# Myra Grand Chapter OES co-sponsors the Jan. 5 celebration

When the curtain goes up January 5 on the 112th observance of the Emancipation Proclamation at Masonic Temple, a distinguished delegation of members from Myra Grand Chapter, Order of Eastern Star, will be in evidence.

As co-sponsors of the celebration, OES dignitaries, headed by Grand Worthy Matron Lillie M. Askew, will be doing what they have done so efficiently and effectively for 78 years.

The distaff side of Prince Hall Masons, the Order will fulfill its traditional role of supporting all official, ceremonial, and community activities of the Grand Lodge.

**100TH ANNIVERSARY**

The Maryland Chapter of OES, made up of the wives, mothers, sisters, daughters, and widows of Master Masons, is a spin-off from the Queen Esther Chapter in Washington, which is completing preparations for its 100th anniversary.

In addition to standing with their men—Women Lib Advocates take note—the Eastern Stars raise thousands of dollars annually which benefit a multitude of charitable organizations, programs, and projects.

Some of the numerous beneficiaries of the compassion and charity of OES's 11 city chapters and 36 county chapters include Provident Hospital, the N. M. Carroll Home for the Aged, Urban League, NAACP, the Anna Mae Home for the Blind, Baptist Home for the Aged and the Peninsular Hospital on the Eastern Shore.

**SUPPORTS MASONS**

Their support of Masonic activities is not confined to performing various services, but also significant financial contributions which enables the fraternal order to meet an enormous variety of human needs.

Maryland OES concerns are not dissimilar to those of the Masons, as articulated by Mrs. Margaret Dyer, Junior Past Grand Matron.

"I suppose we also approach the observance with mixed emotions," Mrs. Dyer explained. "In recent years, there appeared to be real progress being made against the forces of oppression.

"But when you look at what's happening in the schools—such as those in Massachusetts, the cradle of black emancipation—you begin to wonder if we are not, in fact taking backward steps."

**MRS. DYER**

Mrs. Dyer is also living evidence of the comradarie between Masons, the church and the civil rights movement. She is an executive with the Baltimore Chapter of NAACP and a devout church worker.

It is her city and its institutions which are causing no small amount of anxiety and frustration.

"The crime in our streets, the turmoil in our schools are taking an awful toll not only on the adults, but our children as well," she declared.

"The doors of the NAACP office are locked during business hours to guard against intruders. It is the constant target of burglars, who find the North Avenue location convenient for plunder and exploitation, obviously for twisted motives.

"The tragedy," Mrs. Dyer points out, "is that many of the people who are intimidating our children in school, terrorizing the aged and infirm are the same people who expect the NAACP to come to their defense when they feel they are being denied their rights by official agencies or individuals."

**THE OES ROLE**

Mrs. Dyer agrees with other social and political scientists that life for minorities in Northern cities is becoming increasingly difficult because of the "migration of traditional Southern racial attitudes to the North."

But like their male counterparts the OES is preparing for the Emancipation Proclamation observance with the firm resolve that; problems notwithstanding, "we will never cease our efforts to make our community a better place in which to live," the OES pillar of dependability and reliability voted.

While handling the paper work for paid-up life memberships in the NAACP by one church and two OES chapters, Mrs. Dyer said that day was a typical day in which a chain reaction to the Partnership of the Masonic Order, the church, and civil rights organizations is in constant evidence.

# —Three faiths joined the 1963 March

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**ARCHBISHOP OPENS CEREMONY**

Also, Irving J. Fain, president of the Union of American Hebrew Congregations; Rabbi Leon Fayer, president of the Central Conference of American Rabbis; George Maislan, president of the United Synagogue, and Shad Polier, chairman of the National Governing Council of the American Jewish Congress.

The Most Rev. Patrick O'Boyle, Roman Catholic Archbishop of Washington, read the invocation that opened the ceremonies.

Rabbi Yu Miller, president of the Synagogue Council of America, which represents all branches of Judaism, delivered a prayer. The benediction closing the demonstration was pronounced by Dr. Benjamin E. Mays, president of Morehouse College, a Negro institution in Atlanta.

In the line of march were groups bearing placards identifying the Association of Catholic Trade Unionists, the National Council of the Protestant Episcopal Church, and the leading Jewish rabbinic groups — Reform, Conservative and Orthodox.

Delegates of Reform Judaism carried placards in Hebrew and English. One was from Leviticus, and is also inscribed on the Liberty Bell:

"Proclaim liberty throughout the land, and unto all the inhabitants thereof."

Another was from the Prophet Isaiah:

"Justice, justice, justice shalt thou pursue."

In his prayer, Archbishop O'Boyle appealed to the demonstrators to advance their cause "without bitterness, even when confronted with prejudice and discrimination."

He asked for a "blessing for those men and women who have been leaders in the struggle for justice and harmony among races."


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WE ALSO JOIN IN THE CALL FOR "FREEDOM" NOW!

"IF WE ARE TO ENJOY THE BLESSINGS OF FREEDOM, WE MUST OF NECESSITY UNDER GO THE SACRIFICE OF SUPPORTING IT!"
—PAINE


## Goals of the March on Washington

- A comprehensive civil rights bill from the present Congress, including provisions guaranteeing access to public accommodations, adequate and integrated education, protection of the right to vote, better housing, and authority for the Attorney General to seek injunctive relief when individuals' constitutional rights are violated.
- Withholding of Federal funds from all programs in which discrimination exists.
- Desegregation of all public schools in 1963.
- A reduction in Congressional seats in states were citizens are disenfranchised.
- A massive Federal program to train and place unemployed workers.
- An increase in the minimum wage to $2 an hour. The Federal minimum, covering workers in interstate industry, is now $1.15 an hour and will rise to $1.25 next Tuesday.
- Extension of the Fair Labor Standards Act to include exempted fields of employment.
- A Federal Fair Employment Practices Act barring discrimination in all employment.

## 650 Million Chinese send message

HONG KONG, Aug. 28, 1963 (Reuters) — The All-China Federation of Trade Unions and nine other Chinese organizations have sent a message voicing support of the March on Washington, the official New China News Agency reported.

"The 650,000,000 Chinese people, who have become masters of their own country, sympathize with and support all the oppressed peoples in their struggles for freedom, equality and liberation," the message said.

## Slavery's Beginnings

The despicable slave trade from Africa began in 1442 when sailors under the flag of Portugal brought ten Africans from the Coast of Africa back as servants for Portuguese Prince Henry.

The slave trade begun in Europe, was then brought to the New World where it became a way of life until that historic day when Abraham Lincoln knee-deep in a Civil War, signed the now-famous Emancipation Proclamation.

Forms of slavery still exist throughout the world.

## 25 Words required to discribe Dr. Allen's title

A total of 25 words is required to describe Dr. W. W. Allen's title.

He was Most Puissant Sovereign Grand Commander of the United Supreme Council, 33rd Degree, Ancient and Accepted Scottish Rite of Free-masonry, Southern Jurisdiction, U.S.A., Prince Hall Affiliation.

The word "Puissant" means "powerful," "mighty," "potent." The word "Sovereign" means having supreme rank.

Elected in 1929, Dr. Allen held the office a total of 32 years, until his death.

**SUPPORT YOUR BLACK BUSINESSES**

## —Black Masonry

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being against them. Col. Middleton's voice could be heard above every other, urging his party to turn and resist to the last. His appearance was terrific, his musket was levelled, ready to sacrifice the first white man that came within its range. The colored party, shamed by his reproaches, and fired by his example, rallied, and made a short show of resistance."

Lydia Maria Child's father approached Colonel Middleton and asked him to put away his gun. The colonel stood for a while in defiance, then said: "I will do it for you, for you have always been kind to me." So saying, the old Negro soldier retired from the scene, weeping and cursing as he went.

That men who had periled life and limb should be treated so grieved Prince Hall. To be sure, Hall himself was not personally affected by the climate of creeping bigotry. He and his second wife (his first wife died in 1769), had a comfortable and well-appointed home. They had no children, but they had a wide circle of friends; and their home in Lendell's Lane was a windbreak against the gathering storm.

As a soap manufacturer and artisan, Hall had accumulated money and property. As a minister and Grand Master in the Masonic Order, he was a man of weight and substance in the community. White men of power considered him something of an exception, a patronizing attitude that Hall neither encouraged nor accepted.

A slight man of small statute (five-foot-three), with brooding good looks, fair skin and commanding eyes, Hall was reasonably happy and content. Still, he feared for the future of his people. And he raised his voice in rebuke and remonstration. It seemed to some and it must have seemed sometimes to Hall himself, that he was tilting at windmills. But he continued to speak out, demanding for Negroes not only freedom but the full credentials of citizenship: social, political and economic equality. Hall's hope, faith and forbearance did not find an echo in the hearts of "stand-and-shoot" men like Colonel Middleton. But his insistence on full equality raised the consciousness of many of his contemporaries.

Until his death on Friday, November 4, 1807, Hall championed the twin interests of his life: organizational effectiveness and human brotherhood. His charge to the African Lodge, delivered at Menotomy (now West Cambridge) on June 24, 1797, was a requiem to the death of a stillborn dream. But it was also an extraordinary leap of faith in one of the Negro's darkest hours. Hall began with a doleful recitation of woes and tribulations.

"...Let us see our friends and brethren; and first let us see them dragged from their native country, by the iron hand of tyranny and oppression, from their dear friends and connections, with weeping eyes and aching hearts, to a strange land, and among a strange people, whose tender mercies are cruel—and there to bear the iron yoke of slavery and cruelty, till death, as a friend, shall relieve them. And must not the unhappy condition of these, our fellowmen, draw forth our hearty prayers and wishes for their deliverance from those merchants and traders ...

"Now, my brethren, as we see and experience, that all things here are frail and changeable and nothing here to be depended upon: Let us seek those things which are above and at the same time let us pray to Almighty God, while we remain in the tabernacle, that he would give us the grace of patience and strength to bear up under all our troubles, which at this day God knows we have our share. Patience, I say, for were we not possessed of a great measure of it, you could not bear up under the daily insults you meet with in the streets of Boston; much more on public days of recreation, how are you shamefully abused, and that at such a degree, that you may truly be said to carry your lives in your hands; and the arrows of death are flying about your heads; helpless old women have their clothes torn off their backs, even to the exposing of their nakedness. . ."

What then was to be done? Hall was honest; he had no easy answers. The tentacles of slavery were reaching into the private places of every man's soul and it seemed, in this white hour, that slavery would never die. But this, Hall said, was the deception of appearances "for the darkest hour is just before the break of the day." Hall urged his listeners to persevere. He reminded them of the unexpected successes of the Haitian Revolution and concluded with a Jubilee for the day when men would receive men as friends and treat them as brothers.

Even as Hall spoke, storm clouds were gathering that would give meaning to his years of pioneering protest and his ringing affirmation of hope: "Thus doth Ethiopia stretch forth her hand from slavery, to freedom and equality."


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