

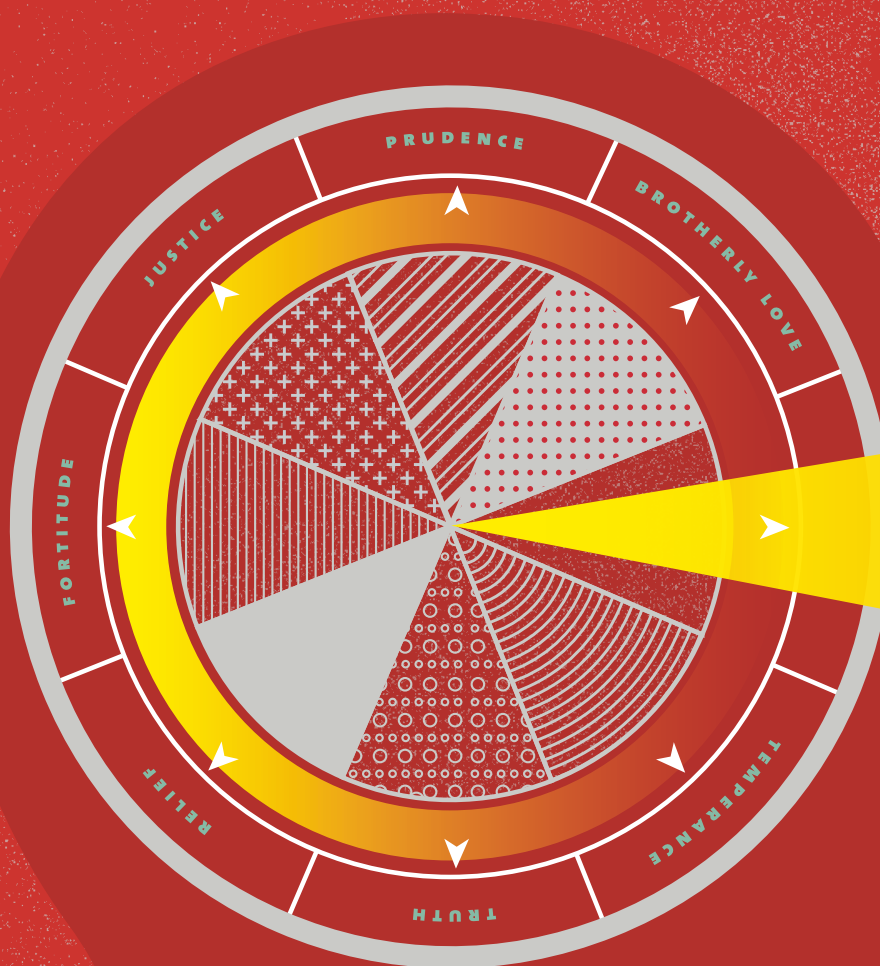
AUGUST / SEPTEMBER 2013



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[learning to]

HEAD

THE
MASONIC
LEADERSHIP
PROJECT

"Sometimes

WE EXERCISE



LEADERSHIP;

Sometimes

WE FOLLOW.

LEADERSHIP CONNECTS US."

WALTER C. WRIGHT, JR.

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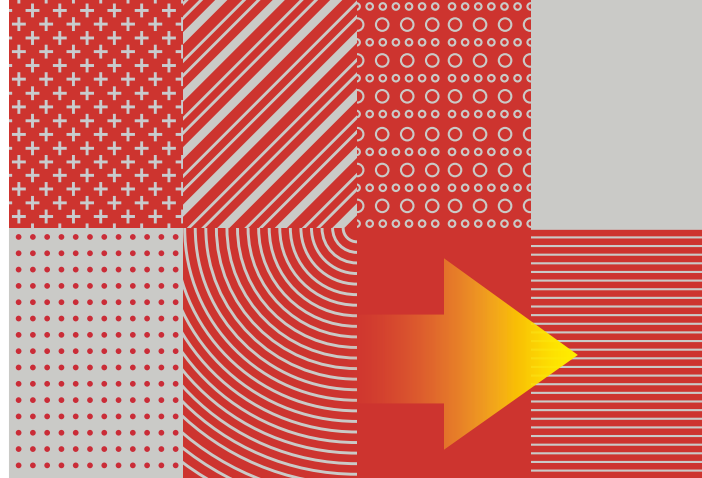
Phone: 800/831-8170 or
415/776-7000
fax: 415/776-7170
email: editor@freemason.org



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Leadership has always been an integral component of Masonry. But understanding exactly what leadership means to its members requires a multifaceted approach. Get an inside look at the process involved in crafting the Masonic Leadership Project and some thoughts on how it may impact California Masonry at every level.



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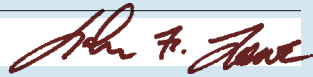
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EXECUTIVE MESSAGE

John F. Lowe, Grand Master



The Will to Lead

“Wow. That guy is a born leader!”

How many times have you heard that description of someone? You may have even said it yourself during an awestruck moment. We all know it isn't true, though. What is true is that from time to time, someone has leadership thrust upon them; it is up to the individual to pick up the mantle of leadership and lead. Or to leave it on the ground and wait for someone else to take charge. Combat and civil emergencies have proven this example time and time again.

We also know for certain that leadership is a learned trait, and that some personalities have an easier time embracing leadership roles than others. A quick search on the Internet will show hundreds, if not thousands, of leadership training opportunities. Few, though, are available for those interested in leading people under no obligation to perform, or to even be led. This is the world of volunteer leadership, and no one knows this discipline better than the Masons.

Looking back nearly 300 years to the formation of the first grand lodge, we can easily see example after example of true leadership learned within the walls of Masonic lodges. In America, we can point to the brothers who led our country away from the British Empire, like George Washington and Benjamin Franklin, and to countless others who demonstrated Masonic virtue and ideals. The presidents of the United States who sat comfortably among their brethren in lodge meetings surely learned skills and virtuous conduct through our rituals. And in modern times, countless military and industrial leaders have skillfully provided leadership shaped by Masonic ideals.

At the beginning of this Masonic year, I pointed out that lodges are schools of leadership. If a man desires to become a skilled leader, we have the training program: It is in the progression from junior warden, to senior warden, to master. There he will discover volunteer leadership – to lead those under no obligation to follow him other than their desire to support the vision he provides.

This year we began the Masonic Leadership Project (MLP), which provides us with new tools and methods to apply our three principle tenets and four cardinal virtues to any problem or proposition that may arise, allowing us to see the situation clearly. The MLP will help us to lead by example, providing a clear vision to help our brethren fulfill our shared goals.

There are countless metaphors for leadership and the inherent responsibility that accompanies it. At the 2012 Masters and Wardens retreats, our keynote speaker Walter C. Wright used mountain climbing to depict the inter-relationship between the lead climber, and the followers. You see, they are all clipped to the same rope and are indeed mutually responsible for each other's safety and success. This idea is easily translated to a master's responsibility to rule and govern his lodge, while the members follow his guidance. After all, as Masons we are connected by an indissoluble chain to maintain and support one another.

Perhaps relational leadership expert Max DePree sums it up best, “The first responsibility of a leader is to define reality. The last is to say thank you. In between, the leader is a servant.” Brethren, let us go forth from our lodges, our schools of leadership, better equipped to not only lead, but to serve our fraternity and our communities. ♦

SCHOOLS OF VIRTUE

EARLY AMERICAN LODGES PROVIDED UNPRECEDENTED OPPORTUNITIES FOR YOUNG MEN TO LEARN VALUES AND PRACTICE LEADERSHIP

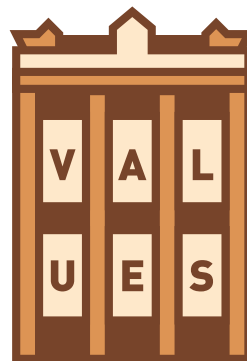
by John L. Cooper III, Deputy Grand Master

In 18th century America, Masonic lodges were schools of leadership for rising middle-class men in the years leading up to the American Revolution. They were places where ambitious young men could meet and mingle with older successful men who could open doors for them as they rose in society. It must be remembered that Colonial American society was an extension of British society in those days, a society still governed by a landed aristocracy of inherited powers and influence. Although America was a more open society than that which prevailed in the British homeland, many of the Colonies were dominated by inherited wealth. This was particularly so in the middle Colonies and in the South, where slavery was also an important institution. Inherited wealth was less important in the New England Colonies, but nevertheless the mercantile class dominated social and political structures, and there was little free access to the governing class even by dint of hard work and individual enterprise. We are so used to a relatively “classless” society in America today that it is difficult to imagine that it once was very different.

George Washington is an example of how Freemasonry helped open doors that would have otherwise shut him out of leadership opportunities in Virginia – one of the most aristocratic of the 13 Colonies and a society governed at the time by what were termed the “Tidewater Gentry.” The term “Tidewater” referred to the coastal region of the Old Dominion, as it was fondly known, and the aristocratic owners of large estates controlled the government of this royal colony. Although the governor was appointed by the king in distant London, the legislature of the Colonies, the House of Burgesses, had considerable

influence and power. When coupled with the Governor’s Council – which could veto legislation adopted by the House of Burgesses, the Colony was firmly in the hands of men of wealth and stature.

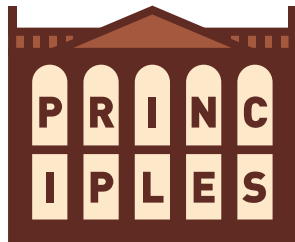
It is against this background that Masonic lodges in the Colonies introduced a new element. Lodges attracted men of wealth and influence in the Colonies, but they also attracted rising young men whose business acumen impressed the older leadership. On Nov. 4, 1752, a 20 year old George Washington was initiated an Entered Apprentice Mason in Fredricksburg Lodge No. 4 near Mt. Vernon. Steven Bullock, in



his book “Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730-1840,” makes it clear that Freemasonry was one of the most important vehicles in Colonial and post-Colonial America for upward mobility.

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MASONIC EDUCATION

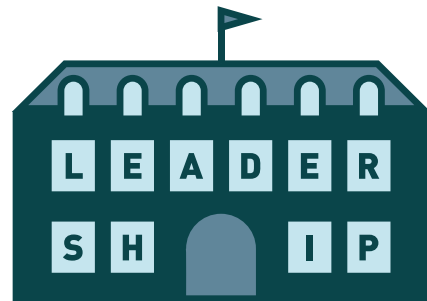


Freemasonry promoted the idea of equality and advancement based on merit – and these two virtues were essential to the rising leadership class in America.

But was Freemasonry just another “networking” organization for young and aspiring businessmen? Bullock doesn’t think so. The major difference between Masonic lodges in that era and a number of similar organizations where men “networked” (to use a contemporary term) is that these lodges perceived themselves as schools of virtue. In other words, they were places where values were taught along with opportunities to practice leadership. And it was Freemasonry that helped transfer these virtues to the public sphere for the emerging government in the states and eventually at the national level. According to Bullock:

“The people’s character ultimately determined the health and prosperity of a society without the strong government and traditional restraints that had previously undergirded the social order... George Washington’s 1796 Farewell Address thus called morality one of the ‘great Pillars of human happiness’ and ‘political prosperity.’ Masonry helped to

provide the foundation for this building, training and teaching Americans to reinforce ‘the duties of men and Citizens.’ As Washington noted to his brothers only a few months later, America needed to become what Masonry already was: ‘a lodge for the virtues.’”



Leadership, whether in private life or in public life, must be based on principles if it is to truly be of any value. Freemasons understood that, and thus introduced the concept of principled leadership to the world. It was more than just a place to “network” with others who were upwardly mobile in Colonial times, and it is more – much more – today. Today, a candidate for the degrees of Masonry is asked a very important question at the start of his journey:

Do you seriously declare, upon your honor, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Masonry?

It is likely that Bro. George Washington was asked a similar question at the beginning of his Masonic journey. Mercenary motives are not a part of Freemasonry, for although Masonic lodges are schools of leadership, they are also schools of virtue. ✧

FACES OF MASONRY

MEET CHESTER WARD: BRIGADIER GENERAL AND MEDICAL DOCTOR, MASON SINCE 1957

by Michelle Simone

To describe Chester Ward's career as inspiring is an understatement. An Army brigadier general and Vietnam veteran; director of public health; and White House physician for Presidents Nixon and Ford, among a myriad of other prestigious appointments, Ward has demonstrated a lifelong devotion to leadership.

Ward's dedication commanded respect from his colleagues. Military officers praised his ability to raise troops' morale and the courage he displayed in combat, volunteering to participate in dangerous missions. White House staff admired his deft navigation of the political landscape, fostering collaboration.

At 81, Ward, a resident of Acacia Creek and member of Siminoff Daylight Lodge No. 850 and Oroville Lodge No. 103, is still going strong. He volunteers with the San Francisco Bar Pilots, helping develop accident-prevention procedures for the pilots who guide commercial ships through the San Francisco Bay.

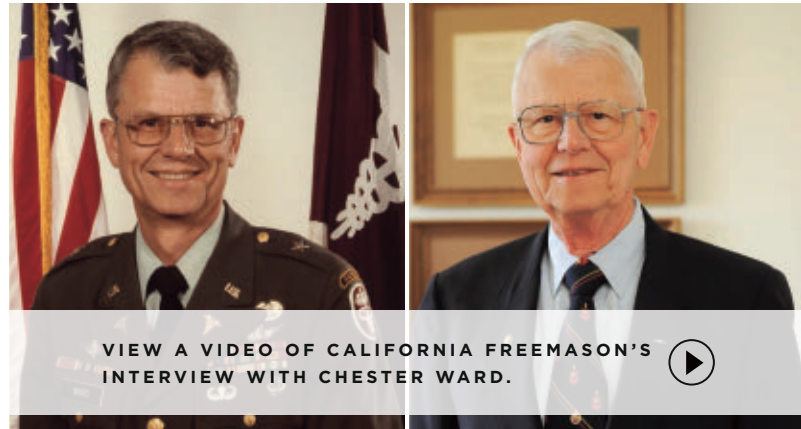
Ward traces his ethos of leadership to his Ranger training at Fort Benning, Ga. The campus' motto, also the motto of the U.S. Infantry, is "Follow me."

"A lot of leadership is teaching. And I like being a mentor – educating people, seeing them learn, then watching them move ahead to surpass what I've done," Ward explains. "Don't ask somebody to do something you wouldn't do yourself, or that you haven't done yourself. You gain trust by example during the training phase so that when you make a decision, it holds."

In his own words:

WHAT ABOUT MASONRY DO YOU MOST VALUE?

The openness, the helpfulness, the empathy, and the tolerance that most Masons and the Masonic environment foster. It's a



CHESTER WARD SEES A CLEAR CONNECTION BETWEEN MASONIC VALUES AND PRINCIPLES AND SUCCESSFUL LEADERSHIP.

comfortable group of individuals who are mutually supportive. It's the camaraderie I hang onto the most.

HOW ARE MASONS LEADERS?

Honesty, integrity, and charity are Masonic principles, but are also the principles of leadership. All Masonic leaders work their way up.

DO YOU HAVE ANY ADVICE FOR NEW LEADERS?

As a leader, you need to tell people what the objective is, not how to get there – what to do, not how to do it. It's the old saying: Give somebody a fish, you feed them for a day; teach someone to fish and you feed them for a lifetime. 🐟



WEB EXTRA

To view a video of California Freemason's interview with Chester Ward, view the digital edition of California Freemason online at freemason.org.

A MENTOR TO TOMORROW'S LEADERS

ONE CALIFORNIA MASON'S
SUPPORT AND LEADERSHIP FOR
DEMOLAY INTERNATIONAL EARNS
HIM A DISTINGUISHED HONOR

by *Laura Normand*



As an adult leader of Masonic youth orders, California Mason Michael A. Salazar has had a formative role in the lives of young people for the past 20 years. This June, he was installed as grand master of the International Supreme Council of DeMolay, making him a mentor, advisor, and role model to tens of thousands of young men in more than 1,000 DeMolay chapters worldwide.

Salazar's own Masonic journey began the day his daughter asked permission to join Job's Daughters. Salazar had never heard of the three Masonic youth orders – and knew little more about Masonry in general – but soon became involved as an adult leader. It brought him to the bethel's sponsoring lodge, Pleasanton Lodge No. 312, where he was raised in 1995. Masonic organizations became a family tradition: Salazar's son joined DeMolay as soon as he turned 12, the minimum age requirement.

In the years since, Salazar has served DeMolay in numerous leadership capacities, including a continued position as executive officer of Northern California DeMolay, and received the Grand Master's Youth Award in 2010 for his extraordinary commitment to Masonic youth. As grand master of DeMolay, he will shape the future of the youth order, and the next generation of leaders who comprise it. ✧

The Masonic youth orders of DeMolay, Job's Daughters, and Rainbow for Girls offer a unique opportunity for young men and women to work together, learn about themselves, and help others. These young men and women will go on to be leaders in their communities and country. The Masons of California are proud to support them through adult leadership and lodge involvement.

THE INDISPENSABLE MEN

FREEMASONRY PROVIDED A COMMON GROUND FOR THE FIRST GENERATION OF AMERICAN LEADERS

by Steven C. Bullock

American Union Lodge, a traveling lodge composed of officers of the Continental Army – the army of the new United States – was well established in early 1779. Stationed in southern Connecticut, the lodge met eight times in March alone. On March 25, the lodge paraded through the streets on their way to a dinner that closed with songs and toasts. Members found the event so appealing that they met again a few days later to plan another one. Their even more impressive June celebration involved more than 100 officers, including their brother General George Washington.

Washington, of course, is known as the great hero of the Revolution, referred to by one biographer as “the indispensable man” – a man who is perhaps the most famous American Mason ever. But focusing only on Washington paints an incomplete portrait of the fraternity’s involvement in the Revolution. Masonry’s most important contribution to the war lay not in its affiliation with the Army’s leader, but rather in its active involvement within the officer corps. The activities of lodges such as American Union helped create and sustain the sense of common purpose necessary for the survival of the army – and thus the survival of the new nation itself.

Officers and brothers

American military men flocked to the fraternity during the years of the Revolution. Soldiers of lower ranking seem to have been excluded from this trend, but officers embraced Masonry with fervor. Eventually, 10 different lodges met within the Continental

Army camps. Washington Lodge, perhaps the largest of these, brought together some 250 Masons.

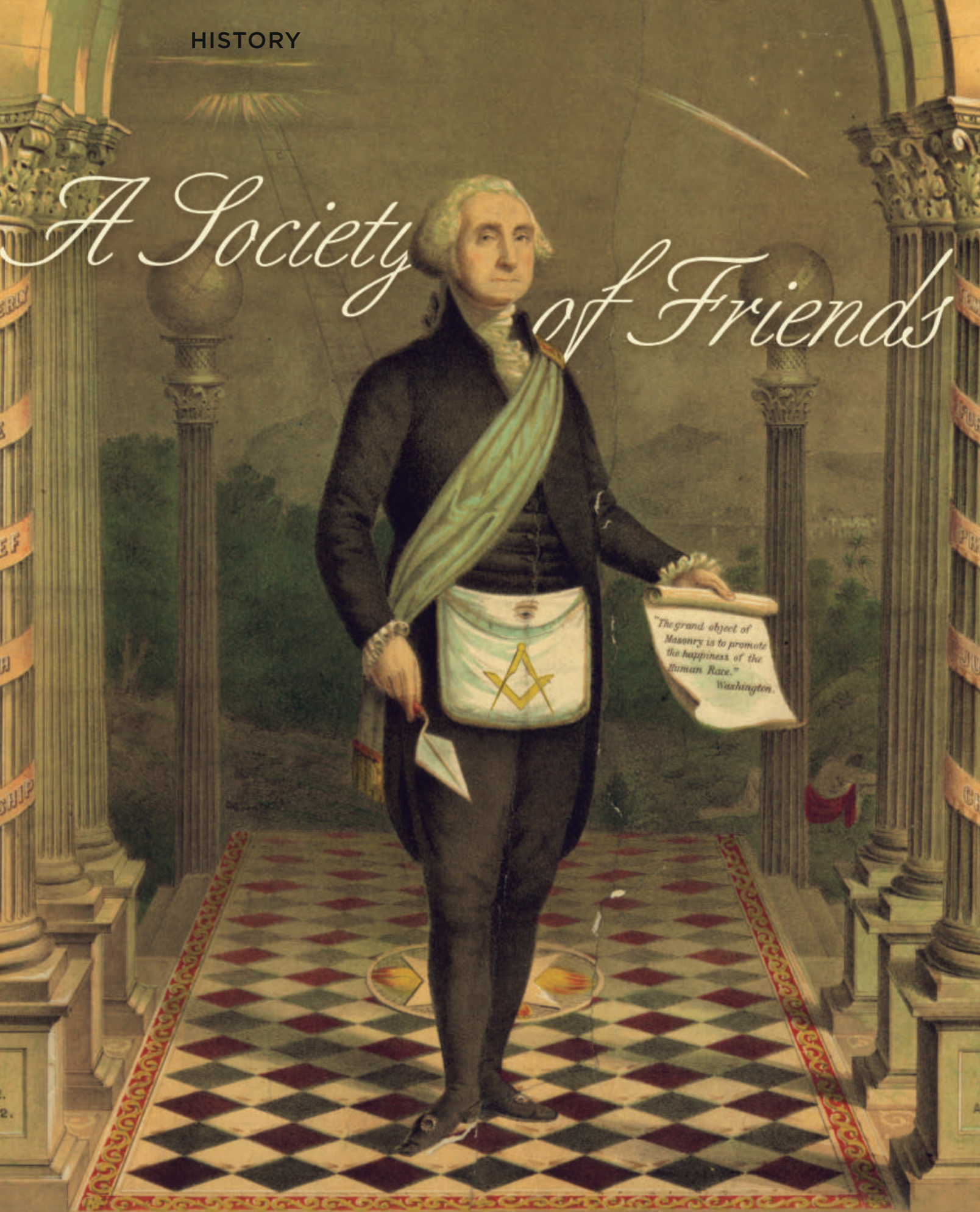
The fullest attempt to study Masonry at the highest levels of the Army suggests that more than 40% of its generals were or would become Freemasons – and the fraternity may have been popular even in the lower ranks of officers. Even if this number overestimates the number of Masons in the camps (the records are incomplete and often ambiguous), it still suggests that the Continental Army had a higher concentration of Masons than any other large-scale organization in American history.

Mystic and uniform ties

Masonic ties were vitally important to the Continental Army because it was so often on the verge of dissolution. The Army was organized in the middle of 1775, after war with the British had already begun and before Congress had established any form of funding. The continuing struggle to pay for the Revolution exacerbated the even greater problem of getting enough people to fight it. And, while the survival of the Army hardly guaranteed success, its end ensured failure. The new nation could do without a capital city (Congress met elsewhere when circumstances made it impossible to meet in Philadelphia), but it could not pretend to engage in a rebellion without a central fighting force.

Continued on page 9

A Society of Friends



And, officers had their own particular problems. Unlike previous American armies, the Continental Army was not created from units of local men whose pre-existing bonds helped reinforce their commitment – nor were its leaders always local notables who already commanded respect. Col. Rufus Putnam, for example, who was invited to the March 25 procession by American Union members, had been a lieutenant only four years before.

Band of union

Masonry proved particularly appealing to men who were anxious about their newfound authority. “Honor” was “the first Prinsible of a Soldier,” Putnam wrote and the ideal of honor was entrenched in association. Masonry’s high reputation allowed officers to establish connections with the heroes of the Revolution – not only Washington, but also early martyrs of the American cause, such as Joseph Warren, the grand master of Massachusetts who was killed at the Battle of Bunker Hill.

The brotherhood and camaraderie offered by American Union Lodge helped offset the difficulties of the long war, which often required separation from home, as well as competition with fellow officers across the new nation. As members of a Pennsylvania lodge posted to the New York frontier were told in a sermon read during a lodge meeting, Masonic membership provided “a Refuge to the Distress’d, a Band of Union among Brethren, and a Source of Comfort in our own Hearts.”

Society of friends

Masonry, of course, could not resolve all the difficulties of the war or egos. Officers continued to bicker among themselves, and to resign over perceived slights to their honor. But the Army’s survival was a major achievement. And at the end of the war, Putnam and other officers joined together in creating an honorable institution of their own. Composed only of Continental Army officers, the Society of the Cincinnati was, as Washington himself suggested, a “Society of Friends” – a moniker that had previously been applied to Masonry.



WEB EXTRA

Read about the influence of Freemasonry on early American leaders in Dr. Bullock’s 2010 Symposium paper “Masonry in the Early American Military” in Masonic Education section of freemason.org.

Officers’ fraternal ties expressed in these two institutions offer a powerful example of what scholars over the past couple of decades have begun to identify as “social capital.” This term highlights the connections that allow people to collaborate and develop the trust, reciprocity, and mutual concern that characterize healthy societies.

Seen from this perspective, the fraternal meetings held within the Continental Army were important means of creating leadership, as well as active participants to shape a new nation. After the Revolution, officers became key figures in the political life of the next generation. And their enthusiasm for the fraternity played an important role in encouraging Washington’s public identification as a Mason, laying the foundation for Masonry’s next generation as one of the greatest periods of fraternal growth in American history. ✧

Editor’s note: Steven C. Bullock, Ph.D., is a professor of humanities and arts at Worcester Polytechnic Institute and the author of, “The American Revolution: A History in Documents.” In 2010, Bullock was the Henry Wilson Coil lecturer at the 10th California Masonic Symposium.

FROM CHAOS TO LIGHT

TWO CALIFORNIA GRAND MASTERS LED THE WAY FOR MASONRY IN THE GOLDEN STATE

by E.S. Wynn

History is full of great men who have made notable strides toward uniting men and Masons under the common flag of brotherhood. In California, two early grand masters, Jonathan Stevenson and Leonidas Pratt, provided strong leadership in the fraternity's early years, creating a lasting and inspirational legacy.

A servant of the people

Jonathan Stevenson, the man who would become California's first grand master, was a brave, hardworking New York native. His start in politics came rather suddenly at the age of 13 when, while supervising a team of fellow young, trench-digging volunteers, he rushed to the aid of New York governor – and later U.S. vice president – Daniel D. Tompkins, who was trapped beneath the crushing weight of a fallen horse. Tompkins' gratitude led him to shepherd young Stevenson for the remainder of his life and inspired Stevenson's entrance to the New York State Assembly years later.

When the Mexican-American War began, Stevenson was appointed by President James Polk – a fellow Mason – to command the first regiment of New York volunteers in California. Stevenson continued to serve as a leader upon arrival in California, where he purchased

the land that would become the City of Pittsburg, east of San Francisco – a place he envisioned as “the New York of the Pacific.”

The foundation of change

Prior to the formation of the Grand Lodge of California in 1850, the state's blue lodges were caught in a miasma of ever-changing, competing versions of Masonic ritual; at least nine different versions were practiced throughout the state. Grand Master Stevenson recognized the critical importance of standardizing these practices, and addressed the topic before the newly formed Grand Lodge. Under his direction, a special committee was established to work towards implementing a single, uniform version of Masonic ritual in all California lodges. Stevenson's team was ultimately unsuccessful, but their efforts were the cornerstone upon which later ritual committees established statewide uniformity.

Stevenson's Masonic approach to leadership is notable. A Mason for more than 70 years, it is said that he never missed a lodge meeting, even in the midst of his military career, and despite the pressures of the Anti-Masonic movement of the 1820s and 1830s. Through his writings, recorded words, and actions, it is clear that Stevenson appreciated California's diversity and strove for equality. He seemed to see great potential in all people, even those of low stature who were dismissed by many of his contemporaries. To Stevenson, Masonry served as a common language among all men, and unification – starting with the regularization of ritual – was paramount as a step toward a stronger sense of brotherly love and harmony.

Building unity

Like Stevenson, Leonidas Pratt was originally a New York native who dedicated himself, for a time, to the work of politics. Historical records indicate that he was a generous man. He once stated, “I subscribe most cheerfully to the oft-repeated formula that the Mason always gives without hope or expectation of any return. To give otherwise, indeed, would scarcely be to give at all, but rather to loan.”

Building on Stevenson's foundation for the unification of Masonic ritual in California, during Pratt's four terms as grand master, he created a framework for regularization that is still in place today. Stevenson's original solution was to appoint a team of ritual experts who were sent out to lodges; Pratt's strategy entailed creating a long-term position for a grand lecturer. This minimized irregularities and established a statewide system – still in place today – of locally based district inspectors.

Also like Stevenson, Pratt was a visionary leader who encouraged racial equality at a level almost unheard of in his time. He proactively addressed racism in his 1873 grand master's address, in which he said, "I have invariably answered that the color of the skin is a condition to be entirely disregarded... I have but little patience with that Masonry which adopts any other tests than those of regularity, character, manhood, and intelligence."

The power of prose

As grand master of California, Pratt was a powerful and well-spoken orator whose highly developed vocabulary and grasp of the art of prose came together in annual addresses that continue to inspire contemporary Masonic leaders. "Every triumph achieved but enlarges your capacity for greater achievements, and in that enlarged capacity is the grandest reward of your labors," Pratt said in 1872. "... press ever onward, remembering that if you aim at the sun, though your arrow must fail to reach it, yet it will fly higher than if your object was on a level with yourself."

As grand master, Pratt regularly charged his brethren to practice outside of the lodge those precepts of virtue which are so beautifully inculcated within it, to stand as examples of morality in their communities, and to serve the common good, even if only in the small, everyday decisions of life. This call to action is a vitally important aspect of contemporary Freemasonry as well.

Pratt and Stevenson's early guidance continues to provide direction and inspiration to members today, serving as a reminder of the fraternity's enduring relevance, and of the potential for transformative leadership each of its members holds. ♦

California's Fearless Leader

No conversation about Masonic leadership would be complete without paying tribute to past grand master, former California governor, and Supreme Court justice Earl Warren.

Perhaps inspired by the legacies of early California grand masters like Leonidas Pratt and Jonathan Stevenson, Warren built his reputation on his devotion to the tenets of Freemasonry. During his tenure in the Supreme Court, he acted as chief justice for a number of groundbreaking cases that profoundly affected American life – such as *Miranda v. Arizona*, a decision that guaranteed the rights of the arrested; *Loving v. Virginia*, which legalized interracial marriages; and *Brown v. Board of Education of Topeka*, which banned racial segregation in public schools.

Warren was well known inside the fraternity for his fiery dedication to public education, which he referred to as "the foundation of a liberty loving people for free government."

Warren's legacy continues to provide a blueprint, to which both Masons and other leaders aspire to today – in California and throughout the world.

Explore Warren's legacy

Scholars of Earl Warren's life and work will participate in *Enriching History: Thomas Starr King, Earl Warren, and Freemasonry* on Nov. 8-9, 2013. Presented by Deputy Grand Master John L. Cooper III, this fascinating two-day event will celebrate Warren's legacy, and the equally inspiring career of Bro. Thomas Starr King. Register today at freemason.org.



WEB EXTRA

Read more about Earl Warren in the February/March 2012 issue of *California Freemason*, online at freemason.org/newsEvents/index.htm

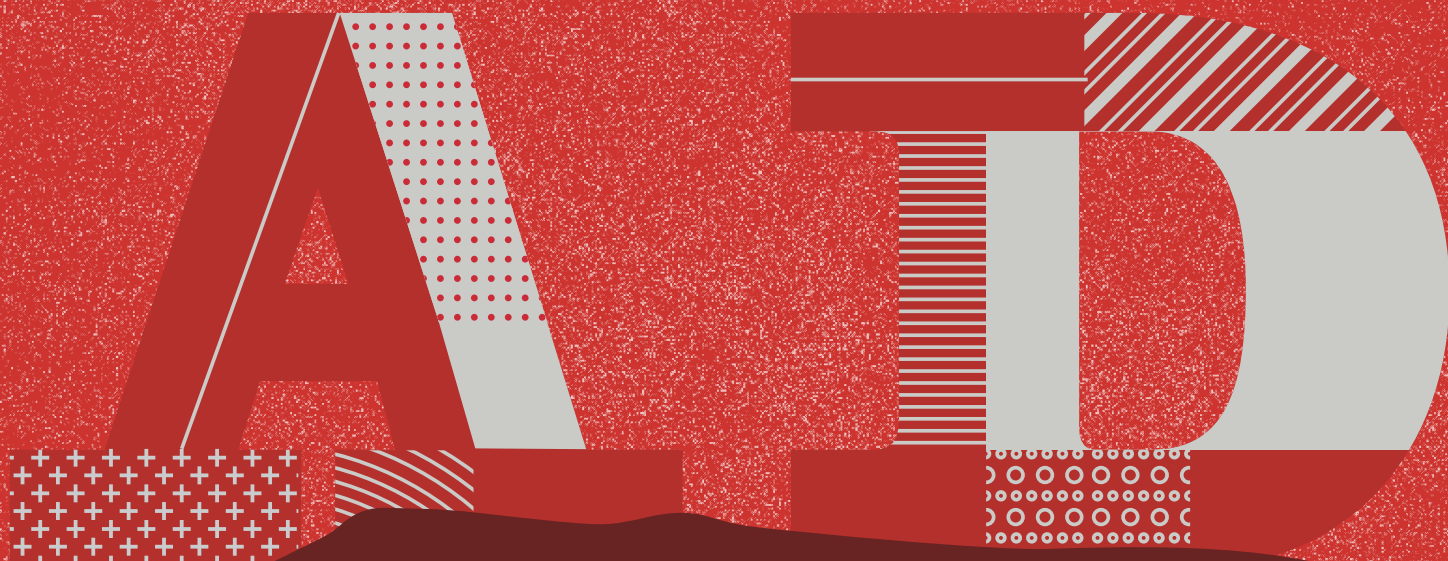


[learning to]



By Jay Kinney

Talk to Christopher Rucker about the newly developed Masonic Leadership Project (MLP) and his enthusiasm is infectious. A member of Canal Farm Lodge No. 312 and Hornitos Lodge No. 98, Rucker is 40 years old this year and was raised to Master Mason in 1995. He's been part of the craft for most of his adult life – he's a past master and currently serves as an inspector – but to hear him tell it, his experience with the MLP has been a Masonic high point.



THE MASONIC LEADERSHIP PROJECT



A NEW INITIATIVE

What exactly is the MLP? It's a new initiative, developed to define what leadership means to California Masons and to encourage all members of the fraternity to act as Masonic leaders.

As those brethren who have been lodge officers are probably aware, office-specific retreats have been a valuable resource for providing guidelines, tips, and inspiration to lodge officers. The weekend retreats have provided guidance in tackling nuts and bolts issues such as handling an annual lodge budget or working with other officers. Rucker attended Wardens' Retreats when he was a junior and senior warden and he benefited from them.

However, the MLP has been a whole new ball game. Rucker was invited to participate in the 2013 Master and Wardens' Retreats (lodge masters and wardens are now encouraged to attend as a team to promote leadership continuity) as a facilitator. He learned that at all 2013 officer retreats,

Continued next page

“[The MLP] is not just about Masonry, but about life. Guys really got it. It got to the core of why we’re Masons.”

MARC NEWMAN

masters, wardens, secretaries, treasurers, and inspectors would each experience a new kind of training – one that sought to inspire lodge officers to apply the values that we give allegiance to as we undergo our degrees to leadership.

As you may recall, brotherly love, relief, and truth are the three principle tenets of Masonry, while the four cardinal virtues are temperance, fortitude, prudence, and justice. All too often, these can remain abstract ideals until we really examine what they might mean in our daily lives.

What the MLP proposed was to bring lodge officers together from around California to define what Masonic leadership really means and understand how their own lodges could benefit from sharing leadership skills.

This fresh vision of Masonic leadership sees all lodge members as a team who can benefit from working together harmoniously. In a sense, everyone is a leader, or a leader-to-be. Once officers and members acknowledge this innate capacity for leadership, lodges can begin to apply Masonic values in day-to-day interactions.

What excited Rucker about the new take on leadership training was its “experiential” process, a big word that boils down

to “learning through doing.” While past retreats tended to showcase lectures and PowerPoint presentations which often turned attendees into an audience absorbing information, the experiential approach engages everyone as participants. Information is not so much absorbed as discovered, individually and in small groups.

As Rucker puts it, “By the end of the exercises, you can feel the change in the room as brothers make connections between the values we uphold as Masons, their own lives as lodge leaders, and their personal relationships.”

“GUYS REALLY GOT IT”

Marc Newman is another brother who has served as a facilitator for the new MLP. At 44, Newman has been a Mason for eight years, is a past master, and is serving this year as grand sword bearer. He found the new leadership training to be “overwhelming and life-changing” in the most positive sense of those terms.

“[The MLP] is not just about Masonry, but about life,” Newman says. “Guys really got it. It got to the core of why we’re Masons.”

Similar to earlier versions of officer retreats, brothers gathered together for an initial session on a Friday evening, met together all day Saturday and wrapped things up on Sunday. The nuts and bolts of lodge officers’ tasks were certainly addressed, but a significant portion of the retreat was now devoted to brethren breaking out into small groups of as few as four brothers, tossing ideas around, comparing notes, and acquainting themselves with each other’s situations. The members of these small groups or “cohorts” were encouraged to maintain contact with each other over the year following the retreat, providing an informal support network beyond the boundaries of their own lodges or districts.

California lodges are a diverse mix: small rural lodges, large urban lodges, suburban lodges, family lodges, Traditional Observance lodges, and more. Through links built between lodge officers at this personal level across the state, brethren have been actualizing that most fundamental Masonic tenet of

brotherly love, providing each other with support (relief), and gaining a wider and more realistic perspective (truth).

MAKING IT HAPPEN

The new approach of the MLP was developed out of the fraternity's strategic plan initiatives to improve the member experience and strengthen management and governance effectiveness at all levels. In order to strengthen and enhance leadership training, the fraternity's leaders realized that they needed to begin with understanding what aspects of leadership were important to – and relevant for – all members. The fraternity sought program proposals from several organizations specializing in leadership training and coaching for corporations, non-profits, and government agencies. Ultimately an agreement was reached with CRR Global, a leading consulting firm whose focus on values- and relationship-based leadership training fit well with Masonry's own emphasis on values and relationships.

But it was clear to all concerned that this re-envisioning of Masonic leadership training couldn't be a Grand Lodge-driven project. Local lodges and officers were consulted and polled from the beginning and the new leadership retreats were purposely structured to encourage participants to shape their own experience and then provide post-retreat feedback that would help the volunteer facilitators see what worked and what didn't.

At its core, the MLP is about assisting California Masons – especially the new generations of Masonic leaders – to grapple with what it really means to participate in a brotherhood where everyone is part of a team (their lodge), and where the gavel of leadership is passed from hand to hand, year by year. Masonic leadership, according to this vision, is not a race to the top of the officers' line, but a team effort where every brother plays an important role.



COMING TO TERMS WITH CHANGE

Why all this emphasis on leadership within the craft, and why now?

Rucker's response is that, like it or not, we are all living in a rapidly changing world. While it's comforting to think of Masonry as a refuge of stability amidst constant change, the truth is that stability can only be maintained through learning to respond to change.

Rucker cites one of the MLP exercises aimed at helping lodges to work harmoniously amidst change. Brethren commonly fall into three categories: Tradition Holders, Bridge Builders, and Leapers.

Tradition Holders have a deep appreciation for how things have been done in the past. They believe that the values and traditions of the past should continue to be the most important factor in any decision-making. As a result, they tend to need more time to understand change – a common enough attitude in a fraternity that is proud of its traditions and continuity over centuries.

Leapers, at the opposite end of the spectrum, tend to enjoy and embrace change – not unlike “early adopters” who are often the first to try new gadgets or technologies. As an example, Masons, like Earl Warren, who

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Gaining a New Perspective

When lodge officers reflected on their experiences participating in Masonic Leadership Project exercises at this year's leadership retreats, there was one phrase that came up again and again: "I gained a new perspective."

By coming together to discuss their personal Masonic leadership philosophies, officers each learned new ways of understanding shared fraternal values. These conversations expanded officers' interpretations of Masonic values, while showing them how to recognize and incorporate a variety of leadership styles within their lodges.

Richard W. Jenkins, junior warden of Three Great Lights Lodge No. 651 says, "We actually had an opportunity to learn how other people respond to things – not just what we do, but how other people are affected by the things that we do."

WEB EXTRA

Watch Richard W. Jenkins describe his experiences at the 2013 Master and Wardens Retreats in the digital edition of *California Freemason*, online at freemason.org.



held beliefs about racial equality were Leapers among their contemporaries.

Bridge Builders lie somewhere in the middle. They wait to accept new ideas until they have a sense of the ideas' usefulness. As their name implies, they often build bridges between tradition holders and leapers.

Many people are Leapers in some aspects of their lives and Tradition Holders in others. The point isn't that any single attitude is "right" or "wrong" – all three change styles embody certain virtues – and all three change styles are necessary to lead through change. It takes learnable skills, however, to help different perspectives and personalities to co-exist harmoniously, without

turning even the smallest decision into a squabble. The new officer retreats represent a conscious effort to encourage learning such leadership skills.

LODGES AS "SCHOOLS OF LEADERSHIP"

Historian Margaret C. Jacob, Ph.D., in her analysis of Masonry's early development in the 1700s (see "Freemasonry and Democracy" in the February/March 2012 issue of *California Freemason*), has characterized Masonic lodges as "schools of government," where democratic habits of self-governance were fostered. Voting on officers and other lodge decisions, the emphasis on religious tolerance and equality among brethren, and the encouragement of rational discussion and sociability all found fruition in America's new democratic republic.

As such, it could be argued that the early craft not only responded to change, but helped enact it.

Drawing inspiration from Jacob's work, Grand Master John Lowe – a two time chairman of the fraternity's Leadership Development Committee – has encouraged members to see their present-day lodges as "schools of leadership." In a broad sense, our lodges have always been that – witness the significant proportion of U.S. presidents who have also been Masons. But there is no better time than the present, when social and technological change is a constant, to reaffirm the role of Masonic leadership.

NOT JUST ANY OLD LEADERSHIP

"Leadership," in and of itself, can be an ambiguous concept. After all, dictatorships, military juntas, and despots all provide a certain kind of leadership. The sheer assertion of power can be a heady brew for those calling the shots. While there are undoubtedly some brethren who, given the chance, lean toward an autocratic style, such an approach is not what the MLP encourages.

From the start, the MLP recognized that a uniquely Masonic brand of leadership should be driven by our character and values. "Values-driven" describes organizations and individuals who subscribe to a set of moral or ethical values and who wish

to put them at the center of what they do. This is a characteristic shared by many charities, non-profits, religious groups, and community-based organizations. Not all such groups share exactly the same values, but all of them have values that are important to them.

Early on in the formation of the MLP, a random selection of California Masons were interviewed as to what values were important to them and what they wished to see better implemented in their Masonic journeys. According to Vice President of Human Resources Andrew Uehling, after considerable discussion, it was decided that Masonry's three principle tenets and four cardinal virtues were a good summary of core Masonic values. Every Entered Apprentice is familiar with them from the first degree ritual and they have been continuously underscored for centuries within the craft.

What does it mean to tie yourself to another person – to link your success or failure to another person's passions, fears, strengths, and weaknesses? That is what leadership is all about. Like it or not, we are tied together.



WALTER C. WRIGHT, JR.

LEARNING THROUGH MOVEMENT

In one of the new retreat exercises, these seven values were placed within the wedges of a pie chart called "Solomon's Wheel," with one of the eight wedges left blank, enabling the participants to fill in a value of their own choice to round things out. The Wheel was mapped out in a large-scale version on the training room floor so that attendees could physically engage with the values, not just contemplate them visually or verbally.

Learning theorists refer to this kind of learning as "kinesthetic," where a person's body movements are part of the learning experience. Anyone who has ever explored a labyrinth

in a "walking meditation" can testify to the deeper impact that occurs when one's body, and not just one's mind, is involved. Not coincidentally, the kinesthetic approach is embedded in our degree rituals as well, perhaps making the craft one of the pioneers in enhanced learning techniques.

A SPECIAL GUEST

As a foretaste of the new MLP-based officer training, last year's retreats featured Walter C. Wright, Jr. as a guest speaker. Wright, who is highly regarded in leadership training circles, is a published author and the former director of the Max De Pree Center for Leadership at the Fuller Theological Seminary in Pasadena. He has been part of a group of mountain climbers for the past 30 years – the kind of activity where leadership and cooperation must be successful in what is literally a life or death situation.

Wright shared his views on how belief precedes behavior and how important integrity and vision are in leadership.

In "Don't Step on the Rope!" Wright expands on his mountaineering experience:

"What does it mean to tie yourself to another person – to link your success or failure to another person's passions, fears, strengths, and weaknesses? That is what leadership is all about. . . . Like it or not, we are tied together. We are a team; we need each other. It is a relationship. And in every relationship both persons

Continued next page

influence and are influenced by each other. Sometimes we exercise leadership; sometimes we follow. Leadership connects us."

SHARING SOLOMON'S WHEEL

One interesting aspect of the MLP initiative has been the idea that everyone in the broader Masonic family can benefit from this values-based training, not just lodge officers.

As Newman explains, the volunteer facilitators "shadowed" professional facilitators provided by CRR Global at the Inspectors Retreats, while undergoing the training themselves. Many of them moved on to co-facilitate MLP exercises at the Secretary and Treasurer Retreats held soon after.

In addition to Masons, the volunteers included Grand Lodge employees – both Masons and non-Masons. One of the MLP's goals is to have the training eventually brought to every member on staff at Grand Lodge and to both staff and residents at the Masonic Homes and Acacia Creek.

There's no question that exercises like "Solomon's Wheel" had a sizeable impact on those who attended the retreats. Rucker characterized the group experience as "organically manifesting into a big ball of energy."

The experience was so transformative that participants were eager to share the exercise with other members of their lodges. But facilitators realized that most lodges wouldn't be able to devote as much time to the exercises as was available during the retreats. They reevaluated the materials to determine

how they could be formatted for evening and weekend training sessions instead. And in June 2013, the MLP's experiential training was made available to all California Masons. *(To sign up your lodge, view the June 2013 issue of The Leader.)*

ONE'S OWN PLAN

Towards the end of the retreats, participants took part in an exercise aimed at helping them craft their own personal leadership development plan. This was not a plan on how to lead others, but a plan for leading themselves, so to speak.

It is often said that Masonry "takes good men and makes them better," but this is not something that automatically occurs just by way of becoming a Mason. It is an external process, insofar as each Mason is in an evolving relationship with his fellow brethren. But it is, ever more, an internal process within each brother.

Ultimately, each Mason is called upon to work on his own rough ashlar until it is smooth. The MLP provides participants with a fresh set of working tools to help with the process.

INTO THE 21ST CENTURY

It has often been said that Masonry is an organization that frowns on "innovations." For example, in the latter half of the 1700s, the rivalry between the Antients and Moderns Grand Lodges in England was fueled by the accusation that the Moderns had introduced innovations into Masonic ritual.

Yet change is inevitable, and any organization that refuses to try new things risks stagnation and irrelevance. Judging from the results so far, the MLP is an innovative initiative receiving rave reviews from participants and members throughout the state.

Rucker shares the story of one elder Mason who participated in the MLP at the retreats. He entered the weekend with some doubts, but left saying it was the most significant Masonic experience he'd had in 50 years. ♦

ARCHITECT OF THE AMERICAN CENTURY

HARRY S. TRUMAN APPLIED MASONIC VALUES AND PRINCIPLES THROUGHOUT A CAREER THAT LED HIM FROM THE OFFICE OF GRAND MASTER TO PRESIDENT OF THE UNITED STATES

by Matt Markovich

The principles of Freemasonry served as the cornerstone of Harry S. Truman's personal, military, and political conduct, winning him the highest Masonic stations attainable, and allowing him to shape the world in ways about which a boy from Lamar, Mo. could only dream. Praising the fraternity, Truman once said:

"Although I hold the highest civil honor in the world, I have always regarded my rank and title as a past grand master of Masons as the greatest honor that has ever come to me. I value it above all others."

In his biography "Brother Truman: The Masonic Life and Philosophy of Harry S. Truman," author Allen E. Roberts offers a detailed portrait of the past grand master of Missouri's 63 years in Masonry. Roberts draws heavily from first-hand accounts and Truman's own correspondence to bolster the assertion that Truman "may well go down in history... as the most important Freemason in this century."

A strong-principled leader

Young Truman's desire to serve his country began early. Rejected from West Point for poor eyesight, he joined the Missouri National Guard in 1905. In 1909, at the age of 24, Truman was initiated as a Mason. He quickly became deeply involved in the

fraternity and just two years later presented a petition to the grand lodge in St. Louis to charter a lodge in the town of Grandview. The petition was granted and Truman was installed as the lodge's first master.

As World War I began, Truman ascended the ranks of the National Guard and was assigned to command an artillery unit comprised of men of unfortunate reputation who "had destroyed the career of four former commanding officers." This band of misfits distinguished themselves under Truman, however, undertaking one of the most arduous marches of the war to engage in five days of continuous combat.

Truman kept his Masonic and political lives scrupulously separate and unswervingly adhered to the edict that party politics should be left at the lodge door: "I would not want the lodge or any of the brethren to become involved in a political controversy on my part."

As a senator with a reputation for fair dealing, he headed the Truman Committee, a bi-partisan investigative body that uncovered widespread waste and abuse in military contracts. After two terms in the Senate, fellow Mason Franklin D. Roosevelt tapped Truman to be his vice president.

Truman served only 82 days before assuming the presidency, following Roosevelt's death. In 1945, he stepped in to command a nation in the grips of WWII – a position that brought with it a myriad of challenges. Tensions were mounting with the Soviet Union; the prospect of rebuilding

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PRESIDENT TRUMAN WITH OTHER DIGNITARIES AT THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL IN ALEXANDRIA, VA., FEB. 22, 1950.

a devastated Europe loomed; and war continued with the seemingly intractable Japanese Empire.

It was in the midst of this complicated political atmosphere that Truman learned of the atomic bomb – a weapon that he had previously been unaware of as vice president. And though the decision to use the bomb continues to be controversial, many historians speculate that Truman believed that deploying the bomb would spare both American and Japanese lives and end the war.

Setting the cornerstone of a global society

In November 1945, the Masonic Service Association published “Freemasonry in

Europe,” one of the first comprehensive accounts of the Nazi regime’s systematic persecution of religious and ethnic minorities, as well as groups such as the Masons. Truman was well aware that Freemasonry had been the very first organization banned by the Nazis, and that European members suffered the fate of many minority and religious groups: detention, loss of property, and death. The report undoubtedly influenced his thinking when passing the \$13 billion Marshall Plan. Drafted by fellow Mason George C. Marshall, the aid program was credited with reviving Europe and providing a framework for lasting European peace through economic interdependence and, ultimately, unification.

The year 1945 also found Truman at the signing of the Charter of the United Nations in San Francisco. Truman shared Brother Roosevelt’s vision for the creation of an international organization tasked with fostering and maintaining diplomatic relations. These actions were beginning of a series of wide-ranging policy shifts that would herald a turn toward internationalism in U.S. foreign relations and secure Truman’s legacy as one of the most decisive leaders in the nation’s history.

His efforts to rebuild a free Europe and to institute the Truman Doctrine, a policy that aimed to contain the spread of Soviet-style communism, may be seen as part-and-parcel of his dedication to fighting oppression and inequality wherever he saw it. The beliefs that compelled Truman to take decisive and progressive action against oppression and inequality abroad also inspired him to advance the struggle for civil rights at home.

In a letter dated Aug. 18, 1948, Truman espoused his dedication to civil rights in a letter to a colleague who disagreed with his emerging policies:

"I am not asking for social equality, because no such thing exists, but I am asking for equality of opportunity for all human beings and, as long as I stay here, I am going to continue that fight... if that ends up in my failure to be reelected, that failure will be in a good cause."

The same year, Truman issued a comprehensive civil rights reform plan that included founding federal offices to oversee voting rights and fair employment, and executive orders desegregating the armed forces and mandating equal opportunity within the military and civil service.

Truman's legacy

Truman's life was a manifestation of his belief in the connection between Masonic and American principles. He believed the values of freedom and equality to be universal and timeless. In speeches, radio addresses, and letters, Truman directly linked all of his grand projects to his abiding belief in the ideals of Freemasonry. Indeed, his leadership – particularly his dedication to international fellowship and undermining totalitarianism – became a blueprint for Masons, Americans, and nations around the world. ✧

Our Nation's Cornerstone

In 1945, when Harry S. Truman entered office as the president of the United States, it became clear that the White House required major structural repairs. The presidential home was so damaged that builders were only able to retain its facade and some of the stones from the original foundation.

During a tour of the construction site, Truman serenely identified Masonic markings on a pile of discarded stones. These stones revealed the history of the men who built the White House in the early days of America – skilled stonemasons from the Lodge of Journeymen Masons No. 8 in Edinburgh, Scotland. Truman contacted the Grand Lodge of the District of Columbia and arranged for more than 100 stones to be delivered to its headquarters.

In 1952, to honor Masonic contributions towards White House construction, Truman asked the Grand Lodge of the District of Columbia to send one of the marked stones to each Grand Lodge in the U.S. Affixed with a small White House brass plaque, the stones were accompanied by a letter to the states' grand masters from President Truman.

The Grand Lodge of California's White House stone and letter from President Truman are housed at the Henry Wilson Coil Library and Museum of Freemasonry, in the California Masonic Memorial Temple in San Francisco.



WEB EXTRA

View photos of California's White House stone and letter in the H.W. Coil Library and Museum's online archives at masonicheritage.org.

THE MUSTARD SELLERS

IN THE SECOND HALF
OF THE 18TH CENTURY,
RUSSIAN MASONIC LEADERS
ENCOUNTERED A SERIES OF
POLITICAL, IDEOLOGICAL,
AND CULTURAL CHALLENGES
FROM A SUSPICIOUS AND
HOSTILE AUTOCRACY

by Robert Collis

In January 1780, Catherine the Great wrote a witty letter to Friedrich von Grimm, in which she compared Masonic leaders in Russia to mustard sellers, vying to persuade her that their variety of foreign (Western) garnish was the freshest and most palatable for her realm. Yet, while the empress demonstrated discernment of the many hues of European Freemasonry, she was also categorical in expressing her inability to stomach any form of Masonry being promoted in Russia. In her opinion, the consumption of such a “foodstuff” was leading to a harmful contagion of stupidity and nonsense. In more prosaic terms, Russian Masonic leaders were deemed to be acting as agents of foreign powers, eroding Catherine’s empire.

Catherine the Great’s depiction of Russian Freemasons as mustard sellers reveals that she saw herself as the ultimate arbiter of her country’s absorption of Western European culture – an approach echoing Peter the Great’s earlier in the century. Yet, her antipathy towards Russian

Masonic leaders was partly based on a profound ideological paradox: She wanted Russian nobility to resemble the European elite, yet was appalled at the thought of absorbing other aspects of Western culture – especially Freemasonry, which she believed might undermine her absolute authority.

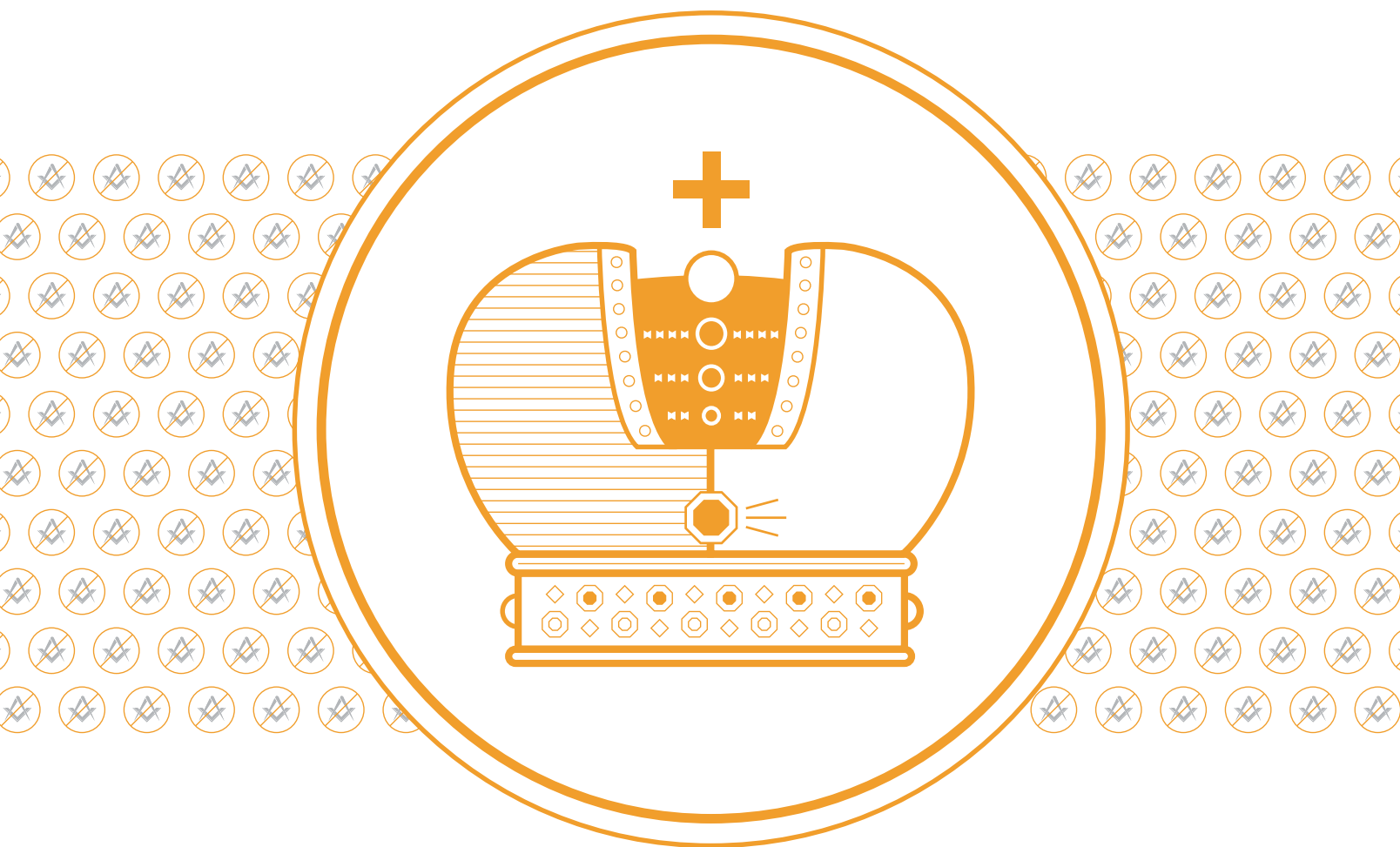
Masonic Trojan horses

The Russian monarchy feared that European Masonic orders were political Trojan horses that had been unwittingly welcomed into the country by naïve Russian Masons, who were oblivious to the fraternity’s underlying political machinations.

This belief first arose during the reign of Elizabeth Petrovna, when Freemasonry was still a relatively new phenomenon in Russia. In February 1747, Petrovna’s Secret Chancery interrogated Nikolai Golovin regarding his links to Prussian Freemasonry. Although the fraternity was still in its infancy in Russia at the time, Golovin was suspected of colluding with the Prussian king via Masonic channels.

Catherine the Great shared her predecessor’s suspicions. Over the course of many years, she used a variety of methods to alert her Masonic subjects to the folly of blithely abetting foreign regimes without considering potential consequences. Between 1780 and 1786, she ridiculed Russian Masonic leaders for their adherence to what she regarded as an alien institution, penning a series of literary works: a satire, “The Secret of the Anti-Absurd Society” (1780), and a trilogy of anti-Masonic plays, “The Deceiver”; “The Deceived”; and “The Siberian Shaman” (1785-6).

In late 1786 she adopted a more repressive policy towards Freemasonry, singling out Nikolai Ivanovich Novikov, the preeminent journalist and Enlightenment thinker of his generation in Russia, for especially harsh treatment. In 1786, Novikov’s personal library was confiscated and scrutinized for “suspect” material – Masonic and occult literature. On April 23, 1792, Novikov was arrested. Under interrogation in St. Petersburg, he confessed that he was a leading Freemason, that he had connections with the Prussian Court, and that he had



sought to tempt Grand Duke Paul, the heir to the throne, to join the fraternity. Novikov was sentenced to 15 years of imprisonment – a severe punishment, marking the denouement of Catherine’s long campaign to discredit and dismantle the pillars of Freemasonry in her realm.

Weighing patriotism and brotherhood

In May 1782, General Petr I. Melissino, master of the Lodge of Discretion in St. Petersburg and one of the foremost Freemasons in Russia, published a remarkable open letter announcing the

lodge’s closure. His decision had been prompted by Article 65, a new police code that expressly declared any fraternity to be illegal if its rules and provisions were not officially sanctioned by the government and caused “damage or losses to the common good.” Melissino evidently perceived this edict as a test of loyalty: Was his sense of duty and obedience to the sovereign more

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WEB EXTRA

Read more about early Russian Freemasonry in the August/September 2012 issue of California Freemason, online at freemason.org



important to him than his position as one of the leading Freemasons in Russia? By closing the lodge, Melissino demonstrated his devotion to the crown.

Melissino's letter to his fellow brethren encapsulates the patriotic sentiment of many Russian Freemasons of the age. He states that Russian Masons should seek to expand their knowledge "without sending out missions to buy wisdom from abroad" and that they should shun the need for "foreign patronage in order to become wise." In essence, he is acknowledging Catherine II's criticism of Russian Freemasons as foreign lackeys, and advocating for a distinct and independent fraternity for the country.

A divided craft

Melissano's famed letter also bemoans the "partisanism and sectarianism" in Russian Freemasonry that left "talk of nothing else amongst Freemasons but of observances and systems." In other words, Catherine's mustard sellers were indeed vying for precedence.

The multitude of Masonic systems practiced in Russia between the 1760s and 1790s was dizzying. In addition to Melissino, who devised a unique seven-degree rite in the 1760s, Ivan P. Elagin gained official recognition of his own seven-degree system in 1772 from the Premier Grand Lodge of England. In the early 1770s, Elagin's primary Masonic rival was Georg von Reichel, a German who moved to St. Petersburg and promoted the Zinnendorf Rite with some success, attracting many notable aristocrats. By the late 1770s, the Swedish Rite had also gained a sizeable foothold, having been introduced by Princes Aleksandr B. Kurakin and Gavriil P. Gagarin. Moreover, in the early 1780s, a Rosicrucian circle led by Johann Schwarz and Novikov, with official ties to the Prussian Order of the Golden and Rosy Cross, attracted many prominent devotees in Moscow.

A melting pot of Masonic observances may have been able to thrive in a more tolerant and liberty-based society; however, the division between members of the various Masonic systems embraced in Russia in the second half of the 18th century undoubtedly weakened the fraternity's ability to rebut the monarchy's attacks. And Catherine the Great showed her awareness of this Achilles' heel as early as 1780, when she condescendingly labelled Masonic leaders mustard sellers, competing with each other for official endorsement.

It took little more than a decade for the monarch to cast these tradesmen out of her marketplace, despite the efforts of some, such as Melissino, to unite the fraternity and to display loyalty to the crown. ✧

Editor's note: Robert Collis, Ph.D., is a research fellow at the Helsinki Collegium of Advanced Studies at The University of Helsinki in Finland. His research focuses on Western esotericism and the Russian aristocracy between 1689 and 1825.

PURPOSE-DRIVEN RETIREMENT

AT THE MASONIC HOMES, RESIDENTS LEAD THROUGH SERVICE

by *Laura Normand*

Juli Franceschini had an idea. She and five other Masonic Homes residents had traveled to the local fire station four Saturdays in a row for Community Emergency Response Team training. If a major disaster occurred, they would protect their community until first responders arrived. It had gotten Franceschini thinking.

Her idea was for a simple, practical triage system: a brightly colored flag to hang inside every apartment's door. During an emergency, if residents were safe, they would move their flag from the inside of their doorknob to the outside. The flags in the hallway would assure volunteers and staff that the residents inside those apartments were okay, and point them to the apartments where someone might need help.

Franceschini crafted the flags from donated fabric and bias tape, and she and the rest of the emergency team began distributing them throughout the Home. A resident in assisted living received her flag with tears in her eyes.

"What a wonderful idea," she told Franceschini. "I feel so safe now."

Leading by example

Service is woven into the culture of the Homes. In fact, last year at both Homes campuses and Acacia Creek, about 400 volunteers – including Masonic Homes residents and staff, as well as adults, students, and youth groups from the surrounding Union City and Covina communities – donated 57,000 hours of their time. More than a third were Homes residents. Between both campuses, residents volunteer at more than 76 tasks, from

helping in the mailroom and leading tours to scooping ice cream and organizing supply drives for local schools.

Leadership and volunteerism tend to be common among those with Masonic ties, and so they're especially prevalent at the Masonic Homes, where residents come from a background of service in lodge and community. Volunteering also dovetails

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MASONIC HOMES RESIDENT WOODY HIBBS AND VOLUNTEER JOHN O'HARA SPEND TIME WORKING IN THE RESIDENTS' GARDEN IN UNION CITY.

MASONIC ASSISTANCE

with the Homes' philosophy of successful aging, which promotes physical, intellectual, social, and spiritual health. Residents who volunteer frequently interact with others and stay active mentally as well as physically. In many cases, their service is designed to help fellow residents age successfully, too.

For example, Franceschini teaches a crafts class to fellow residents every other week; once a month, she offers a modified version to residents in assisted living. Her projects are simple and satisfying, focused

on being creative in a social setting. She began offering the classes shortly after moving in, more than six years ago.

"I could see that there were ladies who needed something to take their mind off their ailments for an hour," she says. "They may have arthritis in their hands or their eyesight is failing, but this gets them out of their apartment, with a group to sit and chat."

"We live as a family here," Franceschini says. "You care for family."

Covina resident Brownie Brown, 84, shares this outlook. On and off the Covina campus, he leads through small, but important, acts of service.

"I really feel very strongly about helping out any way I can, as long as I'm able," Brown says. He and wife Georgia – "sweet Georgia Brown," as Brownie croons – attend many of the Home's off-campus excursions, and early on, he marched up to the activities leader and offered to help load and unload walkers from the bus. It's now a usual gig. Three mornings a week, he also mans the security gate at the Home's entrance.

"There are always little things that can be done," he says. "We're so fortunate to have a place like this to live; we need to take care of it."

A lifetime of leadership

"To really stay connected with life, you need purpose," says Executive Director of the Masonic Home at Union City Dixie Reeve. "Volunteering provides purpose, and deep meaning. It's a key to aging successfully."

Reeve remembers a man suffering from dementia who moved into the Union City Home.

"He was really struggling and anxious. He was missing a connection with his lodge," Reeve says. "I approached a resident volunteer and asked if he would help. He took great ownership of the situation, and began taking the new resident who was struggling to lodge meetings and looking after him. The volunteer was able to break through to the new resident, and the process benefitted the volunteer as well, because he had an



BROWNIE BROWN ENJOYS HELPING FELLOW RESIDENTS AND STAFF AT THE MASONIC HOME AT COVINA.



PET THERAPY VOLUNTEER JOHN BARRY AND HIS CANINE PARTNER, AURORA, VISIT WITH UNION CITY RESIDENT AILEEN HOFF.

opportunity to really contribute. It touched me to see what this relationship meant to both men.”

“It’s extremely important to our philosophy of care for people to step up and say ‘I’m valuable, I can bring this talent,’” Reeve continues. “When you see that, you feel very proud to be able to work with these individuals.”

Carlene Voss, the Union City Home’s volunteer and community resource program manager, has nurtured the volunteer program from its inception in 1997, when it had only six volunteers. Now, it takes a team of 11 just to keep all the volunteer activities straight.

“Some of these resident volunteers are Masons with 50-year and 75-year pins,” Voss says. “They’ve been volunteering and leading their entire lives. It’s natural for them to move in here and want to give back.” ♦

Welcome to the Neighborhood

The volunteer network is strong at Acacia Creek, where about 40 resident volunteers perform a multitude of tasks.

Ernest Meamber, a Master Mason at Siminoff Daylight Lodge No. 850, moved into Acacia Creek with his wife the week it opened in 2010 – without knowing anything about Union City or the Bay Area in general. To ease the transition for other new arrivals, he worked with fellow residents to form a Welcoming Committee, and got to work hand-drawing a map of the area.

“I drove around town and drew places like the post office, banks, gas stations, and markets,” he says. “I’ve been thanked many times by new residents. It gives me great pleasure to know that I’ve helped someone in a meaningful way.”

Now chair of the Sunshine Committee and the Welcoming Committee, Meamber also lays out the resident newsletter for printing each month.

“I am a firm believer that if you join an organization, you contribute to it,” Meamber says. “Since I moved to Acacia Creek I decided to be a good neighbor and volunteer my services where I could.”

And, he explains, “That’s part of what the fraternity is all about. As Masons, we recognize all people and feel a responsibility towards all people. If we make the community a better place, we make the world a better place.”

Connecting with Masonic Assistance



MASONIC SENIOR OUTREACH SERVICES

Masonic Senior Outreach Services, a program of the Masonic Homes of California, provides eligible senior members of our California fraternal family access to the services and resources they need to stay healthy and safe in their homes or in retirement facilities in their home communities.

These services may include:

- * Information and referrals to community-based senior providers throughout California
- * Ongoing care management at no cost
- * Financial support with demonstrated need

Masonic Senior Outreach Services also provides interim financial and care support to those who are on the waiting list for the Masonic Homes of California. Contact us at 888/466-3642 or intake@mhuc.org.

MASONIC FAMILY OUTREACH SERVICES

Masonic Family Outreach Services support services are available to California Masons and their families who need help dealing with today's complex issues, such as the impact of divorce, the stresses of a special needs child, job loss, and other significant life challenges.

Our case management services are broad, flexible, and able to serve families in their own communities throughout the state. If you are in need of support or know of a family in distress, contact us at 888/466-3642 or intake@mhuc.org.

MASONIC CENTER FOR YOUTH AND FAMILIES

The Masonic Center for Youth and Families provides integrated psychological services to youth ages 4 to 17 struggling with emotional, academic, behavioral, or social difficulties. To learn more about MCYAF, visit mcyaf.org or call 877/488-6293.

ACACIA CREEK

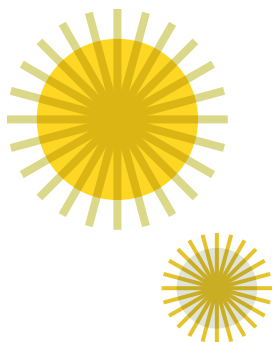
To learn more about Acacia Creek, our new senior living community in Union City, visit acaciacreek.org or call 877/902-7555.

STAY INFORMED

You may request a presentation be made at a lodge meeting about the Masonic Homes and Outreach programs by contacting Masonic Assistance at 888/466-3642 or intake@mhuc.org.

VISIT THE HOMES

Arrange a private or group tour to get a firsthand look at residential services on our two campuses. Be sure to call ahead (even if on the same day) so we can announce your arrival at the front security gate and make proper tour arrangements. Contact the Home at Union City at 510/471-3434 and the Home at Covina at 626/251-2232.



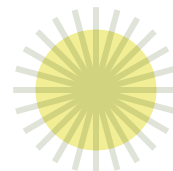
MASONIC ASSISTANCE

FRATERNAL CARE BASED ON MASONIC VALUES

We support and serve the whole family

- Masonic Homes of California
- Masonic Senior Outreach Services
- Masonic Family Outreach Services
- Masonic Center for Youth and Families

Call **888/466-3642** for information and support





164TH

ANNUAL COMMUNICATION

GRAND LODGE OF FREE
AND ACCEPTED MASONS
OF CALIFORNIA

Legislation will begin during the tiled business session on Friday afternoon. Make sure your lodge's opinions are heard by attending both Friday and Saturday business sessions.

Spouses, partners, and guests are invited to join Becky Lowe, wife of the grand master, for a special event on Saturday: a lunch and tour of the Walt Disney Family Museum, in San Francisco's historic Presidio.

OCTOBER 4-6, 2013 SAN FRANCISCO, CALIFORNIA
GRAND LODGE OPENING FRIDAY, 1 P.M.

Visit freemason.org for more information and registration.



*Independent, Inspired,
& Empowered*

Visit acaciacreek.org to learn more
and imagine living the dream.

Enjoy a vibrant retirement at Acacia Creek.

Built on a strong foundation based on Masonic principles and values, Acacia Creek inspires residents to live an active, meaningful life.


Our mission is to enrich the independence, well-being, and security of our residents through exceptional amenities, services, and care.



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