

# SENTINEL

THE PRINCE HALL

Vol. 48, Issue No. 1, May 2014

## The Tradition Continues

M. W. DORIAN R. GLOVER ESQ. 33°  
Grand Master 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

A Prince Hall Mason's Walk  
across America for Diabetics

Physician, Past Grand  
Master and New York  
Scottish Rite Pioneer

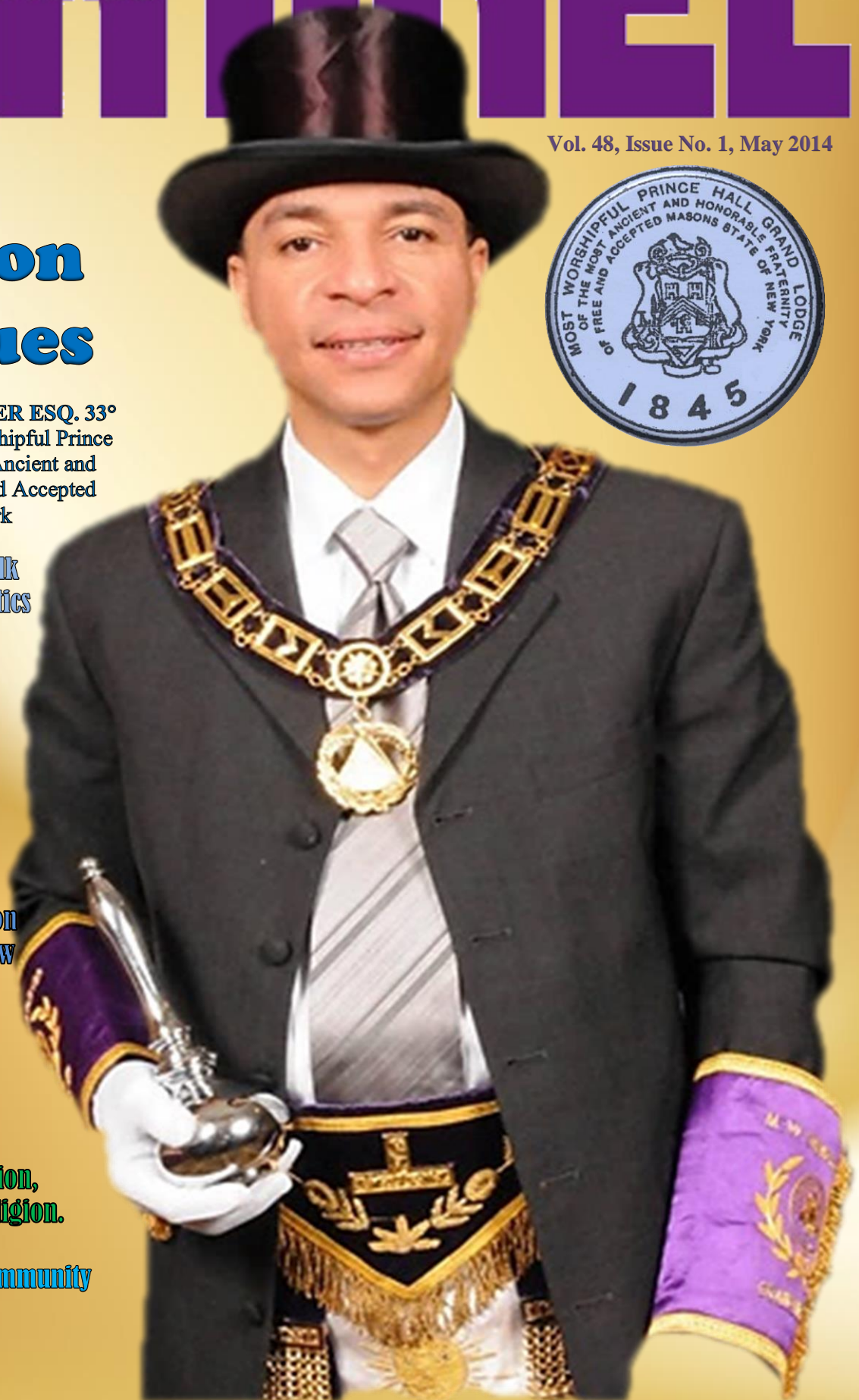
Pilgrimage: From civil  
rights to human rights

The First Scottish Rite Mason  
from the Jurisdiction of New  
York to Serve as Sovereign  
Grand Commander

COMMON CORE-ALIGNED  
STANDARDIZED TESTS.

Freemasonry is not a religion,  
nor is it a substitute for religion.

Healthy people healthy community



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# THE PRINCE HALL SENTINEL



## From The Editors Desk

I would like to start by reflecting on two words “unity” and “diversity” within the Craft.

At first glance, these seem like simple enough ideas:

“Unity” refers to oneness, of being formed of parts that make a whole, essentially around a consensus of shared values as they relate to the principles of Freemasonry.

“Diversity” refers to variety and difference, as these relate to individual members of the various Lodges and concordant bodies of the Craft.

“Unity in diversity” suggests a happy equilibrium, or harmony, between these seeming dichotomies, spanning the Craft to national levels. On a close assessment, such a statement could be seen as a call for homogeneity, For example, the idea that Freemasonry is one organization of many people brought together through a shared commitment to “Masonic values.”

When these ideas are looked at through the prism of social policy, and what the words may imply as representing an ideology, then we are looking at somewhat greater complexity.

One area of ideology complexity I would like to address is that of the perceived divide between our members with longevity and our younger members.

Many of our senior members use the phrase “Back in my day” when talking about their experiences in the Craft. Well it is true. Time leaves the legacy of history and each age has its own social and cultural context. To our younger Brothers, a phrase like this seems to engender a feeling that “that Brother is out of touch with the realities of present day” and in many cases, just in the way. Nothing could be further from the truth.

Not only do senior Brothers have a cultural potential to develop, but Just like everyone else, they need to express themselves and want to play a useful role in the further advancement of the Craft.

Our senior Brothers are great information sources. They represent experience and wisdom. We will probably not agree with all of their appreciations of life, but talking to an 85 year old Brother is talking to someone who has witnessed Masonic history since 1929.

Inevitably, we must all grow old; and, as we do, we must deal with the aging process, each in our own way. As we mature, relationships change; friends die; and our children establish their own families.

How do you feel about older Brothers? Do you respect them for their experience and knowledge or do you think they are out of date and just in the way. How do you feel about watching your parents, grandparents, aunts, and uncles growing older? Have you ever considered that with life expectancy increasing, you too will soon be regarded by younger members as that “Older Brother” who is always talking about “Back in my day.”

**THE PRINCE HALL SENTINEL**  
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F&AM, State of New York

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# MESSAGE FROM THE GRAND EAST

*Excerpt from  
Grand Master's  
Address  
168<sup>th</sup> Grand  
Communication  
(2013)*



President Obama stated, “It is my task to report on the state of the Union – to improve it is the task of us all.” My Brothers and Sisters it is my task to report on the State of the Craft – to improve it is the task of us all.

There is a custom that follows Grand Lodge Session; the first visitation of the Grand Lodge Line Officers is to Progressive Lodge No. 64’s Annual Breakfast. At a planning meeting, prior to the Breakfast, we closed and said, “Progressive”. The term resonated and instantly became our theme.

As you are aware, invoking the aid of Deity is the duty of all Masons before an important undertaking. How better to start our Masonic year than with Prince Hall Day at Jackson Memorial African Methodist Episcopal Zion Church in Hempstead.

With God’s Blessing of clear skies, and a Hempstead Police escort ensuring our safe travels, the Craft, with our Knights of Pythagoras in tow and the Mayor and Trustees in accompaniment; we made a historic pilgrimage from my Mother Lodge, Doric Lodge No. 53 into God’s packed house to receive the Word from Pastor Keith Harris of Doric Lodge No. 53.

Although Prince Hall Day marked the beginning of our activities as a Craft, July and August marked the beginning of our first 100 days.

While the Craft was enjoying their customary “refreshment” during these months, our Grand Trustees were toiling in the quarries improving the look and feel of our Grand East.

As the pillars on the porch of King Solomon’s Temple guard the entrance of an edifice that is said to be the correct representation of the tabernacle of God. The speculative porch of the Grand East is our atrium. It is the first opportunity to welcome Brothers and Sisters into our home, and should be representative of something as beautiful as our time honored institution.

We accomplished the first phase of our Grand East Restoration Project. With the assistance of Trustees, Chairman David Minor and most particularly RW Eric “Picasso” Goodwine, a masterpiece was created without the Craft incurring any of the cost. Four chandeliers, gold leaf stencils and a new coat of paint, transformed our “lobby” into the atrium it is today.

Special Thanks to JDI, District Deputy Grand Master Gary T. Davis for completing the Energy Efficiency Project; consisting of efficiency upgrades of our lighting system throughout the entire building. The total project cost including labor and material would have totaled over \$11,000.00, if not for the efforts of RW Gary T. Davis along with the efforts of the Trustees; the out of pocket expenses were reduced to less than \$3,000.00.

As the ways of virtue are beautiful, and knowledge is obtained by degrees, there is no other month that exemplifies this like October. Having traveled and attended all Appendent and Concordant Bodies’ Annual Communications, I am reminded of the importance of seeking more light and would encourage others to do so as well. One thing that truly makes being Grand Master of New York special is not just being able to travel from Riverhead to Buffalo, but being able to experience all levels of our organization, and to experience all of you in your many houses and leadership positions. I am reminded of the beauty of the Craft and am so proud of the work you’ve accomplished as leaders of the State.

The first time in our History, at the invitation of Bro. Bill Thorne, President of the Knickerbocker- West Point Chapter No. 13, Honorary Membership was presented to the Grand Master of F&AM Masons of the State of New York, M.W. James E. Sullivan and the Grand Master of Prince Hall Masons of the State of New York, yours truly. MW Sullivan and the Grand Line have extended many courtesies to this office and more importantly, lifelong friendships have formed.

Of our visitations during 2013, what was most memorable was having 76 Brothers travel to the Jurisdiction of the Commonwealth of Pennsylvania. Special Thanks to the Jurisdiction of Pennsylvania for receiving us.

You have heard me you the phrase, “From Riverhead to Buffalo”, and it has been an honor and privilege to have represented the Office in each district within the State of New York. What I have most appreciated is the support and love that you provided to me, as it catapulted and energized me to travel throughout the nation and internationally. Again Brothers, without your commitment to improving our State and the state of the Craft, my travels throughout the nation and the world become virtually impossible and in vain. Thank you for helping me to take care of home.

# THE AUDACIOUSNESS TO LEAD

**Dr. Solomon Wallace, 33°  
Sovereign Grand Commander**

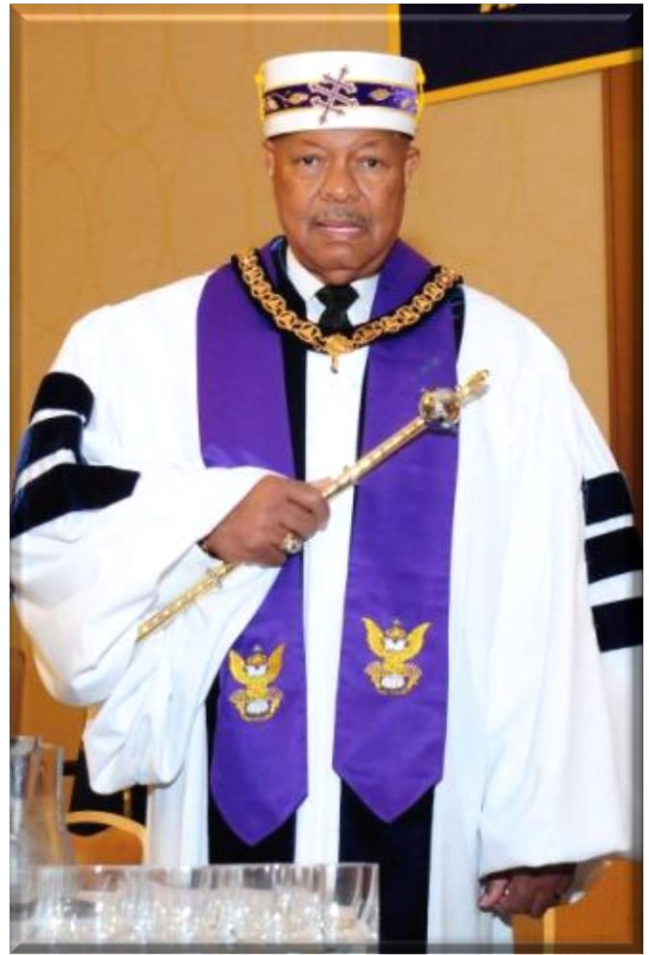


**The United Supreme Council**  
A.A.S.R. I.H.A.-Northern Jurisdiction, U.S.A., Inc.

By  
**Dr. Melvin I. Douglass, 33°**

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

**Booker T. Washington**



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

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

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

Grand Master Bernard L. Holley.

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

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



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

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

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

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

In 1964, he joined the fraternity.

Since white American masons could not get beyond racial prejudices, Prince Hall Freemasonry was established in September, 1784. However, it took three years for the charter to arrive in Boston from the Grand Lodge of England.

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

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

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

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



He served in this capacity for 12 years. During this period, Wallace employed the knowledge he had gained as an engineer, corporate leader, and business man.

Most important, Wallace used his bone-deep commitment to improving the lives of the underserved in New York State.

As a result of the aforementioned, Wallace's accomplishments as Grand Master are impressive. Prince Hall Freemasonry in the State of New York is harvesting the fruits of his successful organizational and business strategies, including: obtaining a multimillion dollar loan from Housing and Urban Development and erecting a 97 unit apartment complex for senior citizens;



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



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

*See Dr. Wallace Pg. 24*

DOCTOR  
*Peter Ray*

By R. W. Ludwick S. Hall, 33° , # 47



**D**r. Peter Ray was a well-known Physician and pharmacists in the Williamsburg section of Brooklyn in the last half of the 19<sup>th</sup> century. The Eighth (8) Grand Master of what is now the Most Worshipful Prince Hall Grand Lodge of the State of New York, he was born in April of 1825 and died in 1906.

His parents were Peter and Ann Ray, decedents of Portuguese immigrants. He was married to Cordella Scottron, a member of a prominent Brooklyn African American family, who was the sister of Samuel R. Scottron another of the many pre-eminent New York Prince Hall Masons of the 19<sup>th</sup> Century.

Dr. Ray and his wife had one child, a daughter Lillian. He received his primary and secondary education from schools operated by the Quaker religion in the State of Maine.

He subsequently attended Bowdoin College in Brunswick, Maine and received his medical training at the Vermont School of Medicine in Castleton, Vermont. In 1850, upon graduating from medical school he moved to Brooklyn, New York and established his residence at No. 11 Stuyvesant Ave.

In addition to his medical practice, for 55 years, he operated a pharmacy at the

corner of South 2<sup>nd</sup> and Hooper Streets in the Williamsburg section of Brooklyn, N.Y.

Dr. Ray was one of the founders of the Brooklyn College of Pharmacy, and served as its Treasurer for 23 years. The Brooklyn College of Pharmacy is now known as the Arnold and Marie Schwartz College of Pharmacy, and is a part of the Brooklyn Center of Long Island University.

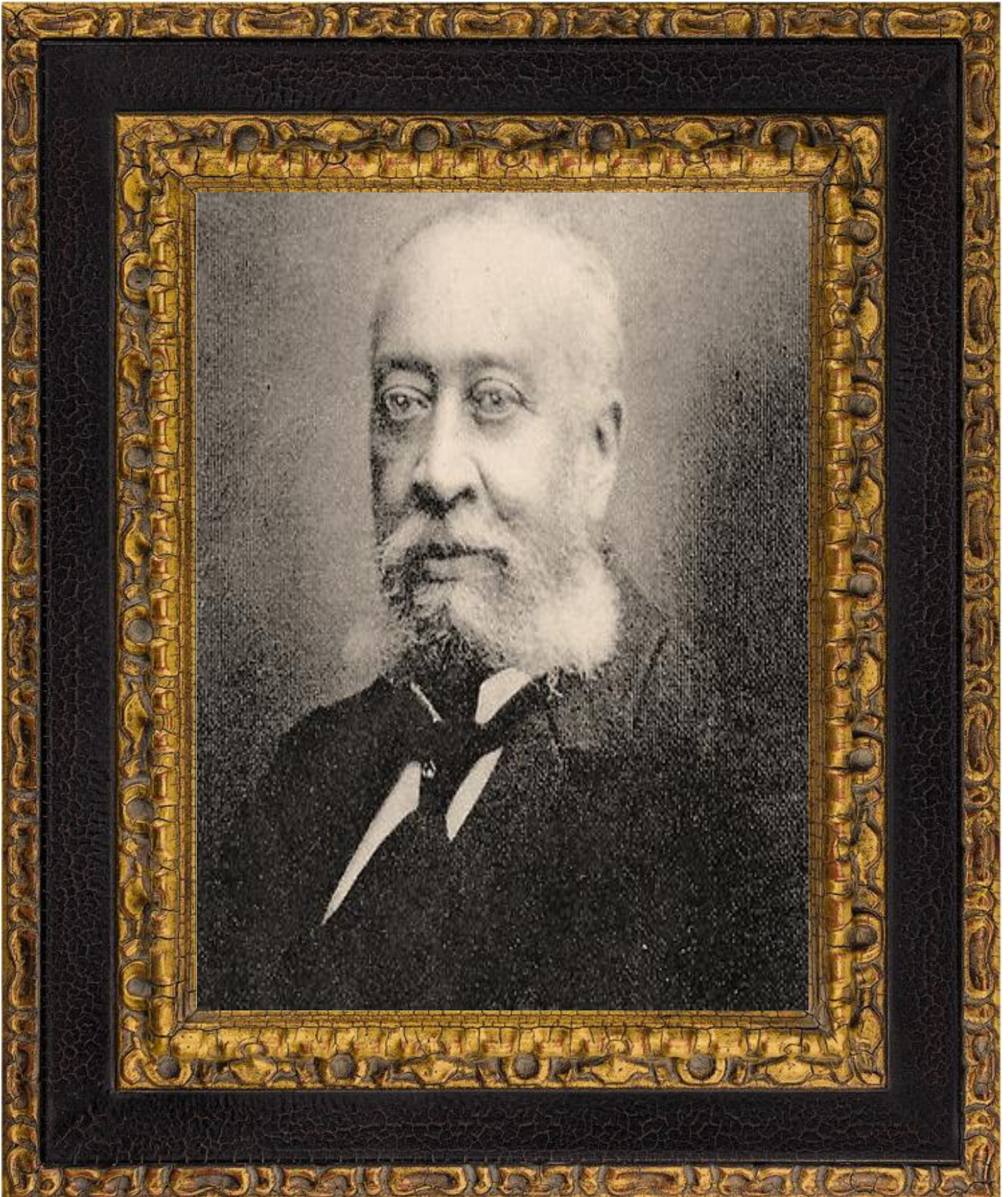
He was also an active participant in the Underground Railroad and other anti-slavery organizations, and was one of the founders of St. Phillips Protestant Episcopal Church in Manhattan. St. Phillips Church, along with Mother A.M.E. Zion Church and Abyssinian Baptist Church were major stops on the Underground Railroad in the City of New York in the period before the Civil War.

During the Civil War he was the first African American to be commissioned an officer in the United States Army Colored Troops.

He was also appointed by President Abraham Lincoln to aid in the transportation of free blacks to Liberia in western Africa.

In 1859, Dr. Ray along with J.A. Trower, A. R. Jarvis, B.N.C. Warrick and Moses Pierce submitted a petition to the United Grand Lodge of New York (now the M.W. Prince Hall Grand Lodge of New York) to organize a Lodge in Brooklyn to be known as Stone Square Lodge. On May 5, 1859, R.W. John R. Porter, Senior Grand Warden of the United Grand Lodge, acting at the direction of M.W. Alexander Elston, Grand Master at the time, presented a dispensation which authorized Dr. Ray and his brethren to work as a Lodge "Under Dispensation". The following members were appointed to serve as the Lodge's first officers: B.N.C. Warrick, Worshipful Master; Abraham R. Jarvis, Senior Warden; and Moses Pine, Junior Warden.

On January 6, 1860, with Most Worshipful Grand Master, Ransom Wake presiding, and





members of the United Grand Lodge's Cabinet present, M.W. Wake consecrated the meeting room of the Williamsburg Masonic Hall at 54 Graham Ave., Brooklyn and warranted the members of Stone Square Lodge U.D., as Stone Square Lodge No. 6, under the jurisdiction of the M.W. United Grand Lodge of New York.<sup>1</sup> In 1865 Stone Square Lodge No. 6 honored Dr. Ray by electing him to serve as its Worshipful Master. In addition to his service to his Lodge, Dr. Ray went on to serve the United Grand Lodge of New York as Junior Grand Warden in 1860, Senior Grand Warden in 1861 and 1862, Deputy Grand Master from 1863 to 1867 and Most Worshipful Grand Master in 1868.

Beginning on May 7th, 1860, the Grand Lodge met in a hall located at the corner of Broome and Forsythe Streets, in Manhattan. Prior to that date the Grand Lodge Sessions were held in the "Colored Grammar School No.2" in Laurens Street. On March 6, 1867 the Grand Lodge moved again, this time to No. 2 Fourth Ave. in Manhattan. It was at this point the first Grand Lodge Trustees were appointed. They were: Dr. Ray, William H. Anthony, Alfred J. Aldridge, John M. Thomas, Arnold Ricks, William F. Randall, William A. Mars and James Bavz.

In 1847, because of problems that existed between the established First Independent African Grand Lodge (now the M.W. Prince Hall Grand Lodge of Pennsylvania) and a group of expelled Masons who styled themselves as the Hiram Grand Lodge of Philadelphia, and problems between the individual Lodges of Boyer Grand Lodge (the original Prince Hall Grand Lodge in the Jurisdiction of New York), and problems between the individual Lodges of Boyer Grand Lodge (the



## ATTEMPT TO UNIFY AFRICAN AMERICAN FREEMASONS UNDER A NATIONAL ORGANIZATION

original Prince Hall Grand Lodge in the Jurisdiction of New York), M.W. John T. Hilton, Grand Master of African Grand Lodge of Massachusetts (now the M.W. Prince Hall Grand Lodge of Massachusetts), called a General Conference in Boston consisting of all of the existing Grand Lodges of people of color to be held on June 24, 1847.

The result of the conference was a proposal to establish the Masonic hybrid, a National Grand Lodge. The delegates of the Grand Lodges in attendance at the conference were then directed to take the proposed formation of a National Grand Lodge back to their respective Grand Lodges for affirmation, and to return to the City of New York on June 24, 1848 and on that date be prepared to vote up or down for the establishment of the National Grand Lodge. Of the four regular African American Grand Lodges in existence at the time, Boyer Grand Lodge in New York and the First Colored Grand Lodge, A.F. & A.M. in Maryland chose not to become associated with the new National Grand Lodge. Rather than being a solution to the existing problems that it was intended to solve, the establishment of the National Grand Lodge further divided the African American Masonic fraternity.

The Scottish Rite branch of Freemasonry among African Americans originated in the City of Philadelphia, Pa, about the year 1820, when African American Masons who were initiated into the Scottish Rite in the West Indies established the African Grand Council (Council of the Princes of Jerusalem). That was the first Scottish Rite organization in the United States consisting of persons of African descent.



The King David Supreme Council, the first known Supreme Council composed of Prince Hall Masons was established in Philadelphia in the year 1850. The organization of that Supreme Council grew out of the conferring of the 33° upon the first person of African descent in the United States, David Leary

*See Peter Ray Pg. 25*

# WALK ACROSS AMERICA FOR DIABETES

## Journal

By Brother Sterling Cleveland # 64

Would you ever walk across the United States coast-to-coast?  
What would it take? How would you do it?

These are all questions I asked myself and I have to admit sound comical on some level. Rationalizing these questions into logical well thought out responses seems nonsensical, but that is exactly what I did months before I set out to do just that. Do exactly what, you ask? Walking cross-country solo from New York City to California through 13 states to explore this beautiful country, meet a wide selection of Americans, inspire others, and raise money for diabetes.

Starting on November 30th, 2012 (Black Friday) in New York City walking 25 miles per day, I reach Los Angeles, California on July 20, 2013 after a total of 7 months, 22 days, and covering over 3,300 miles.

No, I am definitely not the first to take on and accomplish such a great feat,



but I am proud to say I am a black Prince Hall New Yorker who has done just that -- the only limits are the ones we place on ourselves.

My name is Sterling Cleveland, a 32-year old father & hospitality agent raised in Mount Vernon, New York who has been a member of Progressive Lodge #64 for about 4 years located in the same town.

### THE CAUSE

My original goal was \$10,000 at the beginning, which some said was too high, however I manage to raise over

why I chose to walk for diabetes (1.) I was receiving donations I wanted to put to good use (2.) my grandmother who passed away years ago suffered a long battle with type-2 diabetes and I wanted to raise money and spread awareness about this deadly disease (3.) Type-2 diabetes for the most part is a preventable disease and I wanted to do my part to educate others.

I received more donations in person either by cash or checks, however the bulk of my donations were made through my website "Soiltrek.com".

I actively raised money by calling friends, family, foes, and strangers -- after having a background in telemarketing, I had a ball with this! Email and text blasts helped tremendously as well. Word of mouth that reached friends of friends lead to bigger donations than you would imagine.

All proceeds went to the American Diabetes Association from both online and cash donations.

Why walk? To mainly escape New York and my job for a short period of time to clear my head.

That time allowed me to take on a great cause while simultaneously challenging myself under extreme conditions. Passively raising as much money as I did felt great and spreading awareness felt even better. There were several different



After crossing the George Washington Bridge that rainy night, I arrived into New Jersey, which took a week to walk through. Then through Pennsylvania onto Cleveland, Ohio -- arriving there a month after starting. From there I headed to Indiana, Illinois, Iowa, Nebraska, Colorado, Utah, Arizona, back to Utah, Arizona, Utah one last time, Arizona, Nevada, and then finally

followed gas pipelines, rivers, canals, valleys, passed through private property, military bases, deserts, mountain ranges, across farm fields, on ice, through canyons, on mesas, state parks, reservations, through snow, aqueducts, trails, bikeways, through forests using my compass or iPhone 5 GPS, highways, and walked across narrow rivers.

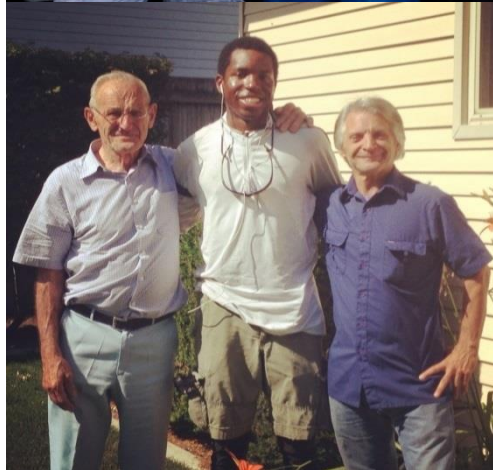
My "NY to L.A." pack sign, race bib, media coverage, and Facebook page were very effective in spreading the word and bringing in the financial support. Bottom line, when it comes to raising money the most important tip to fundraising is to man up and actually ask for the donations.

No one sponsored me through this, because no one really knew about my excursion when I started. I thought it would be best to not make a big deal of it because it was a personal journey and probably could have raised a lot more money however, I did not want to think about publicly failing and having to explain.

So all funding for food, gear, toiletries, and lodging came from by my small business back in New York. With this in place, all donations were able to go directly to the American Diabetes Association.

**ON YOUR MARK...**

The walk started November 30, 2012 officially at Grand Central Station in New York, New York. The time started was real late at night due to my son not wanting me to go, custom sleeping bag not arriving on time, and a little nervous hesitation on my part. As Lao Tzu stated "A journey of a thousand miles must begin with a single step" and once I began I could not turn back.



This 3,300 mile route this took 7 months and 22 days, walking at least 9 hours a day covering 25 miles a day. It could have been shorter however, when you are experiencing so much beauty and many wonderful individuals, rushing the journey was the last thing on my mind. Thinking back I walked on streets, dirt roads, railroads, over bridges, under bridges, through tunnels, followed power lines, roads with no shoulder,

Nearing my destination, walking through busy downtown Los Angeles I finally finished my journey on July 20th, 2013 in the Grand East, at the Most Worshipful Prince Hall Grand Lodge. Greeted with the warmest of welcomes from a great number of Brothers, Sisters, and others that joined me in celebration to my mission end.

After spending several days enjoying Los Angeles, Brother Jody Lepore and I ventured up to the San Francisco area to enjoy dinner with his family and to do some much needed clothes shopping before flying back to New York.

My son was the one person I stayed in constant contact with throughout the trip, always calling, sending postcards, and sending newspapers I was featured in. As for what my family thought of me, they thought it was truly insane, and didn't take it fully serious, however once my journey commenced they knew I'd be okay.

Leaving during the winter was more a matter of timing where a couple things in my life made it the perfect gap to fill with something extraordinary. That in collaboration of 2012's Hurricane Sandy hitting Lower Manhattan where I camped at my job for a week made me want to put my cross-country plan into action ASAP. Little did I know at that time that no one hikes during the winter, at least anyone sane.

*See Walk Pg. 28*

# Robert H. Hucless



The First Scottish Rite Mason from the Jurisdiction of New York to Serve as Sovereign Grand Commander of the United Supreme Council, A.A.S.R., F.M., N.J., U.S.A.

Scottish Rite Masonry first came to the State of New York on November 30, 1864, when Baron Auguste de Bulow, a member of the Supreme Council of France established the Supreme Council of the United States, which was composed of members of the United Grand Lodge of New York (now the MWPH, GL-N.Y.). Between 1864 and 1881 two of the first three Sovereign Grand Commanders of the Supreme Council of the United States were members of the United Grand Lodge of New York, they were Patrick Reason (1870 to 1879) who served as Grand Master of the United Grand Lodge of New York from 1861 to 1867 and Dr. Peter Ray (1879 to 1881) who served the United Grand Lodge of New York as Grand Master in 1868.

In 1880 there were Five (5) Supreme Councils composed of Prince Hall Masons in the country, two were in Philadelphia and two in the Baltimore Washington area, all of which were competing with each other for membership. Dr. Ray who at the time was the Sovereign Grand Commander of the Supreme Council of the United States in New York, suggested that the two Supreme Councils in Philadelphia and the Supreme Council of the United States in New York merge into one Supreme Council for the Northern Jurisdiction, and the two in the Baltimore Washington area merge into a second Supreme Council for the Southern Jurisdiction. On April 9, 1881, the two Supreme Councils in Philadelphia merged to form the United Supreme Council Ancient Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction. With their membership assuming the roles of Consistories In 1880 there were Five (5) Supreme Councils composed of Prince Hall Masons in the country,

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The Supreme Council of the United States was unable to be a part of the merger because of litigation that was pending in the Federal Courts. In the interim, Major Richardson Poole was designated Deputy for the Orient of New York pending the merger of the Supreme Council of the United States into the United Supreme Council. On October 1, 1881, under the guidance of Major Poole, the members of the Supreme Council of the United States were merged into the United Supreme Council, Ancient Accepted Scottish Rite, of Free Masonry, for the Northern Jurisdiction as King David Consistory No. 3. The two Supreme Councils in the Baltimore Washington area merged to form the United Supreme Council for the Southern Jurisdiction in 1887.

The first Scottish Rite Mason from the State of New York to serve as the Sovereign Grand Commander of the United Supreme Council, A.A.S.R., F.M., Northern Jurisdiction, was Robert Henry Hucless.

Very little is known of Bro Hucless early life, that includes his place of birth, but the month and year of his birth was September 1844.



A printer by trade, he owned and operated a printing shop (League Press) at 212 West 37<sup>th</sup> St. in New York City (Manhattan).

In 1872 he married Georgia A. Bush, who at the time was a resident of Washington, D.C.

Established on October 1, 1881. King David Consistory No. 3, is one of the charter Consistories of the United Supreme Council, Ancient, Accepted Scottish Rite of Freemasonry, Northern Jurisdiction, P.H.A.



Masonically, Bro. Hucless was very active in the Lodges of the Second Masonic District of the Grand Lodge -N.Y., F.& A.M. (now the MWPH, GL-NY). For approximately Forty (40) years he was a member and Past Master of Mount Olive Lodge No. 2.

Elevated as an Active Sovereign Grand Inspector General in the United Supreme Council, Bro. Hucless was subsequently elected and served in various positions in the Supreme Council, up to and including Lieutenant Grand Commander. On April 14, 1910 upon the death of the Sovereign Grand Commander, S.G.I.G. Joshua Davis Kelly, he was elevated to the office of Sovereign Grand Commander, thus becoming the 8<sup>th</sup> person to serve in that position in the history of the United Supreme Council A.A.S.R., F.M., N.J.



In May of 1911 at the Tenth (10) Triennial Session of the Supreme Council, held in Philadelphia, Pennsylvania, S.G.I.G. Hucless was formally elected to the office of Sovereign Grand Commander.

Mount Olive Lodge No. 2, a Lodge in the First Masonic District was originally a subordinate Lodge of the National Grand Lodge's New York affiliate, the Grand Lodge of New York, F.A.A.Y.M.



It was chartered by the National Grand Lodge on October 18, 1858 as Mount Olive Lodge No. 10. On December 18, 1878 it was re-chartered when it became a part of the current Grand Lodge as a result of the merger of the Grand Lodge, F.A.A.Y.M., and the United Grand Lodge. F. & A.M. of New York.

From 1883 to 1894 Bro. Hucless served what is now the M.W.P.H., G.L.-N.Y as the District Deputy Grand Master of New York City (now the 1<sup>st</sup> District).

In addition to Bro. Hucless membership in Mount Olive Lodge No. 2, he was also a member and Past Commander in Chief of King David Consistory No. 3, of the Orient of New York.

During S.G.I.G. Hucless tenure as Sovereign Grand Commander, Willamette Consistory No. 23, of Portland, Oregon and Constantine Consistory No. 25 of Terre Haute, Indiana were chartered by the United Supreme Council. He also reached out to many of the Clandestine organizations of the time, some of whom were organized by two expelled Prince Hall Masons, John G. Jones and Dorsey Seville, hoping to bring the members of those organizations into the Prince Hall Fraternity.

Through his efforts he was able to get the members of St. Almos Consistory which consisted of members of bogus Lodges in the Allegheny Pennsylvania area into the Prince Hall Fraternity.

Ultimately he was able to integrate those former members of St. Almos Consistory into St. Cyprian Consistory No. 4.

Located in the Pittsburgh and western Pennsylvania area, St. Cyprian Consistory No. 4 is a subordinate Consistory of the Council of Deliberation of Pennsylvania.

Bro. Hucless obituary which was published in the New York Age Newspaper on October 12, 1911 stated he was a member of all of the Prince Hall Masonic bodies, however this author was unable to determine which of the four Prince Hall Royal Arch Chapters that existed in the State of New York during his lifetime, that he was a member of.

In addition to his membership in Mount Olive Lodge No. 2 and King David Consistory No. 3 he was also a member of Mount Calvary Commandery No. 1, of the Prince Hall Grand Commandery, Knights Templar of the State of New York.

In 1894 he became one of the first Prince Hall Masons in the State of New York to become a Shriner, when he joined Medina Temple of the Ancient Arabic Order Nobles of the Mystic Shrine of North and South America



That organization had been formed on June 10, 1893 by John G. Jones in Chicago, Illinois. In 1895 Bro. Hucless was a delegate from New York to a convention of the Imperial Grand Council of the Ancient Arabic Order, Nobles of the Mystic Shrine of North and South America which was held in Chicago, Illinois.

On December 12, 1900 he was one of the charter members of Medina Temple No. 19, when that Temple became a part of the Ancient Egyptian Arabic Order, Nobles of the Mystic Shrine of North and South America.

In addition to Bro. Hucless membership in the various Prince Hall Masonic bodies, he was also a member of Mount Nebo Lodge No. 2, Independent Benevolent and Protective Order of the Elks of the World, and Cedars of Lebanon Lodge No. 1864, of the Grand United Order of Odd Fellows

On October 7, 1911, Seventeen (17) months after being elevated to the office of Sovereign Grand Commander, Bro. Hucless died in Bellevue Hospital in New York City after a short illness.

It is to be noted here that Three (3) of the first Eight (8) Sovereign Grand Commanders of the United Supreme Council, A.A.S.R. of the Northern Jurisdiction, including Bro. Hucless died within the first Two (2) years of assuming the office.

# FREEMASONRY & Religion

R. W. . Robert B. Hansley 33°



In order to put this in prospective, we must first define *“What is Religion?”* Religious scholars generally agree that writing a single definition that applies to all religions is difficult or even impossible, because all people examine religion with some kind of critical eye, and the term is therefore fraught with ideological consequences for anyone who might want to construct a universal definition. Talal Asad, writes that "there cannot be a universal definition of religion ... because that definition is itself the historical product of discursive processes" Thomas A. Tweed, while defending the idea of religion in general, writes that "it would be foolish to set up an abstract definition of religion's essence, and then proceed to defend that definition from all comers."

The earliest definition of religion is from Johnson's Dictionary, which simply calls it "a system of faith and worship".

**Basic Principles.** Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each individual's dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion is not to be discussed at Masonic meetings.

**The Supreme Being.** Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God. Masonry primarily uses the appellation, "Grand Architect of the Universe," and other non-sectarian titles, to address the Deity. In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred.

**Volume of the Sacred Law.** An open volume of the Sacred Law, "the rule and guide of life," is an essential part of every Masonic meeting.

The Volume of the Sacred Law in the Judeo / Christian tradition is the Bible; to Freemasons of other faiths, it is the book of law held holy by them.

**The Oath of Freemasonry.** The obligations taken by Freemasons are sworn on the Volume of the Sacred Law. They are undertakings to follow the principles of Freemasonry and to keep confidential a Freemason's means of recognition. The much discussed "penalties," judicial remnants from an earlier era, are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word.

**Freemasonry Compared with Religion.** Freemasonry lacks the basic elements of religion: (a) It has no dogma or theology, no wish or means to enforce religious orthodoxy. (b) It offers no sacraments. (c) It does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation.

**Freemasonry Supports Religion.** Freemasonry is far from indifferent toward religion.

Without interfering in religious practice, it expects each member to follow his own faith and to place his Duty to God above all other duties. Its moral teachings are acceptable to all religions.

Before African-Americans belonged to the fraternities and sororities within the National Pan-Hellenic Council, many were members of various lodges within the Masonic order dating back to 1775 because of the activism of Prince Hall.



Because of that, it became very popular within the African-American church and many pastors and respected leaders within the community became members and advocates. Richard Allen, the founder and first Bishop of the African Methodist Episcopal Church in 1792, and Absalom Jones were prime examples.

In 1797 when the first African Lodge of Philadelphia was warranted, Absalom Jones was installed as Worshipful Master by Grand Master Prince Hall of Massachusetts. In 1815, with the formation of the First Independent African Grand Lodge of Pennsylvania, Absalom Jones was elected its First Grand Master and Richard Allen its first Grand Treasurer.



The backbone belief of the Masonry is that every individual is designated to make the world a better place to live. No matter how small, one individual should strive to make the life of another individual better. It is the duty of every Mason to encourage their members to be constantly striving towards the betterment of their already good qualities. "take good men and make them better".

Masonry is not a religion but its ideals and practices can be described as a support group and reminder of the ethics and morals they believe in and stand by.

"So mote it be".



# CONCERNS REGARDING THE COMMON CORE



By Gamal Smith BS, MS, MA  
School Administrator

Several well-known principals from New York State have put together a letter to parents expressing their profound concerns in regards to the legitimacy of new Common Core-aligned standardized tests. Since that time, an additional 530 principals and approximately 3,000 parents and teachers have signed in support.

Former principal of an elementary school in Great Neck, Long Island, Sharon Fougner, led the effort and was joined in drafting the letter in late October by other school leaders including an elementary school Principal from Brooklyn who is the daughter of New York State Regent; last year's High School Principal of the Year and the president of the Nassau County High School Principals Association.

In August, when the test scores were released, it turned out that the scores did indeed decrease by EXACTLY 30 percent! This raised questions as to how the state officials could have known what the exact percentage drop was going to be.

The principals' letter on the Common Core-aligned exams lists several problems with the exams and states that many children's reaction was visceral in nature. The letter also states that many children were found crying both during and after the test and that others were observed vomiting while many simply gave up stating that the test was too hard. The letter also urges parents to help children who scored poorly understand that it isn't their fault.

The drafted letter can be found below. Read carefully and draw your own conclusions about the Common Core tests and whether or not we, as both a state and a nation, are moving our children's education in the right direction.

*Dear Parents,  
We are the principals of your children's schools. We serve communities in every corner of New York State — from Niagara County to Clinton, Chautauqua to Suffolk. We come from every size and type of school, with students from every background. We thank you for sharing your children with us and for entrusting us to ensure that they acquire the skills and knowledge they need to achieve their dreams and your hopes for them. This year, many of your children experienced the first administration of the newly revised New York State Assessments. You may have heard that teachers, administrators, and parents are questioning the validity of these tests. As dedicated administrators, we have carefully observed the testing process and have learned a great deal about these tests and their impact.*

Nominated for  
the Big Apple  
Award  
recognizing  
Teacher  
Excellence in  
New York City



The new state tests that were allegedly aligned to the Common Core State Standards and designed by Pearson, were administered to New York's students for the first time this past spring. This, despite the fact that teachers were still taking in the new standards and learning how to teach in accordance to them.

Education officials from the state warned parents that the standards and tests were more difficult than students were accustomed to, and they even went so far as to predicted that the test scores would drop 30 percent.

# CORE

*We care deeply about your children and their learning and want to share with you what we know — and what we do not know — about these new state assessments.*

## **Here's what we know:**

### **1) NYS Testing Has Increased Dramatically:**

We know that our students are spending more time taking State tests than ever before. Since 2010, the amount of time spent on average taking the 3-8 ELA and Math tests has increased by a whopping 128%! The increase has been particularly hard on our younger students, with third graders seeing an increase of 163%!



### **2) The Tests were Too Long:**

We know that many students were unable to complete the tests in the allotted time. Not only were the tests lengthy and challenging, but embedded field test questions extended the length of the tests and caused mental exhaustion, often before students reached the questions that counted toward their scores. For our Special Education students who receive additional time, these tests have become more a measure of endurance than anything else.

### **3) Ambiguous Questions**

#### **Appeared throughout the Exams:**

We know that many teachers and principals could not agree

on the correct answers to ambiguous questions in both ELA and Math.

In some schools, identical passages and questions appeared on more than one test and at more than one grade level. One school reported that on one day of the ELA Assessment, the same passage with identical questions was included in the third, fourth AND fifth grade ELA Assessments.

### **4) Children Have Reacted Viscerally to the Tests:**

We know that many children cried during or after testing, and others vomited or lost control of their bowels or bladders. Others simply gave up. One teacher reported that a student kept banging his head on the desk, and wrote, “This is too hard,” and “I can’t do this,” throughout his test booklet.

### **5) The Low Passing Rate was Predicted:**

We know that in his “Implementation of the Common Core Learning Standards” memo of March 2013, Deputy Commissioner Slentz stated that proficiency scores (i.e., passing rate) on the new assessments would range between 30%-37% statewide. When scores were released in August 2013, the statewide proficiency rate was announced as 31



### **6) The College Readiness Benchmark is Irresponsibly Inflated:**

We know that the New York State Education Department used SAT scores of 560 in Reading, 540 in Writing and 530 in mathematics, as the college readiness benchmarks to help set the “passing” cut scores on the 3-8 New York State exams. These NYSED scores, totaling 1630, are far higher than the College Board’s own college readiness benchmark score of 1550.

By doing this, NYSED has carelessly inflated the “college readiness” proficiency cut scores for students as young as nine years of age.



### **7) State Measures are Contradictory:**

We know that many children are receiving scores that are not commensurate with the abilities they demonstrate on other measures, particularly the New York State Integrated Algebra Regents examination. Across New York, many accelerated eighth-graders scored below proficiency on the eighth grade test only to go on and excel on the Regents examination one month later. One district reports that 58% of the students who scored below proficiency on the NYS Math 8 examination earned a mastery score on the Integrated Algebra Regents.

**8) Students Labeled as Failures are Forced Out of Classes:** We know that many students who never needed Academic Intervention Services (AIS) in the past, are now receiving mandated AIS as a result of the failing scores. As a result, these students are forced to forgo enrichment classes. For example, in one district, some middle school students had to give up instrumental music, computer or other special classes in order to fit AIS into their schedules.

**9) The Achievement Gap is Widening:** We know that the tests have caused the achievement gap to widen as the scores of economically disadvantaged students plummeted, and that parents are reporting that low-scoring children feel like failures.

**10) The Tests are Putting Financial Strains on Schools:** We know that many schools are spending precious dollars on test prep materials, and that instructional time formerly dedicated to field trips, special projects, the arts and enrichment, has been reallocated to test prep, testing, and AIS services.

**11) The Tests are Threatening Other State Initiatives:** Without a doubt, the emphasis on testing is threatening other important State initiatives, most notably the implementation of the Common Core State Standards (CCSS). Parents who see the impact of the testing on their children are blaming the CCSS, rather than the unwise decision to implement high stakes testing before proper capacity had been developed. As long as these tests remain, it will be nearly impossible to have honest conversations about the impact of the CCSS on our schools.

## Here's what we do not know:

**1) How these Tests will Help our Students:** With the exception of select questions released by the state, we do not have access to the test questions. Without access to the questions, it is nearly impossible to use the tests to help improve student learning.

**2) How to Use these Tests to Improve Student Skills or Understanding:** Tests should serve as a tool for assessing student skills and understanding. Since we are not informed of the make-up of the tests, we do not know, with any level of specificity, the content or skills for which children require additional support. We do not even know how many points were allotted for each question.

**3) The Underlying Cause of Low Test Scores:** We do not know if children's low test scores are actually due to lack of skills in that area or simply a case of not finishing the test — a problem that plagued many students.

**4) What to Expect Next Year:** We do not know what to expect for next year. Our students are overwhelmed by rapidly changing standards, curriculum and assessments. It is nearly impossible to serve and protect the students in our care when expectations are in constant flux and put in place rapidly in a manner that is not reflective of sound educational practice.

**5) How Much this is Costing Already-Strained Taxpayers:** We don't know how much public money is being paid to vendors and corporations that the NYSED contracts to design assessments, nor do we know if the actual designers are educationally qualified.

Please know that we, your school principals, care about your children and will continue to do everything in our power to fill their school days with learning that is creative, engaging, challenging, rewarding and joyous. We encourage you to dialogue with your child's teachers so that you have real knowledge of his skills and abilities across all areas. If your child scored poorly on the test, please make sure that he does not internalize feelings of failure. We believe that the failure was not on the part of our children, but rather with the officials of the New York State Education Department. These are the individuals who chose to recklessly implement numerous major initiatives without proper dialogue, public engagement or capacity building. They are the individuals who have failed.

As principals of New York schools, it is always our goal to move forward in a constant state of improvement. Under current conditions, we fear that the hasty implementation of unpiloted assessments will continue to cause more harm than good. Please work with us to preserve a healthy learning environment for our children and to protect all of the unique varieties of intelligence that are not reducible to scores on standardized tests. Your child is so much more than a test score, and we know it.



# Dr. Martin Luther King Jr's

## PILGRIMAGE

### FROM CIVIL RIGHTS TO HUMAN RIGHTS

By

Melvin I. Douglass, Ph.D.

( Part 1 of 2 )



There is an adage that goes “cut off the head of the snake and the body will die”.

This tends to refer to a means of halting a burgeoning force. In this case, the burgeoning force was a movement--- the Civil Rights Movement. It may have been perceived by those who felt threatened by the Movement that eliminating the leader would have derailed the momentum and caused the movement to die out before major gains had been attained. However, Martin Luther King, Jr. was not like any other leader. Although his life had been cut short at a pinnacle point in the Civil Rights Movement, his legacy lived on. King had already reached the premier status of living legacy.

Who was Martin Luther King, Jr.? How did his environment influence him? What role did his education play in shaping his thinking concerning social issues? What prompted him to get involved in civil rights? Why was his pilgrimage from civil rights to human rights significant to American foreign policy? Is King's legacy of an activist social gospel laced with nonviolent direct action relevant in a twenty-first century social-political milieu?

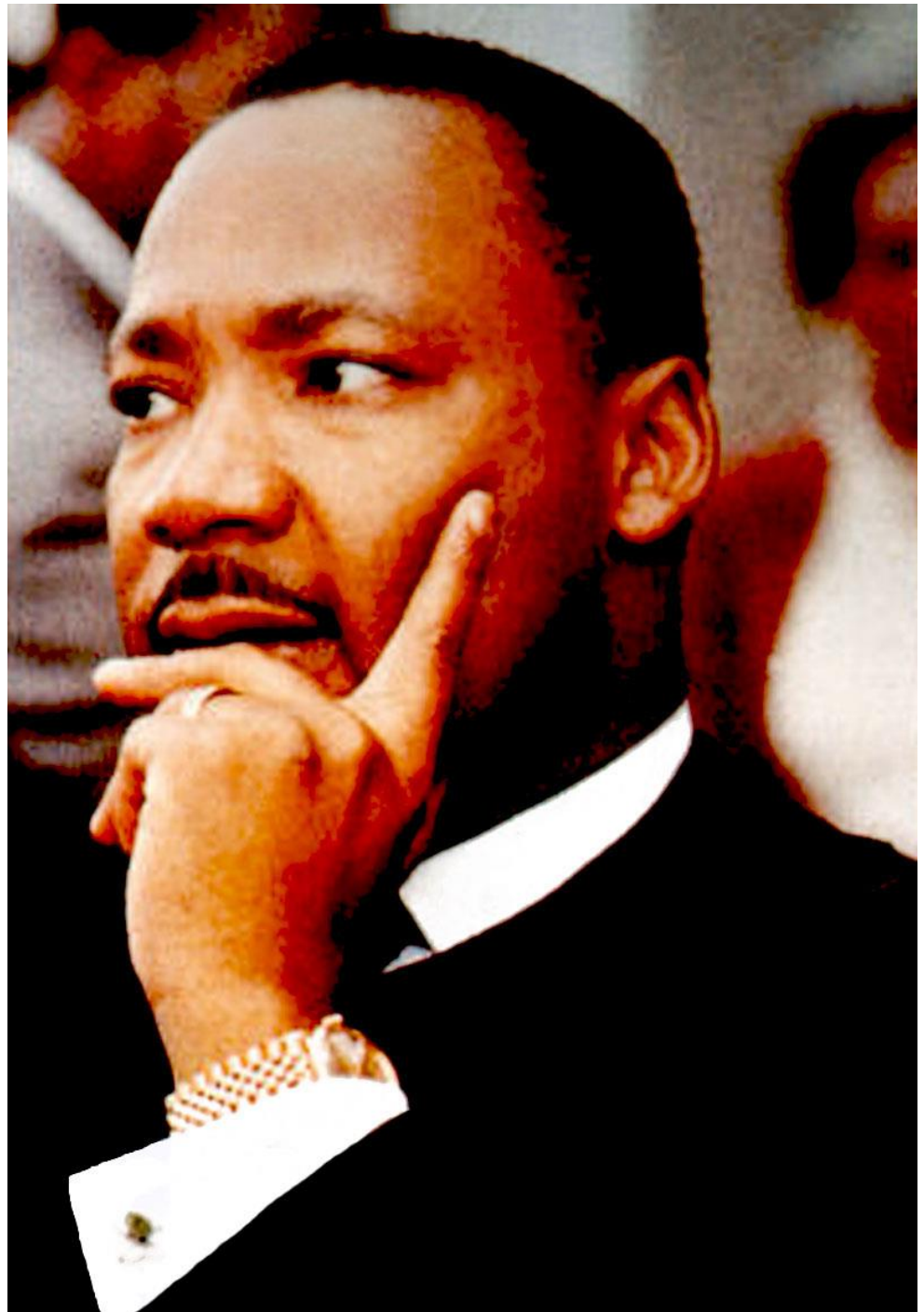
King emerged head and shoulders above other leaders of the Civil Rights Movement. He was able to add a single voice to the many declarations of injustice happening throughout America and unify the people to act in a concerted effort against social, political and economic discrimination. He was able to articulate the woes and dismay of many Americans whose civil liberties were in jeopardy or nonexistent. In the process of him fighting for civil justice everywhere he became an activist for human rights.

In the short time that King spent on this earth he sought to leave an imprint on humankind. He sought to raise the level of awareness of humankind to the highest attainable. The highest level attainable is compassion for human suffering born out of human love. The Greeks say love has three components, eros, philia, and agape. King took the broader view, agape, and saw love in a humanistic way.

He believed all human beings were entitled to love unconditionally because they are made in the image of God. He expressed: Hatred paralyzes life; love releases it. Hatred confuses life; love harmonizes it. Hatred darkens life; love illuminates it. King could say with assurance that love had supreme powers over hate.

### **King's early years**

During King's formative years, there was widespread hunger, frustration and segregation. He was born on January 15, 1929 into the African American social condition just months before the sting of the Great Depression.<sup>1</sup> During the Great Depression, the condition and economic plight for people of African American descent was dismal in comparison to their counterpart. There were campaigns against African Americans obtaining and sustaining employment before all European Americans had a job. African Americans were being killed who held jobs to provide employment vacancies for European Americans. In fact, the slaughtering of African American railroad workers took place in King's hometown. There was no way King could have escaped the traumatic events of the time without this having an impact on his consciousness.



Millions of people, many African Americans, were out of work and prospects for work were scarce until around 1939, which would have made King about 10 years of age.

### **Environmental influences**

A few years into the Great Depression, King's father became a prosperous Baptist minister and escaped the exploitive sharecropping system in the South. He took on the name Martin Luther out of admiration for the German Protestant Martin Luther who challenged the Roman Catholic Church practices of selling indulgences. In the same manner, elder King was said to have challenged the American practice of racism and segregation perpetrated against African Americans in the South. The distinctive designation of the name Martin Luther denoted how one man and one action could bring about necessary change of an institutionalized practice. Racism and segregation were institutionalized practices in America and entrenched in American social values. Like their name sake, the King family used the Church as a vehicle to empower the oppressed and disenfranchised. They taught others that the teachings of the Bible can be used as a defense against inhumane treatment. The Kings may have been physically restricted by Jim Crow laws but were spiritually and



intellectually unbounded by faith. King, like his father, adopted the name Martin Luther because he admired the deeds of his father and the Protestant Reformer. During the deprivation of segregation and the depression, King's family was involved in improving the conditions of those around them, sometimes at great sacrifice to themselves.

King's grandfather, A.D. Williams, was pastor at Ebenezer Baptist Church and founder of a community center that provided food, clothing, medicine and childcare for families who needed to work long hours for pittance to survive.

King's social condition led him to the notion that European Americans could not live independent of African Americans no matter how hard they may try. In fact, King frequently recited the work of John Donne, the English poet and cleric "No Man is an Island," which demonstrates his understanding of the symbiotic relationship that is necessary between groups for human survival.

In an American social context, one group, European Americans, could not survive without the cooperation of the other,

African Americans. King saw that in American society when one group is impacted by tragedy whether directly or indirectly, all groups are impacted.

King's mother saw her Christian duty in terms of educating her son and others as a school teacher. She encouraged the youth to live a more meaningful life. In the face of oppression and segregation, King's parents and grandfather were college educated. Therefore, King did not have the option of doing anything less than what his family accomplished.



### Role education played

When King went off to Morehouse College, he was noncommittal to a particular profession. He needed to refine his skills, broaden his knowledge base and find his social calling. It was not until he found himself in the presence of a soul stirring, mind lifting orator, Dr. Benjamin E. Mays, that King set lofty goals for himself. Dr. Mays would say:

*The tragedy of life doesn't lie in not reaching your goal. The tragedy lies in having no goal to reach," or "Every man and woman is born into the world to do something unique and distinctive and if he she does not do it, it will not be done.*

This inspired King to set lofty goals and commit himself to the ministry. He had hoped to succeed Dr. Mays as president of Morehouse College. However, after graduation in 1948 with a Bachelor of Arts degree, King enrolled in Crozer Theological Seminary in Chester, Pennsylvania. At the seminary, his studies re-enforced his acute awareness of the plight of ordinary people throughout the world and helped shape his thinking regarding civil and human rights.<sup>11</sup> According to King's writings, he felt that certain theologians made a lasting impression upon him. King was particularly impressed with Reinhold Niebuhr, Martin Buber and Paul Tillich.

Reinhold Niebuhr (1892-1971) was a theologian who attempted to link the practice of Christianity to the factuality of a contemporary political environment. Niebuhr felt that the Church had a social responsibility to society.



He proposed individuals would act compassionately towards their fellow human in a time of crisis as long as it did not threaten their social, political or economic survival To ensure their survival, groups learn quickly that they have to operate from a position of power. *See King Pg. 32*



"I bring my daughter here so she can begin taking control of her health at an early age," said Kisha Knight. "This is also a time when we can bind together as mother and daughter in the name of health. Because she is eager to get here every Saturday morning, it motivates me to keep coming back every week. I always had a hard time with my weight growing up. I want my daughter to learn that living a healthier lifestyle will help your mind as well as your body. And, it's fun working out with people that look just like me."



"We would like the community to think of this facility as their home," said Prince Hall Temple Mason, Stephen Smith. "To improve our communities -- to make them places where people are healthy, safe, and cared for -- takes a lot of work. As community organizers, we know all too well that we can't do it alone. The ability to partner effectively with other individuals and organizations, like Urban Fit to the CORE is absolutely essential to doing what we like to call Working Together to Build Healthier Neighborhoods



"Saturday fitness classes are suitable for ages 16 and up. Men are also invited, to participate in the Saturday morning classes. For the cost of a fast food hamburger and chips you can improve heart and lung health, decrease fat, increase energy and endurance and your change will be a healthier you," said Fit to the CORE creator/personal trainer, Theresa Racine.

Researchers have proved that people who live in neighborhoods with higher levels of poverty, lower levels of education and more families headed by women are less likely than others to exercise.

But, that does not mean they are least likely to exercise. It was found that they just don't find it convenient, or affordable in today's working world. Or some may find it uncomfortable exercising outside their environment.

Working with community organizations such as Prince Hall Masonic Temple and Urban Fit to the CORE, neighborhoods can improve the health habits of its residents by offering low cost physical activities next door.



So, if you haven't gotten off the couch to start your new year's resolution to lose weight and gain control of your health, now you have a reason to MOVE!

For more information of Saturday fitness classes at Prince Hall Masonic Temple, call 347-767-8899. Classes begin every Saturday at 10:00 a.m.

Participants are asked to bring a mat (or large towel for floor work) and water.



*Dr. Solomon Wallace continued*

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Dr. Peter Ray Continued*

Ill. Leary was a member of Prudence Lodge No. 11 of the Grand Lodge A.Y.M. of the Jurisdiction of Pennsylvania, and he received the 33 degree from Count Saint De Laurent, a Sovereign Grand Inspector General, and a Deputy Inspector General of the Supreme Council of the West Indies, for the Grand Orient of France.

In 1864, Dr. Ray, along with Jonathan Miller of Pennsylvania, Levi Anderson of Delaware and Lemuel G. Griffin of Maryland received the degrees of the Ancient and Accepted Scottish Rite, and were elevated to the 33°, by Sovereign Grand Inspector General, Ill. Baron Auguste De' Bulow.

On November 30, 1864, Baron De' Bulow established what was then the 2nd Supreme Council composed of persons of African descent. It was the Supreme Council of the United States of America in the City of New York, and it was the first Scottish Rite organization to be established in the State of New York.

Baron De' Bulow was its Sovereign Grand Commander and the following were its other charter officers: Lieutenant Grand Commander, Patrick Reason; Adjunct Lieutenant Grand Commander, Dr. Peter W. Ray; Grand Orator, Ransom Wake; Grand Secretary, George Laurence; and Grand Master of Ceremonies, Alexander Peters, M.D.

The members of this Supreme Council were from what was then the United Grand Lodge of New York. For the next 17 years the following served as Sovereign Grand Commanders of the Supreme Council of the United States: Baron Auguste De' Bulow, from 1864 to 1870; Patrick Reason, from 1870 to 1879; and Dr. Peter W. Ray from 1879 to 1881.

On April 5, 1869, a third Supreme Council, "The Supreme Council for the Southern and Western Jurisdiction" was established with its Grand Orient in Washington, D.C., with M.P., Ill. William H. Thomas as its Most Puissant Sovereign Grand Commander.

In 1870, a separate Supreme Council was established in Baltimore, Maryland, the Star of Bethlehem Supreme Council. It consisted of members of The Supreme Council of the United States who were residents of Baltimore.

Also in 1870, a second Supreme Council, the "King Frederick Supreme Council" was established in the City of Philadelphia. Organization of this Supreme Council, made it the fifth Supreme Council composed of Prince Hall Masons in existence at the time.

In 1874 Dr. Ray was a member of a committee of the United Grand Lodge that introduced a resolution suggesting the formation of a Lodge of Reconciliation to settle the differences between the United Grand Lodge and the M.W. Grand Lodge, F.A.A.Y.M., the New York affiliate of the National Grand Lodge.

On June 23, 1875 Dr. Ray along with M.W. Grand Master, Robert H. MacDougall, Deputy Grand Master, Peter T. Jewell, Senior Grand Warden, Alfred J. Aldridge and Grand Secretary, Albert Wilson were delegates from the United Grand Lodge of New York to the celebration of the 100<sup>th</sup> Anniversary of the initiation of Prince Hall, the founder of the Prince Hall Masonic fraternity.

The celebration was held in Boston, Massachusetts, and was attended by representatives of both the National Grand Lodge and the then Independent Grand Lodges. Today those Independent Grand Lodges are known as Prince Hall Grand Lodges. It was at a conference held during this celebration that Dr. Ray offered several resolutions to attempt to settle the differences and bring about a merger between the Grand Lodges working under the National Grand Lodge and the Independent Grand Lodges.

By 1877, the National Grand Lodge started to come apart. Many of the Grand Lodges it had established between 1847 and 1877 declared their independence and became sovereign or Independent Grand Lodges.

This included the National Grand Lodge's New York affiliate, the M.W. Grand Lodge, F.A.A.Y.M., which on December 27, 1877 merged with the United Grand Lodge of New York to form the present M. W. Prince Hall Grand Lodge of New York.

From December 1877 to June 1879, Dr. Ray served as Chairman of the Committee on Foreign Correspondence for the new consolidated Grand Lodge of New York. In 1878 he served as the Grand Representative to the Grand Lodge of Rhode Island, and from 1883 to 1886 he served as the Chief Commissioner of the Commission of Appeals and Grand Representatives to the Grand Lodge of Rhode Island.

On September 29, 1884, Dr. Ray attended the Centennial Celebration of the Warranting of African No. 459 in Boston, Massachusetts, as the official representative of the Grand Lodge of New York (now the MWPHGL-N.Y.).

In 1880, with most of the Grand Lodges that were established by the National Grand Lodge declaring their independence, Dr. Ray suggested that the five Supreme Councils composed of Prince Hall Masons, existing at the time, merge and become two Supreme Councils (one for the Northern Jurisdiction and the other for the Southern Jurisdiction).

On January 18, 1881, the representatives of the five Supreme Councils met in a Council of Deliberation in the City of New York and finalized their plans.

They decided that the two Supreme Councils in Philadelphia, the King David Supreme Council (renamed the Darius Supreme Council) and the King Frederick Supreme Council, and The Supreme Council of the United States in the City of New York would merge and become the United Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction, and The Star of Bethlehem Supreme Council in Baltimore, Maryland and the Supreme Council for the Southern and Western Jurisdiction in Washington, D.C., would merge and become the United Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry for Southern Jurisdiction.

The proposed merger of the Darius Supreme Council and the Supreme Council of the United States with the National Grand Lodge's King Frederick Supreme Council was bitterly opposed by both Dr. Ray, who was considered the pre-eminent Scottish Rite Mason of the time, and his followers. It was Dr. Ray's contention that the Supreme Council of the United States and the Darius Supreme Council in Philadelphia had been established under historical circumstances of legitimacy and regularity, and being merged with the King Frederick Supreme Council would cause them to lose their identity and legitimacy and be considered irregular and clandestine. Dr. Ray never fully accepted the consolidation of the Supreme Councils and subsequently distanced himself from Scottish Rite Masonry.

On April 9, 1881, the two Supreme Councils in Philadelphia met and established the Supreme Council,

A.A.S.R., of Freemasonry for the Northern Jurisdiction, with Ill. William Cooper, 33°, as its Sovereign Grand Commander. As a part of the new Supreme Council for the Northern Jurisdiction, and by agreement of the delegates to the Council of Deliberation in the City of New York, the positions of these two Supreme Councils were now reduced to that of Consistories and their names changed.

The Supreme Council for the Northern Jurisdiction, is now known as the United Supreme Council, Ancient and Accepted Scottish Rite, Free and Accepted Masons, Northern Jurisdiction Prince Hall Affiliation, U.S.A. Inc.

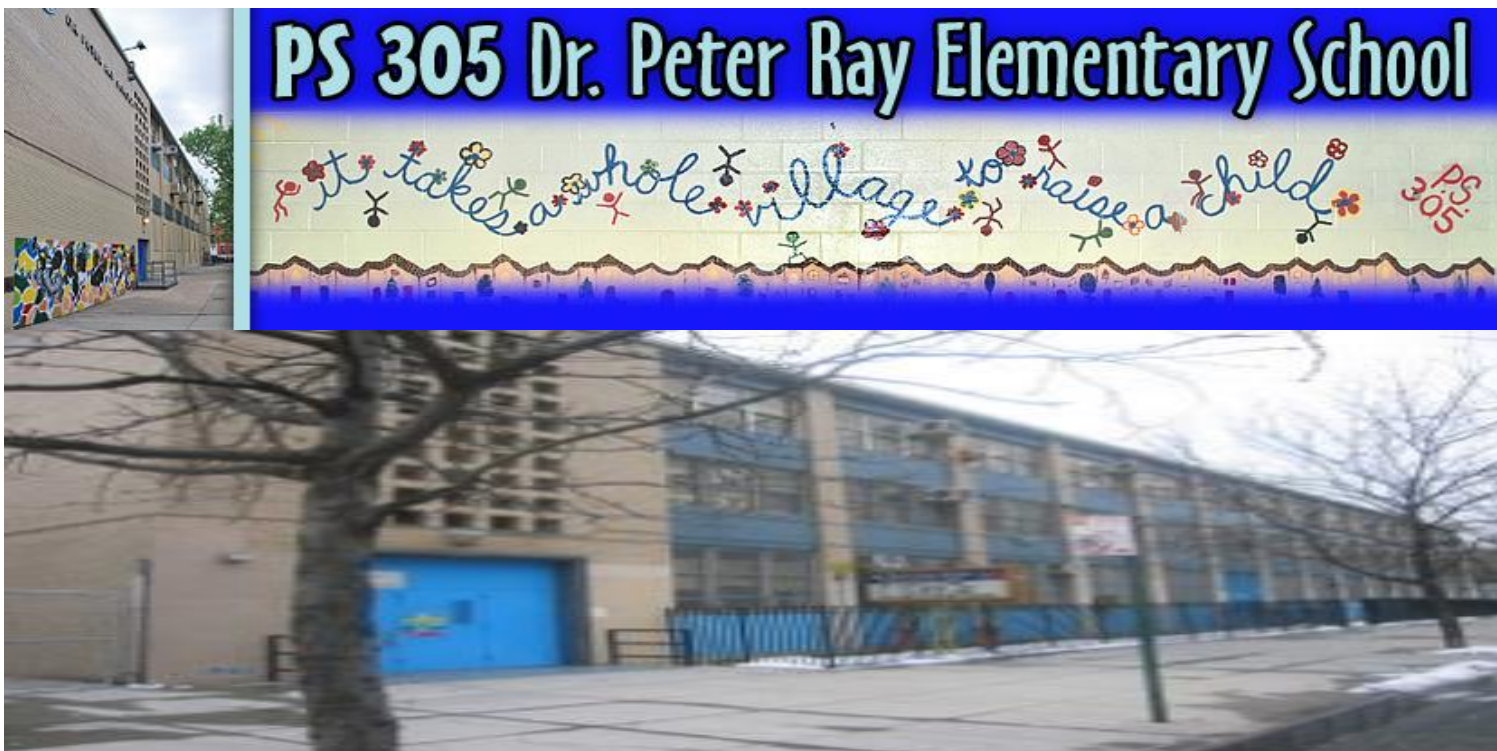
Almost immediately after S.G.I.G. Cooper assumed the office of Sovereign Grand Commander, he became ill and the Deputy Grand Commander, S.G.I.G. Moses Wheeler assumed the office as the Acting Sovereign Grand Commander of the new Supreme Council for the Northern Jurisdiction.

The third Supreme Council which was supposed to have been a part of the merger, the Supreme Council of the United States in New York, was unable to be a part of the merger at that time, because it originally attempted to expand its jurisdiction into the State of Illinois, and an injunction restricting its activities was issued by the Federal Courts.

On April 29, 1881 the Darius Supreme Council in Philadelphia, Pa. became the Emanuel Consistory No. 1 (on May 11, 1891 the name was changed to DeMolay Consistory No 1). The King Frederick Supreme Council became the DeHugo Consistory No. 2 and was relocated to Camden, N.J., with Charles N. Robinson, 32° as its first Commander In Chief. 1 On July 23, 1881, Grand Inspector General, Major Richardson Poole 33° was appointed Deputy for the Orient of New York by the Acting Sovereign Grand Commander of the Supreme Council, A.A.S.R., F.M., for the Northern Jurisdiction, S.G.I.G., Moses Wheeler, 33°.

On October 1, 1881, under the guidance and direction of S.G.I.G. Poole, and with no possible solution to its legal problems imminent, most of the members of the Supreme Council of the United States in the City of New York, in which Dr. Ray was a charter member joined the new Supreme Council, Ancient and Accepted Scottish Rite, of Free Masonry, Prince, Northern Jurisdiction, U.S.A., Inc., as King David Consistory No. 3. The first Commander in Chief of King David Consistory No, 3 was John Henry Brown, 32°.

For Dr. Ray's lifelong achievements, dedication and extensive contributions to the Brooklyn Community, the Department of Education of the City of New York named a Public School in his honor. The school, the Dr. Peter Ray Public School #305 is located at 344 Monroe St., in Brooklyn, N.Y.



## Walk Continued

Therefore, this added to the challenge and made my dislike for cold weather second nature after at least 12 snowstorms starting from Cleveland, Ohio and encountering my last one in Eagle, Colorado.



### ALONG THE WAY

You learn so much dealing with a vast array of people. Along the way I met politicians, the Amish, young, truckers, musicians, whites, old, farmers, the poor, bankers, students, Hispanics, pastors/preachers, supporters, hermits, families, hunters, drifters, Asians, law enforcement, Veterans, business owners, Native Americans, old friends, hippies, athletes, photographers, rednecks, teachers, the wealthy, Mormons, foreigners, reporters, blacks, travelers, and a multitude of other people.

While walking solo two-thirds of the journey and throughout the mission, I received great encouragement from our Most Worshipful Grand Master Dorian R. Glover, Brother Greg Smith, Worshipful Master Lamont Killian, Brother Malcolm Douglas, Brother Jody Lepore, my mentor Ward Glassmeyer, great friend Daniel Tierney, my Worshipful Master Lamont Killian and many Brothers at Progressive Lodge, various Brothers and lodges (including my honorary lodge Western Knight #56 in Los Angeles, California) & people across all 13 states I journeyed through, several media outlets and companies... and most importantly I helped myself.

Along the way, there were too many dangers to name including wild animals (e.g. bears, snakes, dogs, coyotes, etc.) and people (e.g. certain law enforcement in certain areas & others that didn't want me walking through there section of town including some incidents I've chosen to exclude).

A big concern was always the weather so the weather report and reading the clouds became part of my morning and evening routine. Weather threats were at first snowstorms, rain, ice, numb toes, & fingers, sleeping in -10 temperature (also causing all bottled water to freeze) and shivering until my body generated enough heat to fall asleep. Then in the Midwest, wind burn, and thunderstorms became an issue.

Lastly the desert portion of the country sunburn, no shade, high 120+ temperatures (causing bottled water to boil and become undrinkable). Other threats were exhaustion, lack of oxygen due to high altitude, running low on food and/or water (I could write a book on my issues and solutions on finding water), running low on personal money a couple times, and rugged terrain of the western US. There were also times were the GPS led me to the wrong place such as off-limit military bases, the Interstate (state trooper wasn't too keen on that), private property, and sometimes the middle of nowhere. In a strange way, the difficult moments, all of which I made it through, are what made this journey worth it.



### THE PSYCHOLOGY

What helped the most in helping me accomplish this great feat was my constant audio motivational playlist (which I coined "The Daily Sermon+"). Therefore, through memes, famous speeches by famous leaders, movie audio clips, audible goals, and affirmations I was able to get myself going with little effort each morning. This was part of my daily routine along with fantastic audiobooks & motivational music, which was mainly hip-hop, house, or rock while walking and jazz or R&B while resting. In addition, I am a huge Excel spreadsheet nerd (love formulas!) so I created a multipurpose spreadsheet that I lived by called "Walking Start"

without that spreadsheet the journey would have been extremely difficult especially the first half of the trip, it was in a sense my guide & mentor through everything. Overall, the main key to taking on any big project such as my journey or even bigger is to break it up into smaller manageable pieces. Focus on a single piece at a time and not progressing until all or most that section is taken care of.

I prepared extensively by talking to hikers, and bulk of the planning process was doing tons of research through books, websites, and videos. Some of the books that assisted me were books on survival, backpacking, meditation, maps/guides/atlasses, nature books including Boy Scout & military manuals. Getting the right gear was vital as well so a lot of time, money, research, & effort were put into selecting the best gear possible. My years of regular running, cycling, and meditation came in very handy in the endurance and focus column.

Physically my body was able to adapt to the daily punishment I was putting it through. Psychologically, I went through highs and lows (mostly highs) were like none I had ever experienced before. After consistently reaching daily goals and kicking butt with every obstacle faced. I felt a sense of invincibility, which has not left me -- matter fact it has grown.

On the flipside, there were times of emotional distress. Spending a lot of time by yourself, you tend to overthink and there are emotions linked to those thoughts, some deeper than others. I shed tears several times on my journey thinking about things that were near and dear to my heart. These emotional moments were very awkward moments because the last time I remember crying was when my mother died to cancer about 20 years prior -- so these tears were kind of a cleansing of the soul.

One of the most frustrating moments was walking a 9-mile snow covered stretch on the Continental Divide Trail in Colorado. This trail was supposed to take me 4-5 hours to finish but took me the entire day -- there was only one way to go and that was forward. The path that started off with a light dusting of snow on it which then escalated to a height of 2-3 feet as I progressed higher in elevation. That in collaboration with high altitude (lack of oxygen in the air), feet being cold & wet due to "punching through" and falling through the snow the whole way made this simple distance unlike most of what I had encountered.

The threat of mountain lions and bears was on my mind from all the warnings I was given earlier. It was snowing, no one was around, I was tired, no cell signal, and believe it or not I was sweating up a storm from this whole workout and was completely confused on how much clothes to actually take off.

During that walk that day, I reached the point of cursing to the top of my lungs to the heavens hoping for some relief from somewhere. I realized the only relief I would receive to keep my sanity and insure my survival would be in staying present in the moment with each step and pressing forward no matter how I felt. I was in Hell (not even including dodging prototype silent tractor trailers later that night on Loveland Pass -- beautiful & humbling nighttime experience, but highly dangerous), so my only option was to keep going until I reached Keystone, Colorado the next morning.

### **PACKED POSSESSIONS**

My pack weighed over 70lbs when I started, which led to back issues mid-trip. As I got closer to the finish, it tapered down to 40-50 lbs. because food was readily accessible and all my winter gear were shipped back home. The heaviest factor in the weight I was lugging around was 3-5 days supply of food and the 4.5 gallons of water that were essential.

As for what was in my pack its way to long to list but I will list the type of gear I depended on. Going into this initially I did not realize the money and research it would take to properly get started. My pack held the following types of gear: various clothes, toiletries, food, water, cooking gear, emergency & repair tools, shelter, sleeping gear, survival manuals, maps, my Worshipful Master Lamont Killian's ritual book, self-defense items, and identification.

From start to finish, I went through 6 pairs of shoes and boots using Adidas, North Face, & Solomon brand footwear.

Within urban areas, I ate normal food at restaurants (especially Subway), pharmacies, gas stations, and a good number of times people invited me over for a warm home-cooked meal. When I was in the wilderness it was straight oatmeal, Jack's Links beef jerky, fruit, Pringles, military MRE's, peanut butter, mac & cheese, delicious camping entrees, granola bars, tuna fish, canned fruits/veggies, trail mix, soup, mashed potatoes, Gatorade, vitamins, and tons of water.

## **WANNA GO NIGHT-NIGHT?**

Sleeping was a tricky, but often a planned out strategy. Towards the beginning of the journey I didn't sleep much at night because I wanted to continue to make good time -- so often time it was 3-5 hours and lengthened as time went on after having a better grasp of maximizing my daylight hours. I often times slept in my tent or in hotels, on occasion someone would offer me a place to stay for the night. Unbelievably in rare cases there were times I either napped on the side of the road (if the road was rarely use) or in the field, slept walked (very dangerous, I called it time traveling), or walked through the night fueled by sipping 5-hour Energy until I reached my destination. In the friendly town of Sterling, Colorado I could not manage to find a vacant hotel so I ended up sleeping in a nice warm bathroom at the local park. Overall, I slept well and when I needed to, and walked or ate otherwise.

Bedtime for me was normally 3 hours after sunset. Living in the city, you would never know this but it does not normally get dark until 45 minutes after sunset, which was optimum time to find secure place to camp and setup my tent. Once inside I would set my alarm, change into sleepwear, wash-up, write in my journal, and plan the next day. I would then sleep just enough to allow my body to recover and to cover the necessary distance the next day.

I bathed in a shower whenever possible (cold or not) and used wet wipes to clean myself whenever I found myself sleeping outdoors.

## **FINISH LINE**

Finishing on July 20th, 2013 at the Most Worshipful Prince Hall Grand Lodge of California located in southern Los Angeles I was greeted with open arms from: our Most Worshipful Grand Master of New York Dorian Glover, Most Worshipful Grand Master of California Lovell Morgan along with his Grand Lodge officers, Brother Malcolm Douglas, Brother Jody Lepore, Brother Walter, a large number of Prince Hall Brothers & Sisters from the California jurisdiction, and several other people. I probably spoke too long at the podium during my reception at the Grand East, which attribute to spending several months in solitude. Much appreciation and gratitude have to be given to all those that showed up in support for what was accomplished, the walk brought a lot of people together and inspired more people than I could ever fathom.

I am often times asked if I would do this journey again and I would say, absolutely! Without question, but would pick a different route or country. A couple things I would change would be that I would go with a group of fun people, no fundraising, and get sponsors to cover all expenses.

## **BEST OF BEST**

The best part of the journey were all the beautiful people I met along the way, they were absolutely the best part and the reason why my trip went from 6 months to 8 months and possibly could have gone on much longer. I cannot begin to explain the impact the people I met had on me and I am sure I have had some influence on them as well.

Many of the remote places visited were absolutely beautiful and I was upset there was no one there to experience a lot of what was seen with me. Even with photos, they never really captured what I actually saw with my own eyes for some reason.

Facing challenges was actually a great part of the trip figuring out logistics & not getting lost, staying healthy, money management, fundraising, managing the website, staying motivated, maintaining safety, researching things in question, ordering gear, staying in contact, not running out of water and/or food, sleeping arrangements, on and so forth while walking 25 miles a day whether rain, snow, ice, or shine.

## **LESSONS LEARNED**

There were many lessons that were learned but the most important ones were about facing fear, brotherly love, importance of connecting to nature, and black/self-pride.

When you take on such an arduous challenge for such an extended period of time (almost 8 months) dealing with unfamiliar elements in their respective environments, you are constantly facing the unknown. The unknown often times brings fear, worry, and doubt which blocks us from achieving our goals. I learned early in the journey that everything you desire is on the other side of fear.

The masonic tenet of Brotherly love was a notion I became familiar with especially once I reached the Midwest. Throughout the country Brothers (Prince Hall and non-Prince Hall) went out of their way to assist me in anyway possible and teach me great lessons of not only the Craft but also of life.





### *Dr. King Continued*

During segregation, European Americans felt that they had to operate from a position of superiority in order to ensure their way of life. King understood that European Americans in the South saw African Americans as having the capacity to diminish their way of life. To keep that from happening European Americans responded with repression and, if necessary, violence. Therefore to minimize the conflict, King felt that the Church had an obligation to act in a socially responsible fashion.

Martin Buber (1878-1965) was a Jewish philosopher, who wrote a fascinating book entitled *Ich und Du* (translated meaning I and Thou). Buber's book describes the relationship of humans in two word pairs "I-it" and "I-Thou". The first word pair ("I-It") makes reference to the subject "I" (an individual who is humanized and entitled to certain inalienable rights) in relationship to the object "It" (an individual who is dehumanized and entitled to little or no inalienable rights). The second word pair ("I-Thou") makes reference to the subject "I" in relationship to the subject "Thou". Each subject possesses equal value and both are humanized. They also possess certain inalienable rights and have the same protection under the law.<sup>14</sup> Buber suggested as long as a person is placed in the position of the object; an individual in a position of power can do anything to that person without feeling any moral sense of guilt. Furthermore, he implied that a person is put in the subject is harder to mistreat because the individual would be perceived as a member of humanity. King believed that if African Americans were elevated to human status it would make it more difficult to extinguish their life. He also understood that European Americans had placed African Americans as objects and reinforced that notion in books, films and advertisements. Understanding Buber's philosophy, King systematically went about moving African Americans to subject status.

Paul Tillich (1886-1965) was a Christian theologian and existentialist. He said you cannot let another person define who you are.<sup>15</sup> You must be able to define yourself. King saw that European Americans had defined who African Americans were and had established the social, economic and political parameters in which African Americans could operate. King did not allow them to define his ministry or message. He was not relegated to just preaching an activist social gospel to his congregation. He promoted a global message of universal human rights.

King did not allow anyone to define what topics he would address. His speech opposed to the Vietnam War was according to some people totally out of his realm of activism.

Tillich made it clear that a person cannot go about the destruction of someone else without destroying themselves.<sup>16</sup> It is almost as if he is paraphrasing Shakespeare's "Hamlet," when you dig a grave for your enemy, dig one for yourself.<sup>17</sup> King came away with the notion that hate cannot be combated with hate. Hate can only be defeated with redemptive love. Tillich's thoughts were so meaningful and impactful to King, as a student, that Tillich became the subject of his Ph.D. dissertation, which was titled: "A Comparison of the Conception of God in the Thinking of Paul Tillich and Henry Nelson Wieman."

Partly due to the humanistic ideas that came from Niebuhr, Buber and Tillich, King decided to further his studies in the area of systematic theology. At Boston University, he met Howard Thurman. King had an abiding interest in Thurman for several reasons: (1) Thurman was an alumnus of Morehouse College and Rochester Theological Seminary; (2) Thurman's book, *Jesus and the Distinguished*, impressed King; (3) Thurman was the Dean of Boston University's Marsh Chapel; and (4) Thurman introduced King to the teachings of Mahatma Gandhi's philosophy. Thurman shared with King the Ghandian tactic of nonviolent direct action that was effective in freeing the Indians from the yoke of British colonialism without resulting to the ugliness of violence.<sup>19</sup> King later used Ghandian tactics in his fight against oppression with slight alterations. The alterations were necessary because unlike in India where the oppressed outnumbered the oppressor, the converse was true American.

After years of mentoring by a select group of people in his immediate circle and preparation at Morehouse College, Crozer theological Seminary and Boston University, King had developed an attitude that embodied a powerful activist social gospel, which served him well in later years. His activist social gospel could be considered the forerunner to what might be described in contemporary terms as liberation theology. This particular theology has its roots firmly planted in the biblical text of the Old Testament, which speaks to God being and intervening on the side of the oppressed.

**(End of Part # 1)**

# "Fit for A King"

A Birthday Poem for Dr. Martin Luther King, Jr.

by

Dr. Melvin I. Douglass, Ph.D.

People of good will  
Join hands together and sing,  
For it is the birthday  
Of Martin Luther King.

*Rejoice all the world  
On this special day,  
Heaven's provided a man  
To help us find our way.*

King devoted his life  
For our liberty.  
He prayed that one day  
His people would be free.

*Rejoice all the world  
On this special day,  
Heaven's provided a man  
To help us find our way.*

King's prayers were heard  
By the One above.  
He believed in goodness  
And the power of love.

*Rejoice all the world  
On this special day,  
Heaven's provided a man  
To help us find our way.*

Worshipful Masters, Heads of Concordant and Appendant Bodies,  
Brothers and Sisters all, The Prince Sentinel is actively soliciting the  
New York Prince Hall family for articles of interest for publication.

All articles and pictures are subject to be edited and must be submitted via email to  
[safeside@juno.com](mailto:safeside@juno.com)

or via Postal Service to:

The Prince Hall Sentinel  
454 West 155<sup>th</sup> Street  
New York, N.Y. 10032

# THE SEAL OF SOLOMON



The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was purposed principally to derive its talismanic powers.

These powers were very extensive, for it was believed that it would extinguish fire, prevent Wounds in conflict, and perform many other wonders. The Jews called it the Shield of David in reference to the protection which it gave to its Possessors. But to the other Orientalists it was more familiarly known as the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the signet which he wore, on

which this talismanic seal was engraved, he is supposed to have accomplished the most extraordinary actions, and by it to have enlisted in his service the labors of the genii for the construction of his celebrated Temple.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's Seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afrite, or evil genii, came forth, who gave this account of the cause of his imprisonment. Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahmanical and the Buddhist religions. Hay, in an exploration into Western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as par excellence, by merit, the Great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic philosophers of the Middle Ages did employ it as one of their mystical symbols; but true to the theory that superstitions may be repudiated but never will be forgotten, it was adopted by the Christians as one of the emblems of their faith, but with varying interpretations. The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord-His Divine and His human nature.

- Source: Mackey's Encyclopedia of Freemasonry

