

SENTINEL

THE PRINCE HALL



Vol. 49, Issue No. 1, February 2015

A NEW DAY HAS DAWNED

Solomon Wallace Lodge # 125



Brothers & Sisters

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As I continue to serve**



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CONTENTS



FEATURES

3. Editorial:

The case against being called a Young man.
By Brother Robert B. Hansley 33°

4. Message from the East

M. W. Dorian R. Glover Esq. 33°
Grand Master, Most Worshipful Prince
Hall Grand Lodge, State of New York

14. Eureka Grand Chapter 1937 – 1939

Historical account of the events
culminating in the re-organization and
incorporation of Eureka Grand Chapter.
By R. W. Ludwick S. Hall 33°

23. Solomon Wallace Lodge # 125

Pictorial of the chartering of the newest
Lodge in the New York Prince Hall family

27. When does a man become a Mason?

A critical look at what qualities and
Influences make us Masons

By Bro. Guillermo "Bill" J. M. Thorne Sr., 33° MPS

29. History of Progressive Lodge No. 64

Mount Vernon, N.Y. Researched and
Compiled by R.W. Leonard W. La Rue 33°

32. Open letter on Freemasonry

The Grand Architect of the Universe gave us the
canvas. What picture will you paint?

By Bro. Guillermo "Bill" J. M. Thorne, Sr., 33°, MPS

35. CAMP EUREKA

A Top Notch Camp, Serving the Children of Our
Inner City Communities for Almost 60 Years
R. W. Ludwick S. Hall 33°

WINTER 2015

39. DR. MARTIN LUTHER KING JR.

Pilgrimage: From civil rights to
Human rights. Part 2 of 2

ETCETERA

5. GRAND LODGE CABINET

Elected Grand Lodge Officers for 2015 of the
Most Worshipful Prince Hall Grand Lodge, State
of New York.

6. GRAND TRUSTEES

Elected Grand Trustees for 2015 of the
Most Worshipful Prince Hall Grand
Lodge, State of New York.

8. WORSHIPFUL MASTERS

Elected Worshipful Masters for 2015 of the
Most Worshipful Prince Hall Grand Lodge
of the State of New York

11. WORTHY MATRONS

Elected Worthy Matrons for 2015 of
Eureka Grand Chapter Order of the
Eastern Star, Inc. State of New York

19. AFTER THE THIRD DEGREE, WHAT NEXT?

A look at why the HRAM is the next logical step.

20. NEW YORK PRINCE HALL MASON IN THE NEWS

The Newburgh Enlarged City School District's
Board of Education elected Bro. Philip Howard
President.

22. SONS OF KINGS # 123

Working relationship with NYC Parks &
Recreation through their Partnership with Parks
program.

By Bro. Abdul Muhammad (#123)

25. NEW YORK PRINCE HALL EASTERN STARS IN THE NEWS

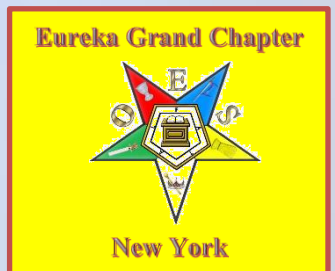
Past Matron Cynthia Tarver oldest member of
Estella Chapter #7.

Contributed By G.W.M. Barbara Outlaw Barmore

CORRECTION

In The June 2014 issue of the P.H. Sentinel.

The author of the article on Robert H.
Hucless was R.W. Ludwick S. Hall 33°
Grand Historian.



The Prince Hall Sentinel is the official publication of the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of the state of New York. However, all articles appearing in this publication express the view and opinion of the author or interviewee, and do not, unless specially stated, express the views and opinions or become official pronouncements of the Grand Master or Grand Lodge. All rights reserved.

From The Editor



Youth is the time of life when one is young, but often means immature individuals or the time between childhood and adulthood.

Around the world, the English terms youth, adolescent, teenager, kid, and young person are interchanged, often meaning the same thing, but they are occasionally differentiated. Youth can refer to the entire time of life when one is young, including childhood, but often refers specifically to the time of life that is neither childhood nor adulthood but rather somewhere in between. Youth also identifies a particular mindset of attitude, as in "He is very youthful". The term also refers to individuals between the ages of 16 and 24.

Although linked to biological processes of development and aging, youth is also defined as a social position that reflects the meanings different cultures and societies give to individuals between childhood and adulthood. Scholars argue that age-based definitions have not been consistent across cultures or times and that thus it is more accurate to focus on social processes in the transition to adult independence for defining youth. Youth is an alternative word for the scientifically-oriented adolescent and the common terms teen and teenager. Other common terms for youth are young person and young people. Youth is the stage of constructing the self-concept. The self-concept of youth is influenced by several variables such as peers, lifestyle, gender, and culture. It is the time of a person's life in which they make choices which will affect their future.

Elder, a person valued for his wisdom who accordingly holds a particular position of responsibility in a cultural group. In most of the world's cultures, elders have always played an important role in maintaining peace, providing wise council and ensuring the traditions are maintained. Elderhood is not a single event. It goes through stages. To become an elder one must pass through all rites of passage from birth to old age. One must acquire knowledge gain experience and be able to accept responsibilities. Moral qualities are an important criterion in an individual's initiation into elderhood; one should have acquired the wisdom to distinguish right from wrong. And should be mature, and able to discern, reflect, choose, reason, and think critically. Elders make sure that community customs and practices that foster harmony, order, and peace are passed on to new generations. They are the teachers during initiation ceremonies where they teach young initiates moral values such as peace and justice, humility, gentleness, truthfulness, cooperation, and unity. They also teach their family members the history of their ancestors, and how to keep peace and harmony among themselves and with the creator.

Continued on page #45

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

Elected Grand Lodge Officers

M. W. Dorian R. Glover Esq. 33°
Grand Master

R. W. Larry Mitchell 33°
Deputy Grand Master

R. W. Walter C. King 33°
Grand Senior Warden

R. W. Gregory R. Smith Jr. 33°
Grand Junior Warden

R. W. Darren M. Morton 33°
Grand Treasurer

R. W. Pete Rivera-Bey 32°
Grand Secretary

Grand Trustees

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Chairman

R. W. Norman Gipson 32°

R. W. Richard Belton 33°

R. W. Keith Smith McNeil 33°

R. W. Percy J. Perdue 33°

R. W. Robert E.P. Harris 33°

R. W. Jimmie Chaple 33°

R. W. Gerald Bradley 33°

R. W. Robert R. Gainer 33°

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R. W. Robert B. Hansley 33°
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Grand Photographer

R. W. Ludwick Hall
Grand Historian

Bro. Melvin I. Douglass Ph.D. 33°
Feature Writer



MESSAGE FROM THE GRAND EAST

**Excerpt from
The Grand Master's Address
169th Grand Communication (2014)**



As a Royal Arch Mason, I most identify with the Principle Sojourner. I had the good fortune as a young[er] man to have instruction from MWPGM Daniel W. Simmons, learning the importance of embarking on a journey; and as you travel, making the “Crooked Things Straight” along the way.

Now PGM Daniel Semel, we were taught in Law School that according to Black’s Law, an Agreement is the act of two or more persons who unite in expressing a mutual and common purpose, with the view of altering their rights and obligations.

I also learned the importance of Agreement. It is written in Matthew 18:19, Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

I am reminded of agreement through my Destined relationship with MW Brandford Obrien (MWPHGL Caribbean) Destiny is tied to doing more than that which you designed as long as there is agreement and you have chosen to have your steps directed by the Grand Architect of the Universe than his purpose becomes your purpose.

In this Office, it is necessary as you embark on this Journey of making the “Crooking Things Straight”, you acknowledge that it requires two or more persons to unite in expressing a mutual and common purpose, an agreement, that what you touch on earth, if ye ask, than it shall be done by our Father which is in Heaven.

Last year’s Address stated that our summer renovations included: Grand East Blue Room, Grand Chapter Room and a New Boiler.

Let’s look at what we accomplished this year:

Look around you. It has been decades since we have graced Our Halls with a Grand Session. There are many present today who have never set foot in our edifice. They have only heard and seen pictures online regarding the installation of the Bronze Plaque of our MWPGM Solomon Wallace; now they can have their photographs taken by it.

By staying home we have reduced costs by a minimum of \$50,000.00 and saved the members of the Craft more than \$150,000.00 in hotel and travel expenses, to entities that do not appreciate the value of our dollar. We cannot rely on Membership Dues alone to created new revenue streams. Sometimes you have to look at minimizing your expenses to preserve your assets.

MWPGM Gregory R. Smith, Sr. sought to enhance this room during his administration. His vision became ours and WB Khalid Bey (1), Bro. Joshua Johnson Bey (1), Bro. El Divine Starkim Allah El (1), RW Adam C. Jones (76) SGW Larry Mitchell (55) came into agreement with our purpose and it was done.

Improvement were made to the Grand Lodge Floor under the direction of DGM Edward D. Swire (38) and RW Eric Goodwine; the Eastern Star Room Renovations have commenced with RW Walter C. King, Jr (44) and RW Eric Goodwine; and the Trustee Board came into agreement with our purpose and it was done.

Our Auditorium beautification and all of our endeavors required the support and contribution of our Trustee Chairman David Minor and most particularly RW Eric “Picasso” Goodwine. Additional chandeliers were purchased and a new coat of (yes purple) paint, transformed our Auditorium which compliments the Masterpiece atrium we enjoy today. All came into agreement with our purpose and it was done.

Our presence in the Community is now enhanced by the raising of our Banner and the American Flag. Thank you to the Brothers of Beacon Light and in particular RW Maurice Franklin who initiated the research to make it happen. RW Kevin Wardally came into agreement with our purpose and it was done.

Continued on page # 42



GRAND CABINET



R. W. Larry Mitchell 33°
Deputy Grand Master

Larry Mitchell was elected to the office of Deputy Grand Master of the Most Worshipful Prince Hall Grand Lodge of the State of New York in June, two thousand fourteen (2014). He was raised to the sublime degree of Master Mason in Joppa Lodge #55 April, nineteen hundred and eight five (1985) under Worshipful Master and now Most Worshipful Past Grand Master Calvin Martin. He immediately began learning various lectures, his favorite "Historical Lecture" and working for his lodge and in nineteen hundred and eighty six (1986) was appointed to Joppa's line. He served every station and place (which was the norm during that time for Joppa, "NO SKIPPED STATION or PLACE") until being elected Worshipful Master in nineteen hundred and ninety five (1995).

Continued on page # 43

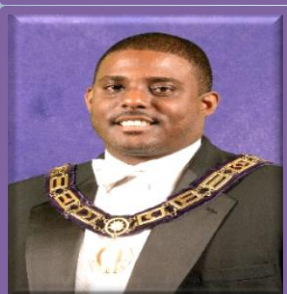


R. W. Walter C. King Jr. 33°
Grand Senior Warden

Walter C. King Jr was born in Martinsville, Virginia. Soon after his birth the King family relocated to Bedford Hills, NY where Walter spent the majority of his childhood. Walter became a resident of Ossining, NY as a teenager and graduated Ossining High School, where he met his wife of 29 years. He then went on to trade school for auto mechanics. Walter King is a man of many hats he is a business owner, volunteer and God fearing family man.

Walter C. King Jr. is the owner of King Shell Service Station in Ossining and Tarrytown. King Shell in Ossining has been family owned and operated in the Ossining community for 50 years with Walter owning the business for the past 25 years.

Continued on page # 43



R. W. Gregory R. Smith Jr. 33°
Grand Junior Warden

Gregory Robeson Smith, Jr. is a graduate of: Morehouse College with a Bachelor of Arts Degree in Banking and Finance; and Long Island University with a Masters of Business Administration with a concentration in Management.

He has an extensive career in Fortune 500 Companies--Verizon Wireless, Citigroup, Waste Management Inc., and now Compass Group, each company at the top of their respective industries with experience in managing a \$2 million dollar budget. Within the 22 years of experience, he has learned to successfully lead a team of professional staff; serving as an internal resource and consultant, and working collaboratively with a wide array of clients and vendors.

Continued on page # 44



R. W. Darren M. Morton 33°
Grand Treasurer

Born and raised in Mount Vernon, educated in the Mount Vernon School System and a graduate of Mount Vernon High School, Rev. Darren M. Morton is a man of many talents, specifically in Social Action, Urban Ministry, College Administration, Student Development, and Leadership. Whether in the church, his community, a college campus or in a boardroom, he constantly works to strengthen families and enhance the lives of young people of all races and nationalities. He is heavily involved in civic and social endeavors specifically affecting youth and the underprivileged of all ages.

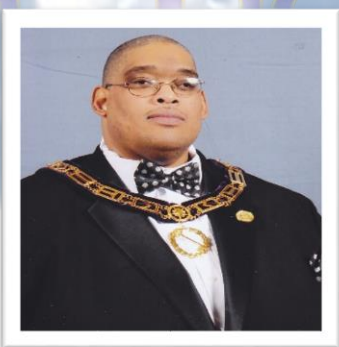
Continued on Page # 44



R. W. Pedro Rivera-Bey 32°
Grand Secretary

Member of Joppa Lodge # 55. Honorably Discharged, Sergeant United States Marine Corps (5) Active Years, January 3rd, 1980 - February 24, 1985. Former Officer for the New York City Department of Correction May 20th, 1985-December 18th, 1998. Received Undergraduate Degrees from John Jay College of Criminal Justice, Associates Degree Corrections Administration, Bachelor's Degree, Legal Studies. Master Mason 1992. Worshipful Master Joppa Lodge No. 55, December 2009-2010, King David Consistory No 3. Appointed as Assistant Grand Secretary December 2010 Elected Grand Secretary June 2013, reelected June 2014.

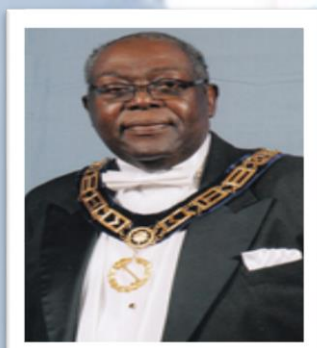
GRAND TRUSTEES



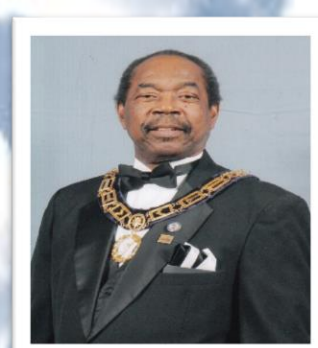
R.W. KEVIN P. WARDALLY 32°
CHAIRMAN



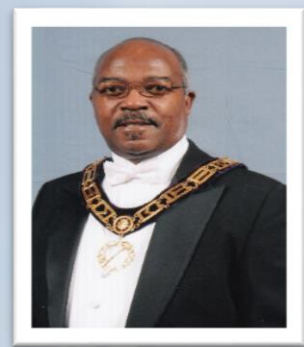
R.W. NORMAN GIPSON 32°
VICE CHAIRMAN



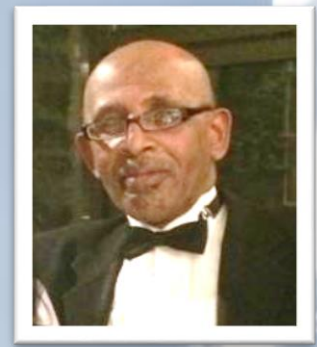
R.W. RUDY GAINER 33°
TREASURER / ASST. BOOKING



R.W. JIMMIE CHAPLE 33°
SECRETARY



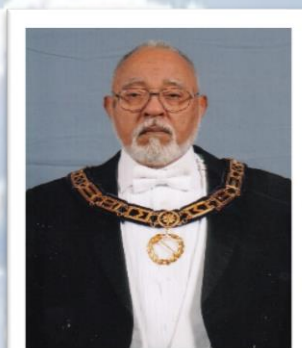
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R.W. KEITH SMITH MCNEIL 33°
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Mount Olive # 2



Jose Berras
Celestial # 3



Cyril M. Dore
Widow's Sons # 11



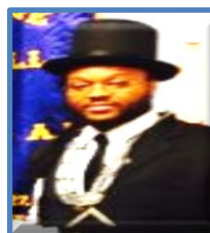
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Adelphic Union # 14



Ralph Wilson
St. John # 16



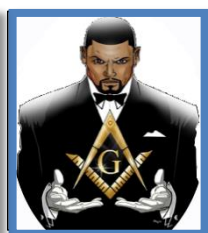
Lawrence Cross Jr.
Hiram # 18



Tyrone Cumberbatch
Hiram # 23



Mount Moriah # 25



Christopher Mitchell
St. John # 29



Willis A. Knighton
Onondaga # 32



Dennis Fields
James H. Farrell #
34



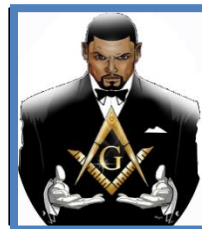
Robert Mallory III
Eureka # 36



Luther A. Smith
Cornerstone # 37



Jamal Ali
Prince Hall # 38



Curtis Murray
Chenango # 39



Michael Thomas
Harry H. Garnett # 40



Charles Mitchell
Corinthian # 44



Robert D. Nicholson
Mount Zion # 46



Gary Cherry
Carthaginian # 47



Frank McRae
Hebron # 48



Corey Rodgers Sr.
Electric City # 49



Lynn C. Nicholas
Xenia # 50



Wayne A. Spencer
Trinity # 51



Donnell Ray
Doric # 53



Bobby Brinson
Lebanon # 54



James E. Smith Jr.
Joppa # 55



Troy Jackson Silver
Lake # 59



Steven Robinson
Crispus Attucks # 60



Larry Brown
Bright Hope # 62



Kala Lee
African (459) # 63



Malcolm Douglas
Progressive # 64



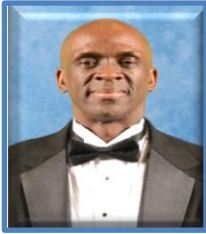
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Samson # 65



Omar Henry
Antioch # 66



Lawrence Pickering
Lewis Hayden # 69



Randall Burch
Euclid # 70



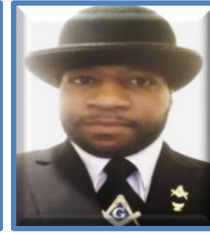
Michael Foster Jr.
David W. Parker # 72



I. Lamont Fletcher
Paramount # 73



Marco Clarke
Beacon Light # 76



Leon Howard
Capital City # 78



Marquis Jackson
Tappan Zee # 79



Robert Nelson III
Mount Nebo # 82



Tuscan # 85



Edward Carter
Abercorn # 86



Grady Davis
Ionic # 88



Moses Denson
Jephthah # 89



Michael Bradford
Mount Zion # 90



Roderick O'Neal Farmer
Tyre # 91



Webster Taylor
Hollywood # 92



Lester A. Neal
Meridian # 93



Ernest Byrd
Prince Hall Ashlar # 94



Nicholas Pierce
George Washington
Carver # 95



Robert Strother
Nimrod # 96



John Robinson
Fidelity # 97



Joseph Wynn
Saint James # 98



Michael Shan
Master # 99



Chris Bickham
Bethany # 101



Reginald Jordan
Mount Moriah # 107



Ryan Carden
Ionic "A" # 108



Daron D. Gates
Master Craftsman # 110



Matthew Perry
Saint Paul # 111



Ken Barton
Saint James # 114



Mark H. Grant
Masada # 115



Steven Dandridge
Saint Joseph # 117



Courtney Paul
Paul J. Cooper # 120



Dwayne C. Haynes
Epiphany # 121



Travis Everson
Louis A. Fair # 122



Ed Rodriguez
Sons of Kings # 123



Demetrius Gay-Gue
Huntington # 124



Gregory Whealton
Solomon Wallace # 125

ONE OF THE GREATEST HONORS A BROTHER CAN RECEIVE IS WHEN HE IS ELECTED BY HIS BRETHREN TO PRESIDE AS THE **Worshipful Master of the Lodge**



As the lodge's leader, the Worshipful Master wears many hats. His duties and responsibilities include everything pertaining to his lodge during his elected year.

- Ability to perform Ritual and Degree Work
- Masonic knowledge of Masonry's science of morals, symbols and allegory.
- Delegation of duties to his officers
- Delegation of duties to Lodge Committees
- Lodge regalia maintenance and upkeep
- Trestleboard / Tracing Board Communication
- Scheduling of all functions
- Provides ongoing Education to the brethren
- Provides necessary updates of the Lodge By-Laws
- Oversees all Financial issues of the lodge
- Represents his Lodge at Grand Lodge





2015 Leaders Of the Craft Worthy Matrons



Linda McLeod-Williams
Alpha No. 1



Antoinette Aaron
Omega No.2



Marold Murray
Sheba No.3



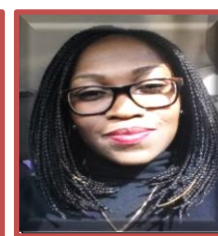
Stephanie Tarver
Starlight No. 6



Eartha Danner
Estella No.7



Ginelle Cooper
Ruth No. 8



Esther Annan
Naomi No. 10



Cynthia Carter
Mystic No. 11



Omoyeni Makinde
Electa No. 14



Leandra J. Ancrum
Maybelle No. 18



Millicent Clarke-Maynard
Doriantia No. 19



Willene Jones
Frontier No. 21



Etrenidall Bey
Salt City No. 22



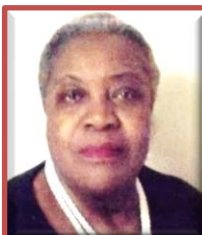
Sandra Ford
Rebecca No. 23



Alice Simmons
Omega No. 25



Charlotte Vinson
Terrace City No. 26



Shirley Cheeseboro
Prince Hall No. 27



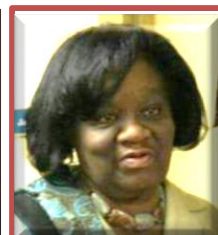
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Twilight No. 28



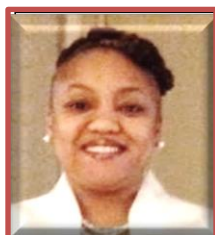
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Celestial No. 29



Celestine Davis-Watkins
Joppa No. 30



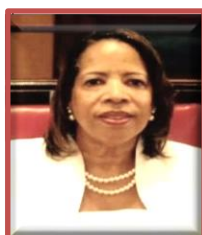
Veronica Raphael
Deborah No. 31



Janet Brady
Trinity No. 32



Teri Coaxum
Sunshine No. 34



Betty Ludd
Mt. Tabor No. 35



Theresa Newallo
Crispus Attucks No. 36



Aloha Powell
Golden Gate No. 40



Shelia Johnson
.Gardenia No. 41



Wanda White
Progressive No. 42



Kelly M. Etheridge
Silver Queen No. 43



Courtinay Casey
Antioch No. 44



Yvette M. Simmons
Victoria No. 45



Wendy Taylor
Bright Hope No. 46



Valerie McFarland
Lewis Hayden No. 47



Paulette Cudjoe
Fidelity No. 54



Pamela Deans
Paramount No. 57



Jenell Gillis
Beacon Light No. 58



Tameka Monroe
Mt. Zion No. 59



Carrie L. Russell
Adah No. 60



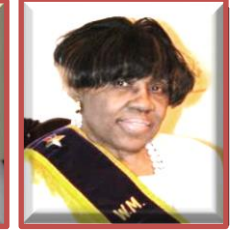
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Tyre No. 62



Alita Hall
Excelsior No. 63



Casandra Brooks
David W. Parker No. 64



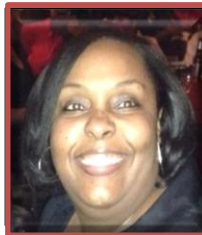
Patricia Brown
Carver No. 65



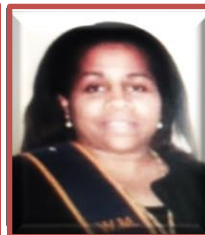
Cheryl B. Rogers
Red Rose No. 66



Nicole Whitson
Meridian No. 67



Stacy Reynolds
Ashlar No. 71



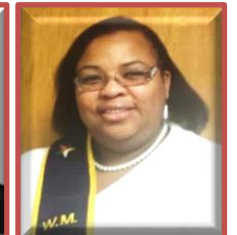
Linda A. Raffington
Excelsior No. 72



Mattie Anderson
Starlight No. 74



Cheryl Hammett
Mt. Moriah No. 75



Linda Satterfield
Poinsettia No. 76



Alexis P. Onyszkiewicz
Ionic No. 77



Rosa M. Johnson
Emerald No. 81



Katrina Williams-Foster
Adah No. 82



Dawn F. Duckett
Queen Esther No. 83



Barbara Outlaw Barmore
Grand Worthy Matron

Matthew Teah Wulah
Grand Worthy Patron

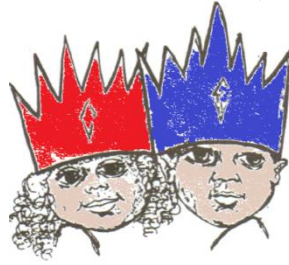
Leadership

“EXCEEDING ONES EXPECTATIONS”

- The ability to maintain a reverent attitude in your meetings.
- The ability to listen to motions presented by the members graciously.
- The ability to recognize a problem before it becomes an emergency.
- The ability to prioritize and put first things first.
- The ability to understand the needs of those who would be affected by your decisions.
- The capacity to translate vision into reality.

LEADERSHIP IS PRACTICED NOT SO MUCH IN WORDS AS IN ATTITUDE AND IN ACTIONS.

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LICENSED BY



EUREKA GRAND CHAPTER, 1937 TO 1939



A FORGOTTEN PERIOD IN ITS HISTORY



*BY BRO. LUDWICK S. HALL,
PAST PATRON OF MOUNT ZION CHAPTER NO. 59*

In the history of fraternal organizations, to be considered legitimate, a local or subordinate body must receive a charter or warrant from a legitimate Grand organization. The legitimacy of the Grand organization is determined by its ability to trace its origin to the organization which founded the order. An example of this is: The Lodges of the MWPH, GL-NY being able to trace their origin to African Lodge No. 459 of Boston, which in turn can trace its origin to the Grand Lodge of England from whom it received its charter on September 29, 1784. The Grand Lodge of England established on June 24, 1717, now known as the United Grand Lodge of England, is acknowledged to be the “Mother Grand Lodge of Freemasonry”.

The charter given to a subordinate body by a Grand organization is analogous to a license, and it is an authorization empowering the subordinate body to work. The charter or warrant also details a short history of the Grand body, the date the charter or warrant was issued and a listing of the founding officers of the subordinate body. Some of the early Chapters of Eureka Grand Chapter, mindful of its importance, have maintained an accounting of their early history in their archives. Unfortunately because of a series of events which took place in the late 1930's, that information is not accurately included in the charters/warrants currently in the possession of many of the subordinate Chapters of Eureka Grand Chapter. The reasons for this lack of information in these very important documents stems from a schism which occurred in the mid 1930's between Alice Campbell, the Grand Matron of Eureka Grand Chapter at the time, and George Marshall, the Grand Master at the time of what is now the M.W. Prince Hall Grand Lodge of New York. That schism resulted in a re-organization of Eureka Grand Chapter on September 10, 1937, and a re-issuing of charters/warrants to most of its Chapters that existed prior to that year. Those charters/warrants are devoid of any of that very important historical information. Accordingly, all of the charters/warrants issued by Eureka Grand Chapter since its re-organization in 1937 contain information that is pertinent to the individual chapter from the date of its re-organization. The following series of events is a synopsis of what occurred during that period in Eureka Grand Chapter's history.

At the 15th Annual Grand Session of Eureka Grand Chapter, which was held on June 2nd and 3rd, 1911, Alice Campbell a member of Ruth Chapter No. 8,¹ and a resident of Tarrytown, N.Y. was elected its Worthy Grand Matron. She was then re-elected to that office every year for the next 25 years, making her the longest serving elected officer in the Prince Hall fraternity in the State of New York. She was also one of the most prominent members of the Order of the Eastern Star both locally and nationally. She is one of only two members of the jurisdiction of New York to serve as both the Grand Matron of Eureka Grand Chapter and as Imperial Commandress of the Imperial Court, Daughters of Isis. A member of Naja Court No. 11 (now Medina Court No. 11), she served as Imperial Commandress from 1932 to 1934.

During Sister Campbell's tenure as Worthy Grand Matron, Eureka Grand Chapter experienced its greatest period of expansion. The rapid expansion of the Grand Chapter while she was Grand Matron was not only limited to the State of New York, it also extended to Nassau in the Bahamas Islands where it established St. Hilda's Chapter No. 50 on February 26, 1926. St. Hilda's Chapter was the first Chapter established by Eureka Grand Chapter outside of the Continental United States. Additionally, prior to her election as Worthy Grand Matron, five (5) Chapters had been established by Eureka Grand Chapter in the State of New Jersey, one of which, Rebecca Chapter No. 5 of Montclair, (now Rebecca Chapter No. 1 in New Jersey), was one of the six (6) Chapters which established Eureka Grand Chapter in 1895.



At the 1912 Grand Session of Eureka Grand Chapter, the Chapters in New Jersey were released to form a Grand Chapter. On June 24, 1913, Sister Campbell is credited with having presided over the establishment of Oziel Grand Chapter, Order of the Eastern Star for the State of New Jersey.

In the 1930's for reasons that are lost due to the passage of time, many of the Grand Officers in Eureka Grand Chapter were dissatisfied with the conditions then existing in the Grand Chapter.

Hoping to bring about a change, in the latter part of 1936 they appealed to M.W. George E. Marshall, who at the time was the Grand Master of the Grand Lodge. In an effort to ameliorate the situation Grand Master Marshall issued a summons to all of the line officers of Eureka Grand Chapter to meet with him on February 17, 1937 at the Grand East, which at the time was located at 235-37 West 120th Street, in Manhattan. He simultaneously issued a summons for the elected representatives or their proxies of all of the Eastern Star Chapters in Eureka Grand Chapter to assemble at the Grand East on March 30, 1937.¹ The purpose of both meetings was to discuss any problems the participants were aware of, or had perceived existed in Eureka Grand Chapter, and he requested that they be prepared to make recommendations for the correction of any and all of those problems. Both meetings which were conducted by Grand Master Marshall and the Dep. G.M. George Calvin Quander, were attended by W.G.M. Campbell and Worthy Grand Patron, William L. Jenkins. Real or imagined, the Grand Matron and Grand Patron believed they were ignored at the meetings, and had no input in the discussions about the problems in Eureka Grand Chapter, or was their input solicited in any of the suggested solutions to the perceived problems. Based on the information received at the meetings, and rumors that existed since about 1919 that the Charter then being used by Eureka Grand Chapter was not properly worded, Grand Master Marshall summoned both the Grand Matron and Grand Patron and directed that the warrant/charter then in the possession of Eureka Grand Chapter, be brought to him for his inspection.¹ It is to be noted that in 1919 the name of the Grand Lodge was changed by the addition of the

words Prince Hall.¹ Further the charters of all of the Lodges that were in existence in the jurisdiction between 1919 and 1921 were recalled, and new charters issued. However the Charter that was being used by Eureka Grand Chapter was issued in 1906, and did not reflect the change in the Grand Lodge's official name. When the directions in the summons was not complied with by the Grand Matron, who at the time was in possession of the warrant/charter, and it was not brought to the Grand Master, he officially issued a recall of the warrant/charter of the Grand Chapter, and issued a new Charter.¹

Although Grand Patron William L. Jenkins willingly accepted the conditions of the new warrant/charter, Grand Matron Campbell with the support and advice of her sister, Past Matron Blanche Williamson a member of Joppa Chapter No. 30, and some of the most prominent New York Prince Hall Masons of the time, among them; her Sister's husband Harry A. Williamson a Past Patron of Queen Esther Chapter No. 9 in Brooklyn, and a noted author and Masonic historian¹, Arthur Schomburg, famed bibliophile of whom the Schomburg Center for Research in Black Culture is named, and Bertram Baker who was the first African American elected to statewide office in Brooklyn, and who is credited with being responsible for Althea Gibson and Arthur Ashe breaking the color line in professional tennis, believing that it nullified her authority, Sister Campbell refused to surrender the old warrant/charter, or to accept and abide by the terms of the new charter.

With the exception of Blanche Williamson, all of Alice Campbell's advisors were either suspended or expelled in 1933 by the then Grand Master, Francis Giles. Harry Williamson who had received a suspension of Fifteen (15) years in 1933, had in 1936, pursuant to the Grand Lodge's constitution, applied to the Grand Lodge and was reinstated. But because of the many incidents by the various Grand Lodge administrators which up to that time he perceived had negatively affected him, as the Masonic Editor of a newspaper "The New York Age", he waged a negative media blitz against the Grand Lodge and its Grand Masters during his suspension. His restoration did not stop the negative blitzes in the paper, and he willingly and eagerly served as Grand Matron Campbell's main advisor in her dispute with Grand Master George Marshall.

Because of Grand Matron Campbell's refusal to abide by the terms of the new charter, Grand Master Marshall directed all Master Masons to cease any participation in the subordinate Chapters of Eureka Grand Chapter. He further directed those Chapters to cancel any future meetings, and the officers of the Eureka Grand Chapter to place all paraphernalia and Grand Chapter funds in a trust until there was a resolution to the problems. Grand Master Marshall then issued a Proclamation directing the elected representatives or their proxies of all subordinate Chapters in Eureka Grand Chapter to assemble at Mother Zion Church on May 31, 1937 in what was then to be a Special Grand Session of Eureka Grand Chapter for the purpose of transacting any and all business that may be regularly and constitutionally brought before it.¹ In an effort to prevent the Special Grand Session called for by the Grand Master, Grand Matron Campbell retained the law firm of John A. Ross to obtain an injunction legally restraining the Grand Master from conducting the Special Grand Session. The law firm sought relief in the New York State Supreme Court, First Department in New York County, where Grand Matron Campbell was represented by John A. Meyers, an attorney from the Ross law firm.

The main contention in Grand Matron Campbell's petition to the Court was that Eureka Grand Chapter was a separate and independent organization, and the Grand Master and the Grand Lodge had no jurisdiction over it. She used as an example the organizational structure of the predominant white Order of Eastern Stars. There the individual State Grand Chapters among the Order of the Eastern Star is subordinate to a General Grand Chapter that is headquartered in Washington, D.C., and the individual State Grand Chapters are not auxiliaries of, or appendant bodies of the Grand Lodges of the States where they are located.

Based on this argument on May 28, 1937, Meyers was successful in obtaining an injunction from Justice Samuel I. Rosenman, restraining the Grand Master or any officer of the Grand Lodge from conducting the scheduled Special Grand Session of Eureka Grand Chapter. It further prohibited the Grand Master or any of the officers of the Grand Lodge from discussing the situation in Eureka Grand Chapter at the annual Grand Lodge Session which was scheduled to be held in Rochester, N.Y. the first week of June 1937.¹ On June 9, 1937, after the Grand Lodge session had been held, based on a subsequent appeal of the injunction by attorney Oliver D. Williams a member of African 459, Lodge No. 63, who at the time was the Judge Advocate of the Grand Lodge, and who appeared before Justice Rosenman, Sister Campbell's case (*Alice Campbell, as Grand Matron of Eureka Grand Chapter v. George Marshall, as Grand Master of the M.W. Grand Lodge of New York, Prince Hall*) was placed on the Court's calendar for trial the first week of October 1937.

In July of 1937 Francis E. Rivers, an attorney for Grand Master Marshall and the Grand Lodge, appeared before Justice Edward T. McGoldrick, in Special Term, Part 1, New York State Supreme Court, in New York County. At that appearance, he presented additional information to the court, showing the separate development of the Order of the Eastern Star among African American women. His brief further showed that from the inception of the Order, Eastern Star Chapters and Grand Chapters among African American women were auxiliaries of, and appendant bodies of the Grand Lodges in their respective States. That relationship also applied between the Grand Lodge, Prince Hall in New York and Eureka Grand Chapter. However in deference to the presentation made before the court by Alice Campbell's attorney, Francis E. Rivers acknowledged that there was a National organization, "The International Conference of Grand Chapters, Order of the Eastern Star, Prince Hall Affiliation", that existed at the time among the Order of the Eastern Star in the Prince Hall fraternity. He stated that organization was composed of the Worthy Grand Matrons and Worthy Grand Patrons of the individual States Grand Chapters, however it was only an advisory body, with no authority over the individual States Eastern Star Grand Chapters. Based on Attorney Rivers' presentation, Justice McGoldrick vacated the injunction that had been issued by Justice Roseman.¹ With the injunction lifted, on August 7, 1937, Grand Master Marshall issued a proclamation directing the elected representatives or their proxies of all subordinate Chapters in Eureka Grand Chapter to assemble at Mother Zion Church on September 10, 1937 for a Special Grand Session to transact any and all business that may regularly and constitutionally come before it. At that meeting Grand Master Marshall officially expelled Sister Campbell and her followers and declared the offices of Eureka Grand Chapter vacant.

Subsequent to the expulsion of the officers of Eureka Grand Chapter, Bro. Roland R. Johnson, of Sunshine Chapter No. 34 was elected the new Worthy Grand Patron, Sister Araminta Taylor, of Alpha Chapter No. 1 was elected the new Worthy Grand Matron, Sister Octavia Giles, of Sunshine Chapter No. 34 was elected Associate Grand Matron, Sister Edith Mitchell, of Rebecca Chapter No. 23 was elected Grand Conductress, Sister Florence Webster was elected Grand Treasurer, Sister Frances E. Francis of Omega Chapter No. 25 was elected Grand Secretary, Sister Rosa L. Daniels of Celestial Chapter N. 29 was elected Associate Grand Conductress, Sister Emma Leonard was elected Grand Recorder, and Sisters Louise Parras, Nancy Parker and Bessie Knapp were elected Grand Trustees, effectively re-organizing the Grand Chapter. These officers served as the administrative officers of Eureka Grand Chapter until June of 1940.

Roland Johnson, who masonically was a member and Past Master of Carthaginian Lodge No. 47,1 was specifically selected by Grand Master, Marshall to be the Grand Patron of the re-organized Eureka Grand Chapter. In Eureka Grand Chapter, Johnson had originally been a member of Queen Esther Chapter No. 9 in Brooklyn, however for several years prior to 1937, he had been un-financial in the Chapter and it is unclear whether he had been dropped from its roll. When the majority of the membership of Queens Esther Chapter decided to align themselves with Alice Campbell, he became a non-affiliated member of the Eureka Grand Chapter. In that capacity, he was permitted by Grand Master Marshall to become a member of Sunshine Chapter No. 34, thereby enabling him to accept election to the office of Worthy Grand Patron.1 In addition to Johnson's masonic affiliation in Carthaginian Lodge, he had previously served three years (1927-1930) as the Right Eminent Grand Commander of the Prince Hall Grand Commandery, Knights Templar of the State of New York.1 In 1938, Johnson while serving as Worthy Grand Patron of the re-organized Eureka Grand Chapter, was elected Junior Grand Warden of the Grand Lodge. At the Grand Lodge Session in 1939, Johnson's final year as Worthy Grand Patron, he was elected to the office of Senior Grand Warden of the Grand Lodge, again holding both positions simultaneously.1

The election of Araminta Taylor and Roland Johnson caused Alice Campbell and her supporters who by that time were insisting they were the rightful Eureka Grand Chapter, on their return to the New York State Supreme Court on the adjourned date of their case in October, to petition the court to nullify the re-organization of Eureka Grand Chapter by the Grand Master. During the week of October 18, 1937 at a hearing held before Judge Julius Miller in Part VI, Special Term of the New York State Supreme Court, a consent decree was agreed to by the lawyers for both parties. Attorney Sidney Meyers from the law firm of John A. Ross represented Sister Campbell and Attorney Francis E. Rivers represented Grand Master Marshall and the Grand Lodge. The decree allowed Sister Campbell to continue the existence of her organization, however she and the members of her organization would no longer be associated with the Grand Lodge, nor would she be entitled to refer to her organization as Eureka Grand Chapter, or as it being an affiliation of the Prince Hall fraternity. It also permitted the continued existence of the re-organized Eureka Grand Chapter by the Grand Master, which had occurred at Mother Zion Church on September 10, 1937.1

With the re-organization of Eureka Grand Chapter as was expected, some Chapters remained loyal to the Grand Master, among them was Ruth Chapter No. 8, the Chapter of which Alice Campbell was a member.1 Some became inactive for certain periods hoping to wait for the final outcome of the dispute before making a decision as to which Grand Chapter they would be aligned with, and the remaining Chapters supported the position of Alice Campbell. Roland Johnson pursuant to the authority of the Grand Master subsequently issued new warrants/charters to those subordinate Chapters who remained loyal to the Grand Lodge.

The divided loyalties of the officers and members of some Chapters had a devastating effect on their memberships. This situation at the time was very apparent in Mizpah Chapter No. 13, Joppa Chapter No. 30, Crispus Attucks Chapter No. 36, Golden Gate Chapter No. 40, Samson's Chapter No. 41 and Antioch Chapter No. 44 in Manhattan, Queen Esther Chapter No. 9 in Brooklyn and Celestial Chapter No. 29 and Trinity Chapter No. 32 in Queens.1

In some of the above Chapters a large majority of the Sisters including the Chapters administrative and financial officers were aligned with Alice Campbell. But what was disturbing, in some of those Chapters, it was the supporters of Alice Campbell who had possession of the Chapters paraphernalia and finances. Consequently, the Sisters in some of those Chapters who remained loyal to the Grand Master in the re-organized Eureka Grand Chapter sought the intervention of the legal system hoping to rectify this condition.

Most of the members of Queen Esther Chapter No. 9, the first Eastern Star Chapter that had been established in the borough of Brooklyn, including its administrative and financial officers aligned themselves with the organization headed by Alice Campbell. With the re-organization of Eureka Grand Chapter, those members of Queen Esther Chapter who remained loyal to the Grand Lodge, brought a legal action in the New York State Supreme Court, Kings County to attempt to regain possession of the finances and records of the Chapter. The case was heard before Justice Henry Wenzel, who ruled against them. Eventually, those members of Queen Esther Chapter No. 9 who remained loyal to Eureka Grand Chapter's affiliation with the Grand Lodge, under the guidance of Past Matron Margaret Goosely, who at the time had been a member of Queen Esther Chapter for over 25 years, formed a club with the intention of petitioning the re-organized Eureka Grand Chapter for a warrant to work and act as a Chapter.1 Having assembled a sufficient number of former members of Queen Esther Chapter, the club petitioned the new Worthy Grand Patron, Bro Roland Johnson to establish the new Chapter. On November 7, 1938, with the permission of M.W. Charles Calvin Quander, then Grand Master and pursuant to the powers vested in him, Past Grand Patron Johnson, issued a Charter to those members of the club, led by P.M. Goosely, to work and act as Fidelity Chapter No. 54. The first officers of Fidelity Chapter No. 54 were Monica Harrison, Worthy Matron and Emma Mitchell, Associate Matron.

In Jamaica, Queens, 14 members of Celestial Chapter No. 29, led by its Worthy Matron, Mattie M. McClester, the Worthy Patron, Conductress and the financial officers who were aligned with Alice Campbell, took all of that Chapter's records, paraphernalia and savings. On October 21, 1937, led by the new Worthy Grand Matron, Araminta Taylor, the officers and members of the re-organized Eureka Grand Chapter entered a meeting of the Celestial Chapter No. 29 which at the time was being conducted by Miss McClester, in the location that had been previously used by that Chapter. Worthy Grand Matron Taylor removed Miss McClester and her officers, declared the Chapter's offices vacant and reorganized Celestial Chapter No. 29. Rosa L. Daniels was elected the Chapter's Worthy Matron, Thomas Lofthouse the Worthy Patron and Rebecca Alston the Associate Matron. Although the new officers were able to regain possession of the Chapter's paraphernalia, and administrative records, as the financial records of the Chapter were in the names and possession of persons loyal to Alice Campbell, and attempts made to obtain the Chapters finances from the Bank failed. Sister Daniels and Sister Alston sued Miss McClester and the deposed officers of Celestial Chapter in New York State Supreme Court, Kings County (Daniels et al v. McClester et al) attempting to regain possession of the Chapter's finances.1 A hearing was held on November 1, 1937 before Judge May, who on November 8, 1937 ruled against the Daniels group, but ordered the case to be combined with the case previously brought by Alice Campbell in the Supreme Court against the Grand Lodge for a final resolution.1

In what was Samson Chapter No. 41 prior to the reorganization of Eureka Grand Chapter, the same situation occurred as in Queen Esther Chapter in Brooklyn and Celestial Chapter in Jamaica. Most of the administrative officers, financial officers, Sisters and Brothers of Samson Chapter No. 41 aligned themselves with Alice Campbell's group, and the remaining members of the Chapter remained loyal to the Grand Lodge. The members who remained loyal to the Grand Lodge were subsequently reorganized by Worthy Grand Matron Taylor and the officers of the re-organized Eureka Grand Chapter, with Gertrude Mussenden elected to serve as the reorganized Chapter's Worthy Matron

Miss Mussenden faced with the same concerns as did the new officers of Celestial Chapter, brought a legal action (Mussenden and Bayard v. Day, Marshall and Winthrop) against the group aligned with Alice Campbell in the 10th Municipal District Court in Manhattan, to regain the Chapter's finances and property. On June 10, 1938, Judge Michael Mateo disallowed their claim.¹ This legal setback discouraged some members of the re-organized Chapter, eventually causing many of them to withdraw from the fraternity. With the remaining members unable to meet as a Chapter, due to a lack of a quorum, they surrendered their Charter to the Grand Chapter. For the next three years Sister Margaretta L. Gray, held what was left of the group together, meeting as a club in the Masonic Temple at 235-37 West 120th Street in Manhattan. When finally able to reclaim enough former members to hold meetings, they presented a petition to Eureka Grand Chapter requesting the Charter be reissued, and at the suggestion of Sister Mayme Barbour, requested the name of the Chapter be changed to Gardenia Chapter No. 41. On December 19, 1942, pursuant to his authority, Worthy Grand Patron, Thomas Lofthouse of Rebecca Chapter No. 23 presented a new charter to the remaining members of Samson Chapter, to work and act as Gardenia Chapter No. 41. At that time Sister Margaretta L. Gray became the first Worthy Matron under the new Charter, and Bro. James Perkins became the Worthy Patron.

A sufficient number of members of many of the Chapters including most of their administrative and financial officers remained loyal to the Grand Lodge, and those Chapters were eventually re-chartered with their previous names and numbers.

From 1937 to 1939 with the continued support of her advisors Alice Campbell continued to pursue her legal action against the Grand Master and Grand Lodge. With no final decision in the legal system on the status of her organization, Alice Campbell, who at the time claimed the consent decree signed at the Supreme Court on October 18, 1937, by her attorney, was done without her permission, nor was she present or a party to it, continued to refer to her organization as Eureka Grand Chapter, O.E.S., Prince Hall Affiliation. As there was no resolution as to which organization actually was the legitimate organization Alice Campbell's case against Grand Master George Marshall worked its way through the Courts. Eventually represented by attorney Jacob E. Heller, when Sister Campbell's claim (case) against the Grand Lodge was heard in the New York State Supreme Court. The Court dismissed her case and in doing so it rejected her claim that Eureka Grand Chapter was a separate and independent organization, and ruled that it was an auxiliary of the Grand Lodge. She was also forbidden from referring to her organization as Eureka Grand Chapter. Undaunted, she then appealed the decision of the State Supreme Court to the Appellate Division, First Department of the New York State Supreme Court. On May 12, 1939 her case was heard by the Appellate Division, First Department of the New York State Supreme Court. That tribunal unanimously affirmed the previous decision of the New York State Supreme Court dismissing her claim against Grand Master Marshall and the Grand Lodge, and forbidding use of the name Eureka Grand Chapter by her organization. The Appellate Division further imposed a fine on Sister Campbell and her organization which included court cost.¹

Epilogue

In spite of the of the decision of the New York State Supreme Court, which had been affirmed by the Appellate Division, Alice Campbell and her supporters continued to insist that their organization was the legitimate Eureka Grand Chapter, the Prince Hall Affiliated Eastern Star Grand Chapter in the State of New York. Finally in June of 1941 Sister Campbell relinquished her position as the presiding officer of the organization she led, and she was succeeded by Helen Jackson.

At the 44th Annual Grand Session of Eureka Grand Chapter held in June of 1940, Sister Octavia Giles-Stitt was elected Worthy Grand Matron of Eureka Grand Chapter and Bro. Samuel I. Greene of Victoria Chapter No. 45 was elected Worthy Grand Patron. It was during this administration, pursuant to the authority of the Most Worshipful Grand Lodge, M.W. William B. Carter, Grand Master at the time presiding, that Eureka Grand Chapter, to prevent a further legal challenge to its name, applied to the Office of the Attorney General of the State of New York for incorporation. The incorporation was finalized by the State of New York on December 10, 1940¹

Although some members of Queen Esther Chapter No. 9 who were not supporters of Alice Campbell had applied to the Grand Patron in 1938 and were Chartered as Fidelity Chapter No. 54, the majority of the members of Queen Esther Chapter No. 9 who had been supporters of Alice Campbell, and who had been influenced by Past Patron Harry A. Williamson to sever their relationship with Eureka Grand Chapter, never applied to be re-affiliated with the reorganized Eureka Grand Chapter.

In 1941 Twenty-four former members of Crispus Attucks Chapter No. 36, a Chapter that had been one of the original supporters of Alice Campbell, and had severed its relationship with the reorganized Eureka Grand Chapter in 1937, led by Sister Ella Robinson they applied to Bro. Samuel I Greene, Grand Patron at the time of Eureka Grand Chapter and were re-warranted with the Chapter's original name and number Crispus Attucks Chapter No. 36..

At the 46th Annual Grand Session of Eureka Grand Chapter held in June of 1942, Sister Edith Daniels of Rebecca Chapter No. 23 was elected Worthy Grand Matron and Bro. Thomas Lofthouse of Rebecca Chapter No. 23 was elected Worthy Grand Patron. During this administration when it became apparent to many of her supporters that Past Worthy Grand Matron Alice Campbell's legal challenges to the authority of the Grand Lodge was unsuccessful, a large number of the Sisters and Brothers who originally left the Grand Chapter with her, applied for, and were re-instated with the consent of M.W. Louis Fair, Jr., Grand Master at the time.¹

Finally, it was not until 1949, that closure would come to the unfortunate situation in Eureka Grand Chapter which took place in 1937. For it was in that year (1949) when some Sisters and Brothers who had originally been members of Joppa Chapter No. 30, another Chapter who had supported Alice Campbell, and of which Past Matron, Blanche C. Williamson, the sister of Alice Campbell¹ was a member, and which had severed its relationship from Eureka Grand Chapter in 1937, applied to Worthy Grand Patron, William B. Carter and was re-warranted by Eureka Grand Chapter with its original name and number, Joppa Chapter No. 30.¹

Unless information on the early history of a Chapter in Eureka Grand Chapter that existed prior to 1937 is currently available in the Chapter's archives, the above is the series of events that precludes anyone interested in the history or charter officers of any of those Chapters, up to and including Lewis Hayden Chapter No. 47 from being able to obtain any of that information by a casual examination of the Chapter's current warrant/charter.

Endnote

In the brief presented to the Court by Attorney Francis E. Rivers requesting the injunction issued to Grand Master Marshall and the Grand Lodge on May 28, 1937 be lifted, he identified the national organization of the Order of the Eastern Star among African Americans as "The International Conference of the Order of Eastern Star, Prince Hall Affiliation". That organization today is known as "The Prince Hall Grand Conference of Grand Matrons and Grand Patrons. Order of the Eastern Star of the United States, Canada and Foreign Jurisdictions.

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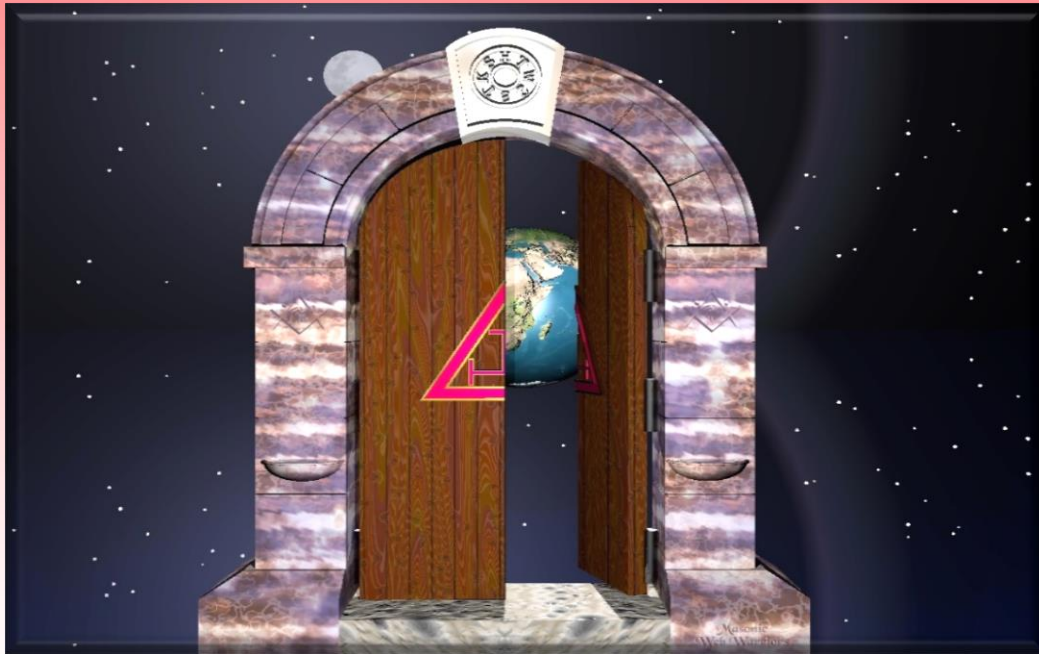
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 Don't stay at home and complain both long and loud.
 Don't leave the work for just a few
 and grip about the clique,
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 success, if done,
 And it can be accomplished with the help of everyone.
 So attend the meetings regularly
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 Be an active member and take an active part.
 Think this over, Brothers & Sisters,
 are we right or wrong?
 Be an active member and PLEASE just don't belong!

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Contributed By
R. W. John Phillips 33° (55)

Subject: An article in recent Hudson Valley Press

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CONGRATULATIONS!

CONGRATULATIONS!



Congratulations are definitely warranted for The Newburgh Enlarged City School District's Board of Education for having the wisdom and fortitude that they displayed at their Board meeting on July 1st. They made an historic move in the appointment of the FIRST Latino Superintendent, Dr. Roberto Padilla along with electing an African-American President, Philip Howard. WOW! In the past we've had an African-American Superintendent (Dr. Laval Wilson) and an African-American Board President (Runston Lewis) serving at the same time but NEVER a Latino & African American at the same time. WOW! WOW! WOW!

Taking into consideration the fact that upwards 75% of the students within the Newburgh Enlarged School District are African-American and Latino this was a very smart move on the school board's behalf. I say this due to the fact that there are only about 20% minority school teachers in this school district which means that the empathy needed towards the upward 75% is seriously lacking. This could largely be a contributing factor in the high drop-out rates that we have in this school district. A lot of these students are carrying a lot of pain within them

due to the many things that most of them are being faced with. Yes, a lot of students might be facing some of the same things but they are not being faced with the double whammy of being low-income and disadvantaged.

Low-income and disadvantaged students are being faced with many challenges in their lives which spills over into the schools. How does one identify with this if they've never experienced it? Most of our teachers have no idea and cannot identify with what the causative factors are for these student's behavior but, more than likely, Dr. Padilla and Mr. Howard can. When students are going through a crisis they need help to alleviate that pain and if a teacher has never been there or done that how can they recognize what's really going on. These students need empathy not sympathy for empathy draws close and sympathy stands at a distance. They also don't need ambiguity they need compassion. How can one give compassion if they've never walked in those same shoes?

The Board's reason for choosing Dr. Padilla to be the superintendent of the schools of the Newburgh Enlarged City School District was because of his passion for education and his ability to inspire and bring change to the District. The Board also considered input from District professionals and non-instructional staff, as well as students and community members. Evidently Mr. Howard's passion, fortitude and commitment on the board for the past two years was a major causative factor in being elected as the president. Hopefully, the NTA will work with these two men towards moving the Newburgh Enlarged City School District in the right direction. This will be beneficial to the taxpayers, the students, the parents and most of all to the city of Newburgh. Never forget that what's not done in the schools eventually becomes a part of what's happening or not happening in

our individual communities, especially in the city of Newburgh. It's time for those that are seriously concerned to join hands and start working together for a house that is divided will definitely eventually fall apart.

Let me end this with the words of Voltaire and also Johaan Wolfgang Von Goethe:" Common Sense is not so common"(Voltaire) "Life belongs to the living, and he who lives must be prepared for changes."(Johann Wolfgang Von Goethe) This is Lillie's Point of View and I'm just having my say!



The Newburgh Enlarged City School District's Board of Education



R. W. PHILLIP HOWARD 33°



I started my Masonic career in 1986, when I was entered, passed and raised to the Sublime degree of a Master Mason into Masada Lodge #115, on March 22. Later in that same year I became a Sublime Prince of Pentecost Consistory #98 in Ossining, N.Y., and also was created into Elejmal Temple #185. I am a Past Master of Masada Lodge #115, Past DDGL in the Third Masonic District, and had the pleasure of serving as President of the Third Masonic district for the years of 2006-7. I am a PEHP of King David #29, and also PP of Elejmal Temple #185. I had the pleasure of serving as the Imperial Organizer of the Desert of NY for the AEAONMS from 2007- 2014. I also was the President of the East Coast Shrine Coalition from 2012- 2014. I had the honor of receiving my 33rd and last Degree of Masonry from the AASR of the United Supreme Council, as a member of the Carl L. Wilson Class of 2007.

SONS OF KINGS

Most Worshipful Prince Hall Grand Lodge of the State of New York



And the



City of New York
Parks & Recreation

PARTNERSHIPS FOR PARKS

By Bro. Abdul Muhammad (#123)

April 26 2014 will forever be remembered as the day that the brothers of Sons of Kings Lodge #123 established a working relationship with NYC Parks & Recreation through their Partnership with Parks program.



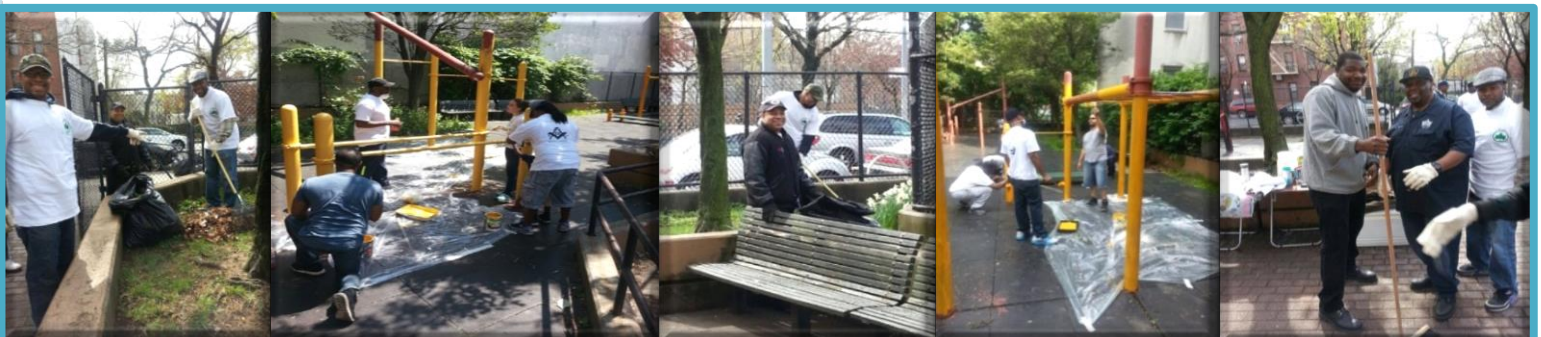
This partnership is chaired by Brothers Dwayne Washington and Abdul Muhammad. Through this program, Sons of Kings Lodge is able to connect with the Bushwick/East New York community which is in close proximity to the Brooklyn Prince Hall Temple. The lodge meets at Thomas Boyland Park on the second Saturday of each month at 9:00am to maintain the park by cleaning and painting. This partnership allows the brothers of Sons of Kings to practice the principles of our ancient fraternity by giving charity to their local community.

Sons of Kings Lodge would like to thank PM Emelio Llopiz (District Leader for park) of African Lodge 459 #63 for his encouragement and support in this endeavor.

Also the chairmen of this project would like to thank WM Damon Wright for entrusting them to lead this partnership.

Sons of Kings looks forward to continuous community service in Brooklyn. For more information regarding the partnership program and to get involved please visit

<http://www.nycgovparks.org/opportunities/volunteer/community-groups>.





SOLOMON WALLACE LODGE # 125

CHARTERED: NOVEMBER 1, 2014

SYRACUSE, NEW YORK







NEW YORK PRINCE HALL EASTERN STARS IN THE NEWS

Contributed By
G.W.M. Barbara Outlaw Barmore



SISTERS AND BROTHERS,

PAST MATRON CYNTHIA TARVER OF ESTELLA CHAPTER #7. AT AGE 92 SHE IS THE OLDEST MEMBER OF THAT CHAPTER AND IS STILL ACTIVE; SHE DOES THE PART OF THE QUEEN OF SHEBA IN THE QUEEN OF THE SOUTH DEGREE (FROM MEMORY) AND IS STILL WORKING AS A SCHOOL CROSSING GUARD. MANY OF US CAN TAKE A PAGE OUT OF HER BOOK.

Just before Past Matron Cynthia Tarver goes to work, she pulls on her winter boots, a large bright oversized jacket, a hat and knit gloves over about three layers of clothing.



At 92 years of age, P.M. Tarver is a school crossing guard in her hometown of Henrietta, New York. "For this kind of weather, I have four layers of clothing," she said. "We're right out in the open and with the wind, there is no place to hide, so either you stand there and take it, or you seek shelter."



May God continue to bless and keep Sister Tarver.



**The District Deputy Grand Masters
Of the
Thundering Third Masonic District
Most Worshipful Prince Hall Grand Lodge
State of New York**



R.:W.: GARRETT MCALISTER 32°

R.:W.: KENNETH LEE 33°

R.:W.: RON SMALLS 33°

R.:W.: JEFFREY JOHNSON 33°



WHEN DOES A MAN BECOME A MASON? © 2014

Bro. Guillermo “Bill” J. M. Thorne, Sr., 33^o, MPS
Universal Traveler

Not long ago, the wife of a Brother, with whom I spent some time asked, “Brother Bill, when does a man become a Mason?” I immediately understood her concern, because her husband had been one of those Brothers who had walked away from his Lodge due to the bad behavior of a number of the Brothers, and I had simply encouraged him to return, and I knew she was trying to determine why her husband would want to return to the Lodge after being away for more than two decades. What would make him want to do something like this? It was necessary to think carefully in order to answer this woman because the wrong answer could lead to some uneasiness in this household; I had no intention of allowing that to happen. I choose the philosophical route, in my response, by the recalling of a number of discourses, I had heard over the years, and thinking about some of the discussions my cousin and I have had, in a joking, but serious manner about the things we have witnessed in our daily dealing in the Craft. I said, a man, in my opinion and that of the ancient and customary acceptance of the Fraternity.

I recall a piece written by a Brother from the Grand Lodge of Louisiana, Joe Newton, that went something to the effect: A man is a Mason when he is able see the Tenets in a clear and understandable way; when in his vision (mind) he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and the effect: A man is a Mason when he is able see the Tenets in a clear and understandable way; when in his vision (mind) he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage – which is the root of every virtue. When he knows that down in his heart, every man is as noble, as vile, as the Divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When a man knows how to sympathize with his men in their sorrows, yes, even in their evil and

dastardly deeds and sins – knowing that each man fights a hard fight against many odds. When he has learned how to make friends of strangers, and to keep from among them the strongest of them, and above all how to keep friends with himself. When you are able to see the sensitivities of man you can see loves flowers, can hunt butterflies without a net and birds without a gun, and he feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high minded amid the meaner drudgeries of life. When the star-crowned trees and the glint of the sunlight on flowing waters subdue him like the thought of one much loved and long dead.

Whenever no voice of distress reaches his ears in vain, and no hand seeks his aid without response. Whenever he finds good in every faith that helps any man to lay hold of Divine things, and sees majestic meaning in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin.

Whenever he is able to pray, to love, and find hope. At any time he is able to kept faith with himself, with his fellow man, with his God; in his hand a sword against evil, in his heart a few bars of a song – glad to live,

Whenever he is able to pray, to love, and find hope. At any time he is able to kept faith with himself, with his fellow man, with his God; in his hand a sword against evil, in his heart a few bars of a song – glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.

We as Masons, are asked to adhere to the Tenets of our Ancient and Honorable Fraternity, as we live our daily lives, through the practice of: Brotherly Love, Relief, and Truth. In addition, a man who has learned to subdue his Passions and embrace the three principal moral virtues of the Craft, will certainly add to the process of becoming and being a Mason.



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Progressive Lodge # 64

History of Progressive Lodge No. 64

Mount Vernon, N.Y.

Researched and compiled November, 1999 by R.W. Leonard W. La Rue

Updated September 2011, 2013, 2014

In researching the history of Progressive Lodge No. 64 a brief synopsis or a recitation of dates and events can be written but that is not a true history, unless it takes into account the motivation which inspired this Lodge into being, its early developmental period, its impact upon the community and its contributions to Prince Hall Freemasonry are paramount.

Of those who worked hard and untiring in the organization of Progressive Lodge was James St. Clair Politte. Brother Politte was a resident of Mount Vernon and a member of Corner Stone Lodge No. 37, Free and Accepted Masons in New York City. He was a businessman, activist, and founding member of St. Clements Episcopal Church, (now named Saints John, Paul and Clement Church) 126 So. 9th Avenue, Mount Vernon, NY



Seeing the need for a local Masonic Lodge, Brother Politte contacted other interested, Masonically inclined men, and a Club was organized. Upon reaching a membership of 46, Brother Politte petitioned the Most Worshipful Prince Hall Grand Lodge of New York State for a Charter. After thorough investigation the three degrees were conferred on the members of the Club at Offinger's Hall, located at 6th Avenue and First Street. All the civic, social, and fraternal activities of Mount Vernon during this era were held in this Hall; the name was later changed to, Vernon Manor. As a reward for his arduous efforts and Masonic experience Brother Politte was elected the First Worshipful Master of Progressive Lodge.

The other officers were Bro. William J. Carr, Senior Warden; Bro. Jay W. Dupree, Junior Warden, Bro. William Walker, Secretary; Bro. Joseph White, Treasurer. The first candidates raised in Progressive Lodge were Peter Burt, William P. Nero, and George Davis.

Progressive Lodge No. 64 was given its Charter from the Most Worshipful Prince Hall Grand Lodge, State of New York on July 28, 1922; Most Worshipful David W. Parker was the Grand Master.



MW . David W. Parker, Grand Master, 1919

Progressive # 64

Progressive Lodge showed the usual success that was prevalent in most new organizations and before the end of the first year, showed signs of becoming the paramount Lodge of the Third Masonic District.

On May 26, 1929, representatives from James H. Farrell No. 34, Corinthian No. 44, Xenia No. 50, Bright Hope No. 62, and Progressive No. 64, met in Yonkers, N.Y. for the purpose of making arrangements to set aside a Sunday each year in the month of June, the nearest Sunday to St. John's day (June 20th), for a Masonic Thanksgiving service so the five Lodges could worship together. Invitations to worship with the brethren of the Third District were extended to the Grand Lodge and its subordinate lodges, the Grand Chapter OES and its subordinate chapters.

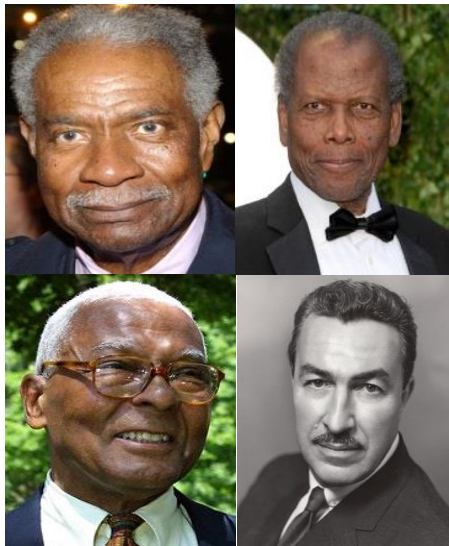
The First Thanksgiving Sermon was held in Mount Vernon, N.Y., on July 29th 1929 and was hosted by Progressive Lodge No. 64. It can truly be said that the unity and harmony that exists today in the Third District was brought about through the close association of these brethren in this district that had a plan and foresight that is still prevalent.

The chaos of the depression in the 1930's carried the Lodge along with the tide. The faithful few remaining Brothers labored incessantly to keep the Lodge intact. Under the leadership of the following Masters, John H. Taylor, Oliver Taylor, William Hall, Walter Davis, Peter Burt, John H.R. Hamilton, Melvin Washington, Felix Anderson and Terrell Chapman, the Lodge remained in existence.

The year 1944 saw a new birth of Progressive Lodge, culminating in the raising of 16 candidates under Worshipful Master Otis J. Nelson.

These candidates were the first raised in the Most Worshipful Prince Hall Grand Lodge.

In 1946, Progressive Lodge had its First Annual Breakfast for the purpose of recognizing our community and community leaders. Some notable guest speakers at this annual affair were Bro. Ossie Davis (50),



Sidney Poitier, Judge Bruce Wright and Bro. Adam Clayton Powell (1). This tradition has continued for the past sixty-seven years. An Annual Past Masters' dinner was also held, at which time a Past Masters Jewel was given to the outgoing Master.

In 1947, a building fund committee was formed that also included our sisters of Progressive Chapter No. 42, to raise funds toward the erection and maintenance of a new Temple building. This committee continued during the years of 1948-50. In 1950, the brothers realized their dream had come true when they were able to purchase a lot for the building. The membership continued to work diligently. In 1957, under the leadership of Worshipful Master John Carroll, the fruits of their labor were realized. They were able to build a foundation on their lot, purchase a building (Sharpe's Funeral Home) and have it moved from 121 So. Fifth Ave,

to its present location (245 So. 11th Ave., Mount Vernon, N.Y.), prior to that time



(for many years) the Lodge held its meetings at St. Clements Episcopal Church; Past Master Politte wife is buried in the front yard of the church.

In 1996, in addition to the sign already on the building notifying the public that this was the home of Progressive Lodge an additional sign was placed on our building showing this was also the home of Progressive Chapter No. 42, OES; our sisters have always been the backbone of Progressive Lodge. This sign was donated by Worshipful Master Leonard W. LaRue. Signs were also donated by PM Robert Cannady, Brother Carlton Garrett and Worshipful Master LaRue and placed in the following locations: Oak Street and Macquesten Parkway, Route 22 near the Bronxville and Mount Vernon border and on Sanford Boulevard near the Pelham, Mount Vernon boarder, showing visitors and brethren coming into Mount Vernon, our location, meeting day and time.

During the years Progressive Lodge has lived up to its name, Progressive and has continued to progress by producing the following brothers to higher heights within the fraternity of Prince Hall Free and Accepted Masonry and Mount Vernon City Government.

One-Grand Lodge Trustee: R.W. Leonard W. LaRue (the First elected in 1998 Grand Lodge Officer of Progressive Lodge), One Grand Treasurer: R.W. Darren Morton, (elected in 2013) Three Grand High Priests: M.E. John S. Nixon, M.E. Donald Jones, and M.E. General Cherry, Two-Most Eminent Grand Commanders of Knights Templar: Sir John S. Nixon, Sir General Cherry. One-Grand Commander, Sir Leonard W. LaRue, One-Most Royal Grand Chief Engineer Order of Cyrene's: Sir John S. Nixon, One-Royal Grand Chief Engineer Order of Cyrene's Sir Leonard W. LaRue, One-Thrice Illustrious Grand Master: M:I: Leonard W. LaRue, Prince Hall Grand Council of Royal and Select Masters, One-Grand Chief Advisor Ladies Circle of Perfection: R:I: John M. Gray, Seven-Grand Inspector Generals, of the United Supreme Council Ancient and Accepted Scottish Rite of Freemasonry, Northern Jurisdiction: Ill. Gerome Primm 33°, (Trustee Emeritus), Ill. James T. Wilson 33°, Ill. General Cherry 33°, Ill. James Coats 33°, Ill. Carlton Garrett 33°, Ill. James F. Hardy 33° and Ill. William Garrett 33°, One-Sovereign Grand Inspector General, Ill. Leonard W. LaRue 33°, Two-District Deputy Grand Masters: R.W. Robert D. Turner, R.W. Kirby Mack, One-District Deputy Grand Master at Large: R.W. Leonard W. LaRue, Three-District Deputy Grand Lecturers: R.W. James St. Clair Polite, R.W. James Davis, R.W. William Shaw and R.W. William J. Garrett, Grand Lecturer Emeritus. Three-District Deputy Grand Marshals: R.W. William Seldon, and R.W. George McClendon, and R.W. James Valentin. One-Third District President: P.M. Darren Morton.

During the months from November 2012

to July, 2013 Bro. Sterling Cleveland, our Recording Secretary spent these eight (8) months walking across America (starting from New York City to Downtown Los Angeles, California) to highlight the illness of Diabetes, raising more than \$25,000 for the American Diabetes Association. During his journey he visited many Most Worshipful Prince Hall Grand Lodges and befriended many brothers and laymen by spreading and gathering "More Light" along his way. When Bro. Sterling Cleveland completed his journey that ended in Los Angeles, CA our Most Worshipful Grand Master Dorian Glover and our Junior Warden, Brother Malcolm Douglas flew there to welcome and greet him. He was also greeted by Most Worshipful Grand Master Lovell Morgan, Grand Lodge Officers, Brothers and Sisters of the Most Worshipful Prince Hall Grand Lodge, Jurisdiction of California. "Oh how good and pleasant it is for Brothers to dwell in unity"

Mount Vernon City Government

Mayors: Bro. Ronald Blackwood, Bro. Ernest Davis and Bro. Clinton Young.

City Council President:

Bro. William Randolph,

City Marshalls:

Bro. Benjamin Anderson, late owner and publisher of Mount Vernon Observer and Bro. Henry Flag.

Chief of Police: Bro. Terrance Raynor.

City Clerk: Bro. Reginald Lafayette.

Commissioner Water Department

Bro. David Ford Sr.,

Police Commissioner,

Bro Bernie Kennedy,

Commissioner of Veteran affairs:

P.M. General Cherry and

Commissioner of Recreation

P.M. Darren Morton.

"Progressive Lodge is symbolic of its name "Progressive".

"In all ages, Societies have been organized and Institutions founded, having for their object the elevation of the characters and the amelioration of the conditions of mankind. Among these stands forth pre-eminently the institution of Freemasonry, which has existed from time immemorial, and has received the sanction of the wisest and best of men. This institution teaches us to have faith in God, Hope in Immortality, and Charity to all mankind; and inculcates the exercise of Brotherly Love, Relief and Truth, and the practice of those virtues that elevate and adorn society. To the unworthy, the door to the Sacred Temple of Freemasonry is ever closed, but to the virtuous and humane, who would drink at the pure fountain of Benevolence and Truth," the invitation is "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.

"And let there be light"





Freemasonry

The Grand Architect of the Universe gave us the canvas
What Picture will you paint?

OPEN LETTER

By

Bro. Guillermo “Bill” J. M. Thorne, Sr., 33⁰, MPS © 2014

My Dear Brothers,

This letter is written, first, to allow me to share my observations; second, to call attention to what appears to be a decline in all that’s good in Prince Hall’s Speculative Freemasonry.

I am undertaking this task in an effort to express my recent observations, and to admonish those who will listen; I trust they will be willing to share with others these observations and frustrations about what appears to be the recent “norm” within the Craft. When a man becomes a Mason, he takes on an Obligation to conduct himself in a certain manner. He is then instructed as to how he should conduct himself as an Entered Apprentice, a Fellowcraft and eventually as a Master Mason. I am saddened, to say that each day it seem that more and more men take the words of the Obligations as hollow words, simply spoken, as a part of some old-age tradition. They sit in the Lodge Room and hear words being spoken about Brotherly Love, Relief and Truth, but upon exiting the room they seem to forget all that was spoken with regards to how these words form the basis of the Tenets of the Craft. They conduct themselves as common, profane men, rather than Masons; engaging in what I, like to, call the, “Parking Lot Meetings”. This is a problem. A serious problem!

In the Entered Apprentice Degree, we are taught to view the whole human species as one family and to aid, support and protect each other. Ask yourself this question. Are you treating your Brothers as family? We are told that hypocrisy and deceit are unknown among us and that plain dealing distinguishes us. Are you being honest and open with your Brothers? Are you speaking ill of them when they are not present? As we are passed to the degree of Fellowcraft, we are taught to use the Square of Virtue as the rule and guide of our conduct throughout life.

Are you being virtuous? How often do you remember the Square and what it symbolizes as you conduct yourself on a daily basis? Finally, as a Master Mason, we are Obligated to many things, one of which is to never cheat, wrong or defraud a Brother, or a Lodge. Have you wronged a Brother? Have you stolen or cheated from your Lodge?

We are taught to whisper good counsel into the ear of a Brother to warn him of approaching danger. Have you whispered good counsel when you see a Brother approaching danger? What I have seen, been told, and read, with respect to my Brother Masons, in recent weeks and months, has left

me feeling deeply concerned and discouraged, as to the state of the Craft. Brothers posting inappropriate material on Social Media Sites and Internet Forums. Gossiping and speaking ill of Brothers not present, only to act Brotherly in their presence (hypocrisy). Petty attempts to belittle a Brother in front of others when he goes astray instead of quietly admonishing him to make a correction. Masons simply being un-Masonic. Where does this lead us? Is this the type of man that you seek to represent when you wear the Square and Compasses in public? Is this the legacy that you would like to leave for those who will come after us? Should we go back to practicing Operative Masonry?

Now these big questions: What does it mean to you? Why did you become a Freemason? Certainly we are all unique, and as such, we have a somewhat unique view of what the Craft is all about. Some believe it to be a Social Club, some believe it to be simply a Fraternity of men, while others believe it to be an off shoot of Greek Fraternities, or a Philosophical Society rooted in ancient symbolism and language. I am not seeking to reconcile these or other views. Each man must choose for himself the path that he will take within the confines of Masonry. However, what is not up for debate or discussion is what is expected of a Mason in terms of his character. Why you have decide to join us within these hallowed halls is not important. How you conduct yourself as a man and Mason is important. We are all imperfect, rough ashlar. I do not claim to be, nor do I expect my Brothers to be perfect. What I do expect and what the Craft expects of us (as we have been obligated to do so) is that we seek to remove those rough edges of our individual ashlar. Take the lessons inculcated within the Lodge and apply them to your everyday life. Do you have a reputation of losing your temper? Make it a point to stop and think about the moral application of the compasses, at least, once a day.

Have you learned to subdue your passions? Do you have a tendency to wander into the inappropriate areas of the internet, and then engaging in inappropriate behavior?

Contemplate the Four Cardinal Virtues from time to time to keep yourself in check. Do you have an issue with a Brother in the Lodge? Instead of speaking ill of him to others, address the issue with him. Judge with candor, admonish with friendship and reprehend with justice.

Open Letter Cont.

The working tools are all there!

Masonry does not take bad men and make them good, nor does it take good men and make them perfect. Neither of these are a part of my expectation. Freemasonry does take good men and make them better...but not without effort. If you truly seek to be a better man and Mason, take the time to acknowledge your faults and use the working tools that you have been presented to you to make a change. Use your Brothers to help you along the way! More importantly, seek to help other Brothers who need good counsel! The state of the Craft, though outward appearances may disguise it, is not where it needs to be in my opinion. Despite how some may feel, there are designs upon the Trestle Board . . . it is up to those who seek to spread the Light of Freemasonry to help those within the quarries who have lost sight of it.

Freemasonry is an individual journey, but as an individual on that journey, you represent thousands (Hundreds of thousands worldwide) of other men. Those who live on the periphery of Freemasonry will normally be a part of one of three groups. The First, holds Freemasonry in extremely high regard and associate us with great men of Freemasonry, like Prince Hall, Harry E. Davis, Richard Allen, Absalom Jones, Duke Ellington, Count Bassie, Nat "King" Cole, Booker T. Washington, Dizzy Gillespie, Paul Robeson, Lionel Hampton, Martin Luther King, Sr., Mississippi Fred McDowell, Hon. Thurgood Marshall (JSC), Alex Haley, Richard Pryor, Ossie Davis, Sugar Ray Robinson, George Washington, Ben Franklin, LaFayette, Joseph A. Walkes, Jr., Samuel Brogdon, Jr., J. S. Bach, Glenn Miller, George Gershwin, Irving Berlin, Roy Rogers, John "The Duke" Wayne, Mozart, and numerous others. The Second, believes that we are inherently evil and seek to create an anti-religious new world order, or even control the inner workings of the world's economies and governments. The Third, has no idea that the Freemasons even exist or what they do. As a man who wears a ring, has a huge chain around his neck, has a bumper sticker, or a license plate on his car that identifies you as a Prince Hall Freemason, you have the ability to influence all three of these groups. Those seeking to elevate Freemasons to a place of high regard will take note of you and your good deeds, but will also be crushed when they see a bad one. Anti-Masons are looking for evil doing, they see JZ and Beyoncé in every Lodge Room. Do not feed the ignorant masses with inappropriate behavior! Those who did not realize that we still exist are impressionable and represent much of the future of the Craft; they will become the new Brothers of our Lodges! Currently seated Grand Masters, have offered their thoughts on the strength of how they intend to lead the Craft, ". . . Through prayers and with God's Grace and Mercy 'WE' can, and will accomplish the goals and objectives on 'OUR' Trestle Board," one has said and another has offered simply, ". . . our purpose is Service, which is rendered to the people of the community by helping to improve their Social, Cultural, and Economic conditions, an act of unselfish sacrifice for the benefits of others." And yet another as offered, "The Future of Freemasonry is up to us!" It is up to us indeed! However, if we continue in the manner which we have been going, we may not be able to sustain it, to get it there. Together, we can live up to the obligations, charges and moral lessons inculcated in our Lodges. Together, we can begin to help all Masons conduct themselves as respectable and upright men and Masons . . . are you willing to help?

Prince Hall Freemasonry is the world's largest Fraternity for Black men, at the beginning of the nineteenth Century.

I want to be clear about what I am saying. I believe that the vast majority of my Brothers are good, virtuous men. However, a growing minority of them are getting away from the lessons of Freemasonry. If we do not begin to correct our less informed Brethren, I fear that in time we may begin to see the foundations of what we know today as Prince Hall Freemasonry crumble and be no more.

The following questions require immediate consideration and answers: What kind of man are you? What do you see when you look in the mirror? Are you the man in the mirror? Who are you, really?

I consider myself an evolving Masonic Scholar, I learn as I go; I have had discussions with Brothers of Main Stream Grand Lodges (some with recognition and others without) who have asked: "How can you tell me, that your Grand Lodge is Regular, when I see them doing the same things Irregular Grand Lodges are doing?" I could not immediately answer the question; because I had no idea what sort of things they were referring to. It caused me to change my manner of observation; what I found is that those Brother's argument stands up on their own, especially in the cases of Grand Lodges where, Healing is done. This leads to an old adage becoming fact, "You may take the boy out of the country, but you cannot take the country out of the boy." You see, a man introduced into an Irregular body of Freemasonry, and though he has moved to a Regular body, he is likely to still embrace many of the earlier learned practices of the Irregular organization. In observing this premise, I have found the majority of those whom, I have met and learned they came from an Irregular Grand Lodge originally, have changed and embrace the ways of their new Grand Lodge (Regular). However, there are those who continue to au pose the views of their old system and in some cases they are still practicing the old system.

I have also found that in several cases of Regular Grand Lodges that Heal, or often bring an entire Lodge over, often the majority of those who came over will end up renouncing Freemasonry; some become Anti-Freemasons, others just pay their dues, but do not participate in any of the activities of his new Lodge; and finally, there are those who cannot resist embracing the old ways and they continue to behave in the same way; serving as detractors. Hence, the confusion to, and of, this observer! If I am looking at what is suppose, to be a Regular Lodge and what I see are the behavior and practice of its members that are similar, and, in some cases, the same as those of Irregular Lodges; how do I conclude that the Lodge is indeed a Regular Lodge? If it looks like a duck, quacks like a duck, and flies like a duck, then it is a duck. This is one of the oldest arguments used by the Main Stream Grand Lodges. Although we know their use of this argument was because of race. Today, this argument is more in line with the philosophical differences of Regular vs. Irregular Freemasonry, and we as Prince Hall Freemasons have an obligation to ensure, we are not tolerating Irregular practices among us. The future of Prince Hall Freemasonry is dependent on each of us. Do you wish to be a part of the solution, or an integral part of the problem?

May We Always Meet Upon The _____ Act By The _____ And Part Upon The _____



MOST WORSHIPFUL PRINCE HALL GRAND LODGE FREE & ACCEPTED MASONS STATE OF NEW YORK

**THERE IS A SAYING FILLED WITH CHEER, WHICH CALLS A MAN TO FELLOWSHIP.
IT MEANS AS MUCH FOR HIM TO HEAR AS LIES WITHIN THE BROTHER'S GRIP.
EVEN MORE! IT OPENS WIDE THE WAY TO FRIENDSHIP SINCERE AND TRUE.
THERE ARE NO STRANGERS WHEN YOU SAY TO ME:**

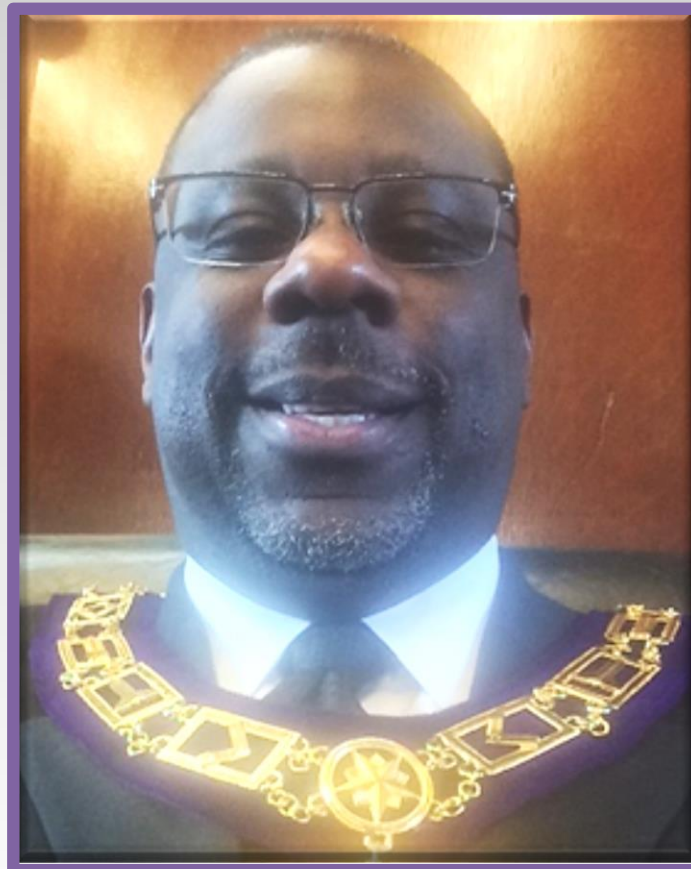
I SAT IN LODGE WITH YOU.

**WHEN THAT IS SAID, THEN I AM KNOWN THERE IS NO QUESTIONING NOR DOUBT.
I NEED NOT WALK MY PATH ALONE NOR FROM MY FELLOWS BE SHUT OUT.
THOSE WORDS HOLD ALL OF BROTHERHOOD AND HELP ME FACE THE WORLD ANEW.
THERE'S SOMETHING DEEP AND RICH AND GOOD IN THIS:**

I SAT IN LODGE WITH YOU.



**DISTRICT DEPUTY
GRAND MASTER
2ND MASONIC DISTRICT**



**GRAND LODGE COMPTROLLER
M.: W.: PRINCE HALL
GRAND LODGE
STATE OF NEW YORK**

R.: W.: JEAN E. APOLLON SR.

CAMP EUREKA

A Top Notch Camp, Serving the Children of Our Inner Cities Communities for Almost 60 Years

**By: P.P. Ludwick S. Hall
Mount Zion Chapter No. 59**



Effective December 31, 2014, The Board of Directors of Camp Eureka (Eureka Grand Chapter) ceded the operations of Camp Eureka to the Prince Hall Temple Association. Camp Eureka, is a full service sleep away camp for children from the ages of Six (6) to Fourteen (14) years of age. The Camp is located on a portion of 966 acres of pristine property owned by the Most Worshipful Prince Hall Grand Lodge of New York, and managed by the Prince Hall Temple Association.

It is situated in the Catskills Mountains, along the Beaver-kill River in Sullivan County New York. The property affectionately referred to as "Roscoe", because of its proximity to the town of Roscoe, N.Y., was originally known as the Beaver-kill Lodge, and had been a recreational, hunting and fishing resort. In 1949 the property was purchased for \$47,500 by the Most Worshipful Prince Hall Grand Lodge, under the direction and supervision of the then Grand Master, M.W. Louis Fair Jr. I

Although the original intent of the Grand Lodge in purchasing the property, was to erect a residence (retirement home) for advanced aged Prince Hall Masons and members of Eureka Grand Chapter, almost immediately after its purchase, because of the prevailing social experiences, expectations and lack of available facilities for the youth of our Inner City Communities, a decision was made by the members of Eureka Grand Chapter to erect a top notch, full service Camp on the property.

In the early 1950's Eureka Grand Chapter completed the plans to erect the Camp on the property at Roscoe. Those plans were facilitated, when at the 108th Annual Session of the Most Worshipful Prince Hall Grand Lodge, a resolution was adopted granting Eureka Grand Chapter the authority to operate a Camp on the property. The area to be set aside for the camp was then allocated by the "Prince Hall Temple Association", the organization that is responsible for the upkeep and management of the Roscoe property.

At the 58th Annual Grand Session of Eureka Grand Chapter, which was held in Rochester, N.Y., May 30, 31 and June 1, 1954, Sister Eva Horton of Ruth Chapter No. 8 was elected Worthy Grand Matron and Bro. Charles Calvin Quander a member of Euclid Chapter No. 48 was elected Worthy Grand Patron. It was during this administration that Eureka Grand Chapter formally took control of a portion of the property at Roscoe, which had been set aside for the erection of the Camp. On July 31, 1955 amid much pomp and ceremony by the members of Eureka Grand Chapter, with the assistance of the Grand Lodge, the Camp was formally opened in Dundas Castle.

Although the Camp willingly accepts campers from other Jurisdictions since it was originally opened, it had been operated continuously by Eureka Grand Chapter serving the youth of the Inner city communities of the State of New York. Since the inception of the Camp, its facilities have been expanded ex-potentially by the Grand Chapter, with the advice, consent and assistance of the Prince Hall Temple Association.

Between the time of its opening in 1955 and the camping season in 1962, in addition to the construction of a swimming pool, the following structures were also erected at the Camp: In 1957 Quander Hall was erected, which was subsequently used as a Dining Hall, and for the administrative offices for the Camp's staff. Two other buildings were also erected on the property for the exclusive use of the Campers in 1960 and 1962.



The facilities at the Camp is operated in two sessions of two weeks in each camping season. One session is operated in the month of July and one in August. The Camp can accommodate 120 campers, and has a staff of 25 in each of the 2 week sessions. Campers may apply for either a 2 week or 4 week session. The campers are housed in spacious cabins with hot and cold running water and indoor plumbing facilities. Dining, medical and laundry facilities are also available at the Camp. Three well balanced meals and snacks are served daily, and are prepared in a state of the art kitchen. Although donations from the public at large are graciously accepted, the operational expenses for the Camp are primarily derived from the tuition or cost of sending individual campers to each of the camping sessions. To provide this source of income the Most Worshipful Prince Hall Grand Lodge of New York and Eureka Grand Chapter requests each Lodge, Eastern Star Chapter, the Prince Hall Concordant and Appendant bodies in the Jurisdiction to sponsor at least one camper annually. From the inception of the Camp in July of 1955, it is estimated that it has accommodated at least 6000 youth from our Inner City communities.

As the operation of these well needed facilities are transferred to the Prince Hall Temple Association, the officers and members of Eureka Grand Chapter, and the staffs who have steadfastly devoted their time and efforts to the management of the Camp are to be congratulated for having successful provided this much needed camping experience to our youth in our Inner Cities communities for these past 59 years.



Eureka Grand Chapter

Prince Hall Order of the Eastern Star, Inc.



Sisters and Brothers,

It has come to my attention that there is some misunderstanding regarding the relationship between Eureka Grand Chapter and Camp Eureka. It is being said that Eureka Grand Chapter no longer supports Camp Eureka; nothing could be further from the truth. The Grand Chapter has always supported the camp and will continue to do so. We also encourage every Chapter; Lodge; Concordant Body; Sister and Brother to support the camp with your donations and by sending a child to Camp. Let me set the record straight:

Effective December 31, 2014; the Camp Eureka Board of Directors (EGC) will no longer manage/operate the camp; those duties and responsibilities were relinquished to the parent company (owners): the Prince Hall Temple Associates, Inc. (PHTA). This decision was made by unanimous vote of the Board members present at the Board meeting of August 26, 2014 and the PHTA was duly notified.

Any Sister wishing to work with Camp Eureka should contact PHTA President; RW Edward Swire.

I hope this clears up any misunderstanding regarding the Grand Chapter and Camp Eureka. I will send a letter to each Chapter to be read and request the Worthy Matron to duplicate the letter and mail it in her communication to each member. I will also request RW Gregory R. Smith to send this information out.

Please pass this along to any member you know of that does not have email.

Thank you.

**Barbara Outlaw Barmore
Grand Worthy Matron**

Kings & Queens

Touch Of Class

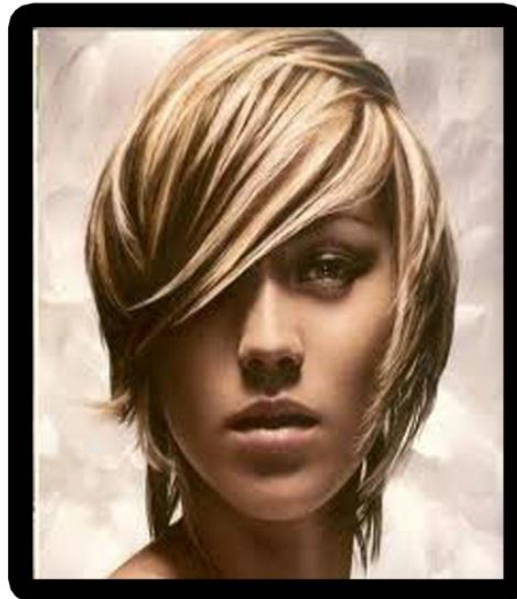
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Dr. Martin Luther King Jr's

PILGRIMAGE

FROM CIVIL RIGHTS TO HUMAN RIGHTS

By

Melvin I. Douglass, Ph.D.

(Part 2 of 2)

Involvement in Civil Rights

In 1955, King was called to pastor at Dexter cloaked in garments of a privileged theological education, armed with the sword of constitutional justice and protected by the shield of world opinion and Universal Declaration of Human Rights. With these in his favor, King went about the task of combating racism, political disfranchisement, economic injustice and militarism.

While at Dexter, King was summoned by community leaders to participate in a discussion concerning the mistreatment of an African American woman, Rosa Parks, by a city bus driver. At the meeting, King was unanimously elected president of the Montgomery Improvement Association. The association was responsible for organizing the Montgomery bus boycott. As the president, he employed an activist social gospel and Gandhian philosophy of nonviolent direct action, which was undergirded by certain principles outlined in the Universal Declaration of Human Rights. Among these principles were:

Everyone has the right to life, liberty and security of person; no one shall be subject to torture or to cruel, inhuman or degrading treatment or punishment; all are equal before the law and are entitled without any discrimination to equal protection of the law; everyone, without any discrimination, has the right to equal pay for equal work; and everyone has the right to freedom of peaceful assembly and association

By using these approaches to resolving problematic situations, King helped to make the boycott successful. As a result, he was instantly catapulted into national prominence as a civil rights leader.

King operated, as his father, in the south because he understood the south. He understood the meanness in the south. He was trying to develop strategies in order to deal with the meanness without causing a major backlash. He understood that African Americans could not forcefully defeat European Americans. King had to come up with something that would shame European Americans in the eyes of the world in order for African Americans to be given all the rights and privileges of citizenship.



King Continued

By peacefully demonstrating, he showed the world how peaceful the demonstrators could be in contrast to how violent the resistors of civil rights could be. King said “injustice anywhere was a threat to justice everywhere” to give people reason to become involved in the movement.²³ King alludes to the fact that if inequality goes unchallenged in the south, then no one in America was safe from the prongs of injustice.

King had to be influenced by the lessons within the Bible. The Bible speaks to individuals making major sacrifice for a cause. Going to jail gave King authenticity among the masses as a crusader for human rights. It showed the depth of his convictions and he became more appealing to proponents of the movement, which were grassroots activists. However, gradualists, among them clergy, saw him as an extremist. King responded to his critics in a “Letter from Birmingham Jail”. He wrote:

I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you.” Was not Amos an extremist for justice: “Let justice roll down like waters and righteousness like an ever-flowing stream.” Was not Paul an extremist for the Christian gospel: “I bear in my body the marks of the Lord Jesus.” Was not Martin Luther an extremist: Here I stand; I cannot do otherwise, so help me God.” And John Bunyan: “I will stay in jail to the end of my days before I make a butchery of my conscience.” And Abraham Lincoln: “This nation cannot survive half slave and half free.” And Thomas Jefferson: “We hold these truths to be self-evident, that all men are created equal ...” So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension

of justice? In that dramatic scene on Calvary’s hill three men were crucified. We must never forget that all three were crucified for the same crime—the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the South, the nation and the world are in dire need of creative extremists.



Prior to King linking the activist social gospel with Gandhi’s nonviolent direct action, the African American Church was limited in its tactics against racism. The clergy were familiar with two traditions, one along the lines of Nat Turner’s aggressive opposition and the other more like Richard Allen’s passive resistance. Therefore, King’s actions appeared to be foreign to them as a liberating tool. Some members of the clergy could not understand the concept behind the strategy of nonviolent direct action nor the power of it. In essence, King’s letter was a powerful expression that urged America to disinherit its immoral treatment of African Americans in the South and honor what it stands for in principle.

In 1963, King was selected as the key articulator when the movement had come together as a unified force in what is known as

the March on Washington. His speech, “I Have a Dream,” embodied the aspirations of the oppressed and challenged the status and privileges of the oppressor. King dreamed of an imagined community where all of humanity could coexist. He felt that in time his dream would become a reality.²⁷ Therefore, he was trying to deal with the negative imagery, which conjured up symbolisms of fear that European Americans have about the unknown, about the people they have oppressed and about the sharing power.

The March was also strategically held in Washington for two reasons. The Lincoln Monument served as the backdrop because Lincoln was referred to as the “Great Emancipator” for his active role in addressing the inequities of race in America on a major scale. Washington, D.C. was symbolic of the body politic. The location was in close proximity to the institutions that govern this nation— the legislative, executive and judicial branches. All of these branches had something to do with how African Americans were being treated.²⁸ The movement came together in the nation’s capital to make good on the promissory note engineered by the constitution and Declaration of Independence.

King understood most legislators would not act in the interest of a few. Legislators tended to act in the interest of a majority. The multitude of people in attendance from diverse backgrounds gave credibility to the movement and power to the demands of the organizers. King took the opportunity to appeal to those who were limited in their perceptions and encouraged them to judge based on the content of character not color of skin.

King’s rise to prominence presented a threat to the power elite. They attempted to smear his name in order to dethrone him as leader of a movement that was gaining momentum and broadening in scope. The scope of the movement became so large that King got world recognition and was presented the Nobel Peace Prize for his efforts.

King Continued

In a real sense, King's acceptance speech sent a strong message to all that his work would no longer be shackled by the limitations of borders. King informed that he would challenge the forces of evil and injustice wherever it existed.

King ignored any suggestion that he refuse the prize presented on December 10, 1964 in Oslo, Norway. In fact, King took the occasion to demonstrate to the world the beginning of a major transitional focus from civil rights in America to human rights globally. To those who witnessed the event, King spoke of his "...audacious faith in the future of mankind."

When King returned from Oslo, he and members of his Southern Christian Leadership Conference (SCLC) staff were more determined to continue to organize peaceful demonstrations. The determination of the protesters was emphasized in the Selma to Montgomery marches, also known as Bloody Sunday, where demonstrations were brutalized by state troopers viciously. In spite of the physical abuse King led a successful demonstration into Montgomery. On the steps of Montgomery's State Capital, King made it emphatically clear in his speech "How Long, Not Long," that African Americans will not have to endure the yoke of injustice much longer.

Evolution into human rights

After a few civil rights successes in the South, King eventually turned his attention to human rights abuses abroad. In 1965, he challenged the United States military complex because it was siphoning economic resources away from poor people getting jobs, education, healthcare and the rebuilding of infrastructure. He voiced concern about the role America played in Vietnam. In a speech titled "Why I am Opposed to the War in Vietnam" delivered at New York's Riverside Church, it was revealed that King was evolving into an advocate for universal human rights. King expressed that America was one of the greatest military forces of violence on earth. He pointed out America's

investment in war meant divestment in peace. In fact, America had lost her way as a moral compass that directed the world toward the shining light of freedom.



King's words showed that his loyalties were more ecumenical than sectional. His words revealed that his loyalty to the kingdom of God outweighed any loyalty to the kingdom of man. Exactly one year after delivering a speech opposing the Vietnam War, King was gunned down by an assassin's bullet in Memphis, Tennessee. He was in Memphis to support the African American sanitation workers, who were striking for better wages and working conditions. The day before his assassination, King delivered his last speech titled "I've been to the Mountain Top" at the Masonic Temple that housed the Church of God in Christ. During his speech, King challenged America to live up to its creed and high ideals that proclaimed "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness". Furthermore, King's prophetic voice addressed his impending demise and the exodus of an oppressed people out of the wilderness of racial injustice into the promised land of fair treatment under the law.

King's legacy of nonviolence

Conclusion

King was a product of his environment. He grew up in the midst of a racially charged environment that existed in the United States, but more so throughout the south. It was an environment that did not yield any

recognition of humanity to African American people.

The Jim Crow system oppressed and made African Americans inferior in station. This environment influenced King to do something significant with his life in order to change the status quo.

King grappled with the professional choices that were available to African American males at the time, particularly those who were well educated. The primary occupations for African American males who went to college were the law, medicine, teaching, and the ministry. The most independent of the four occupations was the ministry. In order to be an advocate for his people, King needed to be independent. The only organization that had autonomy from the European American power structure was the African American church. As a minister, King would be able to sustain himself and his family.

King had his concerns about putting his life and that of his family at risk, but he understood that he, like Jesus, was dedicated to a mission. King saw his own mission as saving all of humanity. The fulfillment of this mission was the motivation that kept King going forward until his death. King was convinced he was placed on earth to do God's will. Some affiliates wanted to use more drastic measures to foster change more rapidly. King rejected the idea and reiterated the movement he led was Christian based and nonviolent all the way.

King was a very complex man. He was the scholar, the spiritual leader, the advocate for civil rights and the champion for human rights. King went through a number of transformations and most likely was at the pinnacle of his development when his life was extinguished. He had evolved from civil rights leader to human rights leader. As a human rights leader, his nonviolent direction action against the Vietnam war added to the movement and made human rights paramount. King knew with the broader issue of human rights, civil rights would be inclusive.

From the East

We still remember. We still remember. Meridian Chapter, No. 67 secured a piece of Steel from the World Trade Center which is to be displayed every September 11th. What a wonderful Tribute of Remembrance. Worthy Matron Jasmine T. Hansley and the Victims Association came into agreement with our purpose and it is done.

Let's not overlook the important fact that, Thankfully under MWPGM Calvin Martin, this property was taken off the tax rolls and enjoys a tax exemption status. When the status was lost, it was restored in part due to the efforts of RW Jean Apollon (63) RW Darren Morton (64), and RW Rev. Percy Perdue, who came into agreement with our purpose and it was done.

In Conclusion, I charge you my Brothers that you keep your apron and emblem of innocence, unspotted by the world, to practice the most excellent gifts of Charity and Benevolence and to make constant and proper use of the Square of virtue, the Level of Equality and Plumb of Rectitude.



I asked the Lord to Bless you
As I prayed for you today
To guide you and protect you
As you go along your way . . .

His love is always with you
His promises are true,
And when we give Him all our cares
You know He will see us through.
So when the road you're travelling on
Seems difficult at best
Just remember I'm here praying
And God will do the rest.

(Author unknown)



CONGRATULATIONS & BEST WISHES



AS WE PROGRESS TO ACCOMPLISH OUR GOALS THIS YEAR.
WHILE THIS CAN BE DIFFICULT AT TIMES, THE RESULTS
THAT WE WILL ACHIEVE ARE WORTH ALL OF THE HARD
WORK THAT WE WILL PUT IN!



R.: W.: RONALD L. SMALLS
DISTRICT DEPUTY GRAND MASTER
3RD MASONIC DISTRICT



M.: W.: PRINCE HALL GRAND LODGE
STATE OF NEW YORK



Larry was blessed to have tremendous support from his line officers and lodge and to that end was successfully able to carry out his trestle board, generating over a hundred thousand dollars (\$100,000.00). When his successor was elected and installed Larry continued to work for his lodge serving as treasurer from nineteen hundred and ninety six (1996) until two thousand and two (2002), also, performing such other duties as prescribed by the Most Worshipful Prince Hall Grand Lodge. Larry was appointed District Deputy Grand Master in two thousand and two (2002) by Most Worshipful Past Grand Master Daniel W. Simmons and in two thousand three (2003) appointed Housing Chairman of Grand Lodge Stated Communications and continued to serve both offices under MWPGM's Calvin Martin, Bernard L. Holley, and Gregory R. Smith, Sr. Larry is a member of King David Consistory #3 and was elevated to the

Honorary 33 Degree on May 29, 2006 of The United Supreme Council of the Sovereign Grand Inspectors General USA Northern Jurisdiction, PHA. His mother Margaret is a resident of East Meadow and he currently resides in Hempstead, NY with his lovely wife JoeEllen, he has one son Karon, and a granddaughter Kiara.

"LANDMARK TWENTY FIFTH"

Walter C. King Jr., CEO Trustworthy and Personable Leader



Walter is also the CEO of Little Kings & Queens Day Care and has been for the past 22 years. Little Kings and Queens Daycare has 3 locations is Peekskill and 1 in Cortlandt Manor.

It was getting to know families through the daycare center that led Walter and his wife to become foster parents. In 2004 Walter King decided to open his home to one of the children who attended his daycare and in 2010 he officially became a foster parent in Westchester County. Walter King has been a foster father to children from 5 different families in this short time. Walter King has truly woven his dedication to family and service into every aspect of his life.

For the past 12 years, Walter King has been a volunteer Ossining Auxiliary Police Officer and is a 30 year veteran of the Ossining Volunteer Fire Department, serving in the Senate Hook & Ladder Company. He is also a lifetime member of the NAACP.

Walter King is a 20 year member of Star of Bethlehem Baptist Church in Ossining, NY. Walter King has been a dedicated mason since 1991. Walter King Jr. now holds the titles of Past Master of Corinthian Lodge #44, Past Ex High Priest of 3Square Chapter #23, Past Commander in Chief of Pentecost Consistory #98, Past Illustrious Potentate of Elejmal Temple #185, Past Associate Patron of Ruth Chapter #8, Past Grand Librarian and Past District Deputy Grand Master at large. In 2006 Walter King was elevated to the highest degree of masonry (33°).

His dedication to masonry led to his 2012 election to Junior Grand Warden and in 2014 Walter King was elected to the position of Senior Grand Warden of the Most Worshipful Prince Hall Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York, which keeps him busy travelling. The secret to Walter King's ability to dedicate so much of himself to his business and his community is, in his words "the perfect partner."

Walter has been with his high school sweetheart since 1976. They married in 1986 and have five children by birth, two grandsons, three adopted children and recently opened their home to three new foster children.

Walter King has some rules that he uses to keep him grounded in life: Be loyal, put others first, always be willing to learn and welcome criticism. Walter King's tireless dedication is an inspiration to his customers, his community, his peers and generations of his family.



Within the 22 years of experience, he has learned to successfully lead a team of professional staff; serving as an internal resource and consultant, and working collaboratively with a wide array of clients and vendors. He has learned the skill to adapt to various environments, build successful relationships with partners at all levels of an organization, and execute a different perspective toward handling issues, completing tasks and managing direct reports.

While at Morehouse, he joined Omega Psi Phi Fraternity, Inc., where the Honorable Benjamin Elijah Mays distinguish Past President of Morehouse College and was the founding Faculty Advisor.

He had the opportunity to be part of Masonry for over 30 years. As a fifth generation Prince Hall Mason, he grew up in the organization running through the walls of the Most Worshipful Prince Hall Grand Lodge of New York as a child, served as mascot for the Medina Temple #19 of the A.E.A.O.N.M.S. Inc. and was a Member of the Warriors Drum and Bugle Corp part of Minisink. After officially being raised to a Master Mason in the oldest lodges in the State of New York Boyer Lodge #1, his hunger for knowledge continued. He was elected Worshipful Master and served with distinction and honor. During his tenure he created several programs, Toys for Tots, Wives and Sweethearts Affair and created the Boyer Connection Newsletter.

He continued to grow in the organization and served as 1st Vice President of the 1st Masonic District Association for a number of years and was elected Illustrious Potentate of the 5th largest Temples in the Imperial Domain Medina Temple #19. Where at the end of his term the Temple had a surplus of \$10,000 dollars.

Due to his hard work ethic, he was tapped by his mentor MWPGM Dr. Solomon Wallace to serve as Assistant C.C.F.C. where he learned the workings of the Most Worshipful Grand Lodge. After working for a number of years as Assistant he was appointed Chairman of the Committee on Foreign Correspondence and there he received his 33rd and last degree after serving in that role for a number of years.

Most recently he was elected Junior Grand Warden of the Most Worshipful Prince Hall Grand Lodge of New York and he continues to work for the Brother and Sisters with humility and dignity.

He is married with two children

REV. Darren M. Morton, Ed.D. Educator, Youth Advocate, and Community Leader



Rev. Morton is the 7th Pastor and religious leader of the Historic Macedonia Baptist Church in Mount Vernon, New York, where he received his conversion and baptism. His love of God brought him to the pulpit in 1994, under the tutelage, of the great Reverend Dr. Richard H. Dixon, Jr. and was ordained in 1997. In 2009, during a transition period for his home church, Macedonia, he accepted the request to serve as Interim Pastor where he also continued to serve with the Vacation Bible School and other church programs as needed. Previously he served as an Associate Minister and Youth Minister for 15 years, Assistant Sunday School Superintendent and Executive Director of the Macedonia Baptist Church Mentoring Program.

For decades, Rev. Morton, product of the urban culture has focused his community efforts on the interplay between faith and education. To that end, he currently serves as the Commissioner of Recreation for the City of Mount Vernon, NY., and has held several administrative positions at Hofstra University and St. John's University mastering skills in a variety of student development areas, including college admissions, new student orientation, residential life, student activities, academic tutorial services, multicultural affairs, leadership development, and student development. In his latest position, he served as the Associate Vice President for Student Affairs and Director of the Vincentian Institute for Social Action, (VISA) at St. John's University in Queens, NY.

As a Civic Leader, he serves the community as: Chairman of the Education Committee for the United Black Clergy Big Brothers, Advisor of the Mount Vernon Youth Council of the NAACP, Grand Treasurer of the Most Worshipful Prince Hall

Grand Lodge of NY, and former President of the Third Masonic District, Prince Hall Affiliated, Free and Accepted Masons. In addition to his many community efforts, he is an elected member of the Mount Vernon Public Library Board of Trustees, the treasurer of Urban Renewal for the City of Mount Vernon and has served as an Adjunct Instructor for the School of Education, St. John's University.

He is a member of Alpha Phi Alpha Fraternity, Inc. the oldest Black Greek-Lettered Intercollegiate Organization, where he has maintained active membership since 1987, holding numerous leadership and committee appointments, including 24th Eastern Region Vice President/National Board Member (2001-2005), NY District Director, Eastern Region Executive Director, and most recent Chairman of National Intake Taskforce. Additionally, he serves as the Chairman and CEO of the William Ross Education Foundation, the 501c3 organization for the Eastern Region of Alpha Phi Alpha and Chairman of the Wesley Parrott Youth Programs, St. Albans, NY.

Rev. Morton is a graduate of Hofstra and St. John's Universities, where he received his Bachelor of Business Administration and Masters of Education degrees, respectively. He holds a Doctorate in Education from St. John Fisher College. Also he is a graduate of Tabernacle Bible Institute and Manhattan Bible Institute and has taken graduate theology courses at St. John's University. He travels the nation with a message that the appropriate education, adequate social development and unique leadership skills serve as a springboard for success.

Rev. Morton is the proud father of three adult children: Coleman, Chakka and Daniel and ten grandchildren.

Editorial Cont.

Unfortunately, in present day respect for our elders has undergone drastic changes due in large part to western education, western style governments and legal systems, and new religions. I personally find it offensive when someone addresses one of our senior citizens as a "Young man or young lady", at what point in time does a person deserve the respect for the knowledge they've acquired and the experiences they've lived over a long life.

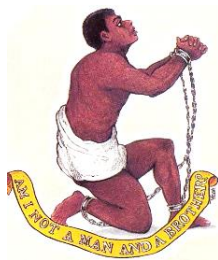
For those who think that I am too sensitive over this issue, and it's just a well-meaning person making a polite greeting, I understand that. But we must understand the history of Americans of African descent in this country, and what it has always meant for a full grown black man to be addressed as a "young man" or a "boy."

In 1968 when the Rev. Dr. Martin Luther King Jr. was leading the sanitation strike in Memphis, Tennessee, The most striking visual images were that of the Black male protestors wearing signs saying, "I Am A Man!"



Calling a black man a "young man" or "boy" arises out of the claims several decades back that black people were inferior to white people. Slave owners often referred to their slaves as "little children" who don't know any better. Black people were considered to be only 3/5 of a person and a male was never called a man, or else he might think himself equal to a white man. He was called a boy and was expected to never challenge a white man or even look a white person in the eye. You have to realize that this was not just the belief of the uneducated, but was put forth by some highly respected intellectuals.

When you call a full grown black man a "young man" or "boy", unless you are an elder or the man's parent, you are unwittingly undermining his self-esteem. You are attempting to strip him of his manhood. You are dismissing all of the life experiences that he has lived through that have made him the adult that he is now.



The term "young man" or "boy" when applied to a black man that has experienced the hardships of raising a family in this society, in my opinion, infers that he is nothing more than an adolescent who has not yet reached a level of maturity sufficient enough to be respected as a man. Calling a black man a "young man" or "boy" denies him the respect that is due a person who has endured the many trials and tribulations of maturing into an adult and implies that he is not ready to take on the responsibility of a man, and should only be classified with boys.



The insinuations are bad enough, but the fact that it is used even by people of color makes it a more deliberate, vicious, and hurtful insult.

Watching what you say, and realizing the meaning of what you say is not being politically correct. It's realizing that words do matter, and they have meaning.

In Freemasonry, regardless of your station or place in the Craft, the greatest title you can bestow upon one another is,



My Brother or My Sister.





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