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changing scenes of time



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THE FRATERNITY

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that fashioned

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EMERGED FROM THE
CIVIL WAR,

AND HOW IT HAS
SHAPED ITSELF SINCE.

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415/776-7000
fax: 415/776-7170
email: editor@freemason.org



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EXECUTIVE MESSAGE

John R. Heisner, Senior Grand Warden



EMBRACING UNITY

April 9, 2015 marks the 150th anniversary of the end of the Civil War – the day America, weary of warfare, death, and destruction, decided that peaceful national unity was more desirable than conflict.

Nearly as many men died in captivity during the Civil War as in the Vietnam War. Approximately two percent of the entire American population died in the line of duty – equivalent to six million souls. Death and destruction joined hands with an erosion of national unity, and fear spread across the land like prairie fire. Yet even as the country disintegrated around them, Masons on both sides exhibited remarkable acts of brotherly love – a fact you can read about in Bro. Allan Roberts' exceptional book, "House Undivided," as well as in this issue's feature story.

As we celebrate the historic era of union that followed the conflict, let us remain vigilant against unity's greatest enemy – fear. The words of our 32nd president, illustrious Bro. Franklin D. Roosevelt, ring as true today as they did during his 1933 inaugural address: "...the only thing we have to fear is fear itself."

Whether we consider unity in a purely Masonic context, or as a general social phenomenon, the challenge is the same: How can Masonry best address our geographic, religious, political, cultural, racial, economic, and generational differences and allay the fear inflicted by each?

A quick glance at all that is happening within Masonry and around the world reveals that we have more work to do. Tolerance, unity's greatest companion, is presently taking a severe beating. Whole groups of brothers are deprived entry

into regular lodges. Men continue to slaughter each other over religious and political differences. Ethnic groups are still blamed for society's malaise, and everywhere we turn, so-called experts tell us to be afraid – to be very afraid. Their message has been heard. Christians, Jews, Muslims, and other religious groups have retreated from the world as forces for good, instead seeking to protect themselves against each other.

As Masons, we are not similarly constrained. The fraternity requires no allegiance to or against any religious or political persuasion. And now the craft finds itself as one of the few institutions left that can promote and implement tolerance. It is a most welcome opportunity to seek harmony.

Our ritual teaches that "work" is the noblest destiny of every Mason. Solomon's Temple remains uncompleted, demanding our constant and consistent labor with the hope and expectation that one day it will stand fully constructed for the world to see: Every obstacle will have been defeated with patience and perseverance; men of every country, sect, and opinion shall sit together in peaceful unity.

Masonic ritual also teaches that harmony is the strength and support of *all* societies – not just a support for Freemasonry alone. Harmony is the tie that binds; the essence without which there could never be concord and agreement; and the foundation upon which nations can begin building unity among their citizens.

As we continue to rebuild the world with Grand Master Charvonia, let us also reflect upon the urgency to smooth our rough ashlar, so that we may be useful laborers in the grand quest for unity. ✧

SIDE BY SIDE

FOR CALIFORNIA'S BLUE LODGES AND PRINCE HALL MASONRY, A MORE COHESIVE FUTURE

by Laura Benys

From his vantage point below, Grand Master Russ Charvonia watched, and marveled, as the brothers descended. There were more than 400 of them, side by side, row after row. “The white aprons just kept coming and coming,” Charvonia says.

The brothers, from Prince Hall and California blue lodges, blended together in one procession. They marched down the stairwell and into the foundation pit, where Charvonia waited alongside the deputy grand master of the Prince Hall Grand Lodge of California, Donald Ware.

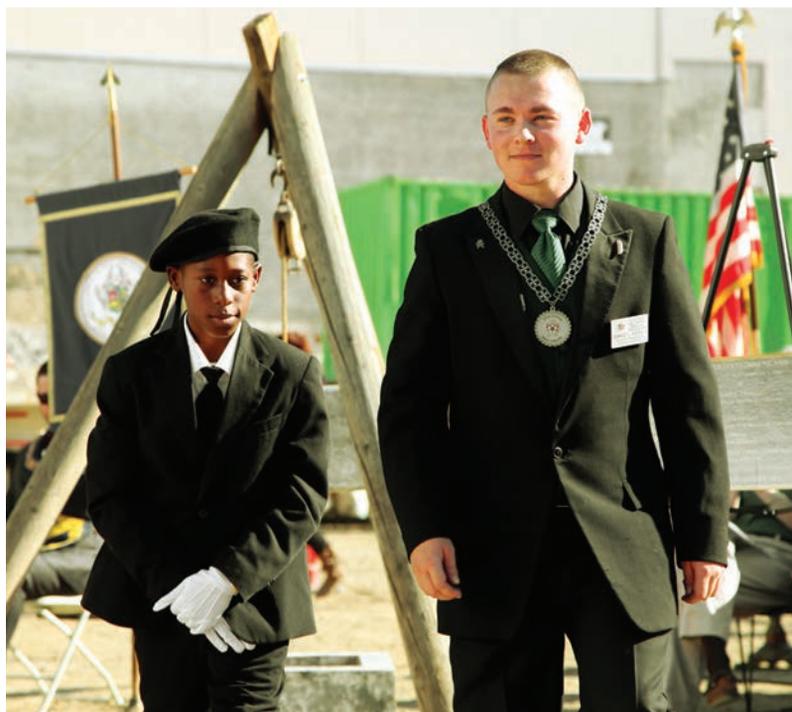
The event was a cornerstone ceremony for the new Sacramento Entertainment and Sports Center, held at the construction site. The building marks a major development for the community of Sacramento, but it was quietly historic, too: This was one of the first times that the Grand Lodge of California and the Prince Hall Grand Lodge of California had jointly performed a public ceremony – and, coincidentally, it was taking place on the same plot of land where the Grand Lodge of California was first organized in 1850.

“It was truly momentous,” says Charvonia. “It was what Freemasonry is supposed to be.”

All the Masons of California

Prince Hall Masonry emerged in the 1840s in Pennsylvania, extending Freemasonry to the country's black communities. (Explore this history in the context of the Civil War, by reading this issue's feature article on page 12.) In 1855, the Prince

Continued next page



MASONS FROM THE GRAND LODGE OF CALIFORNIA AND PRINCE HALL GRAND LODGE OF CALIFORNIA PERFORM A CORNERSTONE DEDICATION CEREMONY AT THE SACRAMENTO ENTERTAINMENT AND SPORTS CENTER.

March for Equality

**STOCKTON LODGES LEAD
MARTIN LUTHER KING JR. DAY PARADE**

At the annual Martin Luther King Jr. Day parade in Stockton, California this year, two lodges led the procession. Morning Star Lodge No. 19 and Prince Hall's Keystone Lodge No. 14 have had a close relationship for some time: They share a lodge building and attend each other's events. But this was the first time they marched together to recognize Martin Luther King, Jr.

By walking together, the two lodges hoped to embody the spirit of racial equality, civility, and unity that King stood for.

"In society, we've come a significant way. We have a ways more to go," says James Sanborn, Morning Star Lodge's master. "In lodge, we are all equal, period. All Masons are brothers. And we always support our brethren in Masonry."

Hall Grand Lodge of California was established. Yet it wasn't for another century and a half that Prince Hall and "mainstream" American grand lodges began to extend mutual recognition to each other. The first formal recognition was in 1989, between mainstream and Prince Hall grand lodges in Connecticut. Five years later, the Grand Lodge of California and Prince Hall Grand Lodge of California became the ninth in the U.S. to grant mutual recognition, opening the door for visitation and combined Masonic activities.

Following the decision, upon hearing of a Yolo County blue lodge and Prince Hall lodge performing a library cornerstone ceremony together, California Grand Master

William F. Stovall wrote: "The brothers of your area are to be commended for their initiative in opening doors between our respective grand lodges... I agree with you in the hopes that a continued acceptance of one another will grow into a renewed relationship between all the Masons of California."

Throughout the past 20 years, this sentiment has led to other partnerships between Prince Hall and California blue lodges – on a local and grand lodge level. Late in 2013, Grand Master John Cooper of the California Grand Lodge and Grand Master Lovell Morgan of California Prince Hall came together to lay a wreath on the grave of Thomas Starr King. Morgan didn't realize it at the time, but in retrospect, he says, it signaled the start of a new, more connected, chapter.

Nearly a year later, days before being sworn in as the 149th grand master of Masons in California, Charvonnia met with Prince Hall grand lodge leaders in the California Masonic Memorial Temple to share his vision for a year filled with collaboration.

"The bond we formed was incredible," says Charvonnia. He suggested that the two grand lodges appear together for upcoming celebrations and outlined his plan for a Masonic civility effort, asking for support. The Prince Hall Grand Lodge officers responded enthusiastically.

"It was such a joy to experience that fellowship," says Morgan. "We've overcome the obstacles of our past, and now we can operate as one family."

A statement to the world

As the two grand lodges strengthen their relationship, Morgan points out, constituent lodges will be inspired to strengthen theirs, too.

"We're all Masons," says Morgan. "We're all looking to be of greater assistance to our communities. We want all the communities to know that even though we may have two separate jurisdictions, this is one body, one family."

In the months since that October meeting, the two grand lodges have continued to collaborate. In addition to the Sacramento cornerstone, members jointly celebrated the 100th

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anniversary ceremony of the Midnight Mission human service organization in Los Angeles in December. The Midnight Mission has long been an example of the two jurisdictions working together, a fact that the dedication ceremony – accompanied by youth orders from both organizations – underscored.

Another event is on the horizon, too. This November, the XIV World Conference of Regular Masonic Grand Lodges will take place in San Francisco. The grand masters of the Prince Hall Grand Lodge, the Grand Lodge of Iran in Exile (based in California), and the Grand Lodge of California will open the conference together.



WEB EXTRA

Watch a video of the Sacramento Kings cornerstone ceremony online at [youtube.com/CaliforniaMasons](https://www.youtube.com/CaliforniaMasons)

“By coming together as a world organization, we hope to contribute to a changing mindset in Masonry,” says Morgan. “We hope that we can all set aside our differences and accept men as men, Masons as Masons.” ♦

THE GREAT COMPROMISER'S MASONIC ROOTS

HENRY CLAY: PERSUASIVE DIPLOMAT, PRESERVER OF THE UNION, AND MASON

by Ada Limón

Tucked away on a stately tree-lined street just outside of Lexington, Kentucky's quaint downtown, lies Ashland, the historic estate of Henry Clay. Known as the "Great Compromiser" for his extraordinary skills as a negotiator, Clay played a pivotal role in holding together an already divided country in the early half of the 19th century. A complicated historical figure, Clay was one of the authors of the Treaty of Ghent; the mastermind behind the Missouri Compromise and the Compromise of 1850; and a Mason. He was also a proponent for new, free states who nonetheless owned slaves and a thrice-failed presidential candidate.

But perhaps most notably of all, Clay was a powerful orator whose primary goal was preserving the Union, a trait that would forever earn him the fervent admiration of Abraham Lincoln. In 1844 Clay stated, "It has been my invariable rule to do all for the Union. If any man wants the key to my heart, let him take the key of the Union, and that is the key to my heart." Clay's deep devotion to human liberty and unity led Lincoln to later call him, "My beau ideal of a statesman."

A trial lawyer who wished to build and foster a sense of community upon his arrival

from Virginia at the end of the 1700s, Clay promptly received his Masonic Degrees from Lexington Lodge No. 1. His marriage to Lucretia Hart, a daughter of one of Kentucky's major landholders, and the welcome provided by local Masons helped Clay to feel at home in his new state of Kentucky. He went on to use his fine gift for verbal expression as grand orator of the Grand Lodge of Kentucky from 1806-1809.

It's evident that the Masonic principles of brotherly love, relief, and truth were always at play as Clay strived to become a voice of reason. In fact, one of his most famous quotes elucidates his high ideals: "Of all the properties which belong to honorable men, not one is so highly prized as that of character."

And character he had. His political career began in 1803 when he was elected to the Kentucky General Assembly and a mere three years later, at the age of 29, he joined the United States Senate. In 1808, with a powerful voice on nearly every national issue, Clay was elected to the House of Representatives and served as speaker in the Thirteenth, Fourteenth, Fifteenth, and Sixteenth Congresses.

Although Clay was the notorious leader of the anti-British War Hawks, he was also one of the five men selected to negotiate peace with the Treaty of Ghent, finally marking the end of the War of 1812. During that contentious negotiation, it was Clay who was steadfast when it came to not surrendering the hard-won Northwest Territories.

But Clay's skills as a razor-sharp negotiator had only just begun to be tested. Although at his core Clay was a proponent for the gradual abolition of slavery, he was also a slave owner – and the leading congressman to devise the details of the Missouri Compromise of 1820. When the delicate balance of equal pro-slavery states and anti-slavery states was threatened by the induction of the pro-slavery state of Missouri, Clay argued for the induction of a new anti-slavery state, Maine. The national spotlight illuminated Clay during the complex and tricky debates that led to this two-part balancing act, which successfully preserved the Union and postponed the Civil War for years.



SENATOR HENRY CLAY ADDRESSES THE UNITED STATES SENATE ON THE COMPROMISE OF 1850 IN THE OLD SENATE CHAMBER.

Even during this political turmoil, Clay continued to be active in the Masonic community, becoming master of Lexington Lodge No. 1 in 1820, and simultaneously serving as the grand master of the Grand Lodge of Kentucky. And, in 1825, Marquis de Lafayette – the French hero of the American Revolution and

a fellow Mason – visited Ashland to give Clay the stunning Masonic apron he had

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California's Great Orator

BY ADAM KENDALL

When Thomas Starr King first arrived in California in 1860, just after his 35th birthday, the new state was dangerously close to either aligning with the Confederate cause in the Civil War or seceding to form an independent republic. Already famous in New England as a self-taught scholar and gifted Unitarian minister, Starr King's fierce intellect and congenial attitude quickly found him a place amongst San Francisco's lively politicians, artists, and intelligentsia as he preached stirring sermons about social change from his pulpit at the First Unitarian Church. His liberal worldview toward mankind's

political and spiritual destiny drew him to Freemasonry, and he was made a Mason in Oriental Lodge No. 144 (now Phoenix No. 144). In 1863, he served as grand orator for the California Grand Lodge.

Starr King is known as "the orator who saved the nation." A fierce abolitionist, he campaigned vigorously for Abraham Lincoln throughout the state, and is credited with preventing California from seceding from the Union. During this period, he organized the Pacific branch of the United States Sanitary Commission, the precursor for the American Red Cross. A passionate naturalist, he also lobbied President Lincoln to earmark Yosemite Valley for preservation.

Starr King worked tirelessly for California, and as a result of his constant traveling on behalf of

all Californians, the boyish, chronically ill pastor passed away in 1864 after succumbing to illness and exhaustion. Upon his passing, President Lincoln dedicated a Yosemite mountain to honor his memory.



worn during the laying of the cornerstone of the monument for the Battle of Bunker Hill.

Encouraged by his previous successes and spurred on by his party, Clay took aim at the White House. Despite various political gains, he lost his bid in 1824, and again in 1832. But his loss to Polk in 1844 proved to be the final and perhaps the most disheartening. Nonetheless, he continued with his political career and was quoted in 1850, in regards to his continuous efforts to preserve the Union, "Sir, I would rather be right than be president."

While the eventual Civil War revealed the tenuousness of his compromises, throughout his life, Clay proved to be a passionate politician almost entirely driven by his love of the Union. During a speech on the Compromise Resolutions in 1850, Clay dramatically ended his remarks with, "I implore, as the best blessing which Heaven can bestow upon me upon earth, that if the direful and sad event of the dissolution of the Union shall happen, I may not survive to behold the sad and heart-rending spectacle."

Though the Union remained intact for another decade, Clay died in 1852, in Washington, D.C. He became the first person to lie in state in the Capitol Rotunda. Clay's body traveled for nine days and over one thousand miles to his home in Lexington where, during the burial ceremony, the handsome Masonic apron from Lafayette – which still hangs on the walls of Ashland – was draped over the coffin. He would be later eulogized in *The New York Times* as the man, "Too great to be president." ❖

THE QUESTIONS THAT CONNECT US

AT THE WORLD CONFERENCE, SEVEN TOPICS WILL ILLUMINATE THE CONCEPT OF UNIVERSAL FREEMASONRY

by Laura Benys

Where is Freemasonry heading, and why? What should lodges preserve, and how must they evolve? What are the challenges ahead, and the lessons within?

In November 2015, Masons from around the world will come to the California Masonic Memorial Temple in San Francisco to consider such questions thoughtfully, systematically, and – most importantly – together, at the XIV World Conference of Regular Masonic Grand Lodges. Held every 18 months, this unique event convenes fraternal leaders from hundreds of grand jurisdictions. The World Conference location rotates between continents; the California celebration marks its first return to North America in seven years.

This year's theme, designed to explore the universality of Freemasonry, is "The Chain of Union: Strengthening Fraternal Bonds in a Changing World." It is framed by seven topics, selected because of their relevance in every corner of the fraternity. Each topic is a portal for dialogue. Taken together, these conversations will allow attendees to better understand the differences and similarities of Freemasonry around the world, and will help identify where the chain of union can be fortified.

"Unity generates closeness and shared experience generates stability," says Radu Bălănescu, grand master of the National Grand Lodge of Romania and executive secretary of the conference. "World Conference participants connect to Masonic realities that, otherwise, might have remained unknown. As a result, they develop their awareness of the entire regular Masonic family."

Seven themes for one Masonry

The topics will be discussed over three days of keynote speakers, panelists, and small-group workshops. They will illuminate the challenges and possibilities that the fraternity faces, globally and locally. For California Masons, they will present an opportunity to think about familiar questions from a new perspective.

1. Technology and the Fraternity: What role does technology currently play in Masonry? As technology advances, how will it change the fraternal experience?
2. Membership Standards in 21st Century Lodges: How can lodges be selective without being elitist; inclusive without becoming diluted?
3. Tolerance in Contemporary Masonry: On a global scale, are Masonry's practices as tolerant as our principles? Where has there been progress, and where do challenges still exist?
4. Masons and the Path to Freedom: What can a Mason do to promote liberty today, and what are his limitations? Where will his voice have the greatest impact?
5. The Charity of Modern Masons: How do our community commitments effect the world around us? How will we uphold our obligation to take care of our brothers in this new century?

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THE CHAIN OF UNION

STRENGTHENING
FRATERNAL BONDS
IN A CHANGING WORLD.

Contribute to the Conversation

Conference attendees are encouraged to submit papers that are relevant to the seven thematic topics. Selected papers may be presented at the conference; all papers received by the appropriate deadline will be printed in the conference proceedings.

For submission guidelines and more information, visit wcrmgf.com/#sectionPapers.

6. The Relationship with Concordant and Appendant Bodies: With such an extensive family tree, how can we preserve the importance of the primary three degrees?
7. The Role of the World Conference: What impact has the World Conference made in the global fraternity? What might be its role in the next 25 years?

“[Whether moral, functional, qualitative, historical, or contemporary], these topics relate to almost all the aspects of the life of regular Freemasonry,” says Bălănescu. “We need methods to understand and approach our common interests, priorities, challenges, and guidelines.”

In Masonry, the contemplation of a question is as important as its answer. At the World Conference, California Masons will have the opportunity to hold up their own ideas against others’, examine facts they might otherwise take for granted, and consider alternative ways of giving them meaning. At the end, they can better know their international brothers, as well as themselves. They can connect the dots between their different experiences, and reveal patterns and pathways between.

“The World Conference brings together the leaders of many regular grand lodges that share the same principles and very similar goals, but whose practice is very different,” says Bălănescu. “At the round table of fraternal dialogue, they try to find solutions for strengthening fraternal bonds between their grand lodges to build a common, solid, and long-lasting fraternity.”

The mosaic effect

“Freemasonry means unity in diversity,” says Bălănescu. “Cohesion and harmony are enhanced by diversity and multiculturalism in any system of knowledge that is forged by faith, morals, tolerance, benevolence, and freedom. Freemasonry is the sum of various and priceless Masonic cultural and historical heritages.”

One of the most remarkable things about Freemasonry is its universality – of geography, creed, ethnicity, and lifestyle. It is a container that can hold all of these differences inside it; a

mosaic that makes sense precisely because of the many colors it comprises.

Without these differences, would the value and experience of belonging to an international brotherhood be as powerful? Would its traditions be as precious? By honoring differences between them, Masons affirm their trust in an underlying connection that trumps all else. This may be the highest aim of the World Conference.

Masonry is an individual journey, but one that is guided by the presence of brothers under the symbol and reality of the lodge: a community of once-strangers made family, who guide each other on the best path forward. This symbol is as truthfully applied to the World Conference: A group of Freemasons who may appear vastly different, yet at their core, are so similar. By asking questions together, they can reach a greater understanding of how they fit together. From that place of understanding, they can move forward in harmony.

“Awareness and knowledge are the nourishment that every brother needs for his spiritual development,” says Bălănescu. “Convening with Masons from different backgrounds is like interacting with a spiritual encyclopedia – like immersing in a never-ending book of lore, whose pages are your brethren from the entire universal chain of Freemasonry.” ♦



We are

BROTHERS
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**AMERICAN FREEMASONRY IN THE
CIVIL WAR AND ITS AFTERMATH**

By **MICHAEL A. HALLERAN**

In the frenzied days of the Civil War, mainstream Masons in the Union and Confederacy found that their brotherhood transcended political borders. For Prince Hall Masons, the social changes brought on through the war and its aftermath heralded a new, successful era. Both groups of Masons found that despite political borders and agendas, the bonds of brotherhood could transcend all else.

When Masons and historians think of epic, definitive conflicts, the fall of the Roman Empire, the French Revolution, or World War II may come to mind. These historic events each had a measurable and lasting impact that continues to echo throughout contemporary society. But Americans must also consider the blood-tainted soil of the homeland, and the war that claimed the lives of so many forefathers before a hard-won, lasting peace was finally achieved: The American Civil War.

Despite its place in history as a near failure of unity and democracy, this historic conflict has retained a cherished standing by American Freemasons. Among all of the lore of a fraternity literally founded on lore, few narratives are more treasured than accounts of our forefathers' commitment to steadfastly upholding Masonic obligations and coming to brothers' aid amidst frenzied Civil War battlefields and the terrible conflict's aftermath.

CONTINUED ON NEXT PAGE



It is nearly impossible to conceive of the bravery exhibited by brothers who placed loyalty ahead of their own bodily safety and lives. And yet, the accounts of Masonic fraternization between blue and gray that echo throughout Masonic digests, newsletters, and websites today were regular features of the popular and Masonic press during the war itself. These stories are facts, well documented within the pages of history.

Within the last decade, these often-incredible stories have prompted academic interest as well. Scholars' findings, though not unanimous, generally concur that members of the fraternity did indeed ignore state and military restrictions to fraternize with and come to the aid of "enemy" Masons, supporting the theory that Freemasonry did contribute, to some degree, in mitigating the effects of one of the greatest tragedies in American history with astounding displays of brotherhood.

But how do Masons define *brotherhood*? Who is a *brother*? Is he a fellow countryman; a fellow Mason; a fellow Mason of a recognized jurisdiction? These may seem like odd questions, but as celebrated Masonic history is studied more deeply, a glaring omission becomes evident: Masonic and academic scholars alike tend to focus on the reaction to the conflict of mainstream

Freemasonry – which during the Civil War era was composed almost entirely of white Masons – and to largely ignore the experience of black Masons at the time. Those who look more deeply will find that for black Freemasons, the typical stories of Masonic fraternization during the war do not apply. The significance of the war to these brothers was the storied foundation of Prince Hall Freemasonry. While the war signified for mainstream Masons a lamentable parting of brothers along sectional lines; for Prince Hall Masons it heralded the dawning of a new era.

SCATHED AND SCATTERED INTO FRAGMENTS

For mainstream Freemasonry, the approach of the Civil War was a dreadful thing. In the winter of 1860-61, as the tide of secession swept the nation, American grand lodges began sounding the alarm. Since Masonry in the United States was, as it is today, organized by state, the Masonic response to the emerging conflict fractured along the very fault lines that would eventually tear the country apart.

That winter, the grand master of Virginia, John Dove, lamented that he and every other patriotic Mason stood "appalled, and his heart sinks almost to suffocation when he beholds this majestic edifice [of America] scathed and scattered into fragments by the vivid lightning of intemperate zeal... Let it not be torn asunder by the convulsive and sickening throes of popular revolution."

A week after South Carolina seceded, the grand master of Pennsylvania, Henry M. Phillips, echoed Dove's remarks as he pleaded for national reconciliation to avert a catastrophe, making an "affectionate and a Masonic appeal to practice out of the lodge those principles of forbearance, generosity, charity, and brotherly love as they are taught within it... to aid in restoring peace, harmony, goodwill, and friendly relations that should exist among the whole American people."

But, as the national divorce became a reality and lines between states were firmly entrenched, the attitudes of the grand lodges also hardened. In the Northern states, some grand lodges asserted that the prospect of armed rebellion ran

**“History shows that when
Masons took up arms at
their country’s call...**

**THEY EQUIPPED THEMSELVES
WITH THE PRINCIPLES OF THEIR
FRATERNITY AS WELL.”**

counter to Masonic principles of peaceful subordination to the government, and despite the universally accepted practice of strict political neutrality, they issued pronouncements against the budding rebellion.

Likewise, a few grand lodges in the Confederacy took up the secessionist cause, citing Masonic patriotism. A committee of the Grand Lodge of Virginia, formed barely a year after John Dove’s impassioned plea, concluded that the federal government had impermissibly infringed on the rights of the states, assuming the character of “tyrannical despotism.” “Masonry,” the committee concluded, “does not require us to yield allegiance to usurpers and tyrants.”

Despite these calls to action, most American grand lodges – and Masons in both the North and South – were unsure how to proceed. Past Grand Master of Kansas Richard Rees, addressing his grand lodge at its October 1861 session, noted that war clouds, once a feature solely of “Bleeding Kansas,” had enveloped the entire nation from Maine to Florida.

Rees also powerfully stated that, “as the fate of revolutions turn, we are admonished that our order knows no bounds... We are brothers, inseparable, through all the changing scenes of time our greetings are sincere and we will fondly hope that this system of intercommunication shall continue to dispense its social blessings.”

Although Rees was positioned only as a past grand master and grand representative to another jurisdiction, he unknowingly spoke for the majority of mainstream Masons nationwide. Officially, the fraternity had no answer to the question of civil war, and it was as incapable as any other civil institution to halt the calamity. But statements like Rees’ hinted at a powerful unofficial response. Though this call to action was only a hopeful glimmer at the outset of the war, it was one fueled by higher aspirations, and its sentiments were soon realized. Though efforts were individual and uncoordinated, they often dramatically altered the war’s outcome for brothers on both sides of the conflict. History shows that when Masons took up arms at their country’s call, in addition to muskets and Minié balls, they equipped themselves with the principles of their fraternity as well.

BROTHER MASONS IN TROUBLE

National service necessarily included the possibility that Masons in the Army or Navy would confront brothers on the other side. And, in every theatre of the war, there is manifold evidence of individual acts of Masonic kindness.

Some fraternization occurred during actual battles, with brothers identifying themselves to the enemy through Masonic phrases or gestures. Typical of these accounts is an incident witnessed by a Confederate cavalryman from Texas, Henry W. Graber. A German immigrant who joined Terry’s Texas Rangers, a unit with many Masonic members, Graber related an incident he witnessed near Macon, Georgia, probably in the autumn of 1864: One of his comrades heroically rescued a Federal officer during a skirmish. When Graber asked why he would risk his life for a man who was an enemy and a stranger, his comrade explained, “He is a brother Mason. I saw him give the grand hailing sign of distress, which obligates a Mason to save the life of a brother, at the risk of his own.” This incident so moved Graber that following the war, he petitioned a local lodge in Rusk, Texas, where he received all three degrees on July 4, 1868.

Other benefits of being a Mason included forbearance and favorable treatment as prisoners of war. A well-known example involves a Federal officer, Lt. Mathew Borland of the 10th Ohio Cavalry, who was fearful of harsh treatment upon his capture. Instead of

Continued next page

“PRINCE HALL MASONRY WAS A SIGNIFICANT SOCIAL INSTITUTION

both before the Civil War and during Reconstruction.”

suffering abuse, he was recognized as a Mason by a Confederate officer who secured and returned Borland’s personal effects, allowed him to ride with the company, and shared his own rations. When Confederate authorities later ordered Borland to be shot in retaliation for Federal executions of Confederate soldiers, his Masonic connection spared him a second time. Writing after the war, Borland claimed that a rebel officer “discovered that I was a Mason and instead of shooting me as ordered, gave me an opportunity to escape and furnished me with a hundred dollars in Confederate money – which was of great service to me, for I was penniless.”

Another incident earlier in the war illustrates the same sentiments. The Union prisoners housed at the Columbia, South Carolina jail included a handful of officers who were members of the fraternity. When that fact became known, Masons from the town brought food and drink to the men, and in an extraordinary expression of Masonic liberality, the officers were paroled on two occasions to attend lodge meetings in the City of Columbia, where they were fêted by the local brethren.

Incidents like this – and there are many – taken singly amount to little more than peculiar stories told over dinner. In aggregation though, they point to a consistent and robust grassroots effort to demonstrate a commitment to brotherhood amidst all odds. And, given the dearth of evidence of any centralized Masonic scheme relating to the conflict, one can assume that these Masons were simply practicing the principles of the fraternity in the wider world of their own

volition – these individuals insisted that the chain of brotherhood could not be broken by any political aims.

A PARALLEL BROTHERHOOD

Historians write about Masonry in America as if it were, and is, a single entity. This is misleading, given the purposefully decentralized structure of the fraternity. Organized on state lines, each grand lodge is sovereign, deferring to no unified American authority. Historians may be allowed a certain leeway in referring to the various American grand lodges as a whole since, in general, they adopted positions that were fairly consistent. Yet, mainstream Freemasonry was not the only American Masonic experience: Antebellum and post-Civil War Freemasonry in America was segregated, and the experiences of black Masons were quite different.

In 1775, a British regimental Masonic lodge initiated a freed black man, Prince Hall, and 15 other men of color. After that time, and due to other factors, Freemasonry was segregated in the North and, with very few exceptions, was a whites-only affair south of the Mason-Dixon line. African-American Freemasonry, firmly established in Massachusetts, Pennsylvania, and New York, and known as Prince Hall Masonry to many, ran contrary to the slave system and met with considerable opposition in Southern states. Black men meeting in secret without supervision was a dangerous proposition to slave owners, and black lodges were subject to closure by state action. Their members faced arrest and criminal penalties.

Mainstream grand lodges in the United States at the time did not recognize Prince Hall Masons, claiming that they were irregular and clandestine. Black Masons stridently protested this characterization. Martin Delany, an eminent Prince Hall Mason of the day, wrote in 1853, “to Africa is the world indebted for its knowledge of the mysteries of Ancient Freemasonry. Had Moses, nor the Israelites never lived in Africa, the mysteries of the wise men of the East had never been handed down to us.” But mainstream Masonry remained unmoved – and mutual recognition would not come until long after the Civil War era.



LIGHT AMIDST STRUGGLE

While mainstream Masonry's response to the Civil War can be viewed as an aggregate of many small acts that helped ease the transition to reunification, that perspective does not reflect the role of Prince Hall Masons at the time. For these men, the role of the fraternity during this period was significantly different.

Because their lodges offered one of the few formal opportunities for black men to congregate, Northern Prince Hall Masons quickly realized that Freemasonry could be an effective force for their social progress. Some grand jurisdictions, chief among them the Prince Hall Grand Lodge of Pennsylvania, achieved significant success by establishing black Masonry in the free states before the Civil War. In the mid 1840s, Masons from the Prince Hall Grand Lodge of Pennsylvania, under the leadership of Deputy Grand Master Richard Howell Gleaves, chartered new lodges in Ohio, spreading the influence of Masonry among black communities. Gleaves later became grand master of the Prince Hall Grand Lodge of Ohio and he continued the practice, perfected in Pennsylvania, of chartering lodges further afield, under the auspices of the Prince Hall Grand Lodge of Ohio.

Perhaps more so than its whites-only counterpart, Prince Hall Masonry was a significant social institution both before the Civil War and during Reconstruction. Prior to the war, Prince Hall Masons were deeply involved in abolitionist activism, defending and protecting fugitive slaves. After secession, they recruited black troops for the Union army. Following the Battle of Appomattox, the final conflict of the Civil War, prominent black Masons relocated to Southern states to meet, cement relationships, and establish other lodges – and grand lodges – within the former Confederacy.

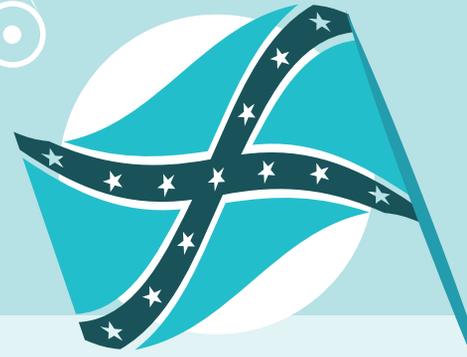
With the liberation of nearly four million southern slaves following the Civil War, Prince Hall Freemasonry was dramatically transformed through the recruitment of both freed and freeborn Southern blacks, many of whom joined the fraternity. They soon transformed a small but elite group of men into a more widespread movement that helped throw off the mental shackles of slavery.

INTERNAL EMPOWERMENT, POLITICAL PROGRESS

Despite their growing prominence, Prince Hall Masons continued to exist within a deeply segregated system, both in general society, and among Masonic authorities. Prince Hall and mainstream grand lodges often coexisted in the same states with neither recognizing the other.

Still, according to Masonic scholars Peter Hinks and Stephen Kantrowitz, editors of “All Men Free and Brethren: Essays on the History of African American Freemasonry,” black Freemasons and the Masonic institution itself played central roles in the black community during Reconstruction. In addition to Gleaves, Hinks and Kantrowitz found that a “host of the leading black elected officials and political organizers in the region, from 1867 to the end of the century, were deeply involved in Freemasonry.” This included such prominent black statesmen as Sen. Hiram Revels from Mississippi, the first African-American in Congress; John Mercer Langston, a congressman from

Continued next page



Virginia; and numerous state and local officials throughout the South.

The shared experience of Freemasonry helped mobilize these men, and the network that Masonry provided them – with lodges springing up in towns far and wide – helped to spread their deep and abiding commitment to political and social equality for all Southern citizens. And, this political expression dovetailed perfectly with Masonic traditions and values.

A SHARED, BUT UNIQUE EXPERIENCE

In addition to the differing social factors experienced by mainstream and Prince Hall Masons during the Civil War and the time that followed, the challenges and goals of Prince Hall and mainstream Masons were also markedly different.

For the most part, mainstream Masons were hamstrung by either their nonpolitical traditions, which forestalled any formal action by Masonic authorities, or by fraternal patriotism, which urged them to fold up their aprons and don military garb instead. Either way, Masonry – in the official sense – sat out the war. But that is not to say that the fraternity was absent from the conflict. For mainstream Masons, with no central direction from their grand lodges, Masonic principles seeped into the military experience, bringing out-of-place values – mercy, forbearance, and brotherly

love – to an otherwise bloody fray. Certainly, this bond of brotherhood left individual impressions upon men on both sides. Following the war, Masonic principles served as a unifying tool between lodges, offering a platform for commonality and soothing sectional enmity with former enemies.

For Prince Hall Masons, the experience was altogether different. With little or no recognition from mainstream Freemasons, they focused inward to their own communities, where individual efforts took on a different tone. Prince Hall Masons colonized the southern states and absorbed many new members, eventually serving as an incubator for social activism long before that term became accepted or fashionable. In this way, though their response was actualized by the actions of only a few men, it was far more unified – and centralized – than that of mainstream Masonry. Mainstream Masonic commentators are often content to conclude their analysis of Masonry during the Civil War with Reconstruction, but for Prince Hall Masons, the relevant timeframe extends into the Civil Rights era of the last century and perhaps into today.

Still, Grand Master Rees' elegant fundamental understanding that *we are brothers inseparable* sheds light on the Masonic response to the American Civil War outside the dichotomy of race. For mainstream Masons, the fraternity provided a commonality that members held above state loyalties. For Prince Hall Masons, the same commonality provided unifying principles, organization, and strength of purpose that helped achieve a greater end. Each branch of the fraternity offered a unique contribution that could not be accomplished by any other social group, a contribution that fashioned how America emerged from the Civil War, and how it has shaped itself since. ✦

Editor's note: Michael A. Halleran is the grand master of Masons in Kansas for 2014-2015. Also the editor of the Journal of the Masonic Society, Halleran is the author of "The Better Angels of Our Nature: Freemasonry in the Civil War."

AMIDST CHAOS, BROTHERHOOD THRIVES

IN THE HOLY LAND, ONE LODGE'S CULTURE EMBODIES MASONIC UNITY

by *Michelle Simone*

When American Masons travel to lodge, some may brave treacherous roads or hours of congested freeway traffic, but for the most part, the journey won't threaten personal safety. Inside lodge, brothers may be quite different – men who would, indeed, have remained at a perpetual distance without Freemasonry – but their meeting seldom inspires fear or outrage from family members or friends.

Here in California, where it is common for communities to include citizens from a diverse mix of cultures and religions, Masons typically find that in spite of cultural or religious differences, their lives are quite similar outside lodge. But in many parts of this world, the ability to sit alongside brothers from different communities is a remarkable accomplishment and testament to the Masonic ideals of tolerance and unity.

Masonic peace in a war-torn land

Mike Salem is the deputy secretary of foreign affairs for the Grand Lodge of Israel and a member of Holy City Lodge No. 4 in Jerusalem, where three Volumes of Sacred Law – the Torah, Bible, and Koran – adorn the altar. Consecrated in 1931 by the Grand Lodge of Scotland, Holy City has long been a haven for men of varying political and religious views to convene upon the common ground of Freemasonry.

“The brethren who have sat in this lodge are far and numerous,” Salem says. “They include soldiers of the governing British occupation prior to the State of Israel, fighters of the Jewish underground, and prominent people of the judiciary

and legislature; they include people from the United Nations and different embassies who are here for a restricted time; and many, many others.”

Holy City has about 30 local members. Around 20 attend regularly, along with guests from throughout the world. The English-speaking lodge is a popular destination for traveling Masons. And, according to Salem, it often leaves a lasting impression on brothers who visit. Salem's father, a Jew and British soldier, visited Holy City while on active service during World War II. When he immigrated to Israel years later, he returned to become a member.

“It is a special characteristic of our lodge,” Salem says, “that we have a sense of unity without needing to ‘create’ it. Visitors feel this very much.”

While the lodge doesn't have many official functions outside of stated meetings, local members, particularly those who live in Tel Aviv, often get together to socialize and catch up. And Salem is quick to point out that if a member is hospitalized, mourning the loss of a loved one, or otherwise in distress, brothers won't hesitate to comfort him, regardless of faith or ethnicity.

He explains, “Today's political climate makes our fellowship more important. Sometimes it is not easy to meet, but we do our best to convene monthly and stay in contact with one another.”

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A respite from conflict

Per Masonic tradition, Holy City brothers don't discuss politics or religion at lodge. But sometimes the actions of the outside world are impossible to ignore. "There are often strange situations where a Jewish brother has a son or daughter serving in the army and an Arab brother is subject to periodic searches at check points," Salem says. "We do our best to see the 'cup half full.' In

informal conversations, we have a chance to hear from one another and try to understand issues from both sides."

But, Salem says, while outsiders may envision the lodge as a forum where discourse about divisive topics can take place, Holy City brothers treasure their lodge as respite from these issues. It is one of the only places where they can experience what society would be like if citizens could look beyond differences. "We don't want to talk about religion or the political difficulties," he says. "It is such a relief to be in lodge with brethren of different faiths and just be with them as brothers, that we don't even think of bringing up these topics when we are together."

A new member recently told Salem, "When I first came to Israel, we had dialogue groups through our synagogue, but the situation that exists now has made that impossible. I had no means to connect with Christians or Muslims. But I was able to do that in the lodge. When I was first invited to visit, I was struck by the feeling of brotherhood."

"It is very hard to describe how I feel when I meet a Muslim or Christian brother

in the Old City and we share a hug and a coffee and don't really care about what is going on around us," Salem says. "The light of Freemasonry shines bright in Jerusalem and Israel as a whole. We all pray that one day we can sit in harmony and fellowship with our neighbors." ✧

Editor's note: In May 2015, Grand Master Charvonia will lead a group of California Masons on a tour of Israel, which will include meeting with brothers at the Lodge of the Holy City. Learn more at freemason.org.

THE CENTER OF UNION

OUR TREASURED IDEAL OF MASONIC UNITY HAS HISTORIC ROOTS IN A REVOLUTIONARY 18TH CENTURY ARTICLE

by John L. Cooper III, Past Grand Master

In 1723, the six-year-old grand lodge in London – the first in the world – took a monumental step by adopting a constitution. This constitution had six sections, or articles, the first of which was given the title, “Concerning God and Religion.” That short article, with spelling and punctuation modernized, was the following:

Concerning God and Religion

A Mason is obliged by his tenure to obey the moral law – and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet ‘tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may [be] distinguished – whereby Masonry becomes the Center of Union and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.

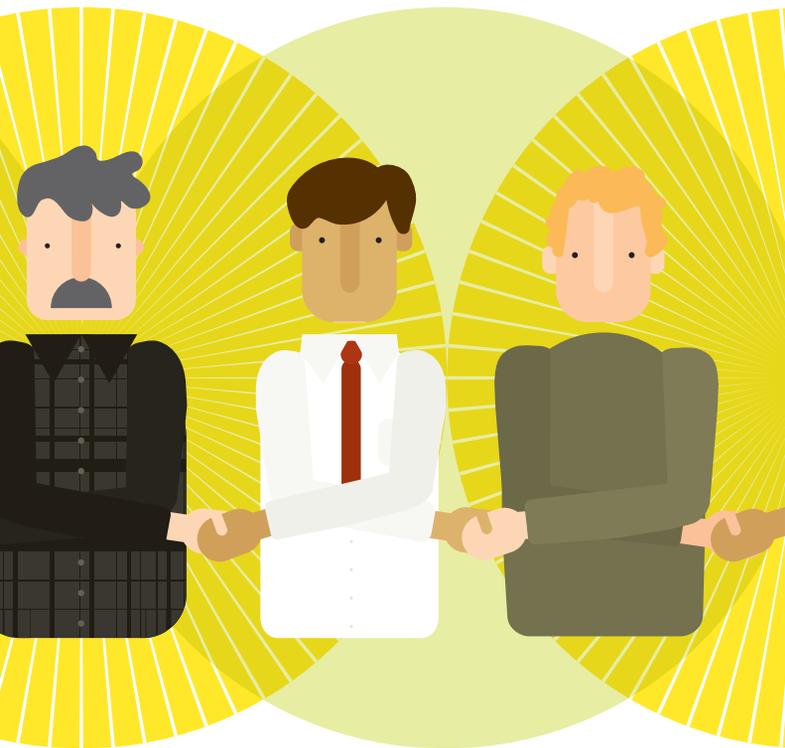
Attention is most often paid to the first part of this paragraph, for it sets forth the Masonic concept of a belief in a Supreme Being without interfering with each Mason’s understanding of



that belief in his own religious tradition. But less attention is paid to the conclusion of the paragraph, which emphatically states that Freemasonry “becomes the Center of Union and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.” However, that is the heart of Article I, for it places everything else in perspective. It is as the Center of Union that Freemasonry is truly unique.

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It may be difficult to understand how revolutionary this assertion was in 1723 when it was adopted by the first grand lodge. Today, we are used to living in a society where the ideal is the acceptance of others despite our differences. But that was far from the case in the ages leading up to the adoption of the Constitutions of 1723.

The world at that time was astounded that Freemasons could experience “true friendship” which they seemed to enjoy

despite the beliefs that held them apart outside of Freemasonry. It turns out that this may have been the true “mystery” which Freemasons celebrated, and which caused men to flock to their doors in the eighteenth century. If Masons could not only live in harmony with one another, but actually be friends with one another, why couldn’t the rest of society do the same thing? What secret did Masons possess that brought this about? Could it be that this was the “true secret” which they swore to protect in their lodges?

There is a symbol of this “true friendship” which is used in some lodges abroad, and often in some of our own lodges after the lodge is formally closed. The brethren gather around the altar and form a circle, a symbol of the unending nature of that “true friendship.” They cross their arms in front of them and then reach out to the brother on each side of them and clasp one another’s hands. The result is that every brother is brought close to the one on each side of him. Just clasping hands isn’t enough. To create the true “Chain of Union,” as this is called, requires that the arms be crossed, with the resulting closeness that creates the true symbol of friendship. The altar in the center of the circle represents the common devotion of each brother to the Supreme Architect of the Universe as individually understood by each brother present. And the “chain” thus formed represents that closeness which only a true friendship can bring about, despite differences in religious or political opinions.

In American Masonry, this Chain of Union is most commonly found in the Royal Arch chapter, where it is used at both the opening and closing of the chapter. But wherever it is used in Freemasonry, it is a powerful symbol of that which was first expressed in Article I of the Constitutions of 1723. There is no distance between one Mason and another. Each brother is a friend who is drawn close by the Chain of Union, and no brother will thus ever be “at a perpetual distance.” This, indeed, is quite possibly the real “secret” of Freemasonry – hidden in plain sight whenever the Chain of Union is formed. ✧

BROTHERS ACROSS THE SEA

THE CALIFORNIA-PHILIPPINES MASONIC CONNECTION

by Jay Kinney

Few California Masons may be aware that our state helped foster Masonry in the Philippines. This tale brings to light the rich interplay between Masons around the world.

Founding a fraternity

Named in honor of Spain's King Philip II, the Philippine Islands were a colony of Spain for more than three hundred years, from 1565 to 1898. While under Spanish rule, local Masonic lodges were founded and most affiliated with the Spanish Grand Orient, a grand lodge in the continental tradition. When the Spanish were overthrown, many of the Filipinos who spearheaded the Philippine Revolution were Masons – a situation that parallels the Masonic founding fathers in America.

The Philippines' period of independence from Spain was only briefly enjoyed before the American victory in the Spanish-American War led to our country replacing the Spanish as administrators and trade partners. With American influence came the founding of local Masonic lodges chartered by the Grand Lodge of California, which chiefly served Americans who had relocated to the Philippines.

Far-sighted members of both the largely American, California-chartered lodges, and primarily Filipino, Spanish-chartered lodges soon realized that their members would be best served by forming a unified Grand Lodge, and by 1912, three lodges petitioned the California Grand Lodge to found the Grand Lodge of the Philippine Islands – a request that was finally granted in 1917.

As part of this fusion, an informal agreement was made to alternate Filipino and American grand masters year by year, an arrangement that continued until 1974.

A foot in both worlds

Brother Reuben Zari was born into a Masonic family in the Philippines in 1961 and one of his earliest memories is of attending his father's installation as master of his local lodge where, following Philippine Masonic tradition, local dignitaries addressed the attendees.

"In the Philippines, most members of the craft are leaders in the community," Zari notes. "There is a tradition of having national leaders as members of Grand Lodge." Zari's father, for instance, was a member of the judiciary, respected for his honesty and integrity.

As a teenager, Zari joined the Order of DeMolay, which paved the way for him to later join the craft. At 18, he moved to Los Angeles, and his father followed the next year. He was raised to Master Mason at Tila Pass Lodge No. 797 (now Atwater Larchmont Tila Pass Lodge No. 614), where he served as master in 1999. He later served nine years as inspector for the 713th District and as grand chaplain in 2005. "In the Filipino culture, there is a sense of pride in following in your parents' footsteps," Zari explains. "I wanted to become a Mason because my father was one."

Continued next page

AROUND THE WORLD



Although Zari was inspired to embrace Freemasonry because of his heritage, he has found great value in its diversity and in gaining new perspectives through the fraternity. “California Masonry has given me the opportunity to know different people from different backgrounds, beyond the boundaries of formal acquaintance,” he says. “I appreciate our deeper mutual understanding of each others’ cultures.”

Connections coast-to-coast

Although the geographic divide between the Philippines and California is significant, Filipino Masons are able to maintain a sense of unity between continents. Zari explains that among Masons who emigrated from the Philippines, some go back and affiliate with a lodge there as well, but “those who are born in California are anchored here.” Still, in travels from the Philippines to the U.S. and vice versa, “hospitality and accommodations are reciprocated on both sides. The lessons inculcated in our rituals bind Filipino Masons together.”

Zari characterizes Masonry in California’s Filipino communities as “open, happy, and strongly family-oriented.” A penchant for socializing and maintaining cultural ties leads many Filipinos to join affinity lodges, which often serve as a kind of community center. “A majority of Filipino-American Masons have a passion for Masonic culture,” Zari explains. “They try to immerse themselves in Masonic activities and work hard to volunteer as officers.”

Links between California and Philippine Masonry were evident in the wake of the disastrous typhoon that devastated the Philippines in late 2013. The California Grand Lodge helped coordinate disaster relief donations through the Masonic Service Association of North America, which distributed charitable funds to the Grand Lodge of the Philippines. More than \$185,000 was raised from Masons in the U.S.

But of course this outpouring of support extended far beyond the Filipino community in America: Brothers from every culture gave generously to support those in need. Examples like this demonstrate that the powerful ties of our international brotherhood transcend national borders. Building a sense of unity and brotherhood between brethren of different cultures and national origins is not always an easy task. But our shared ideals serve as a guide to ease the path. The links between California and Filipino Masonry, going back some 150 years, bind us together, and the fraternity continues to thrive because of them. ♦

ALL OF ONE MIND

A HOLISTIC MASONIC TREATMENT MODEL UNIFIES FAMILIES

by Matt Markovich

For children and adolescents, defining a unified sense of self can be a fraught process even in the best circumstances. For those facing mental illness, the world becomes ever more challenging to navigate. Like a mirror dropped on the floor, these young lives are often comprised of hundreds of fragments, each reflecting in a different way. Without assistance, children's chances of successfully transitioning into adulthood become remote.

Because treatment and services for youth and families are often provided in a disjointed patchwork, applying the Masonic concept of unity to develop a new treatment model was a considerable and ambitious challenge. But the Masonic Center for Youth and Families (MCYAF) truly represents the ideals of Freemasonry within an unprecedented level of innovation, serving California children in need and helping keep families together.

Unifying vision

In 2011, the Masonic Homes of California opened MCYAF's doors to pioneer a new approach to youth and family services, informed by Masonic ideals. Today, the concept of unity, in particular, is a hallmark of its treatment approach. Highly experienced clinicians collaboratively develop a treatment plan for each client through a rigorous and comprehensive two-week-long initial assessment process. Clients receive critical services without fear of judgment or undue financial burden, under a model of care that integrates the most beneficial elements of psychological treatment and therapy into a unified treatment structure in a single setting.

The Masonic Homes of California developed this approach in order to serve Masonic families statewide in a meaningful and relevant way. Fraternal leaders recognized that because of gaps in public mental health services, children and families often encountered logistical and financial barriers to receiving needed mental health treatment, with many accessing care only during crisis. Such crisis-based care could only address symptoms on an emergency basis, without treating the larger medical, environmental, and lifestyle factors that engender long-term well-being.

Making concepts concrete: unity in practice

How does MCYAF make a unified treatment structure work in practice? Clinician Erin Mullin tells the story of one 7-year-old client who had been expelled from two schools by age 6. Behaviorally "out of control," highly aggressive and extremely anxious, Mullin saw the client four times a week. His mother told Mullin that during previous attempts to get treatment for her son, she had been blamed for his difficulties. "She heard, 'You're the problem, you're too much for us,'" Mullin recalls. "She said that MCYAF was the only place that took her in because we're here to help, without blame."

"This boy has now been thriving in a school for a year and a half, with no behavioral issues," Mullin says. "It's a massive

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change from before. He is much better able to control himself and his aggression.”

Through the stability and consistency of the Center’s model, the client learned to understand and constructively express his feelings. Such progress is a relative rarity for children who may encounter repeated hospitalizations disrupting their day-to-day existence and ability to maintain social, academic, and familial ties. Says Mullin, “One of the things we do successfully is keep kids who would be hospitalized out of the hospital.” It is the kind of progress made possible through long-term contact and a holistic understanding of the child’s total life experience.

The level of services that the Center offers is virtually unprecedented and enables clinicians to treat what Mullin terms, “trans-generational trauma.” In the case of the 7-year-old client, MCYAF provides individual therapy for his mother three times a week; individual therapy for his sister four times a week – the client’s mother also meets with his sister’s therapist; and family therapy with the client’s grandparents.

“We see that the child is being influenced by the family, and that the family needs help, too,” Mullin explains. “The child doesn’t act in a vacuum. We’re able to show him or her that it’s ‘not just them.’ We treat the parents as people, too; people who need help. We want to help them function as a family.”

According to another MCYAF clinician, Ethan Orenstein, the concept of unity

governs all aspects of care, down to something as seemingly straightforward as its setting. “There’s a cohesiveness that the building itself provides through the physical unity of the space,” Orenstein explains. “Being together [also] fosters unity amongst the staff, and families encounter it at all levels of the organization. They walk in the door and start developing relationships immediately because they feel welcomed and respected. Families come in early or stay later to chat.”

The ability to access several services in a single location has another important advantage: It helps enable working families access needed care without having to travel to different treatment sites. “Many other clinics provide individual therapy for the child, and then must provide parents with referrals for individual or couples therapy outside the clinic,” Orenstein says. “We offer individual therapy for clients and parents, couples’ therapy for parents, and family therapy for all in a single location.”

The foundation of togetherness

Through its comprehensive assessment strategy that elucidates a holistic picture of clients’ lives and their families’, and unified treatment plan implemented and monitored by a collaborative team of highly experienced clinicians all housed in one location, MCYAF provides a complete convergence of care.

For clinicians, this structure has provided the ability to take the “what if” and “if only we could...” moments of their careers and to put ideal treatments into practice, creating the framework for MCYAF to realize its ultimate goal: maintaining family unity. Based on his past experience in more traditional settings, MCYAF’s clinical director, Dr. Terry Owens, estimates the 7-year-old client mentioned above would likely have had two to three hospitalizations in the past 18 months. “Nothing disrupts family cohesion as much as an unmanageable mental health situation,” he explains. “But MCYAF keeps families together, healthy, and productive.” ❖



AT THE MASONIC CENTER FOR YOUTH AND FAMILIES, A HOME-LIKE ENVIRONMENT FOSTERS A SENSE OF UNITY AND COLLABORATION AMONG PATIENTS AND STAFF. PICTURED CENTER FROM LEFT TO RIGHT: CLINICIAN ETHAN ORENSTEIN, CLINICIAN ERIN MULLIN, AND CLINICAL DIRECTOR TERRY OWENS.

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