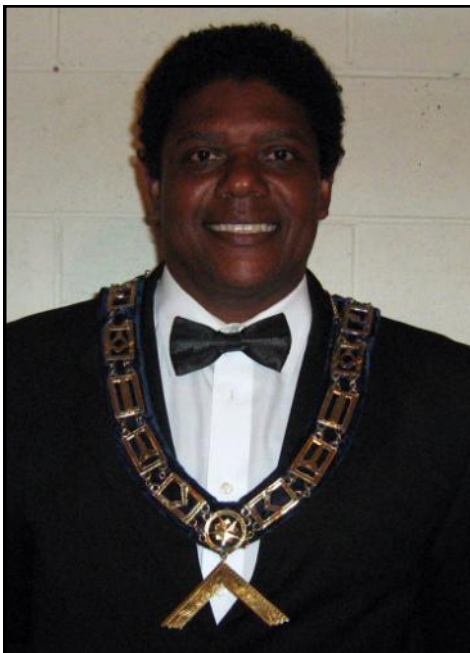
W.M. Michael Tatum
Magnolia Lodge No. 3
District 15-A
Houston



W.M. Alvin Monroe
Silver Trowel Lodge No. 47
District 15-A
Houston



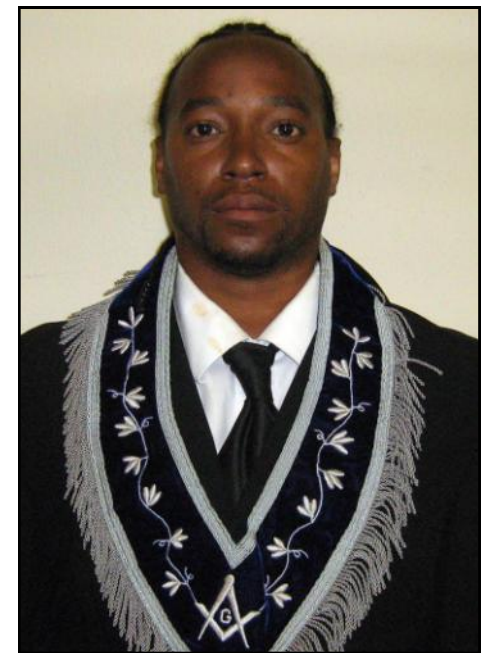
W.M. Will Towers
St. James Lodge No. 71
District 24
Temple



W.M. Danny Pryor
Lone Star Lodge No. 85
District 15-A
Hempstead



W.M. Samuel Albert
True Square Lodge No. 108
District 15-A
Houston



W.M. Curtis Black
James E. Carter Lodge No. 157
District 15-A
Houston

Selection of Elected Worshipful Masters 2011 - 2012



W.M. Costroma Willis
Highland Heights Lodge No. 200
District 15-A
Houston



W.M. Arthur Mays
True Level Lodge No. 226
District 15-A
Houston



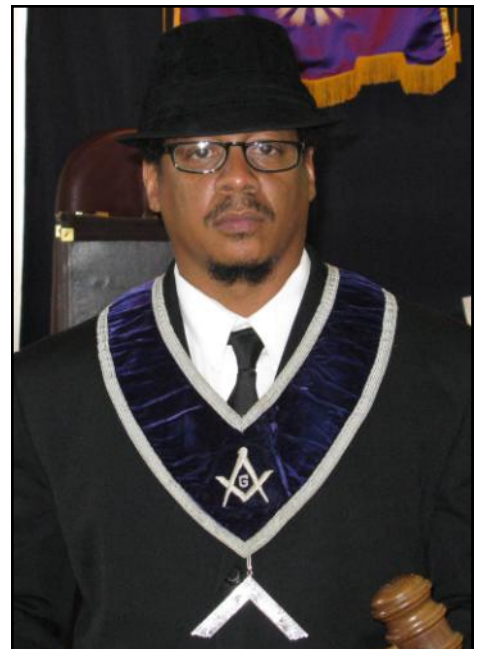
W.M. Robert Warren
Heights-Ionic-Pride Lodge No. 280
District 15-A
Houston



W.M. Levi Murray III
Lyons Jr. Lodge No. 290
District 24
Austin



W.M. Johnny Perez
Pride of Killeen Lodge No. 620
District 24
Killeen



W.M. Aundoy Johnson
Roger Hughes Lodge No. 624
District 24
Austin

Robert E. Connor Jr.

Masonic Youth Camp of Texas

Cathedral Oaks Retreat Center

Bro. Charles E. Dewitt

Grand Youth Director

July 14 - 17, 2011

The 11th Annually Robert E. Connor Jr. Youth Camp will be held at the Cathedral Oaks Retreat Center located approximately 10 miles south of Weimar, Texas. The Camp will begin on Thursday, July 14, 2011 at 3 p.m. and conclude on Sunday, July 17, 2011 at 12 noon. The Theme of this year's Youth Camp is "Preventing a Lost Generation."

Youth will participate in seminars, sports activities, swimming, and religious programs. Participants will be exposed to officials of the various Masonic organizations and speakers from throughout the Lone Star State. Additionally, they will receive lectures and information on preparing for the job market, coping with daily community problems and preparing for their futures.

Each youth will receive a Camp T-shirt, cap and the Holy Bible in addition to making new friends.

Registration fee for each youth is \$100. The fee covers housing, food and all activities of the Camp. The Camp is limited to the first 50 youths. Registration deadline is June 1, 2011.

Rules of Attendees

- Youth must be a male and a reside of Texas.
- Youth must be between the ages of 9 and 17 before July 14, 2011.
- Youth must possess a school G.P.A. of 2.0 or a C average.
- Youth must bring required medications to the Camp
- Youth must furnish their own hygiene items.
- Youth with a felony record cannot register for Camp.
- Youth must possess good moral character.
- Youth must adhere to the rules and regulations set forth by the Camp Staff.
- Parent(s) of youth must submit a release of liability form.

Visit The Most Worshipful Prince Hall Grand Lodge of Texas' website: www.mwphglotx.org to download an application and view Camp Policy or contact you local District Deputy Grand Master. Those sponsoring youth to attend the Camp are responsible for transportation of the youth to and from Camp.

Prince Hall Masons award \$1,000 Scholarship, Laptop



Lt. to Rt.: Bro. Randall Bryant of Phoenix Lodge No. 648 and D.D.G.M. Jerry Brown Sr. present to Marcus Smith a \$1,000 Scholarship Award along with a new laptop computer, Feb. 26.

Story by:

D.D.G.M. Jerry Brown Sr. (648)

Photos by: S.D.D.G.M. Jimmie Surlles
M.W.P.H.G.L. of Maryland

RED OAK, Texas – Assisting in the educational advancement of our youth, Prince Hall Masons of the 10th Masonic District held its 6th Annual Scholarship Banquet at the Red Oak Municipal Center, Feb. 26.

More than 100 members and guests attended the event where Marcus Smith was awarded a \$1,000 Tuition Assistance Check and a laptop computer.

Smith, a graduate of Marshall High School, is attending Stephen F. Austin University and majoring in Criminal Justice.

The requirements for applying for the 10th Masonic District Scholarship are a 3.0 or above grade point average, be accepted in a accredited university, college or trade school, and demonstration of financial need. While not required, fraternal involvement and participation in extracurricular activities lend extra weight to an applicant's qualifications. Additionally, belonging to Masonic youth organizations and having a Mason in your family will increase your chances of receiving the scholarship.

Three applicants applied for the scholarship and based upon Smith's qualifications, he was judged the most qualified. Some of his achievements include: Texas

Scholar 2010; All District Basketball 2009, 2010; All County Boys MVP 2010; and Honor Roll 2007 to 2010.

Smith's father, Past District Deputy Grand Master Kevin Smith, and grandmother were present to see their young man receive his award.

Pearlie Baylor expressed a sincere of gratitude and was very proud of Smith because he is her first grandchild to attend college.

P.D.D.G.M. Smith was additionally proud for he initiated the District's Scholarship Program 10 years prior.

The District is proud to support one of our youths and to assist in equipping him with the tools needed to achieve his goals and endeavors. The District continues to accomplish what Prince Hall Masons do in the "Country of Texas."

For more information please send inquires to: The Most Worshipful Prince Hall Grand Lodge of Texas, 10th Masonic District, P.O. Box 4440 Cedar Hill, Texas 75106.



Members of the Banquet/Scholarship Committee were awarded certificates of appreciation from D.D.G.M. Jerry Brown for their support.

District 14 conducts District Raising, holds 1st Annual Banquet



Lt. to Rt.: G.M. Wilbert M. Curtis, Master of Ceremonies D.D.G.M.-E Ronnie Jones, Cathy Jones and W.M. Antonio McClinton of New Hope Lodge No. 400.

Story by:

S.D.D.G.M. Michael Whitted (21)

Photos by: Bro. Patrick Bonner (21)

WACO – Under the direction of District Deputy Grand Master Rufus Phelps III, District 14 has accomplished some monumental milestones that will mark the history books for all to cherish as the District progresses into the future. That progression led to the implementation of a District Raising that occurred at the Scottish Rite Bodies of Waco's Lee Lockwood Museum and Library, April 9.

The District raised 10 Master Masons (Harvey Jones, Tony Durham, Gerard Vern, Allen Dillworth, Demond Howard, Joseph Moore, James Johnson, Robert Casarez, Ted Smith, and Lakendrion Wright)

with support of all eight Lodges.

The District had the distinct pleasure of having the Hon. Wilbert M. Curtis, Grand Master and Grand Lecturer Ivory Johnson amongst the visitors. Worshipful Master Tony Roberts of Pythagoras Lodge No. 134, Illinois Jurisdiction, was also in attendance.

Once the degree work was completed, District 14 performed the Lodge of Sorrow. D.D.G.M.-Emeritus Ronnie Jones is owed a debt of gratitude for his part in implementing the Lodge of Sorrow at the request of D.D.G.M. Phelps.

The evening concluded with the District's 1st Annual Banquet with G.M. Curtis as guest speaker. G.M. Curtis spoke on the subject of the perception of Prince Hall Ma-

sonry and what is perceived by our actions as Master Masons.

Invited guests of the evening included, but not limited to, Mayor Jim Bush; County Commissioner Lester Gibson; N.A.A.C.P. Chairman Larry Brown; Waco Scottish Rite Bodies: Commander-in-Chief Claude Ervin; Meals-On-Wheels Director Linda McDermott; and Caritas Director Buddy Edwards.

The District awarded a total of \$1,400 in charitable donations to the Meal-On-Wheels program, Caritas Organization, and the District's Knights of Pythagoras program. Next year the District looks to increase the amount of charitable donations throughout the community.

The District would like to thank each of the following Worshipful Masters for their continued support to improve District 14 and the State of Texas and its jurisdiction for the Masonic year of 2010-2011: W.M. George Stuart: United Brothers Lodge No. 298; W.M. Floyd Norwood: Holloway Lodge No. 7; W.M. Timothy Domon: True Friends Lodge No. 145; W.M. Demetrius Waples: Union Seal Lodge No. 64; W.M. Venal Adderley Sr.: Jno G. Lewis Lodge No. 622; W.M. Antonio McClinton: New Hope Lodge No. 400; W.M. Jerry L. Martin Sr.: Wyatt Lodge No. 21.



District 15-A | D.D.G.M. Ronald Gerac

School Bands demonstrate their Skills at District 15-A's Bayou City Drumline Challenge

Story and Photos by:
W.M. Samuel T. Albert (108)

HOUSTON – District 15-A hosted its 4th Annual Bayou City Drumline Challenge at Westbury High School, Jan. 29.

The brainchild of District Deputy Grand Master Ronald Gerac, the spirited competition tested the percussion musical skills of bands ranging from elementary school through high school.

Not only are the student's musical skills tested, but their marching precision as well. Each drumline had an allotted amount of time to show off their musical and entertainment skills in hopes of wooing the audience and impressing the judges.

Since its inception in 2008, the Drumline Challenge has developed a huge following and has grown in the number of bands that participate. It has also created volunteer and fundraising opportunities for Lodges, Chapters and other Masonic bodies within the District.

In particular, as a show of support for the Houston Matron's Council (Norris Wright Cuney Grand Chapter) and the Houston Matron's Forum (Grand High Court, Heroines of Jericho), each body is given free vendor space to sell items to generate funds for their respective organizations.

Proceeds from the Drumline Challenge fund the District 15-A Annual Scholarship Contest, where the first place winner will receive a \$500 stipend, and go forward to represent the District at the J.T. Maxey Scholarship Contest in Fort



Drummers of North Forest High School, North Forest Independent School District represent during the 4th Annual Bayou City Drumline Challenge, Jan. 29.

Worth on June 25. Each contestant at the District level receives a prize for participating in the contest.

Twelve bands participated in the event. The winners of the competition were Raul High School for "Best All-around Band" and 1st Place High School Division, and B.C. Elmore Middle School for 1st Place Middle School Division. Although the Drumline Challenge highlighted local talent; District 15-A thanks 2nd Place Middle School Division winner Park Crest Middle School from Pflugerville for their participation.

More than \$3,000.00 in cash and prizes were awarded at the event in the form of trophies and cash prizes for best in division and

best overall drumline.

The Bayou City Drumline Challenge was a huge success thanks to all the bands that participated, all the volunteer efforts and most of all, the support of the parents, family members, and Masonic bodies who assisted to make it happen.



Drumlines from B.C. Elmore Middle School and Park Crest Middle School participate in "The Challenge."

Heights-Ionic-Pride Lodge No. 280 participates in Annual AIDS Walk Houston

Story and Photos by:
S.W. Raeford Watts (280)

HOUSTON – Every nine-and-a-half minutes, a person in the United States becomes infected with HIV and the Black community accounts for nearly half of those infected.

The Prince Hall Masons of Heights-Ionic-Pride Lodge No. 280 along with other members of District 15-A helped bring awareness to the cause by participating in the 22nd Annual AIDS Walk Houston held at Sam Houston Park, March 13.

The event is one of the largest events given in Houston. Proceeds from AIDS Walk Houston benefit the AIDS Foundation Houston, Inc., as well as several other Houston-area HIV/AIDS service organizations.

The funds that participants raise supports education and pediatric programs, provides housing, food, medical care, counseling, and job training to more than 100,000 Houstonians each year.

The foundation's goal this year was \$600,000, that goal was met and exceeded with the total



Thousands start walking on Allen Parkway during the 22nd Annual AIDS Walk Houston, March. 13.

amount of funds raised of \$691,500.49.

The 5k walk started off with a musical warm-up and with Congress women Sheila Jackson Lee (Texas District 18) delivering a powerful talk. Shortly afterward, the walk began with thousands taking to Allen Parkway.

Many different organizations were in attendance including African-American fraternities and sororities.

"We as Prince Hall Masons should show a presence anytime

we can help to bring such issues before our communities" said Worshipful Master Robert Warren. "We do this for our community."



Members of Heights-Ionic-Pride No. 280 with Brothers and Sisters of District 15-A.



HOUSTON – Members of Highland Heights Lodge No. 200 with assistance from Purple Heart Lodge No. 205 joined in with the NCAA to donate shoes for kids and food basket giveaway to needy family, March 31. More than 1,100 shoes were distributed and 400 hundred food baskets.



Ever Ready Lodge No. 506 holds Annual Breakfast, strengthens Relationships

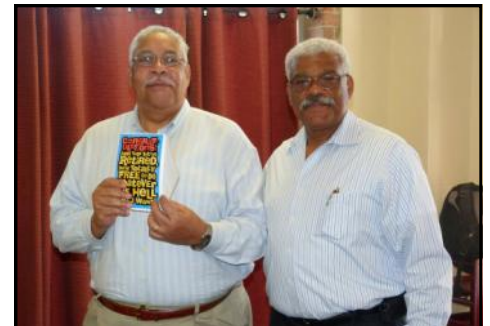


Prince Hall Masons of Ever Ready Lodge No. 506 held it 7th Annual Breakfast.

members of Ever Ready Lodge No. 506.

Some of our Brothers have been members for many years and due to illnesses and age they are not always able to come to the meetings on a consistent basis.

The breakfast provided a golden opportunity for members to participate in and fellowship in Brotherly Love with their family of Ever Ready Lodge No. 506.



G.A. Samuel Hobbs Jr. and D.D.G.M. Clarence Douglas Jr.

Story by:
D.D.G.M. Clarence Douglas Jr. (506)

STAFFORD, Texas – Members of Ever Ready Lodge No. 506 held its 7th Annual Breakfast at J&L Café, April 16.

The purpose for the free breakfast was to encourage Brothers that are Square, as well as the Brothers that are not Square, to meet, visit, talk about old times, and encourage them to take a more active role in membership of the Lodge and attend regular scheduled meetings. Forty-nine Brothers attended the affair.

During the event, Grand Auditor Samuel Hobbs Jr. was recognized and given a standing round of applause for his retirement after 37

years from the Huntsman Corporation, April 15.

Honorary Past Grand Masters Herman Gabriel and Dr. Ulysses Watkins, the Grand Medical Director were also introduced along with all other appointed Grand Lodge officers and



D.D.G.M. Douglas introduces one of Ever Ready Lodge's newest members, Missouri City Chief of Police Joel Fitzgerald.

District Historian participates in Joint Bases San Antonio's Black History Expo

Story by:

G.E. Burrell D. Parmer (1)

Photos by G.W. Clary Glover Jr. (100)

SAN ANTONIO – To further inform and education communities of the history and impact of Prince Hall, Honorary Past Master Burrell Parmer, District 19 Historian participated in the 2011 Black History Expo held at the former Kelly Air Force Base, during Black History Month in February.

The Expo, sponsored by Joint Bases San Antonio's African-American Cultural Association, purpose was to inform and educate local Department of Defense personnel, contractors and their



H.P.M. Burrell Parmer reads a Proclamation from the M.W.P.H.G.L. of Massachusetts.

guests about African-American cultures and History.

The Expo provided local African-American businesses the opportunity to showcase their wares. Additionally, Black restaurant owners and caterers provided free food samples featuring gumbo and Soul Food.

The event consisted of, but not limited to, historical reenactments, praise and cultural dancers, and information booths.

H.P.M. Parmer presented materials on Prince Hall Masonry and read the Proclamation of the Most Worshipful Prince Hall Grand Lodge of Massachusetts on Prince Hall's accomplishments and Hall being declared a Founding Father of the United States.

Other personalities represented were Rosa Parks, Benjamin Banneker, Mary McLeod Bethune and George Washington Carver.



Restaurants provided samples of Soul Food during the 2011 Black History Expo.



San Antonio Lodge No. 1 donates Grand Lodge Publication to Carver Library

Story and Photos by:
G.E. Burrell D. Parmer (1)

SAN ANTONIO – To kick-off Black History Month, Prince Hall Masons of San Antonio Lodge No. 1 donated a copy of *The Texas Prince Hall Freemason* to Carver Library, Feb. 1.

The library, which is located on the city's eastside, primarily serves those of the African-American community.

Worshipful Master Nathaniel Tennyson Jr. stated the reasoning for the donation, "We wanted the library to have material on what Prince Hall Masons are doing in Texas. Many people have questions on Masonry and the library is one of the main sources to seek information.

It is also fitting to donate the first issue of *The Texas Prince Hall Freemason* to Carver Library as today is the first day of Black History Month. Prince Hall being the first Black Freemason in America, this edition is dedicated to him and we, as the first Prince Hall Lodge chartered in Texas, are proud to donate it to Carver Library."

Tilford Grant, assistant manager



Rt. to Lt. Treas. P.M. Anthony Rosser, Tilford Grant, W.M. Nathaniel Tennyson Jr, and S.D. Joe Brown pose for photos after San Antonio Lodge donated a copy of The Texas Prince Hall Freemason to Carver Library, Feb. 1.

of Carver Library was happy to receive the Grand Lodge's official publication.

"It is helping us to tell our story. People come into the library all the time and ask for materials on the Masons," said Grant. "Material on Prince Hall Masonry is hard to find, we could find information on the Internet, but we wanted something

tangible that people can hold in their hands. Now we are able to do that."

According to Grant, the publication helps out the library in more than one way.

"What we have now is a link to our past and can read about the wonderful things that the Prince Hall Masons have done to uplift communities. We want to be able to tell that story and you all have helped us to do that. It means a lot to people, especially I, as a librarian, because now I can answer those questions and send people home with something they can enjoy, appreciate and learn from."

San Antonio Lodge No. 1 plans to furnish the library with a quarterly copy of *The Texas Prince Hall Freemason*, further keeping its patrons informed of past and present Masonic activities, not only in San Antonio, but throughout the Lone Star State and beyond.



John T. Maxey Lodge No. 74 holds Communication in new home

Story by: S.W. Dr. Ron Kelley (74)

SAN ANTONIO – Members of John T. Maxey Lodge No. 74 held its first meeting at the Lodge's new home, Dec. 21. As the only Prince Hall Lodge on the city's northwest side, the new building truly expands the presence of Prince Hall Masonry in San Antonio. Brethren from throughout the city attended the inaugural meeting to be a part of the historic occasion.

John T. Maxey Lodge has a rich history. The Lodge started off in 1973 as the "Be Square" Study Club under the guidance of Noble Star Lodge No. 277. The study club was primarily for Prince Hall Masons who were stationed at Lackland Air Force Base.

A Dispensation was issued for the new Lodge in 1976 and the Lodge was officially chartered in 1977. The first Worshipful Master of the new Lodge was C.A. Glaspie.

The Lodge was named by then Grand Master I.H. Clayborn. The Lodge's namesake, John T. Maxey, was the 15th Grand Master of the Most Worshipful Prince Hall Grand Lodge of Texas. He served as Grand Master from 1955 - 1965 and is credited for greatly increasing the membership and financial condition of the Grand Lodge during his tenure.

During the years leading up to moving into the new building, John T. Maxey Lodge met at two previous locations, primarily Westridge Park Baptist Church.

Completing the new Lodge building took many years of hard work and significant financial contributions from the Lodge's membership.

The Lodge's principal officers



W.M. Shelley Porter and his Craft held their meeting in their new Lodge building, Dec. 21. The new building expands the presence of Prince Hall Masonry on San Antonio's northwest side.

are: Worshipful Master Shelley Porter, Senior Warden Dr. Ron Kelley, Junior Warden Thomas C. Rockeymoore (Acting), Secretary Charles E. Lomax, Treasurer Franzell Pankey and Tiler Charles E. Burks Sr.

Sec. Lomax has served in his position for over 30 years and Tiler Burks additionally serves as the Building Manager.

John T. Maxey Lodge participates in many community service endeavors each year. Some of these noble causes include: awarding college scholarships, donations to the Boys and Girls Club, Feed the Children, and youth programs of Westridge Park Baptist Church.

The Lodge's an-

nual picnic, which is held in October, is an event that many in the northwest side community look forward to attending each year.

John T. Maxey Lodge continues to add to its rich history of accomplishments and service to the community. The Lodge has many goals for the future and plans to continue to grow and serve the community in the spirit of Prince Hall Masonry.



District 20 hosts North Texas Region Workshop

Story by:

D.D.G.M. Marcus Thomas (647)

FORT WORTH – To further Masonic education and training, Prince Hall Masons traveled to the Grand Temple of The Most Worshipful Prince Hall Grand Lodge of Texas to attend the 2011 North Texas Region Workshop, Jan. 22.

The Workshop is designed to help promote education and knowledge within the Jurisdiction of Texas to all Master Masons. Speakers included: M.W. Grand Master Wilbert M. Curtis—Mural of the M.W.P.H.G.L. of Massachusetts; Grand Lecturer Ivory Johnson—Masonic Apron, the 47th Problem of Euclid, 3-5-7, and Walking the Tiler's Sword; R.W. Grand Junior Warden Frank Jackson—Prince Hall Freemasonry in Texas; Worshipful Master Tommy Hendricks—Burial Processions and Special District Deputy Grand Master Tracy Williams—Masonic Esoterica.



Prince Hall Masons lend an attentive ear during the North Texas Region Workshop hosted by District 20 at the Grand Temple, Jan. 22.

D.D.G.M. Marcus Thomas was instrumental in the planning and execution of the Workshop.



G.M. Wilbert M. Curtis gives instruction.



G.J.W. Frank Jackson delivers a lecture about Prince Hall Freemasonry in Texas.

Grand Temple Lodge No. 75 assists Homeless of Union Gospel Mission of Tarrant County



Two hundred hygiene kits were distributed to the homeless at the Tarrant County Union Gospel Mission by Temple Lodge No. 75, March 19.

Story and Photos by:
J.W. Anthony Suttice (75)

strategic plan for this Masonic year.

FORT WORTH – After months of planning and coordination, the Brothers of Grand Temple Lodge No. 75 distributed 200 personal hygiene bags to help the homeless at the Union Gospel Mission of Tarrant County, March 19.

“The purpose of the hygiene bag event was to allow the Brothers of Grand Temple Lodge No. 75 the opportunity to spread love and hope to those in need,” said Worshipful Master Stanley Hornbuckle.

“We witnessed how small items such as soap, toothpaste, and toothbrushes made a dramatic difference in people’s day.”

Grand Temple Lodge No. 75 Hygiene Bag Program Committee Chairman Bro. Mario Tillman also suggested that helping the less fortunate will be a major part of our

“This is what it is all about,” said Bro. Mario Tillman. “We are raising the funds, collecting the supplies, producing the bags, and distributing the bags with help from community partners. The Union Gospel Mission and the Salvation Army did a great job of providing us with platforms to spread our message of brotherly love.”

Although events of this nature have been discussed in the past, this was the first time that the Brothers coordinated and implemented such an event.

Total cost for this event was approximately \$200 with many of the supplies being donated.

“From a business perspective, we provided assistance to 200 deserving citizen who call Fort Worth home,” said Senior Warden Julius Hudson. “All of the brothers received heartfelt appreciation from the citizens for generously volunteering their time and effort for this event.”



Members of Grand Temple Lodge No. 75 held their 2011 Hygiene Bag Program for the homeless of Union Gospel Mission of Tarrant County, March 19.

Luling Lodge No. 14 meets with City Officials to regain Foothold in Luling



Photo by: S.W. Mark Williams

W.M. Eddy Broadway meets with Luling Chamber of Commerce to discuss mentoring programs and how the Lodge can be of assistance to the local high school.

Story by:
W.M. Eddy Broadway (14)

LULING, Texas — Prince Hall Masons of Reed Lodge No. 14 have been on a mission to regain a presence in the city.

On Feb. 18, the Lodge's leadership meet with the Luling Independent School District Superintendent and school administrators to begin discussions on how to keep kids in school

and what role the Lodge could have in assisting in that effort.

Additionally, Lodge members had the distinct pleasure of meeting Mayor Pro Tem Jackie Campbell, Municipal Judge, the Honorable Johnny Spriggs, and Chief of Police Bill Sala to talk about how the Prince Hall Masons can assist in helping bring crime down in the area.

On March 12, the Lodge participated alongside the Chamber

of Commerce in the city's 1st Annual Gumbo Cook-off held in downtown Luling.

In maintaining a good relationship with the church, the Lodge visited Williams Taylor Methodist Church, Feb. 27. Pastor Howard E. Mims and his congregation truly opened their arms to the Lodge and expressed a sincere willingness to assist the Lodge in its efforts to become relevant in the community again.

Grand Master Curtis travels to El Paso, visits with Brethren of District 25

Story by:

D.D.G.M. Derrick Jackson Sr. (76)

EL PASO - Prince Hall Masons of District 25 had the honor of a visit by M.W. Grand Master Wilbert M. Curtis of The Most Worshipful Prince Hall Grand Lodge F.&A.M. of Texas, April 2.

G.M. Curtis was in the city to visit the local Lodges and to disseminate information concerning the Grand Lodge.

G.M. Curtis opened an Occasional Lodge with members of Pride of the West Lodge No. 53 and Sunset Lodge No. 76 in attendance.

Reports were given by Brother Harmon Legget (Worshipful Master Pro-Tem No. 53) and Bro. Amos McCluney III (W.M. Pro-Tem No. 76) on the state of their respective Lodges and District Deputy Grand Master Derrick Jackson Sr. reported on the state of the District.

Bro. Legget informed the Grand Master of the community service his Lodge was involved in such as their annual Children Christmas Party, visits to the veterans home and church visits to several of the local churches. Bro. McCluney reported on events such as their Friends and PHAmily Picnic, Widows Luncheon and church visits.

D.D.G.M. Jackson informed the Grand Master that the Lodges in the District are growing and that each Lodge is required to perform several community events and that each Lodge would report on these events at the District Session in May, to include membership.

G.M. Curtis addressed several



Rt. to Lt.: S.D.D.G.M. Michael Kirkland (76), D.D.G.M. Derrick Jackson Sr. (76), W.M. Amos McCluney (76), Grand Chaplain Rev. Dr. John Butler Jr. (53), G.M. Wilbert M. Curtis, W.M. Harmon Legget (53), and S.D.D.G.M. Willie Young (53).

concerns that he had such as the Edict on the Social Websites like Facebook, My Space, etc. Grand Master Curtis then opened the floor for questions from membership of both Lodges.

According to G.M. Curtis, the intent of his visit was to address any of the Brothers' concerns and disseminate information from the Grand East, first hand. He also stated why the Grand Master should visit throughout the Jurisdiction.

"It is important for the Grand Master to visit Districts in order to get a better perspective of the work of the Lodges and take the opportunity to visit with Brothers who for whatever reason do not attend the Grand Communications," said G.M. Curtis.

"It gives the Grand Master the opportunity to insure that the messages that leave his office are actually getting to the Brothers. He

may also hear the concerns of some brothers that he might not otherwise get an opportunity to address. This hopefully encourages the Brothers to continue the work as Masons."

G.M. Curtis thanked the Brothers of Pride of the West and Sunset Lodge for their support and asked that they keep up the good work.

"The visitation was a positive one and many questions were answered. I will be working with the District Deputy to see if we can't make this an annual occurrence," said G.M. Curtis. "As I am reminded, it is the same distance to El Paso from Fort Worth as it is from El Paso to Fort Worth. If the Brothers can come to the Grand Lodge, then the Grand Master can go to El Paso."

HISTORICAL CORNER

A Chronological History of The Most Worshipful Prince Hall Grand Lodge of Texas



By:
G.J.W. Frank Jackson (85)
Grand Historian

(Editor's note: This is the first in a series of excerpts from G.J.W. Jackson's manuscript.)

Background

This brief chronological history of "The MWPHGLOT" is designed to give an outline of the Masonic lineage that connects the dots and shows the evolution of the craft during the period 209A.D. (4209A.L.) Third century England until 1878 A.D. (5878 A.L.) 19th century Texas. Beginning with England during the 3rd Century it is intended to demonstrate how over time, myths, legends and historical facts can get twisted in all cultures and the importance of sound historical research. This research paper on the history of TMWPHGLOT is not intended to be a comprehensive end all history, but is being presented as an effort to give Masons a concise primer with which to begin discussion, dialogue and more in depth research.

The year 1878, is the year The Most Worshipful Prince Hall Grand Lodge of Texas, originally known as The Most Worshipful Grand Lodge Free & Accepted Ancient York Masons of the State of Texas, joined the "States Rights" movement and

severed its ties with the National Grand Lodge or National Compact.

Ten years later, Captain William D. Matthews issued his famous Manifesto that led to the creation of another Prince Hall (PHO) Grand Lodge in Texas.

The same William D. Matthews in 1874 raised Norris Wright Cuney to the sublime degree of Master Mason. It was the same William D. Matthews that on August 19, 1875 that issued the call to summon the five original African American Lodges to Brenham, Texas to establish the Most Worshipful Grand Lodge Free & Accepted Ancient York Masons of the State of Texas and on January 29, 1876 swore Grand Master Norris Wright Cuney into office.

It was the same William D. Matthews who in 1888 as Grand Master of the National Grand Lodge / National Compact, issued his famous manifesto / edict calling for the state Grand Lodges that defected to reunite with the National Grand Lodge. He vowed to commission Grand Masters with full power and authority in those rebellious states and organized Grand Lodges according to the precedent which was laid down in 1733...

In Texas, he commissioned St. John – St. Joseph Grand Lodge of Texas (PHO).

These actions by Captain William D. Matthews caused Prince

Hall Masons in Texas to have two Grand Lodges from the same family tree. It is also one of the root causes of many of the charges by each that the other is irregular or clandestine and one of the key inhibitors to mutual recognition among PHA & PHO Grand Lodges.

Masonry in the state of Texas in general and The Most Worshipful Prince Hall Grand Lodge of Texas (TMWPHGLOT) in particular has served as the crucible in which many of the state's core cultural leaders were and are being forged. Culture as used here means the total pattern of human development and its products, and is dependent upon man's capacity to learn and transmit knowledge to succeeding generations through the use of tools, artifacts and systems of abstract thought.

Masons have been the chief innovators and architects charged, via the policies of their enduring institutions, the local & Grand Lodges, with squaring the foundations upon which many nations and in particular England, the United States and individual states such as Texas were raised. While these Masonic cultural leaders were from diverse socio-economic classes, many of the Founding Fathers of Prince Hall Masonry in the United States and Texas often emerged from the deep rooted social fabric of the United

States. Many of these leaders rose directly from a condition of chattel slavery to become policy makers within the political, social, economic and religious institutions of the nation and the state. The policies adopted by these institutions often were major shapers of the public conscience, drove innovation and stimulated competition, especially in the realm of ideas.

The Masonic Family is a unitary composite with a network that extends the bounds of the fraternity worldwide and whose roots are traceable back to its earliest formation in England. But when its core ideas, which helped reshape western civilization, causing it to push forward as a major force on to the frontiers of change are examined, they flow back in time to the Ancient Nile River Valley Civilizations and the Ancient Egyptian (Kemetic) Mystery System.

What is clear from a survey of secondary sources is that regardless of the geographical location or cultural environment, men took masonry very serious and during those times when a leader rose to power within the craft, endowed with a strong personality and vigorously advocated a point of view, the results either tended towards fusion or fracture. Fusion in the sense that it brought the craft together and stimulated mergers; Fractures, in that there were splits, independence movements and the creation of new Grand Lodges.

Furthermore, during those times when the scribes, secretaries or historians were unsuccessful in documenting and or

preserving the historical records, unsubstantiated interpretations made the work of the researcher more challenging. Myths and legends became the substitute for facts. Through it all, the landmarks and creeds of the craft provided the tools for men of good character and great vision to keep masonry on track and its cultural position, as an enduring institution secure, sacrosanct and viable as a frame of reference to guide mankind towards greater light.

Just as the public policies of the United States Government are reshaping the culture of the United States towards an upward trajectory enabling its citizens to rise above the idea of race, by recognizing the construction of the idea of race as being more political than biological. So too has the realizations, that have ensued from humanity's transcendence of new frontiers of knowledge, been used to change the people of the earth towards a collective conscience that we are one human family, all with DNA traceable to one common east African mother, with a common destiny. These cultural changes, coming full circle, have similarly caused a maturity in the practice of Masonry, enabling the Masonic Family to ascend above the superficial fetters often used to restrain its full import as a progressive institution of change, and to embrace the idea of one Masonic Family, in service to The Grand Architect of The Universe.

This chronological history of TMWPHGLOT includes a historic timeline of the Grand Lodge of England, to show that

the tie that binds Daniel Cox, Prince Hall, Richard-First Earl of Rosse, George-Viscount Bellfield-2nd Earl of Belvedere, John T. Hilton, Benjamin Franklin, Martin R. Delany, Sam Houston, Absalom Jones, Mirabeau Lamar, George Washington, Hiram Revels, Jefferson Davis, Richard Gleaves, Thomas Garthright, Captain William D. Mathews, and Norris Wright Cuney, is the historical legacy of African Lodge 459.

A legacy that is shared with "The Prince Hall Grand Lodge of Massachusetts," "The Prince Hall Grand Lodge of Pennsylvania," "The Prince Hall Grand Lodge of Ohio," "The Prince Hall Grand Lodge of Missouri," "The MW King Solomon Grand Lodge of Kansas," "The National Grand Lodge of Free & Accepted Ancient York Masons - Prince Hall Origin (National Compact), U.S.A., The Grand Lodge of England, The Grand Lodge of Ireland, The Grand Lodge of Louisiana, The Grand Lodge of Texas and TMWPHGLOT, that once laid out, will demonstrate that we are all branches of the same tree, a unitary composite, the inheritors and purveyors of one history, one quest for a life in realization of the triangle of perfection.

(A Historical Timeline of Masonry 209 A.D. (4209 A.L.) to 1878 A.D. (5878 A.L.) will be featured in the Fall Edition of The Texas Prince Hall Freemason.)

FORUM

Assuring Texas Prince Hall Freemasonry a Future



Story by:
P.M. Frederic Milliken
(135)

A pressing need these days is for Lodges to grow and thus for the Grand Lodge to grow also. Ask the Grand Master and he will tell you how important this is for a quality Masonic experience.

The wherewithal for Lodges and the Grand Lodge to have decent places to meet, to put on quality programs and to perform valuable community service is contingent upon enough membership to possess the financial means to do such great things. Surely a Lodge of 200 members can do more than a Lodge of 75 members. Likewise a Grand Lodge of 25,000 members can provide more than a Grand Lodge of 14,000 members.

So it comes down to the question are we going to work hard at adding more quality members and if so what is the best way to go about it? As a person who has taken considerable time and effort in this endeavor let me say that time, effort and monetary means applied to Masonic publicity, advertising and marketing of Masonry yields a very low return. Far more effective is a one on one, face to face talk with a prospective candidate.

In search of a church would you be more likely to choose one with big ads in the newspaper or on radio and TV, or would you opt for one where a member has explained the virtues of his church and extended a personal invitation to attend? Would you choose a lawyer out of the yellow pages or would you be more comfortable

with one you have personally spoken to or who comes highly recommended by a close friend.

Without direct solicitation then, how do you go about this? I have never been hesitant or embarrassed in the company of non Masons of good character to talk about my Lodge and my beloved Fraternity in all it does and is doing. Chances are, sooner or later, that will lead to a question about what is Freemasonry really all about.

Now the answer you give is crucial. The stock answer is that Masonry is a "*System of morality, veiled in allegory and illustrated by symbols.*" At which point I wouldn't blame any non Mason to either scratch his head and say "huh" or to just nod and drop the subject altogether. Sometimes we who are so enamored of the Craft and deeply involved in it forget what it was like to be in darkness and how ignorant we were of all that Freemasonry encompasses. We assume that a highly technical and complicated answer like that will be easily understood.

Freemasonry has so much to it that it is very hard to explain it in 25 words or less. And the last thing you want to do is give a one hour answer. What works for me is to work off the tenets of Freemasonry - Brotherly Love, Relief and Truth. In a nutshell doesn't that really explain what we are all about? So I explain that in a very basic, streamlined explanation Freemasonry revolves around tight male bonding - Brotherly Love. I tell them that if they have ever been a Navy Seal, an Army Ranger, a Marine, a lineman on a football team, police or fireman then they know

what I am talking about. It also involves charity to all mankind, expecting nothing in return - Relief. And thirdly Freemasons seek knowledge always following the path of virtue and righteousness - Truth.

Our motto is we make good men better. Thus we seek men of good character who would like to improve themselves and associate with men who have the same aspirations.

That's about all I want to say without piling on too much information to be easily processed. But it is clear and simple enough to elicit further inquiry and if such occurs for me to offer an invitation to a Lodge social event where the inquirer can freely associate with Freemasons and feel comfortable about taking the next step.

The question is, are you ready to really work at this? Money doesn't grow on trees and good candidates don't just fall out of the sky into your lap. To grow your Lodge and enhance your Masonic experience you are going to have to take an active part in seeing to its success.

What Freemasonry can really do for You?



Story by:
P.M. Frederic Milliken
(135)

A friend stopped by to visit with me the other day. He is a non Mason and a man of deep faith. Eventually the topic got around to Freemasonry and he asked me why I needed another church as he knew I was quite active in mine. Now I have been aware for quite some time that there is always this tendency to classify Freemasonry as a religion and then critique or judge it on those grounds. Of course I protested vehemently that Freemasonry was not a religion and didn't pretend to be one.

"Just the same," he said, "even if I grant your point that Freemasonry is not a religion, what can it do for you that your church cannot do or is not already doing?" Now I muddled through with various platitudes spiced with an equal amount of protestations but I felt that I was continually on the defensive.

In the days since I have had time for reflection on the subject and I am now ready to take the offense. What is Freemasonry doing for me?

I started by looking at the tenets of Freemasonry – Brotherly Love, Relief and Truth.

Practicing Freemasonry is a pursuit of knowledge in a moral context, always seeking that which was lost, the truth, the whole truth and nothing but the truth. Organized religion is likewise in a similar pursuit of truth – revealed truth that will put the seeker in a right relationship with the Grand Architect of the Universe. Freemasonry incorporates religious activity in its practice and most Masons would tell you that religion incorporates Free-

masonry in its practice. While Freemasonry concentrates on the here and now, organized religion concentrates more on what's to come. Yet they both offer a pathway to the good life. So it wasn't here that I could find my answer.

Freemasonry preaches charity to all mankind without expecting anything in return. So does organized religion. The missions of my church in relieving pain and suffering and abject poverty are well documented. My answer was not to be found here either.

Freemasonry celebrates the tight bonding that comes from practiced camaraderie and my church offers a similar fellowship in the faith. It seems as if I had struck out. But upon further reflection the camaraderie/fellowship thing just didn't seem to be interchangeable.

In my entire life outside of Freemasonry and excluding my family, I have met one person, one friend who I am so close to that I would die for and he would willingly give up his life for me. Actually to classify that kind of a relationship as friendship is not doing justice to the bond that has been formed. Soulmates might be a better word but it is most often used in a committed male-female relationship. But in this relationship that you would die for, you are close to being one person. You know what each other is thinking, you know what the other wants often before it is asked and you never hesitate to rise to the other's needs. It's an oneness that brings with it much joy and much sharing of life's ups and downs.

Within Freemasonry I have six additional friends I would die for and a couple of dozen more, if the association could be more often, would develop into such. But no-

where else has any other organization, society, group, institution or association spawned a kind of closeness that seems to be a vital part of what that organization offers, as Freemasonry has.

Fellowship in church is a shared activity centering on a relationship with God. Personal connections within that faith observance can be strong bonds – but of appreciation of mutual commitment rather than two humans merging or melting into one. There is a difference in being close to someone in the flesh and being close to someone in faith. They are two different experiences. Only the relationship with God transcends either.

But the stronger human to human relationship is that which is found in Freemasonry. As my mother used to say, "The proof is in the pudding." You will find in the great Masonic book, "House Undivided," by Allen Roberts that during the Civil War, the most difficult time in the history of our nation, this ugly conflict sometimes split families into two warring camps; that it split churches into two warring camps but it didn't divide Freemasonry. A Confederate Freemason and a Union Freemason still held that strong bond of camaraderie and love for each other even on the battlefield.

Therefore I conclude that Freemasonry offers to me the most deep rooted relationships, outside that bonding with God and family, which I can obtain nowhere else. And that is something not only to die for but to live life at its fullest for.

Grand Editor visits Prince Hall Lodges of Virginia



Story by:
G.E. Burrell Parmer (1)

"Visiting" is undoubtedly a central pillar of Freemasonry. At the simplest level, it is the opportunity to share comradeship, to enjoy each other's company, and as we move from "labour to refreshment" to enjoy the society of the Festive Board. But of course, visiting another Lodge offers much more than this, it provides opportunities to exchange ideas, to achieve a better understanding of the ceremony, and to make a fuller, more complete sense of the ritual." Bro. J.J.P. Goody, United Grand Lodge of England.

I had the pleasure of "Visiting" when I journeyed to the Jurisdiction of the Most Worshipful Prince Hall Grand Lodge of Virginia, Feb. 28 –

March 25.

While attending the Joint Forces Command and Staff College in Norfolk, I was permitted to visit five of 11 Prince Hall Lodges in District 1, overseen by District Deputy Grand Master Michael Brown (106).

"Behold how good and how pleasant it is for Brethren to dwell together in Unity..."

It was gratifying to visit four Lodge Halls which all were within 10-mile radius from my billeting.

Additionally, it was satisfying to be invited to the East by each Worshipful Master. I give praise where praise is due, each Lodge I visited was consistence in its Opening and Closing Ceremonies.

It was an honor to visit the first Lodge, Tidewater Lodge No. 106, with my good friend, Past Master Anthony Hurd of Torii Lodge No. 46, M.W.P.H.G.L. of Washington

State. To our surprise we learned that another good friend of ours was a Past Master of Tidewater, P.M. Gregory Smith.

While visiting Norfolk New Light No. 196, I made acquaintance with W.M. Lavon Snyder, who is a young Master and fellow Louisianan, we both grew up in the country.

I even had an opportunity to brush up on my ritual when I visited Malachi Lodge No. 136, as an aged-Past Master and I alternated giving the Historical Lecture.

I want to sincerely thank R.W. Deputy Grand Master Michael Anderson, R.W. Grand Secretary Hughes, D.D.G.M. Brown, and each Worshipful Master for assisting in my quest to visit the fine Lodges in the Virginia Jurisdiction.



Norfolk New Light Lodge No. 196



Eastern Light Lodge No. 4



Tidewater Lodge No. 106



Blooming Light Lodge No. 132



Malachi Lodge No. 136



Story by:
P.G.M. Albert Foster Sr.
Sr. P.G.M.
M.W.P.H.G.L. of Mich.

According to Masonic teachings, Masonry has existed from time immemorial. It is because of a false interpretation of this statement that causes some to deny its accuracy. To think that our present system of Masonic Lodges and our present ritualism, ceremonies or modes of recognition are prevalent in ancient times is not rational or logical. This brings us to the most logical conclusion that it is not the present system or structure of Lodges to which we owe our longevity, but to the system of virtues, morals and ethics which have been used throughout the world as tools to improve a man's life and make a good man better.

This time-honored question has repeatedly echoed throughout Lodge Halls but seldom, if ever, been looked at and its purpose defined. It has often been confused with a similar question, "From Whence Came You?"

This question, with its subsequent reply, simply signifies that one is traveling from a specified place to another destination. The question which follows would seek to determine if the person is worthy to continue his journey. In context with the above hypothetical explanations, one can conclude that the first question "From Whence Come You?" is ritualistically correct.

Good men throughout the ages have been engaged in the noble practice of selecting other men of good character, to join with them in a system virtuous endeavor and brotherly fellowship which could elevate a man from the darkness of an ordinary life to an improved life of respect and reward. It is a

From Whence Come You?

known fact that Masonry is not adaptable to every man's lifestyle or personality. It is for this very reason that proper and sufficient investigation of all candidates is essential in maintaining the standards upon which Masonry was established.

A good cook knows that if you want the best apple pie, you must start with the best ingredients possible. The apples must be without blemish, the flour without chaff, and the other ingredients must possess the same high quality.

Our forefathers realized that an intense scrutiny of prospective candidates is critical in the selective system. Failure to select men of respectable, oral or ethical character would defeat their plan to help good men become better men. There are some within our organization who fail to realize the importance of the investigative process. They seem to downplay its importance under the false impression that quantity is more important than QUALITY.

It has been said that ADAM was the first man raised from a dead level to a living perpendicular. In deference to those whose views on man's creation vary from the scriptural version, I refrain from commenting further on this subject.

Man has always been filled with curiosity about things unknown or unseen. Consequently the question that has baffled even the greatest Masonic scholars is –

"When and where did Masonry originate?"

When we think of Masonry as an organization, we automatically think of Lodges, rituals, signs and passwords. True Masonry, however, is a system of enlightenment and character building based upon the four cardinal virtues of Temperance, Fortitude, Prudence and Justice. Add to this base a moral code of Brotherly Love, Relief and Truth; augmented by constant education in the Arts and Sciences and like subjects and BEHOLD, you have discovered the true essence of Masonry.

The groups of men of the past, who although they did not call themselves Masons, were known as brotherhoods, guilds, groups etc., were the forerunners of Masonry. They utilized the above system of enlightenment in an attempt to improve the life of some good men by making their life better through the process of virtuous education. It is through them that our claim to longevity is validated. So, if someone asks, "From Whence Come You?" You can answer with assurance, From Time Immemorial!

The Two Dollar Bill and Prince Hall



Story by:
P.M. James L. Young II
Grand Historian
M.W.P.H.G.L. of Mich.

After being raised to the sublime degree of Master Mason in 1994, as I began to intermingle with various members under Prince Hall Affiliation, every now and then, I'd encounter a Brother who would arrogantly reach into his wallet and dangle a \$2 dollar bill before me. This gesture would include some diatribe about how one isn't a real Prince Hall Mason if you don't carry the \$2 dollar on your person. I was under the impression that my dues card was sufficient Masonic legal information but I digress. Then a Brother would announce that on the \$2 dollar bill is, none other than, Prince Hall himself! Really? Some Brothers would instantly show the back of the \$2 dollar bill proclaiming that Prince Hall was on the back and they would have me focus on one particular depiction of a man who, seemingly, was darker than the others in the illustration. Naturally, without any further questioning, and being naive, I believed the Brothers for some time.

There have been many assertions made about Prince Hall throughout literary history. Some common unsubstantiated claims include:

- Prince Hall was born in Bridgetown, Barbados.
- Prince Hall was a minister.
- Prince Hall fought in the Revolutionary War.
- Prince Hall 'met' with General George Washington.
- Prince Hall sailed to England to receive the charter from King George.

- And, oh yes, **Prince Hall is on the back of the \$2 dollar bill.**

As I improved my knowledge on Prince Hall, historically, for some reason, I never came across any material substantiating that Prince Hall was included among the men, the committee, for the eventual signing of the Declaration of Independence. Ultimately, I decided to analyze and examine the infamous \$2 dollar bill and this is what I found.

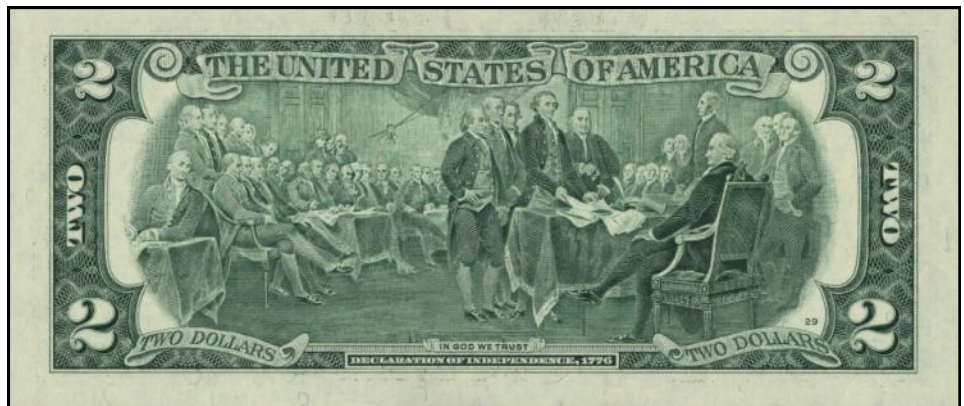
First, let's look into how the \$2 dollar bill came into existence.

On June 25, 1776, the Continental Congress authorized and issued

pieces illustrates, which is on the back of the \$2 dollar bill, a moment on June 28th, 1776 where the first draft of the Declaration of Independence was presented to the Second Continental Congress. Eventually some days later, the actual signing of the Declaration of Independence was sealed July 4th, 1776 in Philadelphia, PA.

So, Prince Hall is on the back of the \$2 dollar bill? Let's see...

Below, I have an image of the back of the \$2 dollar bill as well as the image of the portrait painted by John Trumbull, following:



the \$2 dollar bill currency of which only 49,000 of the tenders were distributed. The first frontal portrait was that of Alexander Hamilton, the first U.S. secretary of the treasury, in 1862 and in 1869, the bill was revised with President Thomas Jefferson. This bill had an on and off again presence in American currency throughout the decades and, to this day, is still issued.

Now, let's examine the back of the \$2 dollar of which many presume Prince Hall's depiction is illustrated.

The United States Congress commissioned John Trumbull to complete four (4) paintings depicting the Revolutionary War era in 1817. One of the completed

As you can see, obviously, on the back of the 2 dollar bill, there seems to be a person that has more pigment than the others which very well can be simply darkened ink in that area of the bill. However, compared to the actual painting, the person isn't 'dark' or a person of color at all. In fact, the person, who many presumed to be Prince Hall is actually Robert Morris representing the state of Pennsylvania! Further, Trumbull, was not only commissioned to paint the aforementioned portrait, he was also commissioned to create the image on the back of the \$2 dollar bill as well.

*Visit: <http://www.quiz-tree.com/Declaration-of-Independence->



Visit: www.quiz-tree.com/Declaration-of-Independence-Trumbull.html for the interactive display which identifies all who were present.

Trumbull.html for the interactive display which identifies all who were present.

Interestingly enough, if anyone has done an adequate study on Prince Hall, just for argument sake, he was most certainly an African-American that would arguably be coined an agitator based on his social and civil works as it relates to slavery as well as the general rights of African-American's during that period. Obviously, many of the men featured on the \$2 dollar bill, were proponents of slavery and subjugation of African-American's as well as owning slaves themselves. The question then becomes 'why' would these men, who gathered in Philadelphia, to have a discussion on the would be Declaration of Independence invite, of all people, Prince Hall, to partake in the discussion, understanding Hall's position?

Further, and more importantly, the documented works of Prince Hall are noted AFTER the signing of the Declaration of Independence in terms of Prince Hall aggressively pushing the issue of equal rights for all people.

For example:

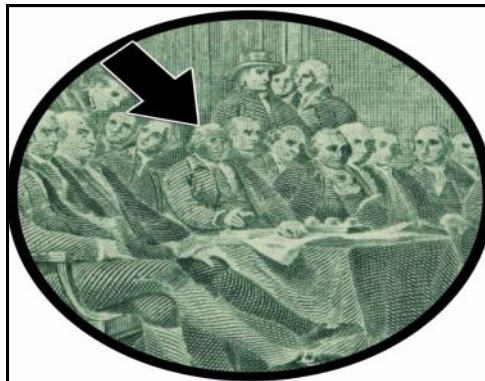
- On Jan. 13, 1777 he petitioned the legislature to free all slaves in Massachusetts. Then on July 3, 1777 he petitioned George

education of Black children and then on Feb. 27, 1788 he petitioned the legislature for the return of kid-napped Black seamen.

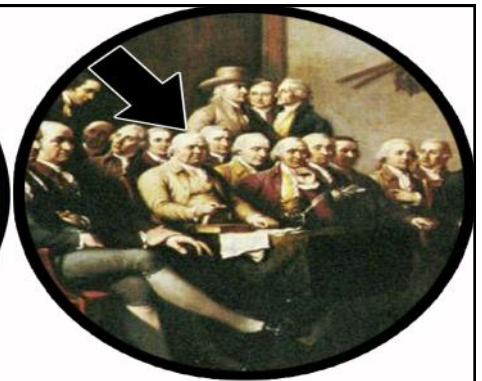
- In 1796, Prince Hall organized the first school for Black children in Boston in his home, later moving to larger quarters in Primus Hall's home and finally in the basement of the newly built African Meeting House.

So you see, Prince Hall didn't make a name for himself, socially, until after the signing of the Declaration of Independence. In addition, there is no record or document of Prince Hall having communication with the Second Continental Congress and, moreover, actually being extended an invitation to join the various constituents as they reviewed the draft of the would be Declaration of Independence.

Prince Hall not being on the 2 dollar bill definitely doesn't belittle



Back Of \$ 2 Dollar Bill



John Trumbull's Painting

To get an even closer look, I'll highlight the area, or the person, that's presumed to be Prince Hall.

Washington to permit Blacks to join the army.

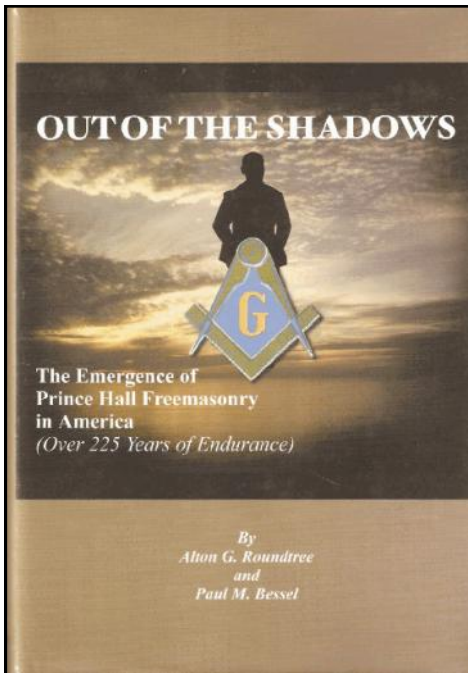
- Then on Nov. 26, 1786 He offered Gov. Bowdoin the services of the members of African Lodge #459 to help keep the peace during Shays' Rebellion. On January 4, 1787 he petitioned the legislature to support a return to Africa movement.

- Hall petitioned the City of Boston, on Oct. 17, 1787, for the

the prowess of Prince Hall, however, we must do away with carrying on the urban legends that we continuously pass down to new members that, thusly, continues the misinformation. There's enough about the life and legacy of Prince Hall to be proud of without diluting his story with falsehood and untruths.

Let's tell the true story; minus the putrefaction.

Book Review: Out of the Shadows, the Emergence of Prince Hall Freemasonry in America



Story by: Peter Renzland
President of the Toronto Society for
Masonic Research

The book is a thoroughly-researched reference work on the emergence of Prince Hall Masonry in relation to the rest of U.S. Freemasonry, as well as the society in which both forms of Freemasonry evolved. It is a valuable information resource for interested Masons, Masonic Researchers, and recognition policy makers.

This tome is well-bound, solid, and a joy to use. Its almost 500 pages are densely packed with data in 15 chapters and 16 appendices. There is a seven-page table of contents, a glossary, a short index, and a 17-page bibliography of 300 sources. The authors provide comparatively little commentary, and what there is, is neutral and tactful. The timelines, the lists, the quoted documents, all speak for themselves, clearly, consistently, and forcefully.

(Such a substantial work could be refined with further research, coordinating, editing, proof-reading, and updating. But clearly a good book today is better than a perfect one in two years. Many knowledgeable researchers will happily contribute improvements for the second edition.)

Upon opening the book, the reader notices a striking illustration: a map, showing the 38 U.S. States whose mainstream Grand Lodges have voted in favour of Prince Hall Masonry Recognition. The missing region is all below the Mason-Dixon Line, which is also where most Prince Hall Masons live. (Since publication, 2 recognitions have been added: Delaware and Texas.)

In the Introduction we read "from 1775 to 1989, Prince Hall Freemasonry, previously until 1944 called Colored, Negro or Black Freemasonry, was denied recognition by mainstream or predominantly White Freemasonry in America and Canada", and that the term Prince Hall Freemasonry has come to mean Prince Hall Affiliation (PHA). There are today 47 PHA Grand Lodges which comprise the Prince Hall Conference of Grand Masters. They have 150,000 members in 3,500 Lodges.

We read that Recognition was accomplished in Washington State in 1898 and Massachusetts in 1947, but both were forced to rescind because of reprisals by the other predominantly White Grand Lodges. The words of censure used by Masonic leaders ranged from undisguised race-based opinions to "Violation of Exclusive Jurisdiction". One Northern Grand Lodge summed up the prevailing

sentiment in 1899: "Therefore, to have Lodges exclusively of Negroes, would be dangerous to the high character of our Order. And to associate them in Lodges with White brethren, would be impossible." In 1965 a Grand Master introduced a constitutional amendment that read: "No Negro or other person of African descent shall ever be admitted to membership in any Lodge..."

In Chapter 2 we read that White Masons from the states of Florida, Georgia, Arkansas, Louisiana, and Texas attempted to use the courts to outlaw Prince Hall Masonry. In 1929 the U.S. Supreme Court upheld the right of PHA Grand Lodges to practice Freemasonry. (The Act of Incorporation of the Grand Lodge of Florida stipulates: "Consisting of Masons exclusively of the White race", thus elucidating the meaning of Exclusive Jurisdiction).

One concern to Prince Hall Masonry is the operation of over 245 predominantly Black (not Prince Hall) Grand Lodges in the United States that cannot prove their lineage to African Lodge No.459. This compares with over 70 predominantly White Grand Lodges that are irregular, unrecognized, or clandestine. No one seems to have even a rough estimate of their total number of members. It might range from 10,000 to 100,000. (One may wonder to what extent the denial of recognition of Prince Hall Freemasonry by the "mainstream", has empowered opportunists with plenty of material to show to prospective members that PHA is "no good".)

Chapter 4, as well as 7 of the 16 Appendices deal with The National

Grand Lodge (NGL), also known as The National Compact. In 1847 the then existing "Negro" Grand Lodges formed the NGL. By 1878, "Independent" State (Grand) Lodges had left the NGL, or formed separately, leaving behind a much reduced NGL. The book gives a detailed account of the history of the NGL, concluding that the NGL was never dissolved, and that its 27 State Grand Lodges, designated "Prince Hall Origin" (PHO), are therefore regular. They have 300 Lodges with about 5000 members.

Chapters 5 through 15 cover various aspects of recognition: Objections, Blackball, Writers, Attempts and Repercussions, Influences, Sovereignty, the 1990's, Status Summary by State, and Demographics. 200 pages, packed with events, agreements, regulations, declarations, arguments, statistics, approaches, and analysis. The following issues are addressed:

While some mainstream Grand Lodges have only ever recognized their local PHA Grand Lodge, many others now unilaterally and automatically recognize all Prince Hall Grand Lodges that their local Prince Hall Grand Lodge recognizes.

The American Doctrine of Exclusive Territorial Jurisdiction effectively deprives the majority of Prince Hall Masons of their fraternal relations with perhaps 150 regular Grand Lodges that would welcome them. Thus, the United Grand Lodge of England, which applies this doctrine, will not recognize the Prince Hall Grand Lodge of Georgia, which unilaterally recognizes the Grand Lodge of Georgia, because of the latter's contin-

ued refusal to recognize the former. Other Grand Lodges, such as the Grand Lodge of Tasmania, disregard this doctrine.

Visitation is much more controlled within the Prince Hall world. There are (almost) no Dual Memberships. Prince Hall Masons seek recognition as a matter of principle, not because they want to visit predominantly White Lodges.

U.S. law denies tax-exempt status to social clubs that discriminate by race, sex, and religion.

One common thread throughout the book is that for over 200 years Prince Hall Masons have sought to be recognized as genuine, regular Masons. Denial of recognition to regular Masons can only harm the dignity, integrity, and esteem of the entire Masonic Order.

This reviewer finds this the single most significant book on the subject of Prince Hall Masonry and its relation to "mainstream" Masonry, available today. Without a doubt, if all those who make recognition decisions were to read this book, Freemasonry in North America would benefit greatly and quickly. The documented facts are as inescapably compelling as the commentary is tactfully restrained.

Alton G. Roundtree is Editor of the Masonic Globe Magazine, Editor of the award-winning Prince Hall Masonic Digest, and Vice-President of KLR Publishing, LLC. He is a Past Master, a 33rd Degree Mason, and Vice-Chairman of the Recognition Committee of the Prince Hall Grand Lodge of Washington, D.C.

Paul M. Bessel is a Fellow of the Scottish Rite Research Society, a Fellow of the Philalethes Society, and Past President of the Masonic Library & Museum Association. He is a Past Senior Grand Warden of the


Grand Lodge of the District of Columbia in Washington, D.C. Paul Bessel is well known and highly respected globally for his vast web site of accurate factual information on numerous topics in Freemasonry, including in particular, the subject of Prince Hall recognition.

Out of the Shadows

**The Emergence of Prince Hall Freemasonry in America
(Over 225 Years of Endurance)**

Authors


Alton G. Roundtree



Alton G. Roundtree is the Vice President of KLR Publishing, LLC. He is President and Editor of the Masonic Globe, a global Masonic magazine. Alton has received accolades from around the world as Editor of the award-winning Prince Hall Masonic Digest, a 48-page quarterly Masonic newspaper. A voracious reader and researcher, Alton has written numerous articles published in local newspapers including a Masonic column. He received his B.A. degree from the University of Minnesota, Duluth, a Master's degree from Howard University in Washington, D.C., and completed course work for the Ph.D. at American University in Washington, D.C.

Alton is a Past Master of Redemption Lodge No. 24 in Washington, D.C. He is a member of Jonathan Davis Consistory No. 1, Mecca Temple No. 10 (Shriners), Mt. Vernon Chapter No. 1 (Holy Royal Arch Masons) and Redemption Chapter No. 14 of the Order of the Eastern Star. He is also a 33rd Degree Mason. He is Vice Chairman of the Prince Hall Recognition Committee.

Paul M. Bessel



Paul M. Bessel is Past Senior Grand Warden of the Grand Lodge of the District of Columbia in Washington, D.C. where he has held numerous offices including Past Master of Pythagoras Lodge of Research. He is also the Executive Secretary of the Allen E. Roberts Masonic Leadership Center, Past President of the Masonic Library & Museum Association, a founding member and Past Master of the Civil War Lodge of Research, a Fellow of the Scottish Rite Research Society, and a Fellow of the Philalethes Society. He is a Past District Deputy Grand Master for Research Lodges in Virginia where he also served as a Grand Lodge Officer.

Paul is well known in "computer Masonry" for such websites as bessel.org with its extensive Masonic Information. He is also a frequent writer of Masonic articles and a frequent speaker at Masonic meetings.

Paul is a lawyer, born in 1949 in Brooklyn, New York, and is currently a resident of Silver Spring, Maryland.

(The book does not address how old Masons, young Masons, foreign Masons, potential Masons, the public, the media, and the courts, today and tomorrow struggle with this issue that so greatly affects the integrity and reputation of Freemasonry. Also not addressed is the widespread lack of complete PHA recognition world-wide, Australia being one notable exception.)

SPOTLIGHT

Past Master Bernard F. Samuel was born on the Island of St. Croix, U.S. Virgin Islands, where he graduated from the University of the Virgin Islands, St. Croix Campus in 1970.

He began studying the Martial Arts in 1968 at the age of 16 with the Nisei Goju Ryu System and practiced Judo and Jujitsu with the local schools in his hometown.

In 1977, P.M. Samuel joined the U.S. Army and while stationed in the Republic of Korea, he trained and served as an assistant instructor under the tutelage of Master Won Tea Jin. He then became affiliated with the Black Knight Karate Association in 1980. In 1983, P.M. Samuel assisted in the formation of the Third Generation Martial Arts Association.

P.M. Samuel was raised to the Sublime Degree of a Master Mason in December of 1986 in Sun Lodge No. 629 in El Paso. While stationed in Europe in 1988, he and a fellow Brother requested through Grand Master Thomas Routt to open Lodges under Texas Jurisdiction in Germany. In May 1988, G.M. Routt gave them permission to open three Lodges.

P.M. Samuel was also instrumental in the establishment of



*Past Master Dr. Bernard F. Samuel
Sunset Lodge No. 76
District 25.
El Paso, Texas*

Gover D. Bond Holy Royal Arch Chapter No. 140 in Germany.

After P.M. Samuel retired from the military, he returned to El Paso where he served as Commander-in-Chief of Rio Grande Consistory No. 24 for five years and currently as Eminent Commander of Demolay Commandery No. 22. He retired again as a de-

mentation officer of the El Paso County Sheriff's Office in 2009. In October 1990, P.M. Samuel was elevated to the 33° in the Ancient Accepted Scottish Rite of Masonry in Houston.

P.M. Samuel competed in tournaments in Maryland, Texas, Las Vegas, New Mexico and California. From October 1985 through March 1986, he was ranked as high as number four in Region 4 in Kumite (fighting).

P.M. Samuel holds a 5th Degree Black Belt in Tae Kwon Do and was promoted to 10th Degree under the USA Martial Arts Alliance in October of 2010. P.M. Samuel also received his Doctorate in Martial Arts Philosophy and Martial Arts Science in May 2008. He is currently the Senior Instructor and advisor with the Black Knight Karate Association.

In 2004, 2006, 2008 and 2010 he was inducted into the Martial Arts Hall of Fame.

This year he will host his 12th Annual Karate Tournament and Competition in El Paso. His Martial Arts Mission is to keep kids off the street, off drugs, out of gangs and into the classroom.



SPOTLIGHT

The saying "busy as a bee" developed from a study of the life cycle of bees and the amount of work they are able to complete within a short period of time. Their life span is seldom longer than six weeks yet within that time period they are able to fly as far as 188 miles and are almost constantly at work at their particular job.

"Busy as a bee" or as he prefers "as busy as I can be" accurately describes Bro. Willie High Coleman Jr. He says, "the Bible declares that to everything there is a season". If that is true then you have to pack as much as you can into your season because when it is over you can't do any more packing. Also, if you understand his background and upbringing then you can appreciate why he spends so much time trying to give something back.

Bro. Coleman's favorite scripture in the Bible is found in Psalms 116:12. It reads. "What shall I render unto the Lord for all that He has done for me?"

He is a Brother from an inner city neighborhood that was blessed with two great parents that gave their children the best life that they could.

According to Bro. Coleman, his family was not rich by any stretch of the imagination, but always ate, had a place to live and were taught the importance of a relationship with God and a good education.

How does that inner city Brother end up realizing his life dream of becoming a lawyer and ultimately being a founding partner in the oldest African-American legal partnership in the City of Houston and maybe in the State of Texas?

"My siblings and I were taught certain core values that have shaped whose I am, who I am and what I do on a day to day basis. I



*Grand Legal Advisor
Bro. Willie H. Coleman Jr.
Chair, Texas Prince Hall Foundation*

learned along life's way that the blessings that I enjoy were not given to me solely for my own self gratification, but so that I could share my blessings and the benefits of my blessings with others. I value the concept of commitment. If I commit to something, I am indeed committed to it and I try to give as much as I can to it for as



long as I can."

And what is Brother Coleman committed to?

"I have a list. The list includes God, faith and church, family, work, Prince Hall Masonry, Kappa Alpha Psi Fraternity and community involvement. That list is now closed and I don't plan on joining any other organizations. That could change...but I don't plan on it."

Bro. Coleman treasures his relationship with God.

"My alarm goes off every morning at 5 a.m. I start everyday with prayer and seek God's direction for my life. I am very active at the New Mount Calvary Baptist Church where I serve as Assistant Chairman of Deacons, Chairman of the Trustees and teach a new member orientation class in Sunday School. If I'm in town, I am at my own church on Sundays and for mid week Bible study where I occasionally teach. You have to remember from whom your blessings flow."

Bro. Coleman's parents are 170 years old between them and have been married for almost 65 years.

"I treasure that they are still alive and reasonably healthy and take every opportunity to spend time with them."

Bro. Coleman has one daughter, Alexia, who will graduate in May from the University of Oklahoma.

"I will be the proudest father at graduation without question," said Bro. Coleman.



Prince Hall York Rite Bodies of Texas convene 10th Annual York Rite Weekend in San Antonio

Story by:
G.E. Burrell Parmer (1)

SAN ANTONIO – The York Rite Prince Hall Masonic Bodies of Texas, which consist of the Lone Star Grand Commandery, Order of the Knights Templar; Most Excellent Prince Hall Grand Chapter, Holy Royal Arch Masons; and Lone Star Grand Guild, Heroines of the Templars Crusade, held their 122nd Annual Grand Conclave, 130th Annual Grand Convocation, and 82nd Annual Grand Conclave at the Omni Hotel at the Colonnade, Feb. 3 – 6.

The hosts of this year's York Rite Weekend were Alamo Commandery No. 7, Flowers of Alamo Guild No. 8 and Shiloh Royal Arch Chapter No. 16. The Grand High Court, Heroines of Jericho held their South Regional Meeting at the Comfort Suites, Feb. 5, respectfully.



G.C. Tony Moore delivers his annual and final address to his Knights Templar, Feb. 4.

Hundreds of members traveled to the Alamo City, despite the freezing temperatures which made ground travel on the evening of

Feb. 3, treacherous.

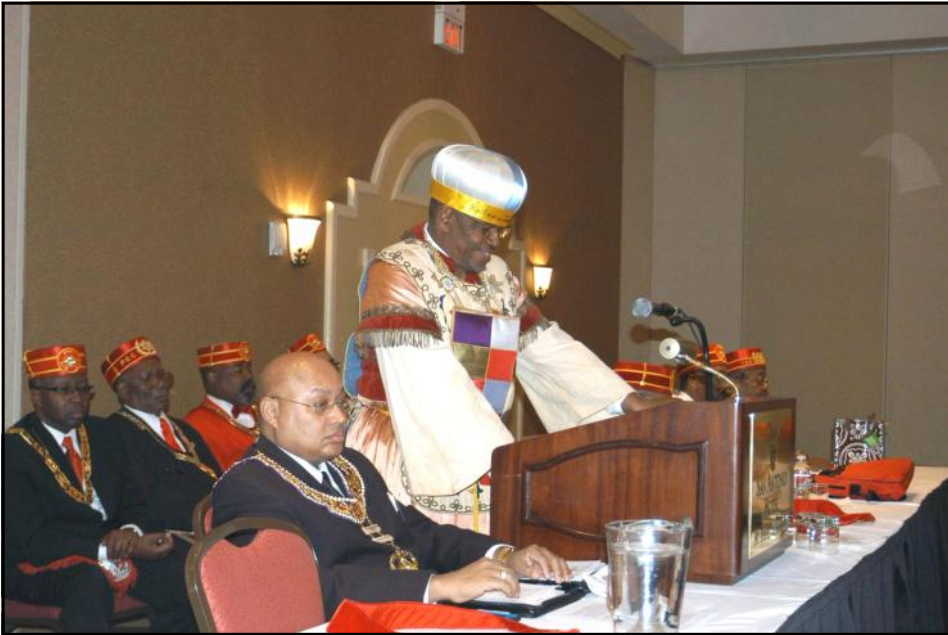
On Feb. 3, the Past Eminent Commander's Degree was conferred on eight newly elected Eminent Commanders and 15 Princesses received the Past Princess Captain Degree with Grand Deputy Irma Cothron and State Grand Loyal Lady Ruler Shirley H. Gideon receiving Honorary Past Grand Princess Captain Degrees. Additionally, 10 initiates became Princesses in the Guild, five of which were from the Jurisdiction of Louisiana.

The Grand Guild had in attendance Most Royal Grand Commandress Amelia Clark of Louisiana and her members along with Grand Princess Captain Sharon Holley of Washington State and members.

According to R.E. Grand Commander Tony Moore, this was the second year in a row that the Conclave had representatives present



G.P.C. R. Lucille Samuel stressed the main focus of her allocution being that of "What is Our Purpose" in Masonic organizations.



G.H.P. Willie Tate delivers his annual address. Invited guests included representative from The Bahamas, Louisiana, Pennsylvania, District of Columbia, New Mexico, Conf. D.G.H.P. Roosevelt Huggins, and G.M. Wilbert M. Curtis.

from each Commandery.

"It is a pleasure to see so many Sir Knights attend our annual Conclave, especially due to the weather," said G.C. Moore.

On Feb. 4, a Grand Chapter of Royal Arch Masons was opened and M.E. Grand High Priest Willie Tate was received, who recognized

his guests from the Bahamas, Louisiana, Pennsylvania, District of Columbia, New Mexico, Conference Deputy Grand High Priest Roosevelt Huggins, and M.W. Grand Master Wilbert M. Curtis.

During a break in the session on Feb. 5, G.H.P. Tate and guests paid a visit to the Heroines of Jeri-

cho and joined them in a joint luncheon. Additionally, each Heroine was presented with a gift from G.H.P. Tate.

Each York Rite leader delivered their allocutions.

G.C. Moore gave praise to the efforts of President Barack Obama and elaborated that we must join in to make our country greater.

"With the right leadership and the commitment to achieve, we can put this country back on its feet. Our commitment must be to changing our way of thinking, along with our way of life. We owe it to our children; to give them a fighting chance," said G.C. Moore. "Soon it will take a college degree to work at McDonald's."

Grand Princess Captain R. Lucille Samuel stressed the main focus of her allocution being that of "What is Our Purpose" in Masonic organizations.

"A purpose is having a clear sense of what God has called you to be. Your purpose is not defined by what others think about you," said G.P.C. Samuel. "Everything around us has a purpose here on earth. All of us in this room today are on this planet for a purpose. Whether it is your personal talent or to make a difference in someone's life or for whatever purpose, we are not here by mistake."

G.H.P. Tate talked about traditions of the Royal Arch Masonry in the State of Texas.

"Our traditions and principals empower us to meet the challenges of life and compel us to fulfill a purpose larger than ourselves. Our purpose is to work in our community and accomplish positive things as we have done thus far," said G.H.P. Tate. "We play an instrumental part in other areas such as donating money to area schools, the Masonic Youth Camp, Heroines of Jericho Retreat for Girls, awarding college scholarships, and par-



M.A.G.M. prepares to give a hug to Conf. D.G.H.P. Huggins during a visit by the Grand Chapter (H.R.A.M.), Feb. 5.



Kings of Harmony plus One performed at the Gospel Fest, Feb. 4. Other performers included Humble Praise, New Gospel Cavaliers, soloist Rev. A.D. Richardson, and P.E.C. Charles Lilley of South Central Commandery No. 37.

icipating in holiday toy drives. All this was achieved with sincerity.”

In addition to conducting business meetings, elections, and a Joint Memorial Program, the York Rite Weekend included a Gospel Fest featuring Humble Praise, New

Gospel Cavaliers, soloist Rev. A.D. Richardson, Kings of Harmony plus One, and P.E.C. Charles Lilley of South Central Commandery No. 37 held Feb. 4.

A Black and White Banquet was held Feb. 5, where Bro. Rev.



V.E.D.G.C. Ivory Johnson Jr. and E.G.G. Vernon James don the jewels of a Past Grand Eminent Commander upon P.G.E.C. Tony Moore during the Black and White Banquet, Feb. 5.



A representative from the Fisher House receives a \$600 donation from the Grand Guild.



A representative from Haven for Hope San Antonio gives remarks after receiving a \$1,000 donation from the Grand Chapter (H.R.A.M.).

Robert L. Jemerson of 2nd Baptist Church delivered the keynote speech. Numerous awards were presented along with a \$600 donation from the Grand Guild to the Fisher House to assist military families whose love ones are recuperating from combat injuries. The Grand Chapter (H.R.A.M.) presented a \$1,000 donation to Haven for Hope, a private non-profit organization aimed at transforming the lives of homeless men, women and children in the San Antonio area.

At the conclusion of the banquet, G.M. Curtis gave remarks.

“We have had a wonderful York Rite Weekend, all the leaders have done an outstanding job. It is important to award those who work hard, but it is more so to support Charity,” said G.M. Curtis.

Prince Hall: Masonry and the Man



Story by:
Jeffrey Croteau

(Originally printed in the
Feb. 2011 Edition of *The
Northern Light*, A.A.S.R.
NMJ)

Who was Prince Hall and why did he start his own Masonic organization?

A leading citizen in Boston's eighteenth-century black community, Prince Hall (1738-1807) was an abolitionist who petitioned the Massachusetts legislature to end slavery and a Methodist who campaigned for schools to educate the African-American children of Boston. Hall was a leather dresser by trade who, in 1777, supplied drumheads to the Regiment of Artillery. Drawn to Freemasonry's values and opportunities, Hall, a former slave, tried to join Boston's Masonic lodges in the early 1770s, but was denied membership.

African-American men's participation in Freemasonry is generally traced back to the March 6, 1775 initiation of Prince Hall and fourteen other black men in Lodge No. 441, a British military Lodge attached to the 38th Regiment of Foot. A year later, the military Lodge that had initiated Hall was leaving Boston, but before they left, the Lodge granted Prince Hall and his Brethren authority to meet as a Lodge, bury their dead, and march in processions for St. John's Day. However, they were not given authority to confer degrees or perform any other "work." With this authority granted to them, Prince Hall and his Brethren organized as African Lodge No. 1, on July 3, 1775, with Hall as Master.

In order to become a fully functioning Lodge that could confer degrees, African Lodge No. 1, needed to be chartered. Unable to



obtain a Charter from a Grand Lodge in the United States, they appealed to the Grand Lodge of England and were granted a Charter on Sept. 29, 1784, as African Lodge No. 459. It wasn't until later that those Lodges and Grand Lodges that descended from African Lodge No. 459, chose to give their fraternity Hall's name to distinguish it from the predominantly white "mainstream" Lodges that

generally excluded blacks throughout the 19th and part of the 20th century.

Researching Prince Hall's Biography

Mythology and inaccuracy have dogged historians interested in learning more about Prince Hall. Finding reliable biographical information is challenging. This is

mostly complicated by the fact that William Grimshaw's 1903 book *Official History of Freemasonry Among the Colored People in North America* contains a number of factual errors (and some material that appears to have been purely invented), but was used as a definitive source for many years, spreading the inaccuracies about Hall's life much further beyond Grimshaw's book.

The Phylaxis Society, "an international organization of Prince Hall Freemasons dedicated to studying the life of Prince Hall and researching the history of Prince Hall Freemasonry," has done an excellent job researching and reporting the facts of Prince Hall's life, while at the same time refuting the many errors found in Grimshaw's book. Their ongoing research into Prince Hall's biography is called the Grimshaw Offensive and is published both on their website and in their magazine, *The Phylaxis*.

Because so few historical records related to Hall's life exist, putting together his biography remains challenging. Further complicating this is the popularity of his name; during Hall's lifetime, at least six men named Prince Hall lived in Massachusetts, with three of them in the Boston area. In addition to Grimshaw's earlier fabrications, other researchers have sometimes incorrectly attributed biographical details to the Masonic Prince Hall based on records that referred to the other Prince Halls living during the same period.

Bro. Hall was born in 1738. He was an enslaved person, the servant of William Hall, who eventually freed him in 1770, writing "he is no longer to be reckoned a slave, but has always been accounted as a freeman by us." As early as 1777, Hall and other members of his lodge demonstrated their anti-slavery position when a petition

against slavery, signed by Prince Hall and seven other black men, was sent to the Massachusetts General Court (legislature). This was followed by another petition against slave trade and kidnapping that was delivered to the Massachusetts legislature in 1788, signed by Hall.

In 1797, Hall organized two more Lodges – African Lodge No. 459 of Philadelphia, and Hiram Lodge No. 3, in Providence, RI, both of which worked under the Boston Charter. Hall's own Lodge, African Lodge No. 459, in Boston, saw membership grow modestly over the 23 years that Hall served as Master. This is partially because Hall and his Brethren were fairly selective in who they admitted. One researcher has remarked that "compared to all of black Boston, the African Lodge accommodated a significant share of comparatively affluent African-Americans." The exclusivity of membership in African Lodge No. 459, mirrors that of other Masonic lodges in colonial America which drew primarily from the socially elite.

Hall died on Dec. 4, 1807, and is buried in Copp's Hill Burying Ground, one of the sites on Boston's Freedom Trail.

Who Are Prince Hall Masons?

In most, but not all, states in the United States, they are officially recognized as your Brothers. Ten mainstream Grand Lodges still do not recognize their Prince Hall counterparts: Louisiana, Arkansas, Alabama, Mississippi, Georgia, Tennessee, South Carolina, Florida, West Virginia, and Kentucky.

The organizational structure of Prince Hall Freemasonry mirrors that of its predominantly white counterparts, and includes the Scottish Rite, York Rite, Order of Eastern Star, Shriners, and most

other appendant groups. Although white men are welcome to join Prince Hall Lodges (and some do), the membership of these historically black Lodges is almost entirely comprised of African-American men drawn to the fraternity's rich history, which is as old as the United States itself.

Is Prince Hall Masonry different from your own (mainstream) local Lodge? As Alton G. Roundtree and Paul M. Bessel write in their book *Out of the Shadows: The Emergence of Prince Hall Freemasonry in America: Over 225 years of Endurance*, "Prince Hall Freemasonry is not a special type of Freemasonry. It uses the same Masonic suppliers, has similar rituals, adheres to the same philosophy, acknowledges the same Landmarks, and performs the same Masonic work." In short, Prince Hall Freemasonry descends from the same source – the Grand Lodge of England – as most American Lodges, and a visitor from a mainstream Lodge would not find a Prince Hall Lodge much different from his own.

The Question of Recognition

Throughout most of its history, Prince Hall Freemasonry was considered clandestine or irregular by its mainstream equivalents in the United States. It is interesting to recall, as Roundtree and Bessel do in *Out of the Shadows*, that from 1784 to 1813, African Lodge No. 459, was not a Prince Hall Lodge. It was a regular Lodge that had not been accepted by predominantly white American Lodges. Since they came from the same source [i.e. Grand Lodge of England] and had the same authorization, African Lodge, No. 459, did not seek recognition from other American Grand Lodges since there was no need to. However, African Lodge might have been seeking social



William H. Upton, Grand Master of the Grand Lodge of Washington from 1898 - 1899. From the Proceedings of the Grand Lodge of Wash., 1907.

acceptance. There is no indication that African Lodge considered itself to be anything other than a regular Lodge until its Declaration of Independence in 1827.

To many Masons, both Prince Hall and "mainstream," perhaps the thorniest and most emotional issue surrounding Prince Hall Freemasonry is that of recognition. As recently as 1988, no mainstream Grand Lodges recognized their Prince Hall counterparts, until the Grand Lodge of Connecticut voted to recognize its Prince Hall counterpart in October 1989. Today, 41 out of 51 of mainstream U.S. Grand Lodges have adopted resolutions stating that Prince Hall Masonry is "regular." Further complicating this situation is the fact that some Prince Hall Grand Lodges feel that there should never have been any question of their legitimacy and do not feel that they need a stamp of approval from mainstream Grand Lodges. Despite these challenges, mutual recognition has been achieved throughout most of the

United States.

Earlier Attempts at Recognition – William H. Upton

During the 19th Century, some mainstream Masons called for the recognition of Prince Hall bodies. One of the most interesting cases involved the Grand Lodge of Washington (State).

In 1898, Grand Master of the Grand Lodge of Washington, William H. Upton, urged his Grand Lodge to recognize Prince Hall Lodges, defined as those that could trace their origins to African Lodge No. 459. Upton did considerable research before reaching his decision. His report, "A Critical Examination of Objections to the Legitimacy of the Masonry Existing Among the Negroes of America" was first published as a 137-page appendix to the 1898 Grand Lodge of Washington Proceedings. The Grand Lodge of Washington, under Upton's leadership, passed four resolutions, one of them stating, in part: "This Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, Lodges confined wholly or chiefly to brethren of their race, and shall establish such Lodges strictly in accordance with the Landmarks of Masonry, and in accordance with Masonic Law as heretofore interpreted by Masonic tribunals of their own race, and if such Lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of Lodges or Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances;

and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art."

Despite Upton's attempts to put brotherhood above "technicalities," (Upton was likely alluding to the argument against Prince Hall recognition which claims that "exclusive territorial jurisdiction" prohibits two Grand Lodges within a state), his progressive stance came at great cost. The reaction of the other Grand Lodges in the United States was swift and clear: all of them severed fraternal relations with the Grand Lodge of Washington. Finding this situation untenable, the Grand Lodge of Washington rescinded its invitation and implicit recognition of Prince Hall Lodges.

Upton continued to make the case for the legitimacy of Prince Hall Freemasonry until the end of his life and asked that no monument, beyond a simple headstone, be placed on his grave until "such a time as the Grand Lodge of Free and Accepted Masons of Washington, or some other Masonic Grand Lodge now recognized by it, shall unite with some organization of those Masons commonly known as Negro Masons." In 1990, nearly a century after Upton's attempts, the Grand Lodge of Washington voted to recognize their Prince Hall counterparts. Nearly 400 Masons, both black and white, marched together to Upton's grave to dedicate a monument decorated with Masonic symbols.

Prince Hall Scottish Rite Freemasonry in the Northern Masonic Jurisdiction

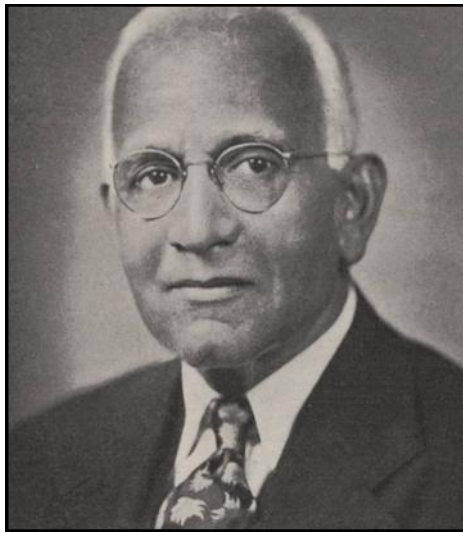
In 1944, Sovereign Grand Commander Melvin M. Johnson, 33°, and five other Scottish Rite luminaries met with Sumner A. Furniss, M.D., Sovereign Grand Com-

mander of the United Supreme Council, 33°, Northern Jurisdiction (Prince Hall Affiliation) and four members of his Supreme Council in New York City. Johnson described their meeting as an “adventure in mutual understanding for the common good.” The two Supreme Councils issued a joint statement that declared, among other things, that “the exigencies of the racial situation in this country are chiefly responsible for the organic separation of white and colored Masons” and that Masonic bodies “which are legally descended from African Lodge No. 459 . . . have a legitimate Masonic tradition.” The statement concluded, however, that “these informal and unofficial expressions are made in full appreciation of the difficulties of the problems necessarily involved as well as with full recognition that the final responsibility rests upon the Grand Lodges of Symbolic Freemasonry.”

Two years later, in 1946, Commander Johnson was part of a committee of Past Grand Masters of the Grand Lodge of Massachusetts appointed to “investigate the subject of Negro Freemasonry.” Echoing William Upton and perhaps drawing on Johnson’s training as a lawyer, the committee bluntly concluded that, Other super-technical claims of the irregularity of Prince Hall Freemasonry have been made, none of which is sufficiently important from a legalistic viewpoint to require comment. The real opposition to Negro Freemasonry is rather social than legal.

Their report was accepted and the recommendations were unanimously voted by the Grand Lodge. This step forward was short lived. In 1949, the Grand Lodge of Massachusetts rescinded the approved report, citing “disharmony in American Freemasonry” as a result of their report.

Despite these official decisions,



Dr. Sumner A. Fumiss, from The Winter Bulletin (Official Organ of the United Supreme Council), Feb. 1, 1946. Sumner served as Sovereign Grand Commander of the United Supreme Council, A.A.S.R., N.J. (P.H.A.) from 1921 - 1949.

the Supreme Council, 33°, N.M.J. and the United Supreme Council, 33°, N.J. (P.H.A.) remained on friendly terms. Masonic historian Arturo de Hoyos has noted that in the mid-to-late 1940s “a relationship was established [i.e. between the two Supreme Councils] which resulted in a cooperative revision of the Prince Hall rituals” from the 4° to 32°. These ritual revisions to Prince Hall Scottish Rite rituals were done with the full cooperation of the Supreme Council, 33°, N.M.J.

In January 1995, then-Sovereign Grand Commander Robert O. Ralston and then-Sovereign Grand Commander Samuel Brogdon Jr. of the United Supreme Council, 33°, N.J. met at the Scottish Rite Masonic Museum & Library and agreed in principle to present a resolution recognizing the legitimacy of the two Supreme Councils. Official mutual recognition followed later that year, with each Supreme Council agreeing that it would “retain its sovereignty and remain autonomous within its respective

jurisdiction.” Since 1996, the Sovereign Grand Commanders of these two Supreme Councils have attended each other’s annual meetings as distinguished guests.

Prince Hall Memorial on Cambridge Common

Today, Prince Hall is honored in Cambridge, Mass, as a Freemason, a civil rights leader, and a “Founding Father.” On May 15, 2010, Freemasons from as far away as Florida and Michigan gathered on historic Cambridge Common to attend the unveiling of the Prince Hall Memorial. The memorial stands only a few feet away from a monument honoring another important American Freemason – George Washington. The Cambridge City Council established a Prince Hall Memorial Committee in September 2005. Over the next five years an artist was selected and funds were raised to have the memorial erected.

In a September 2005 resolution, the Cambridge City Council stated that Prince Hall “is primarily known as the first Black man made a Mason in America” and also cited that



Prince Hall Memorial at Cambridge.

Hall had established a school organized by black citizens for black children; and petitioned to end slavery and the slave trade. For these and other efforts, the City Council unanimously voted “to honor Prince Hall and his contribution to the city of Cambridge, Mass, and the country” by erecting a memorial.

Called to the Celestial Lodge

The Great Architect of the Universe has called the following Brethren Home.



Charles Burnette.....	Sunset No. 76
John Cooper.....	Ancient Square No. 375
Varnell Hopkins.....	Busy Bee No. 248
Charles E. Kemp.....	Markwell No. 415
Henry Moore.....	San Antonio No. 1
James W. Smith.....	St. James No. 71
James Young.....	Sunset No. 76

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