

# PRINCE HALL

**Birth 1735** life and legacy gave but not forgotten  
**Death 1807** buried at Copp's Hill Cemetery Hotel North End Sec. of Boston

From the beginning of African Lodge #450 we now have 45 Grand Lodges and  
5000 Subordinate Lodges with a membership over 35,000 all coming from  
the Mother Grand Lodge



RABORN MUNTU ALLAH I

PRINCE HALL FREEMASONRY

## WHAT IS PAN AFRICANISM

Pan-Africanism refers to a movement and ideology centered on the belief that peoples of African descent throughout the continent and in the diaspora share a common past and destiny. This shared understanding of the past and future informs how people of African descent mobilize against racial discrimination, colonialism, and economic, political, social, and cultural oppression.

Pan-African history “includes chronicling a variety of ideas, activities and movements that celebrated Africaness, resisted the exploitation and oppression of those of African descent, and opposed the ideologies of racism.” Pg 8



## Routledge Handbook of Pan-Africanism

Edited by Reiland Rabaka

## PRINCE HALL

Prince Hall was born in 1735, other sources state 1738, and yet others state he was born on September 12, 1748 in Bridgetown, Barbados to Thomas Prince Hall, an Englishman, and a free Colored woman of French descent.

In February 1765, he heard that a vessel in port was “bound for America”, and spoke to the captain offering to work his passage. On March 1765, the vessel arrived in Boston, Massachusetts.

On March 6, 1775, Prince Hall and fourteen other Free Blacks became members of the British Army Lodge No 441

On September 29, 1784, after Prince Hall’s petition to the Grand Lodge of England for permission to establish a lodge, he was granted a charter from the Grand Lodge of England for the African Lodge #459

<https://www.medfordhistorical.org/medford-history/africa-to-medford/prince-hall/>



## REPARATIONS

In his efforts to obtain freedom for slaves, Prince Hall's agenda also included reparations. He is believed to have helped Belinda Royall write her petition of February 14, 1783. With Prince Hall's assistance she became the first and only former slave to receive reparations for all her years of work without pay.

The Petition of Belinda an Affrican, humbly shews:

...for before she had Twelve years enjoyed the fragrance of her native groves, and e'er she realized, that Europeans placed their happiness in the yellow dust which she carelessly marked with her infant footsteps – even when she, in a sacred grove, with each hand in that of a tender Parent, was paying her devotions to the great Orisa who made all things – an armed band of white men, driving many of her Countrymen in Chains, ran into the hallowed shade

<https://royallhouse.org/belinda-suttons-1783-petition-full-text/>

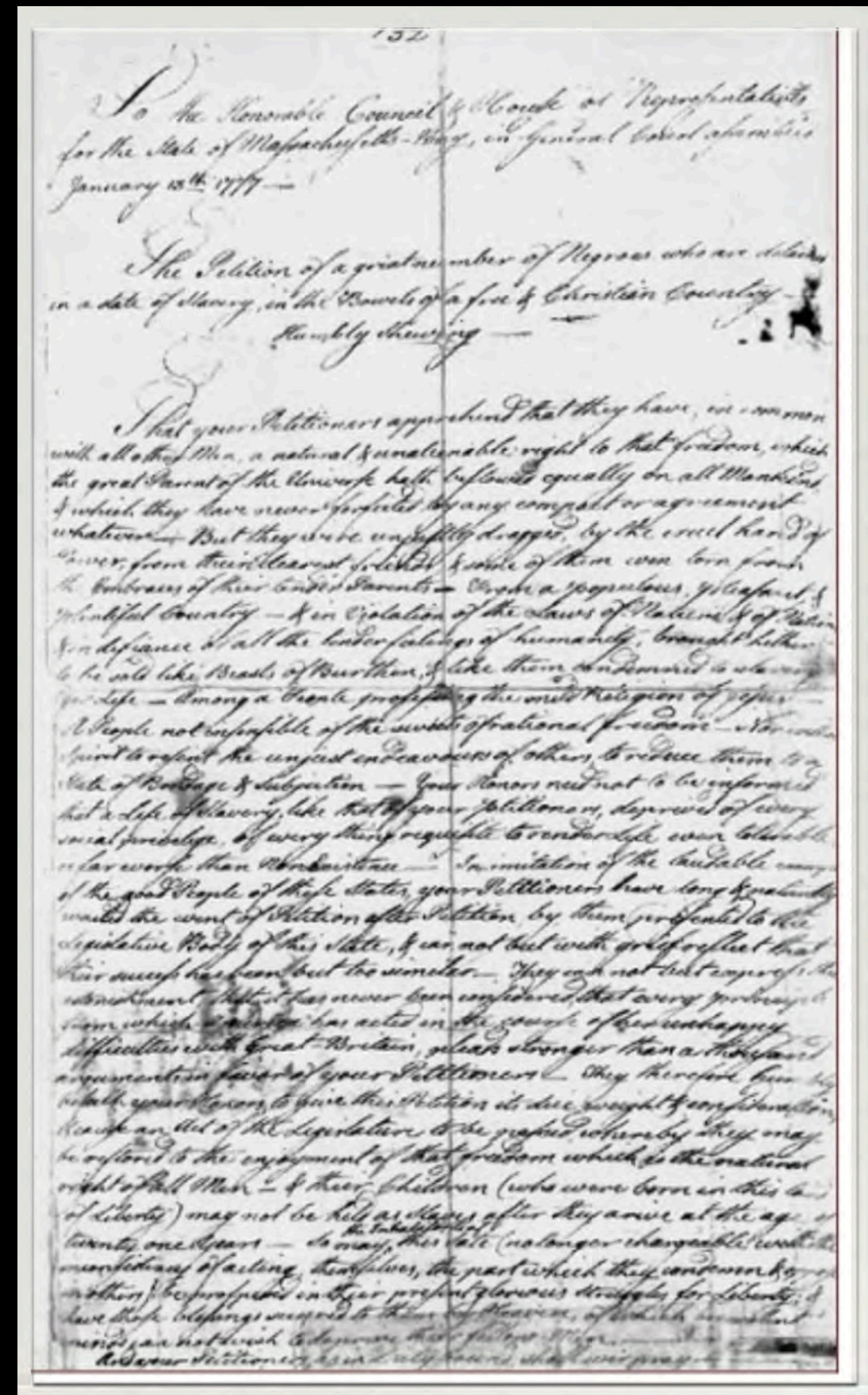
Commonwealth of Massachusetts  
In the House of Representatives 19<sup>th</sup> February 1783  
On the petition of Belinda an African  
Resolved that there be paid out of the Treasury of this  
Commonwealth out of the rents & profits arising from the estate of  
the late Isaac Royal esq an absentee fifteen pounds twelve shil-  
lings & annuum to Belinda an aged servant to the late Isaac  
Royal esq an absentee until the further order of the General Court  
for reasons set forth in said Belinda's petition  
Sent up for concurrence  
Tristram Dalton Speaker  
In Senate February 19<sup>th</sup> 1783  
Read & concurred  
Approved Samuel Adams President  
John Hancock  
A true Copy attest  
John. Avery Junr Secy

The Massachusetts House and Senate  
award Belinda 15 Pounds, 12 Shillings  
per annum

# PETITION TO END SLAVERY

To the Honorable Counsel & House of Representatives for the State of Massachusetts Bay in General Court assembled, January 13, 1777:

The petition of A Great Number of Blacks detained in a State of slavery in the bowels of a free & Christian County Humbly sheweth that your Petitioners apprehend that they have in Common with all other men a Natural and Unalienable Right to that freedom which the Great Parent of the Universe that Bestowed equally on all mankind and which they have Never forfeited by any Compact or agreement whatever but that where Unjustly Dragged by the hand of cruel Power and their Dearest friends and sum of them Even torn from the Embraces of their tender Parents from A populous Pleasant and Plentiful country and in violation of Laws of Nature and of Nations and in Defiance of all the tender feelings of humanity Brough here Either to Be sold like Beast of burthen & Like them Condemned to Slavery for life among A People Professing the mild Religion of Jesus A people Not Insensible of the Secrets of Rational Being Nor without spirit to Resent the unjust endeavors of others to Reduce them to a state of Bondage and Subjugation your honorer Need not to be informed that A Live of Slavery Like that of your petitioners Deprived of Every social privilege of Every thing Requisite and render Life Tolerable is far worse than Nonexistence. <https://www.pbs.org/wgbh/ai/part2/2h32t.html>



## EDUCATION

In 1787, Black Bostonians, including Prince Hall, petitioned the state legislature advocating for greater access to the public school system.

In 1798, the first separate school for African-American children in Boston was opened in Primus Hall's home. Elisha Sylvester and, later, two Harvard students were employed as teachers. In 1800, a petition for a school for African-American children was presented by the African-American community to the city of Boston, but was refused. By 1806, the school was moved to the basement of the church built by African-American preacher Thomas Paul.

Prince Hall's petition to the Massachusetts State Legislature for equal educational rights, October 17, 1787: (Taken from Herbert Aptheker, ed., A Documentary History of the Negro People in the United States, (New York: The Citadel Press, 1951), volume I, 19-20.)

# A Documentary History of the Negro People in the United States

From Colonial Times to the Founding of the NAACP in 1910

Edited by Herbert Aptheker  
Preface by Dr. W.E.B. DuBois

A history of the Negro people told in their own words. The source and historical significance of each document is explained in the editor's introductory remarks and notes.

"A highly valuable contribution to the literature of its field." —*AMERICAN HISTORICAL ASSOCIATION*

## FIRST BACK TO AFRICA PLAN 1787

### Boston plan

we, or our ancestors have been taken from our dear connections, and brought from Africa and put into a state of slavery in this country; from which unhappy situation we have been lately in some measure delivered by the new constitution which has been adopted by this state, or by a free act of our former masters. But we yet to find ourselves, in many respects, in very disagreeable and disadvantageous circumstances; most of which must attend us, so long as we and our children live in America.

This, and other considerations, which we need not here particularly mention, induce us earnestly to desire to return to Africa, our native country, which warm climate is much more natural and agreeable to us; and, for which the god of nature has formed us; and, where we shall live among our equals, and be more comfortable and happy, than we can be in our present situation; and, at the same time, may have the prospect of usefulness to our brethren there ..

<https://www.pbs.org/wgbh/ai/part2/2h59.html>

To the honourable, the general Court of the common  
wealth of the Massachusetts Bay, The petition of the sub-  
scribers, a number of African Blacks, humbly sheweth.

That we, or our ancestors have been taken from all  
our dear connections, and brought from Africa, and put into  
a state of slavery in this country; from which unhappy situation  
we have been lately in some measure delivered by the  
new constitution which has been adopted by this State, or by the  
free act of our former masters. But we yet find ourselves, in  
many respects, in very disagreeable and disadvantageous circum-  
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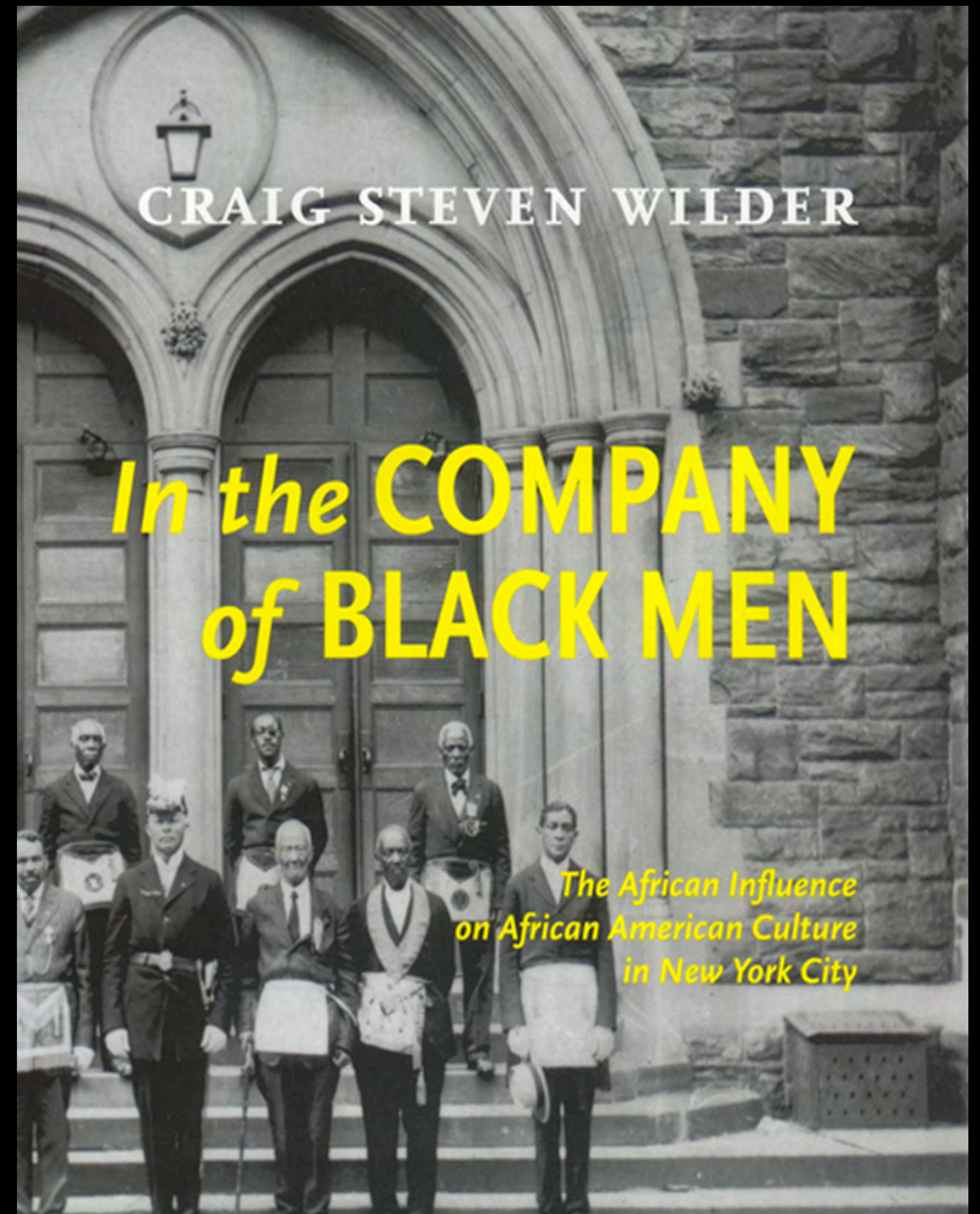
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formed us; and where we shall live among our equals,  
and be more comfortable and happy, than we can be in our  
present situation; and, at the same time, may have a prospect  
of usefulness to our brethren there.

This leads us humbly to propose the following plan to the  
consideration of the honourable Court. The soil of our native  
country is good, and produces the necessaries of life in great  
abundance. There are large tracts of uncultivated lands  
which if proper application were made for them, it is presumed,  
might be obtained, and would be freely given for those to settle  
upon who shall be disposed to return to them. When this shall  
be effected by a number of Blacks, sent there ~~by~~ for this pur-  
pose, who shall be thought most capable of making such an appli-  
cation, and transacting this business; then they who are dispo-  
sed to go and settle there shall form themselves into a civil soci-  
ety, united by a political constitution, in which they shall agree.  
And those who are disposed, and shall be thought qualified,  
shall unite, and be formed into a religious society, or Christian  
church; and have one or more blacks ordained as their pastors



## ORIGIN OF WEST AFRICAN SECRET SOCIETIES

- Their warrior-priests carried them from Guinea and Nigeria to Angola and multiplied their power by spawning kindred associations. From 1100 to 1500 A.D., Mande traders and smiths spread secret societies along the commercial routes of West Africa.
- By the seventeenth century, “ societies [were] the repositories of the folklore, myths and history and the conceptions of art and culture and learning and wisdom the tribes possessed. Moreover, they became the teachers of these things. The only teachers,” writes F. W. Butt-Thompson



Early Black Benevolent Societies, 1780-1830

Author(s): Robert L. Harris, Jr.

Source: *The Massachusetts Review*, Vol. 20, No. 3 (Autumn, 1979), pp. 603-625

Published by: Massachusetts Review, Inc.

Stable URL: <http://www.jstor.org/stable/25088988>

Accessed: 30-10-2015 16:35 UTC

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Black benevolent societies resembled both the scope of African secret societies and the communal nature of African life. It could be that because of their communal experience, Africans in the New World had a greater tendency toward mutual cooperation. Moreover, their well-ordered and hierarchical social systems might have provided a greater propensity for organization.

Pages 10-11

## FREE AFRICAN SOCIETY

### PREAMBLE OF THE FREE AFRICAN SOCIETY

"Philadelphia"

"(12th, 4th mo., 1778] -- Whereas, Absalom Jones and Richard Allen, two men of the African race, who, for their religious life and conversation have obtained a good report among men, these persons, from a love to the people of their complexion whom they beheld with sorrow, because of their irreligious and uncivilized state, often communed together upon this painful and important subject in order to form some kind of religious society, but there being too few to be found under the like concern, and those who were, differed in their religious sentiments; with these circumstances they labored for some time, till it was proposed, after a serious communication of sentiments, that a society should be formed, without regard to religious tenets, provided, the persons lived an orderly and sober life, in order to support one another in sickness, and for the benefit of their widows and fatherless children." <https://www.pbs.org/wgbh/ai/part3/3h465.html>



Allen's first portrait, c. 1784–85. This is the first likeness of Allen—and among the first of black founders. Recently liberated and gaining fame as an itinerant Methodist preacher on the mid-Atlantic revival circuit at the time of this sitting, Allen soon after settled in Philadelphia, where he founded the African Methodist Episcopal Church. (Courtesy of Howard University)

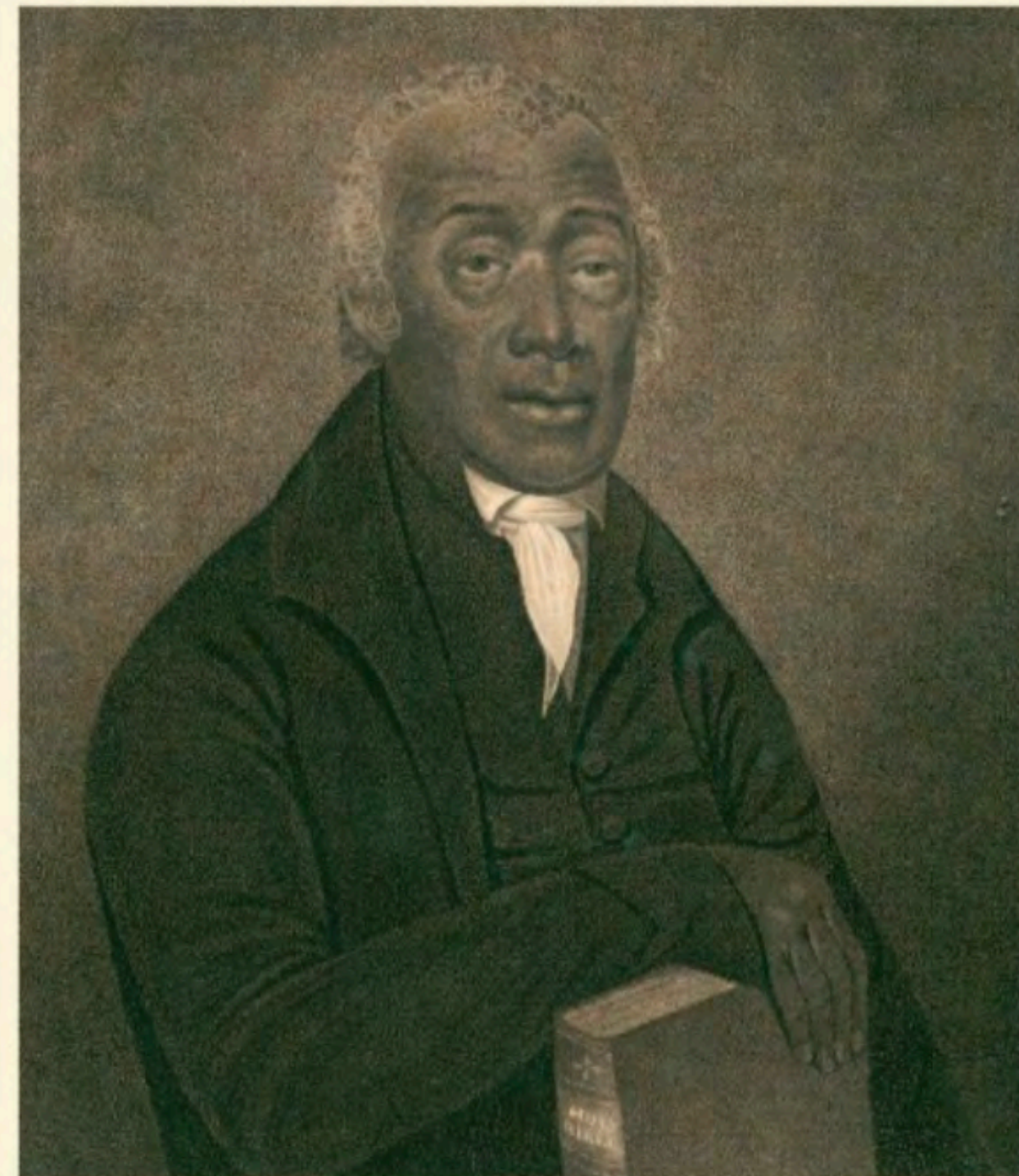
## RICHARD ALLEN

In 1804 Richard Allen founded the African Society for the Education of Youth

He promoted The Colored Free produce Society  
In 1830 to Stop the community from buying products made from  
Slave Labor

And helped organize the First Nation wide black movement the  
Negro colored conventions to Advance the African Race

# FREEDOM'S PROPHET



Bishop Richard Allen, the AME Church,  
and the Black Founding Fathers

*Richard S. Newman*

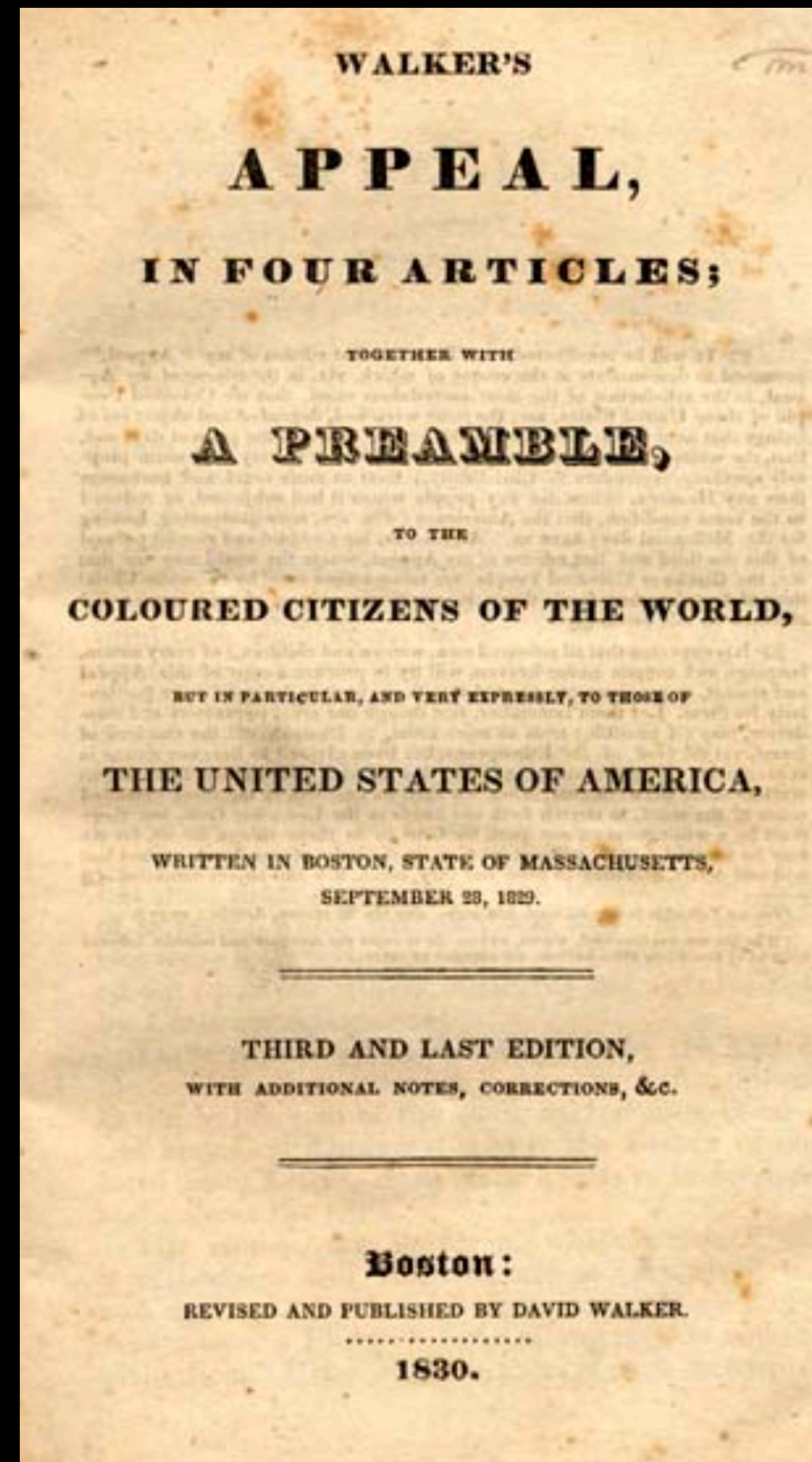
## DAVID WALKER

David walker was A prince Hall mason and founding member and leader of the Massachusetts General Colored Association. This association fought Against slavery as well As the American colonization Society.

When we take a retrospective view of the arts and sciences," he wrote, "-the wise legislators-the Pyramids, and other magnificent buildings-the turning of the channel of the river Nile, by the sons of Africa..... , among whom learning originated, and was carried thence into Greece, where it was improved upon and refined

"they want us for their slaves, and think nothing of murdering us. . . therefore, if there is an attempt made by us, kill or be killed. . . and believe this, that it is no more harm for you to kill a man who is trying to kill you, than it is for you to take a drink of water when thirsty."

<https://www.pbs.org/wgbh/aia/part4/4p2930.html>



## LEWIS HAYDEN

While abolitionists held rallies at Tremont Temple and Faneuil Hall, a rescue attempt began at the courthouse.

After a wild struggle with rocks, battering rams, knives and pistols, guard James Batchelder was mortally wounded. Burns was returned to slavery.

Lewis Hayden was arrested but not tried in this case. He had manned a battering ram and discharged a pistol during the melee

# LEWIS HAYDEN and the UNDERGROUND RAILROAD

**L**ewis Hayden died in Boston on Sunday morning April 7, 1889. His passing was front-page news in the New York Times as well as in the Boston Globe, Boston Herald and Boston Evening Transcript.

Leading nineteenth century reformers attended the funeral including Frederick Douglass, and women's rights champion Lacy Stone. The Governor of Massachusetts, Mayor of Boston, and Secretary of the Commonwealth felt it important to participate.

Hayden's was a life of real significance — but few people know of him today. A historical marker at his Beacon Hill home tells part of the story: "A Meeting Place of Abolitionists and a Station on the Underground Railroad."

Hayden is often described as a "man of action." An escaped slave, he stood at the center of a struggle for dignity and equal rights in nineteenth century Boston. His story remains an inspiration to those who take the time to learn about it.



*Lewis Hayden*  
Houghton Library, Harvard University  
MS.A.M. 2420/14

# WILLIAM LAMBERT

William Lambert

- William Lambert, was born free and educated in New Jersey (1817-1890)
- He ran a tailor business and dry cleaning business
- He was the founder of the St Mathews Episcopal Church
- He founded the The color Vigilance committee
- He organized the first state convention of colored citizens
- He co-founded the underground railroads secret order
- He founded a school and a library
- His under ground rail work begun in new jersey working with John Fairfield.
- The operation originated during the time Lambert lived in New Jersey and associated with the fifty to sixty “McKinseyites” who took willing people out of slavery.

- He moved to Detroit in 1838

SOURCE;The Underground Railroad in Michigan  
CAROL E. MULL



Militant Detroit abolitionist William Lambert. Courtesy of Burton Historical Collection, Detroit Public Library.

## BLACK BANKS

The Savings Bank of the Grand Fountain United Order of True Reformers was the first bank owned by African Americans in the United States. It was founded on March 2, 1888 by Reverend William Washington Browne

benevolent societies gradually led to the acceptance of actuarial principles and businesslike methods, culminating in the founding of black insurance companies.

Source: Black Benevolent Societies and the Development of Black Insurance Companies in Nineteenth Century Alabama



True Reformers Bank, 1889

Image courtesy Virginia Historical Society



## BLACK WALL STREET DURHAM NC

John Merrick, a barber, partnered with John Wright to open a small shop in Durham.

In 1883, Merrick and Wright joined with William Day, the cabinetmaker, to purchase another business, a mutual aid society called the Royal Knights of King David. Merrick, who was freed, and Day, who was free, served as the officers of the Royal Knights.

William G. Pearson, the teacher, retained a hand in the venture and took charge as the Supreme Grand Secretary in 1887.

Alongside the Royal Knights, the “Colored” Masons, led by John Wright as the Worshipful Master, laid yet another incipient base for mutual aid, self-help, and political organizing. These fraternal societies facilitated coalition building and business partnerships among men.

Pg.36

# *Upbuilding* **BLACK DURHAM**



*Gender, Class, and Black Community  
Development in the Jim Crow South*

**LESLIE BROWN**

## BLACK DURHAM CONT..

The Mechanics and Farmers Bank, North Carolina's oldest African American-owned bank, was established in 1908 in Durham under the auspices of the North Carolina Mutual and Provident Association (renamed the North Carolina Mutual Life Insurance Company in 1919). The original charter members included Richard Fitzgerald, John Merrick, Aaron M. Moore, William G. Pearson, J. C. Scarborough, Charles C. Spaulding, J. A. Dodson, and Stanford L. Warren. The bank first operated from space in the building of the North Carolina Mutual and Provident Association, later moving to a building on West Parrish Street.

<https://www.mfbonline.com>



The North Carolina Mutual block. By 1921, black businesses including North Carolina Mutual, Mechanics and Farmers Bank, a clothing store, a shoe store, and a café spread along Parrish Street in downtown Durham. (C. C. Spaulding Papers, Rare Books, Manuscripts, and Special Collections Library, Duke University; Durham Historic Photographic Archives, North Carolina Collection, Durham County Library)

## A. PHILIP RANDOLPH

A. Philip Randolph was a member of Joppa Lodge No. 55 in New York City, New York.

A. Philip Randolph was a civil rights leader and President of the Brotherhood of Sleeping Car Porters.

in 1912, established an employment agency through which he attempted to organize Black workers

he built the first successful Black trade union; the Brotherhood won its first major contract with the Pullman Company in 1937.

The following year, Randolph removed his union from the AFL in protest against its failure to fight discrimination in its ranks and took the brotherhood into the newly formed Congress of Industrial Organizations (CIO).

He warned President Franklin D. Roosevelt that he would lead thousands of Blacks in a protest march on Washington, D.C.; Roosevelt, on June 25, 1941, issued Executive Order 8802, barring discrimination in defense industries and federal bureaus and creating the Fair Employment Practices Committee (FEPC).

After World War II, Randolph founded the League for Nonviolent Civil Disobedience Against Military Segregation, resulting in the issue by President Harry S. Truman on July 26, 1948, of Executive Order 9981, banning racial segregation in the armed forces.

<https://archives.nypl.org/sm/20765>

