


CALIFORNIA 

FREEMASON

Fall 2004

On the Frontier

Freemasonry's
influence on the
American west



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155th

ANNUAL COMMUNICATION

October 10-13

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12 cover story

Chief Joseph Brant was the first American Indian to become a Freemason—he was initiated in London, England in 1776. Since then, Freemasonry attracted many Native Americans, including many tribal chiefs. The common bond of Masonic fellowship between Native American Indians and White men proved a force for easing tensions in turbulent periods of American history, particularly in the Indian Territory in the 19th century.

For more articles of interest, check out California Freemason Online at www.freemason.org.

155th ANNUAL COMMUNICATION

5 in california

Important legislation combined with events for family and friends make the 155th Annual Communication an event not to be missed. Join Grand Master Kirkpatrick in San Francisco this October.



6 history

Did you miss the California Masonic Symposium? Experience early Texas Masonry with the abridged keynote address by Dr. Howard Stewart, 2004 Fellow of the Institute for Masonic Studies at the.



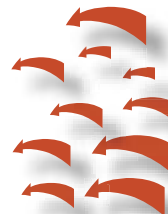
8 history

Milo Daley takes you back to Wyoming in the 1890s when American Frontier Masons stood up to the Red Slash Gang to provide a proper burial for a brother.



9 history

The Masonic apron of Davy Crockett was on display at the California Masonic Symposium. Get a closer look at this legendary figure and Masonic icon that gave up his life defending the Alamo.



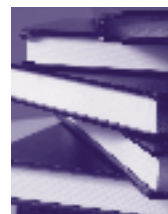
10 masonic education

Read John Cooper's stance on Manifest Destiny and how Freemasonry provided a model of self-government for the territories that eventually became states of the American Union.



16 masonic education

Discover the similarities between Native American traditions and Freemasonry. Both bring men through an initiatic process that seeks to return him to the center of his spiritual existence.



18 masonic education

Book reviews of Beresniak's "Symbols of Freemasonry" and MacNulty's "Freemasonry: A Journey Through Ritual and Symbol" quench the avid reader's thirst for knowledge.



19 masonic homes

The programs and services of the Masonic Homes evolve as the needs of members change. Read about the latest efforts to meet the needs and challenges of a new frontier.

Masonry's Future Is Today's Frontier

Masonry's future depends upon the present actions we take to meet the frontier of our vision: a vision that insures continuing education and exploration into the relevance and value of Masonic principles in our daily lives.

At the warden retreats it was emphasized that the crucial issue in Masonry is not membership, but leadership. Knowledgeable enthusiastic officers with a vision taking appropriate action thereon will achieve an increase in membership.

Wardens, with the help of their wives, wrote what they wanted their lodges to be like in three to five years. One wrote: In my lodge, fellowship, brotherhood, and family come together in a friendly nurturing environment with increased membership and community involvement.

Some wardens alleged their vision could not be achieved because of obstacles by a Grand Lodge composed of past masters. However, of the delegates at our last Grand Lodge session, the present masters and wardens had 72 percent of all votes.

Other wardens stated there were no funds for social activities or community partnerships. Without a large reserve,

these same lodges have dues of \$40, of which \$25 is sent to Grand Lodge for per capita assessment, leaving \$15 per member for payment of rent and other expenses. With no social or community activities, lodge survival is questionable.

The help or guidance of Grand Lodge cannot create or maintain a viable lodge. No magic panacea emanates from San Francisco. A successful lodge is found within its own membership.

Men seek to join an organization whose principles have survived through the ages as a beacon by which to live a just and upright life emphasizing fraternalism, friendship, family, and involvement.

These are the attributes that Masonry offers. Such men demand to know if Masonry can fulfill their needs.

The task of our present frontier is to ascertain how to impart who we are, what we stand for, and what we

do, clearly and concisely, and have an informed membership able to do so. Increased communication between Grand Lodge, lodges, their membership, and the community is essential.

Masonry itself will encourage new membership when understood. A movie titled "Field of Dreams" emphasized that if you build a stadium (or as in our case, a great fraternity), they will come. This will occur if we properly communicate our shared vision to all. Our stadium has been erected from the cement of Masonic ideals and leadership.

Masonry requires an attitude adjustment with a positive, enthusiastic approach. We are proud to be Americans. We should be proud to be Masons. As a matter of note, in the year 2000 the average age of a Mason was 71, in 2004 it is 68, and by 2019 it is estimated it will be 54.

Grand Lodge and each lodge must have a vision and a plan of action shared by its membership. When communicated and acted upon, our lodges will become a place of brotherhood, friendship, and family serving our fellow man.

The frontier of Freemasonry is in your hands. ✧



Melvyn B. Stein
Junior Grand Warden

Annual Communication

JOHN L. COOPER III, GRAND SECRETARY

Every October, delegates from lodges all over the state converge in San Francisco to attend to the legislation and business of Grand Lodge. However, the four-day gathering also has a lot to offer families and friends.

PUBLIC OPENING AND MONDAY EVENING

The Annual Communication will kick off on Sunday, October 10 with a program for the entire family. The Public Opening of the Grand Lodge at 1:00 p.m. on Sunday will have interesting presentations and entertainment. Invite your family and friends and enjoy an outstanding afternoon of Masonic fellowship.

Monday evening will delight one and all with a wonderful variety program. Grand Master Kirkpatrick has traveled throughout the state of California and has invited many talented Masons and members of the Family of Freemasonry to share their talents with you. Proceeds will benefit the Grand Master's Special Project Fund—the Masonic Student Assistant Program Endowment Fund.

INSTALLATION OF OFFICERS

The installation of the Grand Lodge Officers is open to the public and occurs on Wednesday, October 13, at 11:00 a.m. in the Masonic Auditorium. A reception for the newly installed Grand Master and his officers will follow in the great hall of the Masonic Auditorium.

LADIES' EVENTS

Jackie Kirkpatrick, the wife of the Grand Master, will host two events for the ladies. First is a continental breakfast on Monday, October 11, at 9:30 a.m.

Then, on Tuesday, October 12, Mrs. Kirkpatrick will host a luncheon at the elegant Fairmont Hotel. Entertainer Don Snyder is sure to make this event one the ladies will not want to miss. This luncheon has always sold out, so reservations are a must.

TICKETS

Tickets for the Monday evening entertainment variety program, ladies' continental breakfast, and the ladies' luncheon are available on the ticket order form found on www.freemason.org or through your lodge secretary. The Monday evening program is \$5, the ladies' breakfast is \$12, and the ladies' luncheon is \$49.

LEGISLATION

Copies of the legislation have been mailed to all lodges, and are available from the secretary of the lodge. All legislation can be found on www.freemason.org. ✧

2004 Legislation

GRAND MASTER KIRKPATRICK'S DECISIONS

- 1 Senior Deacon Qualification

GRAND MASTER KIRKPATRICK'S RECOMMENDATIONS

- 1 Grand Master's Lodge
- 2 Candidate's Fees to Grand Lodge
- 3 Lodge Funds and Property
- 4 Executive Committee Appointments to Constitutional Boards
- 5 Candidate's Contributions to the Masonic Homes, the California Masonic Memorial Temple, and the George Washington Masonic National Memorial

CARRY-OVER FROM 2003

GRAND MASTER HOLSINGER'S RECOMMENDATIONS

- 03-01 One-Day Conferrals
- 03-02 Flexible Dates for Annual Communication

2004 RESOLUTIONS

- 04-01 Reestablishes Powers of Hall Associations
- 04-02 Changes Time for Voting on Grand Lodge Budget
- 04-03 Permits Advertising and Public Relations by Lodges
- 04-04 Requires Flag Salute at all Lodge Meetings
- 04-05 Requires Entered Apprentices and Fellowcrafts to Pay Dues
- 04-06 Modifies Homes Admissions*
- 04-07 Declared Out of Order by Grand Master
- 04-08 Declared Out of Order by Grand Master
- 04-09 Declared Out of Order by Grand Master
- 04-10 Declared Out of Order by Grand Master
- 04-11 Allows California Masons to Belong to the Ancient and Heroic Order of the Gordian Knot

* Resolution 04-06 was withdrawn and resubmitted as an emergent matter

4th Annual Masonic Symposium

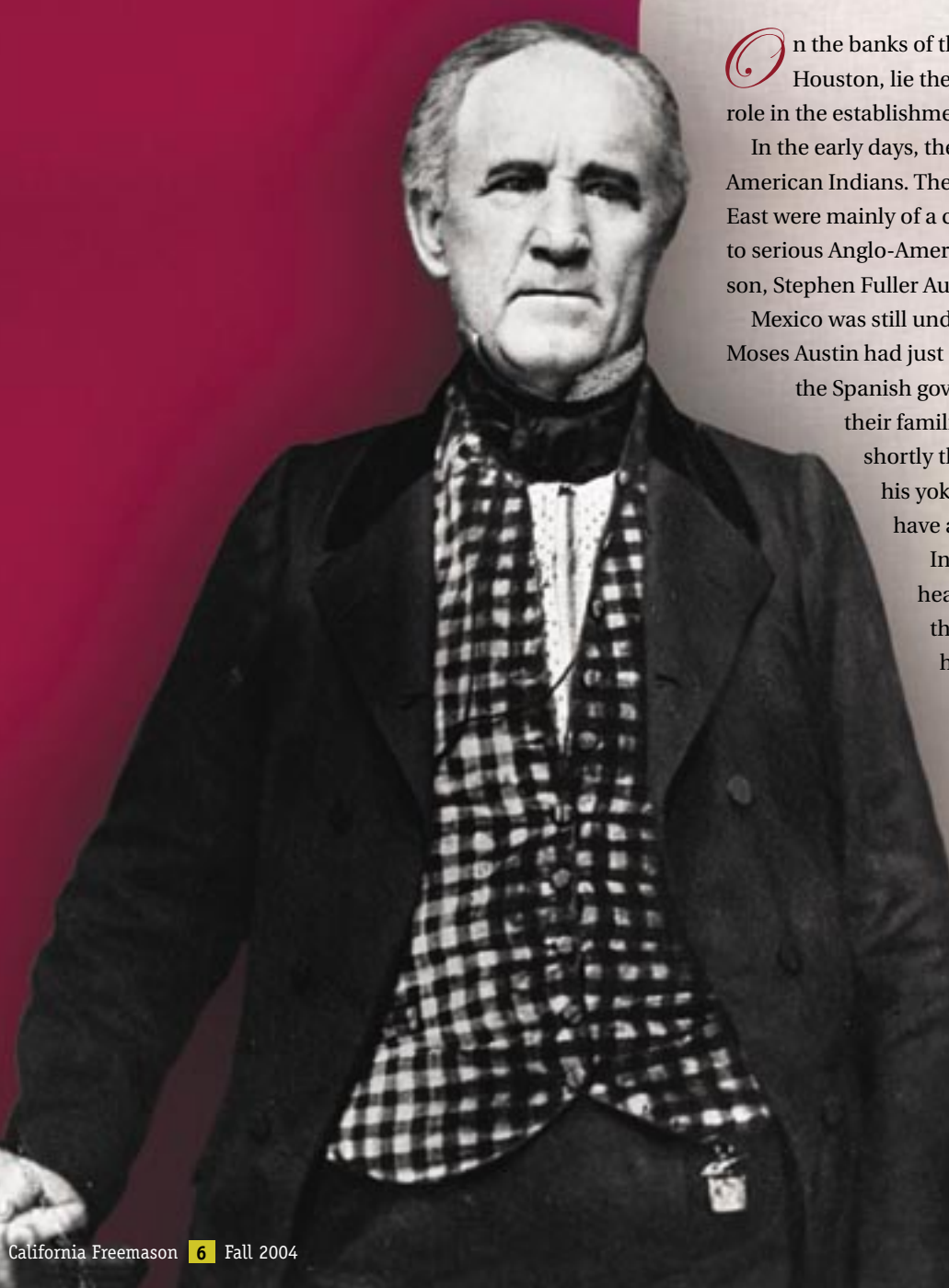
Portions of the Keynote Address by the 2004

Fellow of the Institute for Masonic Studies

Dr. Howard Stewart

The Runaway Scrape

San Felipe de Austin was a hub for early Masonry in Texas and a turning point in the life of Sam Houston



*O*n the banks of the Brazos River, about 40 miles west of Houston, lie the remnants of a village famous for its role in the establishment of Texas and Texas Masonry.

In the early days, the region was known best to Native American Indians. The first few Anglos who entered from the East were mainly of a criminal bent. Later, however, thanks to serious Anglo-American Masons like Moses Austin and his son, Stephen Fuller Austin, Texas was a dream come true.

Mexico was still under the control of Spain in 1820, and Moses Austin had just secured an impresario contract from the Spanish government to bring 300 colonists and their families to Texas. Moses died of pneumonia shortly thereafter, and his son, Stephen took up his yoke, thereby becoming the first Mason to have a guiding hand in the history of Texas.

In December 1821, along with the heads of 17 families, Austin arrived on the banks of the Brazos River at a place he had previously chosen to be the headquarters of his proposed colony, which would be named San Felipe de Austin.

From that time until its destruction by fire during an event known as the Runaway Scrape in 1836, San Felipe served as the capital of Austin's colony and the unofficial Anglo-American capital of Texas.

Virtually all the fathers of Texas and Texas Masonry would pass through or live in San Felipe at one time or another. By 1826, the population had grown to 200 and was made up mostly of

people of scant means. Of the colonists who came in with Austin, only 40 were known to be Masons, and under such circumstances one might assume that a Masonic meeting of major import was unthinkable. But, on the contrary, surviving correspondence indicates that a Masonic lodge was in Austin's mind as early as 1826.

Austin obtained a petition from the lodge at Saltillo, Mexico, and issued a

When the Mexican army followed, they found entire farms abandoned in a moment's notice, breakfast still on tables, cribs full of corn, and yards full of chickens.

summons inviting all interested Masons to meet at San Felipe on February 11, 1828. This was the first official Masonic meeting ever held in Texas.

On December 24, 1832, a Mason by the name of Samuel Pablo Houston rode into San Felipe and applied for a land grant. During the events of the Runaway Scrape, Houston would be called a pacifist and would even be branded a coward.

At this time, Austin's mind was on such things as relations with Mexico and forming Masonic lodges. In 1835, in answer to a petition from the Masons of San Felipe, the General Grand Royal Arch Chapter issued a charter to San Felipe de Austin Chapter No. 1. Due to the tumultuous times and the ultimate arrival of the dreaded news from the

Alamo in 1836, this lodge was not established until June 2, 1840, when Texas was no longer part of Mexico and Austin was dead.

Houston, meanwhile, had been appointed General of the Texas Army and moved to Gonzales, where he was greeted by several headaches.

The first was the fall of the Alamo in March 1836.

Next, he heard that Santa Anna had left San Antonio and was marching his troops toward Gonzales. At that time the Texan army consisted of only 374 effectives, and Houston knew what would happen when the Mexican army arrived. So, on the morning of March 14, he sank his two cannon in the Guadalupe River for lack of transport and pulled out heading west. Virtually everyone in the town accompanied him, leaving behind the red glow of the town they had set on fire.

This was the real beginning of the Runaway Scrape that would depopulate the entire frontier in a pell-mell manner and leave the people feeling that Houston was running from Santa Anna.

Houston reached the Colorado River on March 17, now with 600 men. They crossed the river and burned the ferry. The army then marched southeast resting, drilling, and recruiting volunteers. When the Mexican army followed, they found entire farms abandoned in a moment's notice, breakfast still on tables, cribs full of corn, and yards full of chickens.

Meanwhile, Houston and his army reached the vicinity of San Felipe, where he was forced to deny rumors that he was seeking refuge in Louisiana. He retreated farther north up the Brazos and then pushed another 50 miles in less than three days. Eventually, Houston came to a tree that some have called



This page: General Santa Anna

Opposite page: Sam Houston

“which-way tree.” It was a fork in the road: one fork leading to the right toward San Jacinto, the other toward Louisiana. Without hesitation, Houston ordered, “columns right,” and the die was cast.

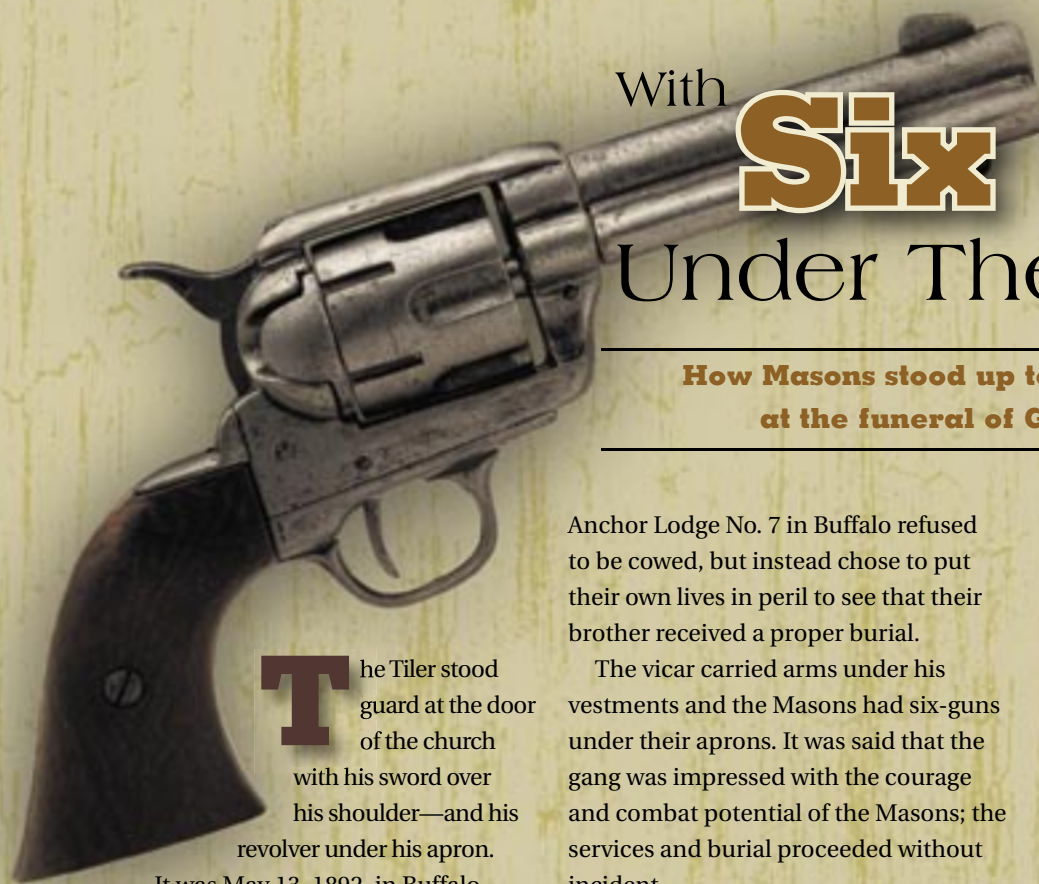
On reaching San Felipe, Santa Anna and his army burned it to the ground and the story of this town comes to an end—but not Houston's story.

Houston and his men defeated Santa Anna's forces at the decisive 17-minute battle of San Jacinto on the afternoon of April 21, 1836. Houston was wounded in the battle when his horse was shot from underneath him, and he would forever be a hero in the history of Texas.

He led the Texas rebels to independence, became the first president of the Republic of Texas, and presided at the formation of the Grand Lodge of the Republic of Texas.

Today the area of San Felipe de Austin forms the western boundary of the Stephen F. Austin Historical Park. A bridge crosses the river there where one can stand as the details of the role this village played in the development of Texas come rolling back. ✧

By Milo D. Dailey IV



With **Six Guns** Under Their Aprons

**How Masons stood up to the Red Sash Gang
at the funeral of George Wellman**

The Tiler stood guard at the door of the church with his sword over his shoulder—and his revolver under his apron.

It was May 13, 1892, in Buffalo, Johnson County, Wyo.: two years after the U.S. Census Bureau declared the American frontier closed.

Freemason George Wellman had been shot in an ambush. The newly married ranch foreman had just been commissioned a deputy U.S. Marshal when a .44-40 calibre saddle carbine shot to his spine killed him instantly.

The Red Sash Gang of rustlers during the famed Johnson County Cattle War had sworn to kill him. They also threatened the lives of any who would bury him with proper ceremony.

The word from the gang leaders for Brother Wellman? “The Potter’s Field for him.”

The gang was so feared and fearless they had set fire to a military barracks at Fort McKinney just outside Buffalo as a warning to the U.S. Army to stay out of their affairs.

Despite the threats of the gang, the Reverend Charles Duell and Brethren of

Anchor Lodge No. 7 in Buffalo refused to be cowed, but instead chose to put their own lives in peril to see that their brother received a proper burial.

The vicar carried arms under his vestments and the Masons had six-guns under their aprons. It was said that the gang was impressed with the courage and combat potential of the Masons; the services and burial proceeded without incident.

The Johnson County Cattle War is the stuff of legend and movie scripts

The Red Sash Gang of rustlers during the famed Johnson County Cattle War had sworn to kill him.

—literally—because it came in such a modern era. There were telephones, rails, telegraph, phonograph, and store-bought clothing.

The Masonic lodge was an old establishment. Newspapers were in print every week. Nobody considered it the dark ages.

Yet unlike more settled areas, Wyoming’s open range was covered with huge cattle herds owned by corporations that bought young cattle, fed them free

on government grass, then sold the fattened beef at profits.

Then in the 1880s, horrid winters brought huge losses. The cattlemen were very sensitive to anything that lessened their margins. And even the barren northern high plains drew their own tough settlers. Some were cowboys who yearned for something of their own. Nobody owned the grass and mavericking was easy.

Mavericking is putting your brand on a calf that has none. In practice, plenty of these ambitious cowboys gathered and claimed calves that still were with their branded mother.

That, to the big cattlemen, was theft. Rustling, as they put it.

As the Johnson County Cattle War wound down, Wellman was slain. Some in the Buffalo community during the famed cattle war were critical of the sheriff. “Red” Angus, they said, should have quickly chased down Wellman’s killer or killers but there was neither arrest nor prosecution.

Some believe the killer was known throughout the community, although he got away free. And Angus? He was also a Mason and Knight Templar in the York Rite. On the other hand, he was aligned in the public mind with the “rustler” side of the cattle war. ✧

It was an interesting era.

AS PRESENTED AT THE 4TH ANNUAL CALIFORNIA MASONIC SYMPOSIUM

of the Wild Frontier

DAVY CROCKETT—AN AMERICAN AND MASONIC ICON

By Richard Berman

When most people hear the name Davy Crockett, one thing comes to mind: the raccoon-fur cap worn by Fess Parker in the 1950s Disney adventure series. Many are surprised to learn that the real Crockett was far more than an affable woodsman and hunter: He was a three-term congressman, a member of the Tennessee legislature, and a legendary defender of the Alamo, where he died in battle in 1836. Among his many accomplishments in life, Colonel David Crockett was also a Master Mason, as were many of Texas' other early heroes, including Sam Houston, Stephen Austin, Jim Bowie, and William Travis. Crockett's Masonic apron was brought west by his descendants, and is now on display in the library of the Grand Lodge of California in San Francisco.

Most of the early American patriarchs were men of wealth and education—Thomas Jefferson founded the University of Virginia and both Presidents Adams attended Harvard. Crockett, the son of a tavern owner in rural Tennessee, represented a new breed of leader from the rural territory west of the original 13 colonies. Despite having less than a year of formal schooling, his quick wit and tall tales of the frontier made him a beloved figure in his home state. In 1826, at the age of 41, Crockett was elected to the first of his three terms in the United States House of Representatives after serving two terms in the state assembly.

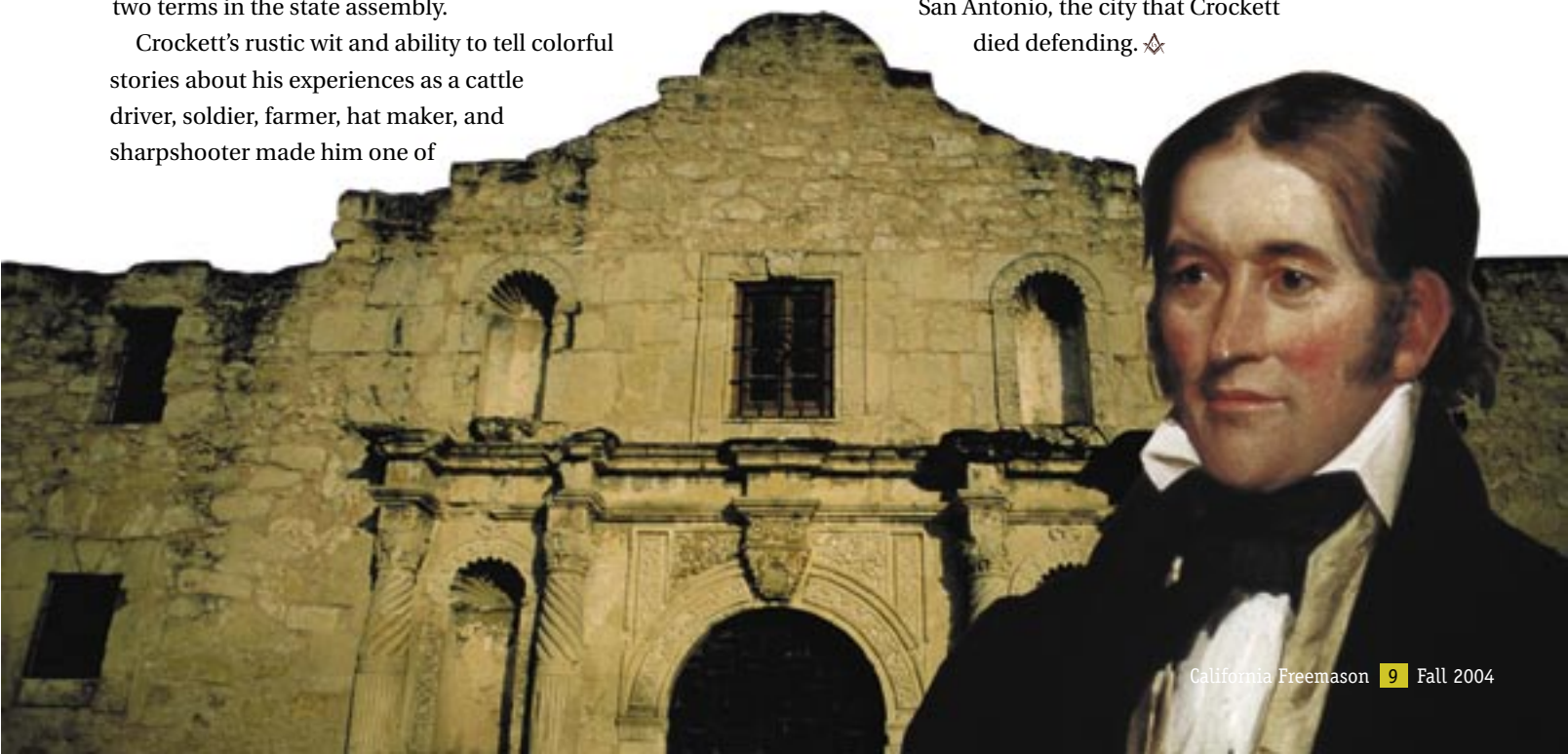
Crockett's rustic wit and ability to tell colorful stories about his experiences as a cattle driver, soldier, farmer, hat maker, and sharpshooter made him one of

the most popular politicians in stodgy Washington, D.C. His short story, "Bear Hunting in Tennessee," published in 1834, became an instant classic, and Crockett developed a national reputation that transcended politics. It would be a mistake, however, simply to label Davy Crockett as a caricature of the Old West frontiersman. His personal credo was "be always sure you are right, then go ahead." These words guided his life from a young age all the way until the end, when he was one of 140 men—and one of six Masons—killed defending the Alamo fortress.

The history of the Alamo—indeed, of Texas—is inextricably linked to Freemasonry. James David Carter's "Masonry in Texas: Background, History, and Influence to 1846" shows that Masons were strongly represented in the Texas Revolution, forming more than a quarter of the fighting force in many battles. Masons continued to play a significant leadership role in the Republic of Texas; in fact, all of the presidents, vice presidents, and secretaries of state were members of the craft.

As large a figure as Davy Crockett was in life, his heroic death made him a legendary figure. Perhaps his epitaph says it all: "Davy Crockett, Pioneer, Patriot, Soldier, Trapper, Explorer, State Legislator, Congressman, Martyred at the Alamo. 1786—1836." The Texas Freemasons honored this American icon in

1925, when Davy Crockett Lodge No. 1225 was created in San Antonio, the city that Crockett died defending. ♦



As presented at the 4th Annual California Masonic Symposium

MANIFEST DESTINY AND FREEMASONRY

By John L. Cooper III, Grand Secretary

Most historians agree that the United States of America was a unique experiment at its beginning, and continued to exhibit unusual characteristics throughout its history, even to the present time. Although history records not a few republics or states that had no monarch, only the United States emerged on the stage of history as a republic composed of individual republics. And only the United States, of all countries in the world, set out to establish its empire by creating self-governing, self-sustaining republics as it grew into its manhood.


Beginning with thirteen original and sovereign political units when independence from Great Britain was declared in 1776, by 1787 these original English colonies had formed the world's first republic within a republic—a federation of individual republics, or states, which had irrevocably bound themselves together into a federal union called the United States of America.

Freemasonry in the United States mirrored this unique political creation. An abortive attempt to create a national

grand lodge, with George Washington as its first general grand master, did not succeed. And just as new republics were admitted to the Union as they were organized as political territories of the expanding nation, so each of these units formed its own Masonic grand lodge.

Sovereignty was surrendered by the United States to each of its new states as they were created, and grand lodges similarly surrendered sovereignty over their lodges in the expanding territories as new—and equal—grand lodges were formed. Today there are 51 Masonic grand lodges in the United States, something that could not have happened had it not been for the unique American political experiment of creating sovereign states as it expanded westward.

The expansion of the United States to the Pacific shore is sometimes called Manifest Destiny. Many Americans in the 19th century believed that it was a God-given destiny that the United States should eventually rule the portion of North America from the Atlantic Ocean to the Pacific Ocean. Later pared down by the realities that both Canada and



Mexico would not allow the United States to frustrate their own national ambitions, we settled for the idea that the middle of the North American continent should be forever the United States of America.

Following the political development of this vast territory, Freemasonry spread along with the pioneers into the American West—an active agent that made the American dream of one nation stretching from coast to coast a reality.

Wherever Americans settled, they founded Masonic lodges—and eventually grand lodges as well. The American

Freemasonry and Manifest Destiny were intertwined as the American republic expanded from shore to shore.

doctrine of territorial exclusivity maintained that whenever at least three lodges in a territory came into existence they could abandon their allegiance to the grand lodge which chartered them, and take out a new charter from a grand lodge newly formed in the territory or state.

Thus each new territory became a grand lodge in due course—except for California, which did not pass through the state of an organized territory before being admitted as a state in the American Union on September 9, 1850. The Grand Lodge of California was formed on April 19 of that same year—older by a few months than the state itself.

What role did Freemasonry play on the American frontier? Wherever Americans settled they quickly formed

Masonic lodges. As indicated above, they also quickly formed grand lodges—independent governing units of Freemasonry in the growing nation. As lodges were mostly self-governing, so these new grand lodges were also self-governing. They reflected the new self-government of the territories, and eventually, of the states that followed. As Freemasonry had provided a matrix in which the original colonies had learned the virtues of self-government, so Freemasonry provided a model of self-government for the territories that eventually became a part of the American Union.

Democracy spread across the continent as Freemasonry spread across this same land mass. And everywhere Americans staked out their right to govern themselves in this new land—as did Freemasons as well.

Freemasonry and Manifest Destiny were intertwined as the American republic expanded from shore to shore. Our political experiment was unique, as was our Masonic experiment. The idea of local sovereignty was implicit in the way in which the United States grew to maturity. And the idea of the sovereignty of each grand lodge was also implicit in our understanding that lodges could leave behind their original allegiance, and form a new allegiance to a grand lodge in the emerging state in which it was located.

Freemasonry was changed by the American experience of Manifest Destiny. And the American experience of local self-government was, in turn, heavily influenced by the successful expansion of Freemasonry on the frontier as new grand lodges took their equal place with the grand lodges of the states that went before them. ✧

Freemasonry on the

FRONTIER



By Martha Davidson

Masonic fellowship provided a common bond that eased tensions between Whites and American Indians and helped unite tribal factions on the frontier. In turbulent times, particularly in Indian Territory during the 19th century, Freemasonry mitigated political differences, prompted acts of brotherhood, and contributed to the stability and betterment of the community.

JOSEPH BRANT

Indians have been active in Freemasonry since 1776, when Mohawk chief Thayendanegea, more widely known as Joseph Brant, was inducted into a lodge in London, England. Masons were prominent in the American colonies, and it is likely that Brant became acquainted with Freemasonry through his close friendship with Sir William Johnson, the British superintendent of Indian affairs, and other White friends.

As chief sachem of the Six Nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora), Brant was regarded as an influential figure in the impending conflict between Great Britain and the American colonies. With the Revolution brewing, he sailed to England as part of a small delegation to discuss Britain's relations with the Indians. In London, he appeared at court, met with the secretary for the colonies, and received a Masonic apron from George III. Brant was inducted into Hiram Cliftonian Lodge No. 417, which met at a tavern called The Falcon, and he voyaged home with a signed certificate of membership that he kept to the end of his life.

On his return to America, Brant led Indian forces in support of the British. There are several stories of Brant's freeing a captured enemy when he recognized, through signs or gestures, that they were fellow Masons. In one account, for example, John McKinstry, an officer in the

Continental Army, was taken prisoner and was about to be burned at the stake when he gave a Masonic signal of distress. Recognizing the signal, Brant ordered McKinstry released. Later the two became close friends.

After the war, Britain granted Brant a large tract of land along the Grand River in Ontario that became the Six Nations Reserve. He settled there with his followers, established a village, built the first Protestant church in Canada, and helped organize local Masonic lodges.

In 1793, George Washington, a fellow Mason, asked Brant to help the United States secure a peace treaty with the Miami Indians, on the western frontier in what is now Indiana.

Though Brant and Washington had fought on opposite sides in the Revolution, they evidently respected each other. Masonic historian William R. Denslow tells us in his book, "Freemasonry and the American Indian," that Brant, at Washington's solicitation, assisted the Indian commissioners in obtaining a peace treaty between the Miami and the United States.

FREEMASONRY AND INDIAN SOCIETY

Brant was only the first of many eminent Indian leaders to be attracted to Freemasonry. Denslow observes that there are many similarities between Masonic lodges and traditional Indian brotherhoods, or secret societies. Both

Continued on page 14



CHIEF JOSEPH BRANT

have rituals of initiation and other ceremonies, spiritual guides or officers, special meeting places (the lodge or kiva), symbolic signs and gestures, special songs, and a belief in a Supreme Being. Both are concerned with the spiritual or life path of each member.

Perhaps these affinities were what drew the principal chiefs and other distinguished men of so many Indian nations to Masonic orders. Among them were chiefs John Ross and William P. Ross of the Cherokee, Pushmataha and Peter Pitchlynn of the Choctaw, John Jumper (Seminole), and Opothleyahola (Creek). These leaders and other Freemasons played important roles in one of the most painful and chaotic episodes in American history—the forced removal of the Five Civilized Tribes (Cherokee, Chickasaw, Choctaw, Creek/Muskogee, and Seminole) from the Southeast to Indian Territory in the 1830s and the settlement of that frontier in the following decades.

FREEMASONRY STABILIZES VOLATILE FRONTIER

In the early 1800s, these Indian nations occupied large sections of Georgia, Alabama, Mississippi, and North Carolina, and parts of Arkansas, Tennessee, and Florida. White settlers were increasingly drawn to the region for its fertile soil and other natural resources. In 1825, President James Monroe proposed that the Indians be persuaded to move west of the Mississippi River. After gold was discovered in Georgia in 1828, President Andrew Jackson carried out that plan more aggressively. Although the Supreme Court had ruled that Indian tribes constituted nations with rights to their occupied land, Jackson and many others disagreed,

contending that Indians were subject to state laws and regulations. In 1830, Congress passed the Indian Removal Act to relocate the Five Civilized Tribes from the Southeast to reservations in “the great American desert” of what is now Oklahoma and Kansas.

Some Cherokees, weary of legal harassments and land-grabbing by Whites, had already moved to the western frontier (now Arkansas), along with Chickasaws and Choctaws. The Treaty of New Echota, signed in 1835 by only a small group of Cherokees, required the others to sell their land and move as well.

John Ross was a leader of Cherokee resistance to this treaty, one of approximately 17,000 who remained in the Southeast. In 1838, the U.S. Army routed this remaining population of Cherokees and Creeks. Their forced winter march to Indian Territory was so harsh that an estimated 4,000 died along the way, suffering from hunger, disease, and exposure.

That bitter journey is remembered as the Trail of Tears.

Seminoles in Florida resisted, too, fighting the U.S. Army until 1842, but ultimately most of them were also banished to the West.

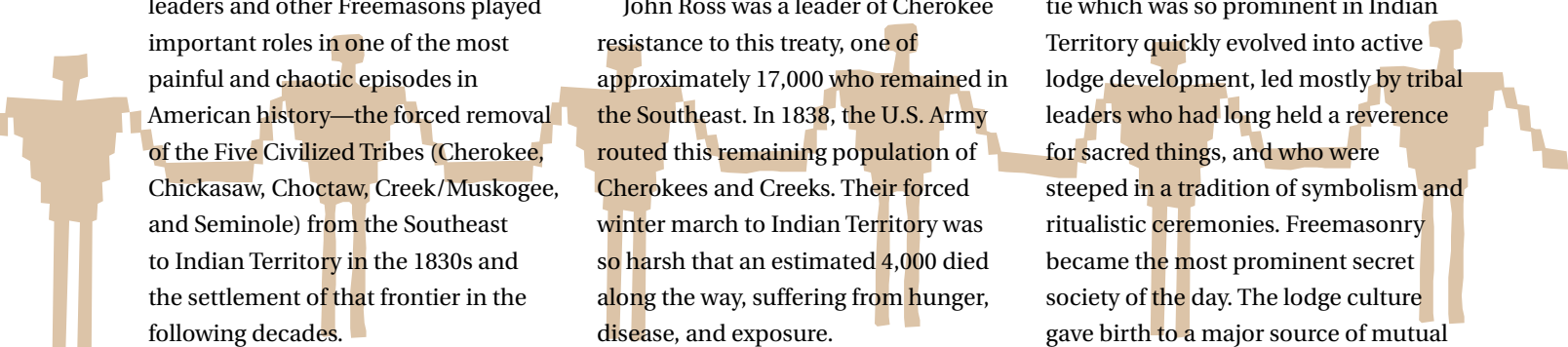
The forced move divided the Cherokees into two groups: one that accepted the relocation and the other that opposed it. Other sources of conflict in Indian Territory developed over the next half-century. Denslow describes Indian Territory fifty years later: “Take 64,233 square miles of plains; drive in 79,469 Indians against their will; settle ancient enemies side by side; sift in inter-tribal factions; add a large number of soldiers; sprinkle with outlaws, cattle thieves and murderers; and season well with liberal portions of sharpies, boomers,

and land-jumpers. After stirring with requests for the return of some lands, steep in a few gallons of White man’s whiskey; bake in a western sun, and slice it in two parts with a Civil War. The result would be Indian Territory in 1886.”

In this volatile mix, Freemasonry served as a means for establishing connections and promoting harmony among divergent factions. Robert G. Davis, General Secretary of the Guthrie Scottish Rite Bodies, describes this role of Freemasonry in “A Shared Spirit: Freemasonry and the Native American Tradition”: “This fraternal tie which was so prominent in Indian Territory quickly evolved into active lodge development, led mostly by tribal leaders who had long held a reverence for sacred things, and who were steeped in a tradition of symbolism and ritualistic ceremonies. Freemasonry became the most prominent secret society of the day. The lodge culture gave birth to a major source of mutual friendship that aided significantly in working out the problems of development in the Territory.”

GOLDEN AGE OF THE CHEROKEE

Cherokees were the first to establish a Masonic lodge in the Territory: Cherokee Lodge No. 21, chartered in 1848 by the Grand Lodge of Arkansas. Its members included men of differing political views, both those that had accepted the relocation and those that opposed it, and a few White men who had married Cherokee women. William P. Ross served as secretary; David Carter, a judge of the Cherokee Supreme Court, was treasurer. Most other prominent men of the tribe were also members. Cherokee Lodge No. 21 was granted title to a plot of land in the town of Tahlequah, the seat of



Famous American Indian Freemasons

1 JOHN ROSS 1790-1866 CHEROKEE

After gold was discovered, this uncle of William P. Ross resisted Georgia's attempt to relocate the Cherokee west of the Mississippi and fought for his tribe's rights to the Supreme Court. But an 1835 treaty forced their relocation and Ross led the 15,000 Cherokees to Indian Territory (later Oklahoma). After their arrival there, Ross was chosen chief of the united Cherokee nation. Member of Cherokee Lodge No. 21 in Tahlequah, and as chief approved the giving of the ground for the first Masonic temple in Tahlequah. Given a Masonic funeral in Washington, D.C.



2 PETER P. PITCHLYNN 1806-1881 CHOCTAW CHIEF

Elected member of the national tribal council of the Five Civilized Tribes and headed the 1828 delegation to select lands for their homes. After the Civil War, he went to Washington, D.C., to represent his tribe in claims for lands sold to the U.S. Although his lodge is not known, he attended the Grand Lodge of Georgia in 1854 and was a member of the Scottish Rite, having received his 32° at the hands of Albert Pike in 1860. A friendship between Pitchlynn and Pike developed and it was Pike's intention to elevate Pitchlynn to the 33° but Pitchlynn passed away before that could take place, and Pike conducted his Masonic funeral.

3 JOHN JUMPER SEMINOLES CHIEF

A Freemason, he was also a member of an Indian secret society called Moon Order that flourished among Seminoles before they were relocated west. Only a limited number were admitted to the order, which seems to have vanished with Jumper's death.

government, by an act of the Cherokee National Council in 1853.

Other Cherokee, Choctaw, and Creek Masonic lodges were established in the Territory in the 1850s. Members included political leaders, merchants, military men, farmers, and missionaries, Whites as well as Indians. The principles and ideals of Freemasonry made these lodges engines of change for their communities, providing charitable aid to those in need and initiating plans for the construction of schools and churches. After the upheaval of the previous decades, this period of economic and cultural development was so remarkable that it came to be called "the Golden Age of the Cherokee."

END OF THE AMERICAN FRONTIER

The Civil War brought that era to an end, ushering in another period of divisiveness. Chiefs John Ross, Peter Pitchlynn, John Jumper, and Opothleyahola strove to keep their nations neutral, but were inevitably drawn into the conflict. Many Indians were slaveholders and sided with the Confederates. Others supported the Union.

Albert Pike, considered in his time "the best and best-known Mason in the world," was appointed Indian Commissioner by the Confederacy. Pike, a lawyer, journalist, explorer, and orator, was a White man who championed Indian rights. As an attorney for the Choctaw in the 1850s, he had obtained a \$3 million settlement from the U.S. Senate for lands taken by the federal government. In the Civil War, he commanded the Cherokee and Choctaw regiments of the Confederate Army.

Although more than 2,000 Cherokee soldiers fought for the Union, the United States maintained a hostile stance toward the Five Civilized Tribes. The war left Indian Territory in ruins, with crops and buildings destroyed by both Northern and Southern forces. Freemasonry, too, suffered, and several lodges lost their charters.

In the following decades of Reconstruction, new Masonic lodges were founded. Many Indian Freemasons led their nations, including Joseph Garland, a judge and member of the Choctaw national council; Choctaw chief and cattleman Wilson N. Jones; and Napoleon Bonaparte Moore, Creek treasurer and delegate to Washington, who obtained a federal payment of \$400,000 for confiscated Creek lands. A Masonic Grand Lodge of Indian Territory was established in 1874.

As Indian Territory was opened up to railroads and, in 1889, to White settlers in the Oklahoma Land Run, the frontier era drew to a close. Looking back on that period, Dr. Arthur C. Parker (Seneca), a distinguished archaeologist and ethnologist who was himself a Freemason, wrote in 1922: "Masonic influence was gradually developed until it became a real power for constructive good.... Masons and Masonic support have done many valuable things for the Indian[s]...though it is largely unrecorded, for Masons do not flaunt their charities." Through those charities and the bonds of brotherhood, Freemasonry quietly contributed to the transformation of the frontier. ✧

Martha Davidson is a Washington D.C.-based writer who contributes frequently to "American Indian."

Freemasonry



and Native American Traditions

As presented at the 4th Annual California Masonic Symposium

By Dennis V. Chornenky

There have been many legends and myths regarding Native American traditions and their similarity to Freemasonry.

Since North American tribes did not employ writing systems to document the precise manner and meaning of their rites, and Western interpretation of Native American traditions has been poorly informed, many fantastic and dubious claims and assertions have been made regarding the Freemasonry of the Indian.

While it is absurd to claim

that Native Americans practiced Freemasonry prior to the advent of European settlers, it is worthwhile to examine the notable parallels and similarities between Masonic and Native American initiatic structures and rites.

Most initiatic rites in Native American traditions have been taking place in what is generally referred to as secret societies, or dancing societies. They are secret in the same way that Freemasonry is, not by seeking to conceal their existence, but by revealing their secret

teachings only to the initiate.

There is now record of many such societies, though there were likely many more. Some of the societies have dozens of levels of initiation, or degrees. Membership in certain societies was said to give great powers to the initiates, in some cases even the ability to will death upon anyone.

Among the tribes of the Great Plains there were war societies in which advancement through the various degrees depended on age, demonstrated courage, and other attainments.



The Omaha and Pawnee had a number of societies organized for many purposes including the mysteries of nature and the cosmos, the dramatization of myths, social administration, promotion of correct conduct, and even of mirth-making.

The great medicine society of the Chippewa had four degrees, which met as separate lodges, into which one could be successively initiated by meeting certain qualifications and contributing a greater and greater amount of property on the feasts associated with the rites. Those inducted were said to receive spiritual insight and the power to cure disease, and received instruction regarding the medicinal qualities of numerous plants.

Initiation into the various societies usually required participation in secret rites, where the candidate often had to take on the role of a mythical or historical character, answer questions, make affirmations, and perform certain symbolic acts.

Some rites enacted a symbolic recreation of the universe or founding of the society as a means of demonstrating and affirming cosmic balance and teaching the initiate to live in harmony with natural forces and his community. In this sense, a central purpose of most rites was also the cementing of brotherhood.

In some societies membership was based on the kind of vision that one may have experienced during an individual

vision quest, commonly undertaken at young age as a rite of passage. In all Native American ceremonies, the humble respect for and welcoming of the sacred divine was a necessity for the rites to have any value or meaning.

Yellowtail, of the northern warrior Absaroke tribes, wrote the following regarding rites and vision quests: "When a person is on a vision quest, he must have certain attitudes and intentions for his prayers to be sincere, and then he must carry these over into his daily life. It is easy to forget what you learned during this trial; unless you remember to carry on your prayer continually during every day of your life, you will not have learned one of the most important purposes of the vision quest. Each time we talk about one of our sacred rites, you will hear me talk about the spiritual attitudes which a person must possess as that person participates in any rite. It is possible to learn the outer steps that must be accomplished in a rite without learning the inner meanings that are the keys to the sacred traditions. Each seeker must therefore open his heart to the Great Mystery as he tries to follow the sacred way, because the perfect accomplishment of the outer steps of a rite will be worth nothing without the knowledge of the inner meanings."

The similarities between Freemasonry and Native American traditions and the comfortable initiation of many famous Native Americans and

tribal chiefs into the Masonic order over the last 200 years is a testament to the traditional character of Freemasonry.

Native American culture as a whole is traditional because all rites are viewed as a natural aspect of a divinely maintained communal existence, and not somehow separate, as religion is often viewed in the modern secular world. Freemasonry bears a certain affinity to this understanding because it is one of the last remaining institutions of the Western world to preserve and practice traditional forms.

All traditional societies and institutions are founded on a common nature of human spirituality that seeks to return man to the center of his spiritual existence.

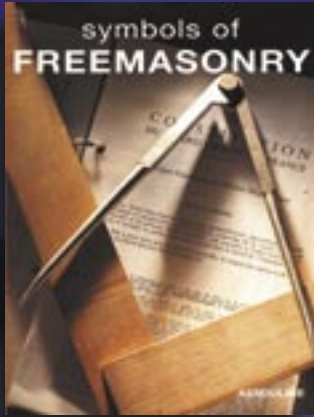
The purpose of initiation is to move man from the circumference to the center, from the outer to the inner, in order to fulfill the function of unmoved mover in relation to the world that is his.

For the man able to achieve this, it can be said that he no longer belongs to this world, but on the contrary, it belongs to him.

Black Elk, of the Sioux, wrote the following: "In order to know the center of the heart where the Great Spirit dwells you must be pure and good, and live in the manner that the Great Spirit has taught us. The man who is thus pure contains the Universe in the pocket of his heart." ✧

Book

Symbols of Freemasonry



Daniel Beresniak
Assouline
ISBN 2843232015
Copyright 2000
(Hardcover, 128 pages)

By Dennis V. Chornenky

While “Symbols of Freemasonry” is an excellent source for information about Freemasonry in general, it is especially valuable for its thorough treatment of European Freemasonry, its symbols and its many rites. For those not familiar with the multitude of Masonic rites and degree systems practiced in Europe, this book will serve as a beautifully illustrated, well-organized, and expertly researched introduction.

Written by a French Mason, and recently translated into English, this book is one of very few to provide a meaningful discussion of such European Masonic practices as the Chamber of Reflection or the Rites of Adoption for females. Daniel Beresniak, having published several books on the symbolism of various traditions, is an expert on the study and interpretation of symbols. His examination of a multitude of various classes of symbols, ranging from geometric and architectural to nature's animals and plants, and their direct relationship to Masonry, is of the highest caliber.

Serious students of European Freemasonry and Masonic symbolism should not be without this book.

Reviews

Freemasonry

A Journey Through Ritual and Symbol



W. Kirk MacNulty
Thames & Hudson, Inc.
ISBN 0500810370
Copyright 1991
(Softcover, 96 pages)

By Adam Kendall

In his very brief treatise on the origins, symbology and purpose of the craft, W. Kirk MacNulty relates the mysteries of Freemasonry in an expository style easily accessible to the common reader.

In “A Journey Through Ritual in Symbol”, MacNulty's theories attempt to explain the special mental and cultural influence the craft had, and indeed still maintains, in established Western spiritual and philosophical movements. As an added plus to support his argument, the remainder of this short book is packed with engravings, illustrations, and photographs that describe the influence Freemasonry established upon both Western and Eastern societies.

This book is an excellent introduction to Freemasonry, especially in describing its role as an ideological successor to those historical schools that taught mythology as not mere quaint lore—but as stories that codified what must be truly lived to fully understand the concept of truth.

Providing Relief

ON THE NEW FRONTIER

By Allen B. Gresham, PGM



California Master Masons founded the Masonic Homes of California over 100 years ago to provide organized relief to our widows and orphans. Inspired by brotherly love, they built magnificent and sound buildings to last centuries and provide a home for our fraternal family.

Today, in residential and community-based programs, the Masonic Homes cares for seniors and children in the name of every Mason in California—past, present, and future. We continually strive for excellence in all that we do to ensure that our services are delivered in a manner befitting our founding ideals.

Masonic Homes focuses on future

In response to the changing needs of our membership and society, the programs and services of the Masonic Homes have evolved over the years while the commitment to providing relief has remained unwavering.

Some come to the Masonic Homes because they have no other place to turn; others come to the Homes because they choose to retire in a community of residents with common ideals; no matter why they come they are treated with dignity, respect, and fraternal affection once they are here.

We maintain responsive services and programs by focusing on the issues and challenges faced by our membership.

In planning for our future, we consider the many characteristics of our fraternal constituents. We are aging in unprecedented numbers—with over 50 percent of our

membership currently over the age of 70.

We predominately fit a middle income profile, which typically means we have fewer choices regarding our long-term care and are in need of affordable services and programs. The majority of us would prefer to age in our own home or home community as long as possible.

Middle-aged Masons are members of the “sandwich generation” and are often coping with age-related issues with our parents while raising and educating our children.

The majority of those over the age of 60 planned responsibly for retirement yet many still find themselves without the resources necessary to live out their lives with dignity and self-sufficiency. The financial resources that would have been sufficient to provide for them into their 70s can run out as they enter their 80s, 90s, and beyond—just at the time that their need for assistance is greater than ever. To further complicate the picture, our society is in a time of economic uncertainty with long-held investments often losing some or much of their value.

Our elderly widows are the most vulnerable members of our fraternal family. Nationally, elderly widows are three times more likely to live in poverty and isolation than their

male counterparts. Our own survey showed that the widowed respondents were significantly less affluent than their Masonic counterparts.

It is an unfortunate fact that the constituents most likely to need services are also the most likely to be disconnected from the fraternity. Many have not been able to attend lodge for years—in the meantime their lodge may have consolidated—and as a result, they and/or their widows can lose touch with their fraternal support system just at the time they may need it most.

Responding to Our Needs and Challenges

The Masonic Homes of California is, and always will be, the safety net for those with no other options or resources. Our primary consideration is to define a strategic direction that will safeguard and extend our ability to serve those in need.

When the Homes were founded, the average life expectancy was 49; today it is 77. With this has come a range of age-related issues unimaginable at the time of our founding. When faced with these realities, we have come to recognize that need today is much broader than strictly economic. Further, we have recognized that we must do more to help our middle-aged Masons who are facing the dual pressures of caring for

their children and their aging parents.

For the past two years, the Board of Trustees and staff of the Masonic Homes of California have been

The Masonic Homes of California is, and always will be, the safety net for those with no other options or resources.

engaged in a collaborative strategic planning process to address these issues. Our planning has included extensive research into trends in aging services and the needs of our membership. Particularly informative and helpful were our discussions with representatives from other Masonic Homes across the country in which we explored ways to protect and further our mission and make the best use of the resources entrusted to our care.

Financial Realities

Currently, the Masonic Homes of California relies heavily on our investments to fund operations. We operate under spending guidelines that hedge against inflation and protect our resources for future generations, while funding our charitable model of care and responding to the emerging needs

of today's generation.

In recent years, our investments, while outperforming the industry, suffered reductions in value consistent with general market conditions. Further challenging our economic future is the health care inflationary rate, which is 2.5 times that of general inflation. This makes it that much more difficult for the earnings from investments to keep pace with increases in health care costs.

From our planning process, we have identified three ways to respond to the projected funding shortfalls:

Philanthropy—at the same time it is aging, the overall membership is also shrinking. As a result, we are in the middle of demand cycle that is disproportionate to our resources. Proceeds from the Annual Fund now directly support the Masonic Outreach Services (MOS) program. These philanthropic dollars, as important as they are, represent only a small portion of our total operating budget. Even with projected increases in charitable giving, we recognized that philanthropy alone is insufficient to address the scope of our economic challenges.

Expense Reduction—for the past few years, we have embarked on a comprehensive operational review to improve the quality and cost effectiveness of our care. In this regard



we have been successful—we have reduced our operating expenses while improving our resident satisfaction. At this point, our operations are efficient and the opportunities for significant additional reductions are limited.

New Revenue Source—currently, the Masonic Homes of California bills private insurance carriers for medical services provided to our residents who have such coverage. Consistent with the strategies of Masonic Homes across the country, we extensively researched the impact and consequences of expanding our billing practices to include billing Medicare and MediCal on behalf of our residents that receive skilled nursing services on our Union City campus.

The vast majority of Masonic Homes across the country have been accepting this reimbursement for years. They have not found that this imposes restrictions on their ability to serve their members nor has it led to increased government oversight. In fact, their consistent message has been that accepting this reimbursement has allowed them to protect and further their charitable mission.

Our analysis has demonstrated that billing for these services (that would be paid for by Medicare and MediCal were they provided anywhere else to our residents) would result in an additional

\$2 to \$2.5 million dollars annually. To put these dollars in perspective, this equates to the annual cost of caring for approximately 100 MOS clients or 30 residents.

Pursuing this reimbursement will require some alteration to our current admission policies. To be an eligible provider, those services for which we accept reimbursement must be offered to the general community. This means that we will need to change our admission policies to demonstrate that we are open to accept members of the general community—only for the skilled nursing facility on our Union City campus.

This change, while significant in theory will, in reality, have little operational impact. California law allows retirement communities to give admission preference to our fraternal constituents. This means that as long as there is a demand for skilled nursing services from our core constituents—California Master Masons, their wives, widows, and mothers—we will not be required to admit members of the general community.

Further, it is important to be absolutely clear about the use and protection of our philanthropic dollars. Funds given over the years for the maintenance and support of our

fraternal family will be used exclusively for the purpose for which they were given. In the event that we do accept a member of the general community into our skilled nursing facility, these individuals will not be eligible to use our philanthropic dollars to offset the cost of their care.

The New Frontier

Motivated by our commitment to relief and our obligation to the brotherhood, the trustees are now presenting to the membership a resolution to change the “California Masonic Code” to allow us to keep the Masonic Homes “as present as is the age in which we live.” This will allow us to adopt the expanded admission policies so that we can tap into a new and vital source of revenue and protect our resources for future generations.

The resolution we will present at the 155th Annual Communication in October will allow us to pursue this path with clarity of purpose. I offer the membership the full commitment of the board of trustees that we remain steadfastly focused on the fulfillment of the inspiring, yet deceptively simple vision of every member of our fraternal family, that of being comforted by the knowledge that the Masonic Homes of California will be there and prepared to respond to them in time of need. ✧



NEWS YOU CAN USE

Revamped Web Site

As part of our ongoing effort to improve our communications with the membership, we have recently revamped the Web site for the Masonic Homes of California. You can now read about the latest developments in the Homes, download recent mailings to the membership, and learn all about the programs and services we provide. Please visit our site at www.masonichome.org.

Calls for Masonic Assistance

Reaching the Masonic Homes of California just got easier. As of August 2, we have created a new Centralized Intake function for all calls for Masonic assistance.

A single phone call is all it takes to address your questions and need for services. If you are considering applying for admission to the Masonic Homes, or for assistance through our Masonic Outreach Services (MOS) department, call us today at **888/466-3642 (888/HOME MHC)**.

Wait Times for Admission

If you are considering admission to the Masonic Homes, we urge you to plan ahead. At this time, there is a 12-18 month wait for independent living units on both campuses and a 24-36 month wait for assisted-living units. To ensure that members' needs are promptly and effectively met, those on the waiting list with immediate needs are referred to Masonic Outreach Services (MOS) for assistance.

Masonic Outreach Services (MOS)

We know that many of our constituents prefer to live out their lives in their own homes or home communities. Yet many need help coping with the challenges and issues associated with aging. In response, the Masonic Homes of California has expanded the Masonic Outreach Services (MOS) program to better meet the needs of those who wish to remain in their own home or community.

Our goal is to provide access to the services and resources needed to stay healthy and safe in their own homes or in retirement facilities in their home communities.

Our services include ongoing financial and care support for those with demonstrated need, interim financial and care support for those on the waiting list for the Masonic Homes, and information and referrals to community-based senior providers across California. For more information on MOS, please contact us at **888/466-3642 (888/HOME MHC)** or npuplampu@mhcuc.org.

Information on Senior Services in your Community

Finding accurate information about the programs and services available to seniors and how to access them can be daunting and confusing.

To help negotiate the maze of services and providers, we have compiled a list of resources for seniors in each county in California. We can help answer questions about providers of home care services, resources for Alzheimer's and dementia care, or long-term care insurance—whatever the issue may be, we will help track down and locate appropriate resources in your area. We may not have all the answers, but our commitment is to work with you on finding them.


A call to our toll-free number, **888/466-3642 (888/HOME MHC)**, is all that is needed to begin discussing your options with our trained staff. You can also email us at npuplampu@mhcuc.org.

Children's Services

For information on our children's program or to find out how to sponsor a child in need, please contact Masonic Home for Children, 1650 Old Badillo Street, Covina, CA 91722, **626/251-2226**, mespinosa@mhccov.org.

Communications

The Masonic Homes have speakers available to come to your lodge or function to speak about the services available through the Homes and other issues related to aging. For more information, please contact the communications office at **510/675-1245** or communications@mhcuc.org. We look forward to hearing from you.



*MEET MICHAEL ALLEN
AVID SURFER
MASON SINCE 1996*

Faces of Masonry

For Michael Allen, Masonry has truly made him a better man. "Freemasonry not only exposed me to the mysteries and wisdom handed down throughout the ages," he says "it gives me access to many patriots of freedom who are honorable and free-speaking men who are willing to share their wisdom. Association with all these faith-based, hope-filled, charitable Freemasons has made me a better man!" Michael is the current master of Point Loma Lodge No. 620 in San Diego and a past master of S.W. Hackett Lodge No. 574 in San Diego.

"I remain active in the craft because of the responsibility of doing great work on the inside and the outside," says

Michael. His brother Stephen and brother-in-law Sean are both Masons as well as several of his life-long friends.

Michael, 37, lives in San Diego with his wife and two children. He has traveled extensively throughout Europe, South East Asia, and North America, and has most enjoyed meeting fellow Masons abroad. "If I had to describe what the perfect wave and experiencing the intimation degrees of Freemasonry are like, I would have to say it is a mystical thing," says Michael. "Something I will never forget."



Masons of California

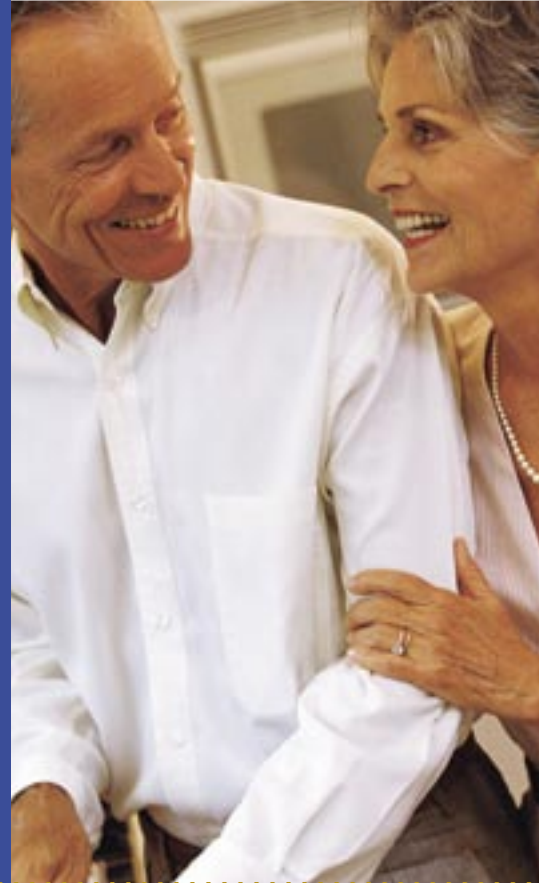
Has Your Interest Income Been Less Than You Hoped?

Looking for a way to increase your income, while also doing something good for someone else? *If so, Look No Further!*

The Masonic Grand Lodge Office of Philanthropy is pleased to introduce Charitable Gift Annuities to the California Masonic community.

Gift annuities are among the oldest types of charity. Among the benefits you can expect:

- **Guaranteed Payments for Life (Partially Tax Free)**
- **An Income Tax Charitable Deduction**
- **The Satisfaction of Supporting the Masonic Homes of California or the California Masonic Foundation with a charitable gift.**
- **Reduction of Capital Gains Tax if you Give Appreciated Property**



Please fill out and return to the address provided.

- ☐ Please send me information on Charitable Gift Annuities.
- ☐ Please send me information about other gifts which provide income for life.
- ☐ Please send me information on including Masonic charities in my will or trust.
- ☐ I have already included the Masonic charities in my will or trust.

Single Person Married Couple

AGE	RATE	AGES	RATE
75	7.1%	75/75	6.3%
78	7.6%	80/75	6.6%
81	8.3%	80/80	6.9%
84	9.2%	85/80	7.3%
87	10.2%	85/85	7.9%

NAME

ADDRESS

CITY STATE ZIP



**Masonic Grand Lodge
of California**

Office of Philanthropy
1111 California Street
San Francisco, CA 94108
(800) 831-8170 toll-free
www.freemason.org



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1111 California Street
San Francisco, California 94108

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