

MAY / JUNE 2017



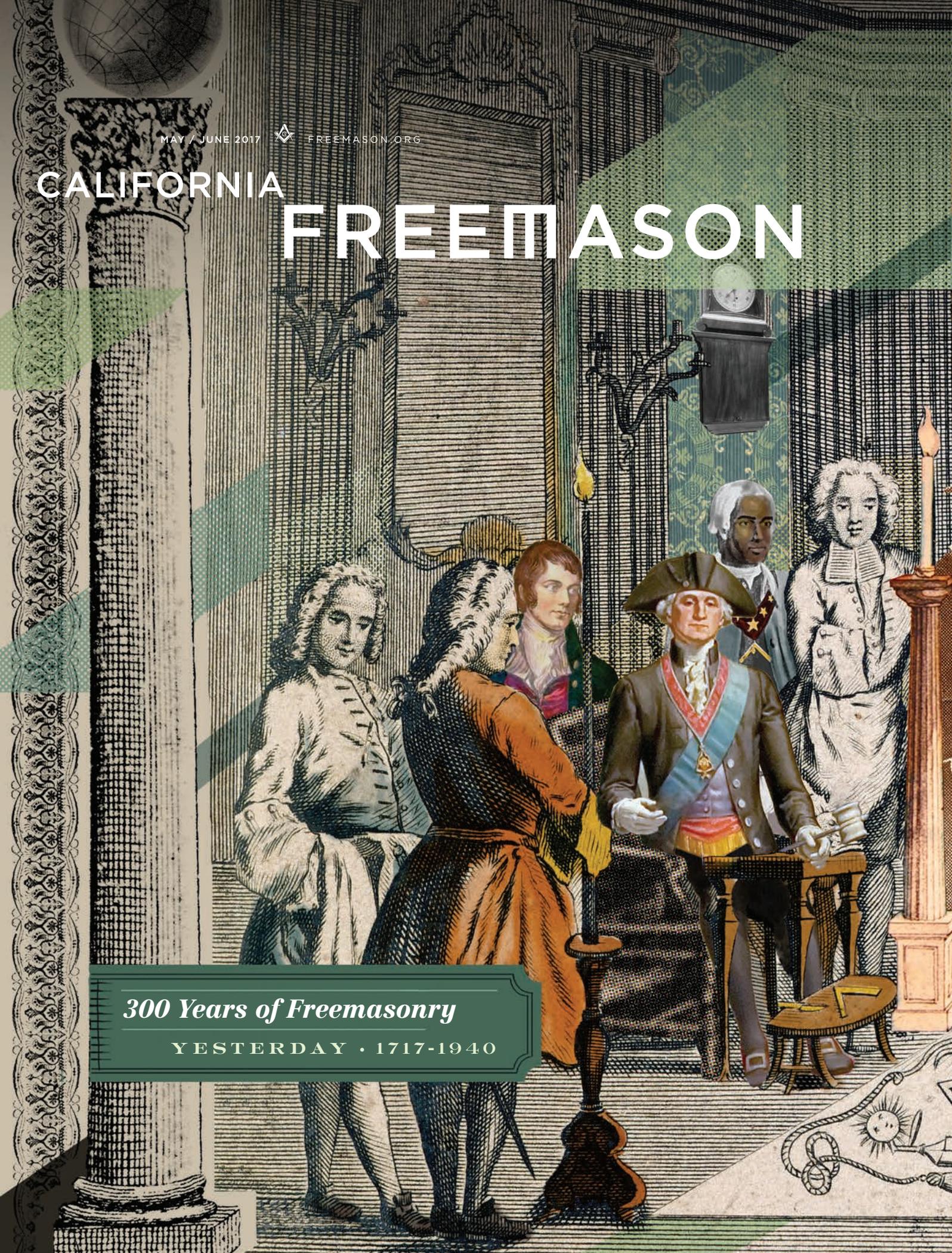
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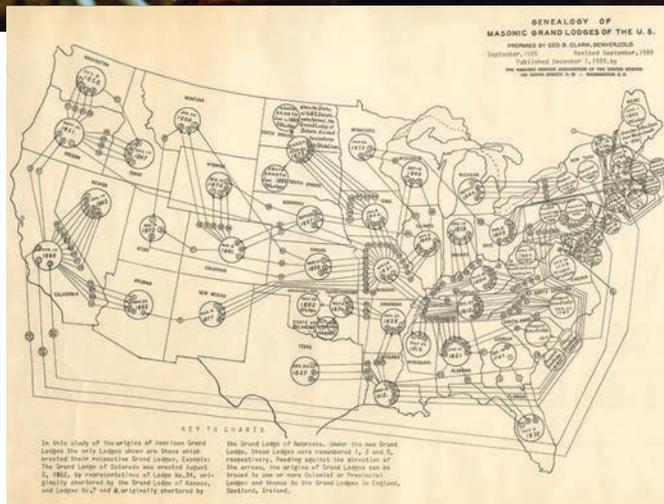
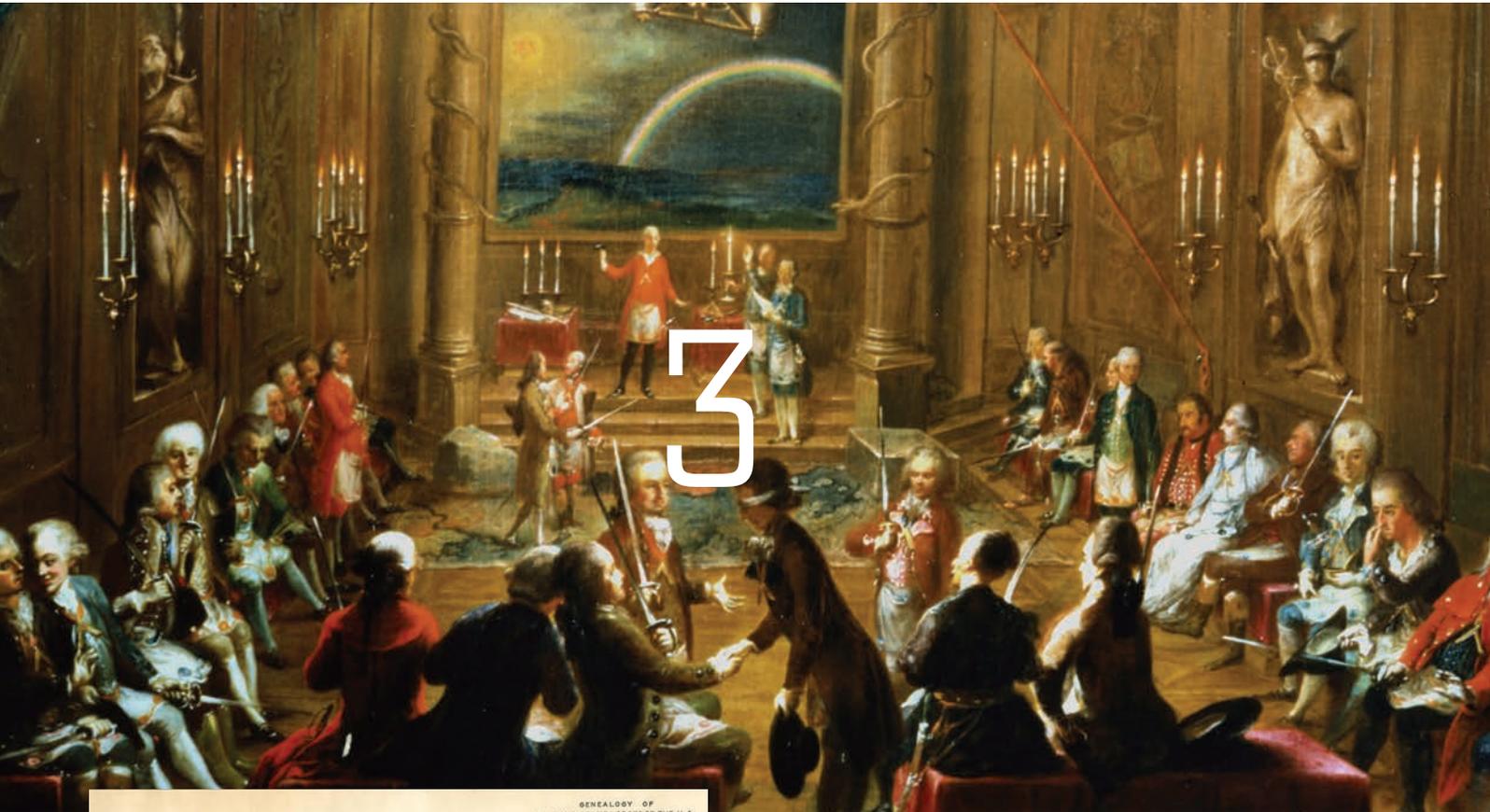
300 Years of Freemasonry

YESTERDAY • 1717-1940



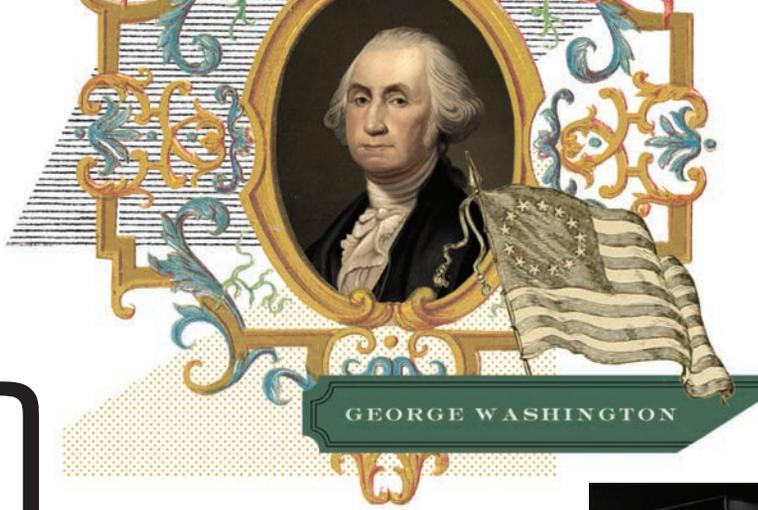
MAY JUNE

2017 VOL 65 | NO 04



A "GENEALOGY OF MASONIC GRAND LODGES OF THE U.S." BY GEO. B. CLARK TRACES THE EVOLUTION OF GRAND LODGES IN THE UNITED STATES FROM THEIR EUROPEAN ORIGINS. VIEW IT AT FREEMASON.ORG/MAY17MAP

- 2 **EXECUTIVE MESSAGE**
Senior Grand Warden Stuart A. Wright calls upon today's Masons to look to the actions of the brothers of yesteryear for inspiration.
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During the fraternity's first 200 years, Masons were at the forefront of historic socio-political and cultural movements.



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FROM ENLIGHTENMENT TO REVOLUTION

In the earliest centuries of Freemasonry's existence, the fraternity spread across a swiftly changing world. From the Enlightenment philosophers who sought to break down social, economic, and religious barriers to revolutionaries who reimagined more civil and just societies, Freemasons were at the forefront of global movements that continue to shape our lives today.

16 FREEMASONRY SPREADS THROUGHOUT THE WORLD

From its early beginnings in Western Europe, Masonry reached good men throughout the world — in the American colonies and beyond.

18 COMPASSION AND CIVILITY

From instituting the Grand Lodge of Hawaii to many more notable accomplishments, Past Grand Master Harry Lee Maynard's devotion to the fraternity and philanthropy continues to inspire.

20 THE ART OF TRANSFORMATION

By studying Freemasonry's connection to the ancient practice of alchemy, one may find a metaphysical perspective to each Mason's quest.



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One Southern California lodge has served as a bastion of Freemasonry for more than a century and a half.

24 A PASSION FOR HISTORY

One brother discovered Freemasonry through a fascination with knowledge, and stayed because of the joy he found in brotherhood.

25 THE MASONIC HAND OF CHARITY

From hospitals to schools to case-by-case aid, the first century of Masonic relief launched a legacy of innovation and practicality.

EXECUTIVE MESSAGE

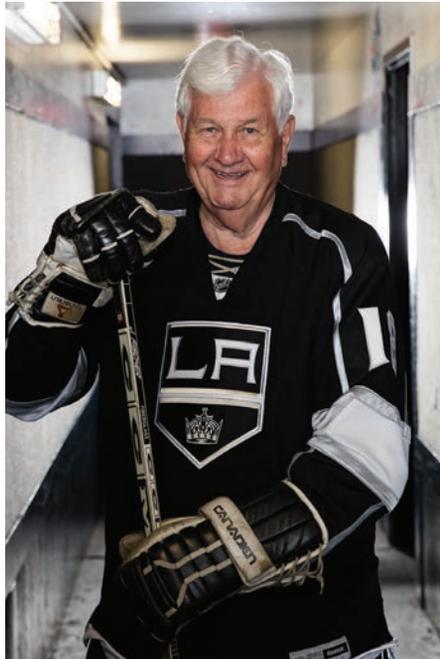
OUR ENDURING ACHIEVEMENTS

In June, we will recognize the 300th anniversary of our great fraternity. To imagine three centuries before ours is a daunting task. But for Freemasons, it is also an invigorating one. Through the mighty efforts of good men working together, we have achieved so much. It is thrilling to imagine what the next decade – let alone century – may have in store.

This issue is the first of a three-part series celebrating our fraternity and its past, present, and future. Here, we recognize yesterday's achievements, focusing on the foundational efforts of the brothers who started our fraternity in 1717, and tracing the fraternity's evolution for approximately 200 years afterwards, to the start of World War II.

As you read the stories of our history, I encourage you to deeply consider how the profound achievements of Masons of the past might be mirrored through our actions today. Have we each done our part? We, too, can teach our peers, communities, and children how the Masonic values that inspired our forefathers can lead us towards a more civil and productive future. Though we may not have the stellar literary reputations of brothers like Wilde, Goethe, or Pushkin, we can use our words and imaginations to encourage current and future generations to dream bigger, to act justly, and to reflect upon the nuanced experiences of our shared humanity.

As we celebrate our fraternity's past and absorb the lessons of yesterday's brothers, let us remember that the brightest days of our lives, and those of our fraternity, are yet to be realized. Much has been accomplished, much is being done, and much is yet to be developed.



SENIOR GRAND WARDEN STUART A. WRIGHT'S PAST INCLUDES PLAYING ON THE LOS ANGELES SENIOR KINGS HOCKEY TEAM.

Stuart A. Wright, Senior Grand Warden

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Early Workshops of Freemasonry

EARLY LODGES MERGED CONVIVIAL DINING EXPERIENCES WITH SERIOUS REFLECTION – A UNIQUE AND SHORT-LIVED TRADITION

By John L. Cooper III, Past Grand Master

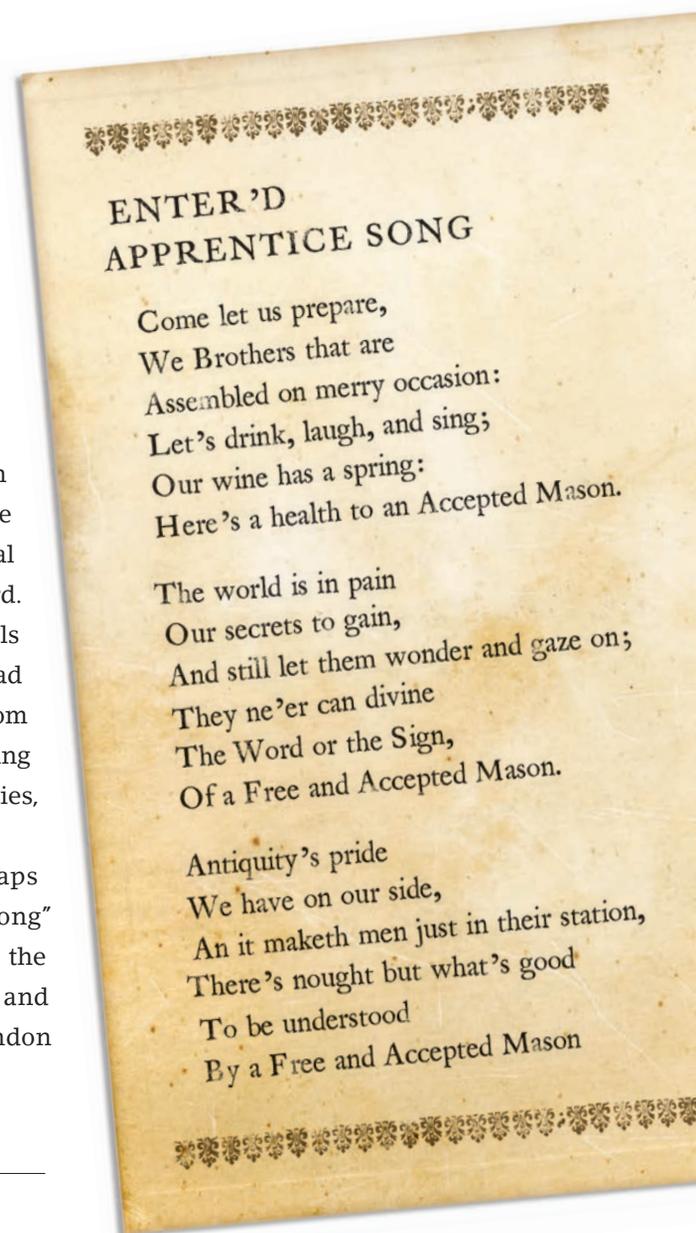
While the tools and symbols of Freemasonry have remained primarily constant since 1717, the way in which Masons have perceived the lodge as a workshop of Freemasonry has evolved. This is the first of a three-part series that will explore this progression.

PLACES OF CELEBRATION

When the first grand lodge formed in 1717, both the initial lodges and the fledgling grand lodge were essentially dining clubs, with some old ritual thrown in as a way of bringing new members aboard. Discussions and lectures centered around the tools of the stonemason trade, which this old ritual had maintained, plus stories or legends inherited from old manuscript constitutions. Eating and drinking was the occasion of Masonic degrees and ceremonies, rather than the other way around.

The conviviality of early lodges is perhaps best expressed in the “Enter’d Apprentice Song” (shown here). It was printed for the first time in the Constitutions of 1723, which had been approved and published by the Premier Grand Lodge in London that year.

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This song, always sung during “Making a Mason,” describes how Masons of the time viewed Freemasonry in general, and their lodge in particular. The first principle is that of *secrecy*, the distinguishing characteristic of an initiatic society and the trait that clearly separated these early lodges from other social clubs and drinking societies of their time. Early Masons did not belong to a somber, sober organization conferring memorized degrees through letter-perfect renditions of authorized standard rituals. Instead, they “assembled on merry occasion.” The *secrets* of Freemasonry were conveyed to the new Mason in the context of having a “jolly good time” at the dinner table. The grand lodge had nothing to do with regulating the ritual that early lodges used. Instead, its efforts were focused on making sure that Masons did not embarrass the craft by being inebriated in public, or parading through the streets in aprons while being pelted by rotten vegetables.

Although this focus on merriment might lead one to suppose that early Freemasons were not interested in serious rituals, or with shaping their lives in accordance with the symbols and teachings of Freemasonry, this was not the case. Despite the fact that these Masons enjoyed a good meal, good wine, and the camaraderie of the lodge, there is ample evidence that they spent time listening to the extemporaneous lectures delivered by their best-informed members, and learning to “practice out of the lodge those great moral duties which are inculcated in it.”

A TURN TOWARDS SOLEMNITY

This combination of enjoyable fellowship and serious reflection was a defining characteristic of early Freemasonry. It lasted, at least in the United States, until the great disaster of the Morgan Affair of 1826, when an ill-conceived attempt to prevent the publication of Masonic rituals ended with a nearly 60% membership loss that shuttered lodges across the country. When Freemasonry began to grow again in the years before the Civil War, it was a very different

institution. Lodges largely abandoned the festive board that had characterized their early years. Instead, they concentrated on conferring degrees with dignity and solemnity, as well as teaching candidates through memorized lectures. The business of running a lodge also took on a more serious tone with the rise of the “stated meeting.” Lodges spent evenings paying bills and planning activities rather than conducting the ritual around the festive board of earlier times.

As this sober phase of Freemasonry took hold, lodges began meeting in purpose-built lodge rooms, where eating and drinking were banned; drinking alcohol on lodge premises was forbidden. This new type of lodge, however, was often unappealing to its members, and it is no surprise that the additional rites and degrees that would soon characterize Freemasonry at this time began to flourish. Convivial societies began to arise, requiring all members to be Freemasons. The Shriners, for example, came into existence in 1872, largely as an outlet for Masons to have the fun that had been denied to them within their lodges.

This was also the time in which the study of Freemasonry and its symbols separated from the lodge. In the early years, capable and informed Masons had explained the symbols and traditions of Freemasonry to candidates, but now memorized lectures were the only way that “Masonic education” took place. This inspired the creation of Masonic research lodges and societies – places where Freemasons could learn things about their fraternity that were stylized and limited in the lodges themselves.

Freemasonry had thus come to provide a very different experience than it had in its formative years. The idea of a Masonic lodge as a workshop where Masons learned the symbols and stories of Freemasonry, where they could ask questions, and where they could offer their own views, had passed. And with this passing, the atmosphere of many lodges became stultified and ossified – a far cry from the free-form atmosphere of early lodges. ❖





"MEETING OF THE MASONIC LODGE, VIENNA," ARTIST UNKNOWN. CIRCA 18TH CENTURY, OIL ON CANVAS.

Inspiring Lasting Change

This issue of California Freemason presents stories of Masonry from its formation through World War II – a period that continues to affect our experience as Masons and citizens today. Explore the history of our fraternity and learn about the brothers who inspired lasting change. All men mentioned here are Masons!

*... to be good men and true,
or men of honour and honesty,
by whatever denominations
or persuasions
they may be distinguish'd...*

1646

Antiquarian and alchemy student
Elias Ashmole becomes the first
recorded English speculative Mason.



1723

James Anderson publishes
“The Constitutions of the
Free-Masons” – the first
formal reference to Masonry’s
religious tolerance.

1717

Four London lodges form the Grand
Lodge of England – the first grand
lodge in the world – at the Goose and
Gridiron Tavern.



1719

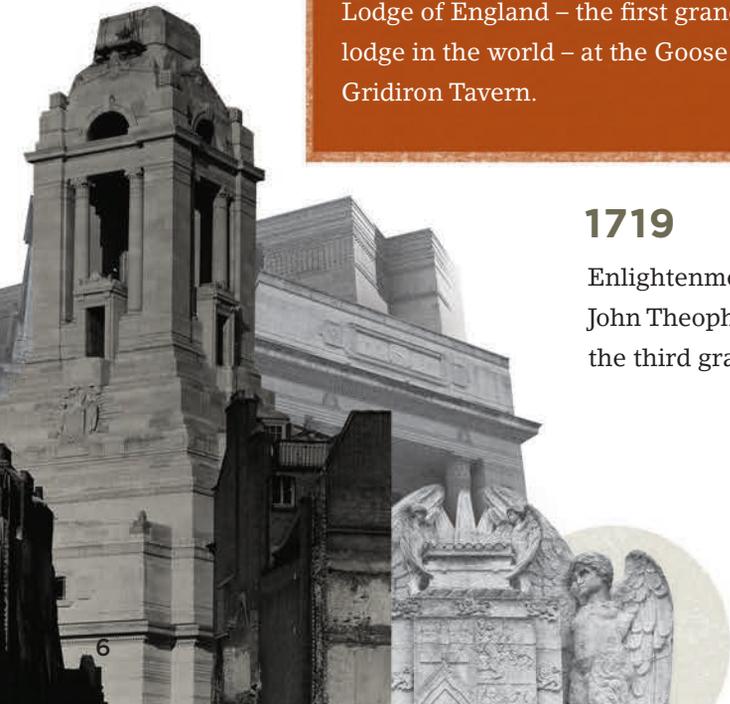
Enlightenment philosopher
John Theophilus Desaguliers becomes
the third grand master of England.

1731

Benjamin Franklin becomes a Mason
at Saint John’s Lodge in Philadelphia.

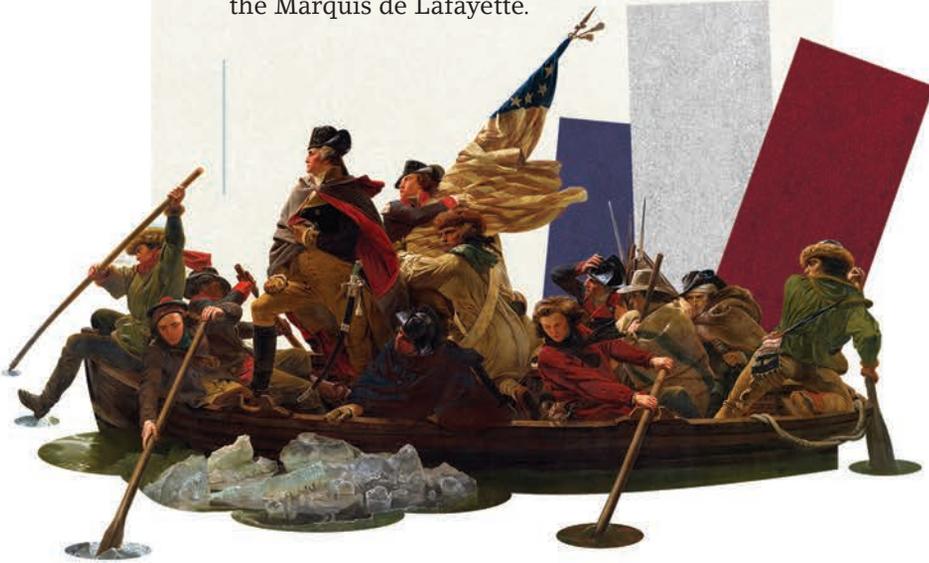
1733

Henry Price establishes what will
become known as the Grand Lodge
of Massachusetts – the first in the
United States.



1765-1783

George Washington leads the American Revolution with help from the Marquis de Lafayette.



1787-1799

Mirroring Masonic principles, the rallying cry "*Liberté, égalité, fraternité!*" inspires the French Revolution.

1793

Wearing a Masonic apron, George Washington lays the cornerstone of the U.S. Capitol.



1748

Baron Charles-Louis de Montesquieu of France publishes "Spirit of the Laws" – a revolutionary text that introduces the modern idea of government checks and balances.

1778

German Enlightenment philosopher Gotthold Ephraim Lessing publishes "Ernst und Falk," dialogues on Freemasonry that beseech religious tolerance.

1771

Scottish novelist and poet Sir Walter Scott is born.



1775

Prince Hall forms Africa Lodge No. 1, the first African-American lodge in the United States.

1791

Wolfgang Amadeus Mozart premieres "The Magic Flute," an opera with Masonic undertones, at the Freihaus-Theater auf der Wieden in Vienna.



*The more that is published by
scholarly pens on its principles,
the more will other scholars
be attracted to its investigation.*

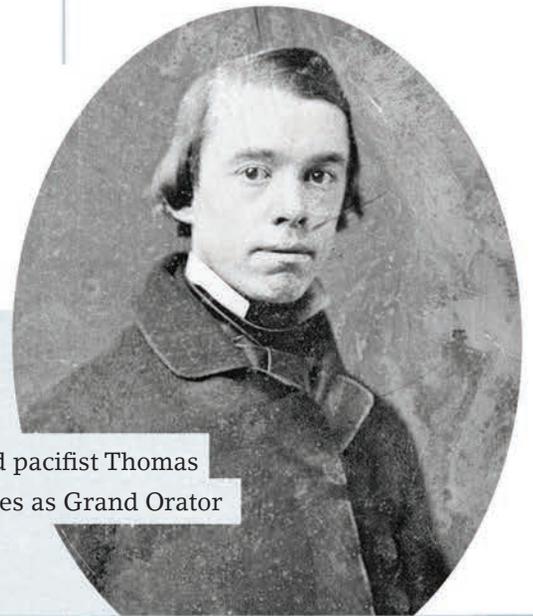


1850

Jonathan Drake Stevenson becomes the first Grand Master of the Grand Lodge of California.

1873

Albert Mackey publishes "An Encyclopedia of Freemasonry."



1863

Abolitionist and pacifist Thomas Starr King serves as Grand Orator of California.

1806

Mexican independence leader and president Benito Juarez is born.

1821

Simón Bolívar creates Gran Colombia – uniting much of contemporary South America in a republic independent from Spain.



1854

Writer Oscar Wilde is born in Dublin.



1886

Auguste Bartholdi's famous statue "Liberty Enlightening the World" (AKA "Statue of Liberty") is unveiled in New York.

1911

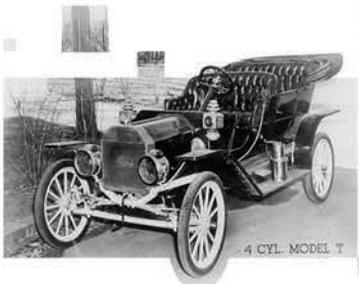
Roald Amundsen is the first explorer to reach the South Pole.

1914-1918

World War I shakes democracy around the world.

1903

Henry Ford forms the Ford Motor Company.



1927

Charles Lindbergh makes the first nonstop solo flight across the Atlantic.

1939

Clark Gable stars in "Gone With the Wind."

1909

W.E.B. Du Bois is instrumental to the foundation of the National Association for the Advancement of Colored People.



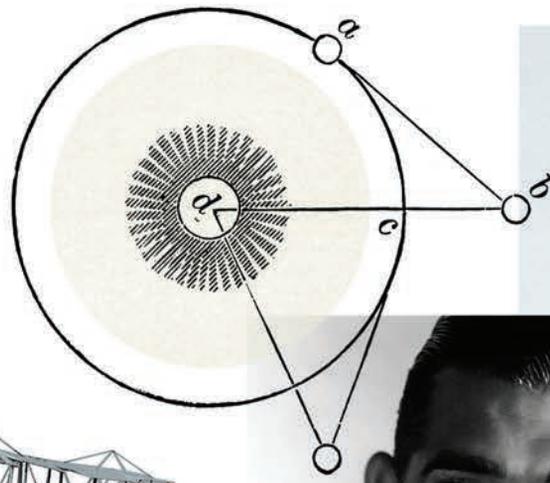
1933

Franklin Delano Roosevelt is inaugurated as the 32nd president of the United States.

The only thing we have to fear is fear itself.

1940

Nazis invade Paris and seize the entire archives of the Grand Orient of France.





From

ENLIGHTENMENT

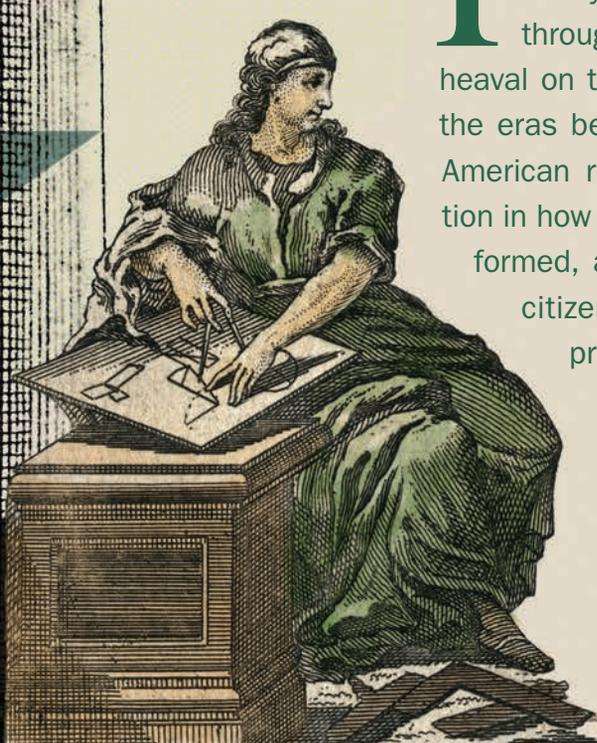
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REVOLUTION

Freemasonry's fledgling years had an enduring impact on the future of Western civilization

*By
Kenneth Loielle*

It takes a strong institution to abide for more than 300 years. But it takes a remarkable one to endure through 300 years of social change and political upheaval on the scale Western civilization has seen. During the eras between the Enlightenment and the French and American revolutions, society experienced a transformation in how it was organized, how political institutions were formed, and, perhaps most importantly, how individual citizens interact with one another. Throughout this profound global change, not only did Freemasonry continue to exist; it served as a catalyst for positive change. How did Freemasonry evolve into the cornerstone of society today, and what factors have contributed to its endurance?



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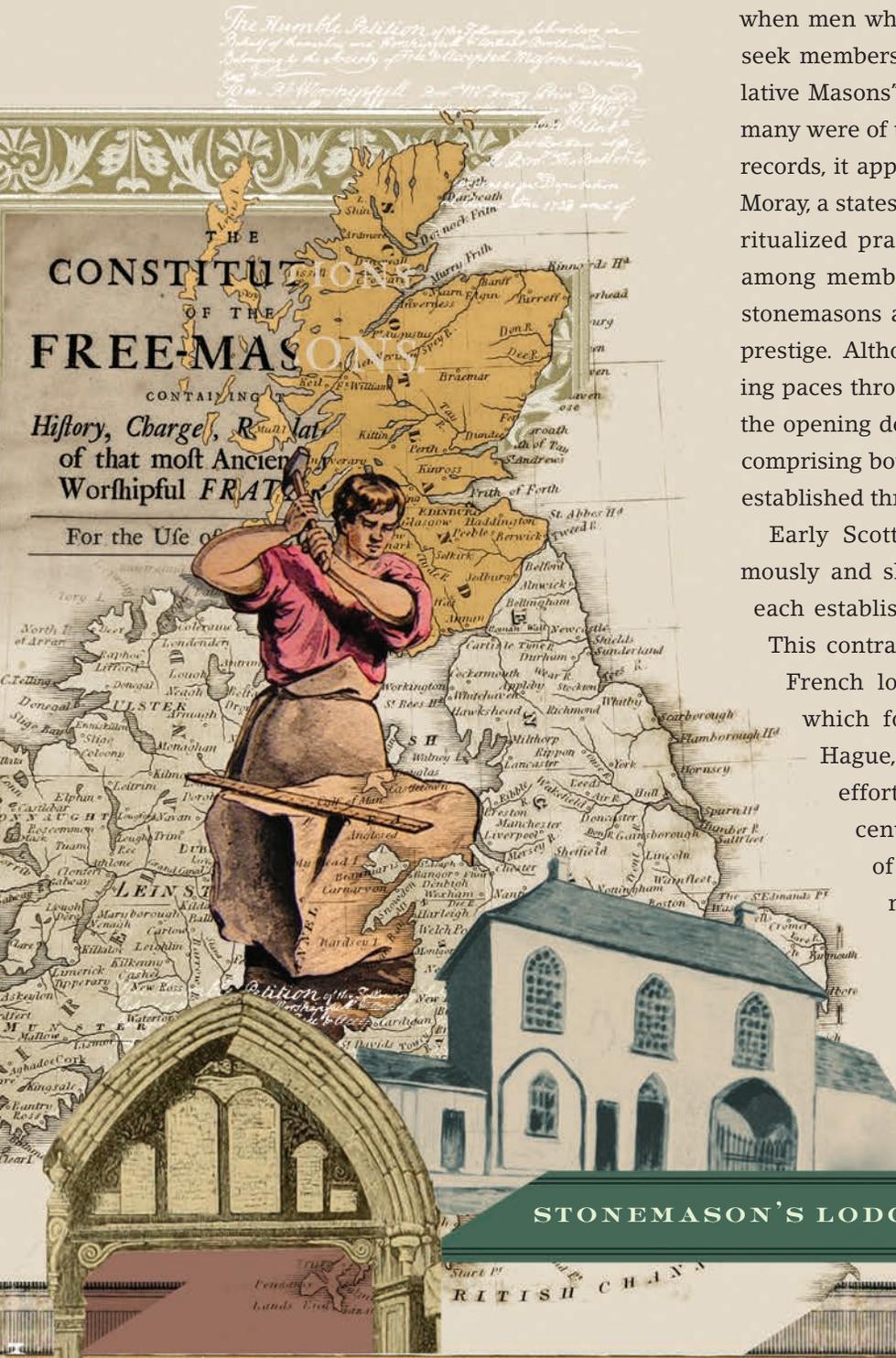
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The Brotherhood Begins

The first Masonic lodges emerged in 17th-century Scotland when men who were not stonemasons by trade began to seek membership in stonemasons' lodges. These "speculative Masons" emerged from a wide swath of society, but many were of the gentry. Although there are few definitive records, it appears that upper-class men – like Sir Robert Moray, a statesman and scientist – were attracted to lodges' ritualized practices, intriguing secrecy, and friendships among members. In turn, these elite outsiders offered stonemasons a reliable source of dues and greater social prestige. Although speculative members joined at varying paces throughout the 1600s, the end result is clear: By the opening decade of the 18th century, at least 25 lodges comprising both stonemasons and non-stonemasons were established throughout Scotland.

Early Scottish lodges governed themselves autonomously and shared few standard operating procedures; each established its own rules of conduct and customs. This contrasted sharply with the Dutch, English, and French lodges that appeared at later dates, all of which followed regulations emanating from The Hague, London, and Paris respectively. The first efforts to standardize Masonic practices under a central authority began in 1716, when a group of London Masons agreed to hold an annual meeting and banquet on the feast day of Saint John the Baptist in order to encourage socialization between lodges.

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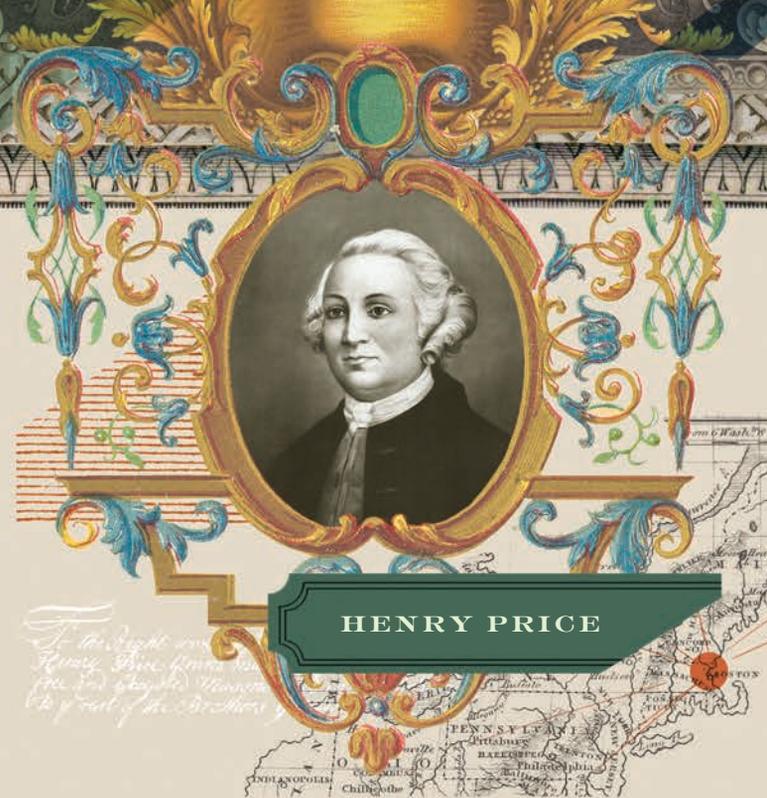
STONEMASON'S LODGE

On June 24, 1717, masters of these same lodges constituted the first grand lodge.* During the first half of the 1720s, 24 lodges affiliated with the Grand Lodge in the capital, and additional lodges arose throughout continental Europe. Over the following two decades, the Grand Lodge of England continued to assume regulatory powers, transmitting basic guidelines for lodges and candidate admission over lodges throughout the entire kingdom, continental Europe, and colonial America.

A Spreading Fraternity

As Voltaire’s “Letters Concerning the English Nation” (1733) and Montesquieu’s “Spirit of the Laws” (1748) testify, British politics and culture fascinated continental Europeans during the first half of the 18th century. There was a deep interest in Britain’s freedoms of religion, opinion, and association – with Freemasonry embodying the latter. In the 1720s and 1730s, lodges popped up in all corners of continental Europe, from Sweden to Italy. Bustling cities like Madrid, Paris, and Rotterdam, Holland were major Masonic hubs, but Freemasonry also spread to smaller locales with an established military presence or commercial ties to the Atlantic or Mediterranean worlds, such as the French regions of Le Havre and Valenciennes.

Like European Freemasonry, many American lodges were formed by British ambassadors, military personnel, and merchants. In 1730, the Grand Lodge of England appointed Colonel Daniel Coxe to charter lodges in the British colonies of New York, New Jersey, and Pennsylvania (though he apparently never exercised his authority). A few years later, Bostonian merchant Henry Price was appointed the



“provincial grand master of New England and dominions and territories thereunto belonging,” responsible for cultivating Freemasonry’s North American growth.

After working under the aegis of Boston during the 1730s and 1740s, Philadelphia received a deputation from London. The Grand Lodge also allowed some American lodges to function independently from provincial authority, such as one in Savannah, Georgia, which began meeting in 1733. By the late 18th century, Freemasonry had grown along North America’s eastern seaboard and throughout the Caribbean, from Nova Scotia, Canada to the West Indies. Over the next century and a half, the craft spread westward. In 1848, the first lodge was formed in California; the state’s grand lodge was established in 1850.

Early Diversity

Unlike the first speculative lodges, American and European lodges after 1750 welcomed diverse social tiers to their ranks. Founded in 1772, Saint Luke Lodge in Dijon, France, included skilled artisans, like plasterers and silversmiths. In the United States, clockmaker Emanuel Rouse of Philadelphia and printer Thomas Fleet of Boston were active Freemasons. Freemasonry appealed to many

**Recent research by Andrew Prescott and Susan Sommers presented at the 2017 International Conference on Freemasonry at UCLA now suggests pushing the founding year to at least 1721.*

different types of men because it was a hybrid – amorphous sociability blended with diverse content. Fashionable cultural currents of the time, like mesmerism, occultism, and the pseudo-scientific teachings of colorful figures like Count Cagliostro (who claimed to possess psychic powers and created an esoteric ritual system of 90 dizzying degrees) found their place within Enlightenment-period lodges. In continental Europe, the variety of ritual styles contributed to Masonry’s allure. It was not considered to be a secret society – Freemasonry depended upon publicity to attract new members and to defend itself from accusations ranging from sodomy to atheism – but one that could impart hidden knowledge of the supernatural.

One colorful member was Robert Samber (1682-1745) of Hanoverian England. After briefly considering a clergy position, he began translating French works to English, including Charles Perrault’s children’s favorite, “Tales of Mother Goose,” but also pornographic tracts, such as the ribald “Venus in the Cloister,” the publisher of which was later condemned for obscenity. Samber’s Masonic connections were printed for all to see. A 1722 translation was dedicated to the earl of Burlington, likely a member of a York lodge in northern England. Samber was closely associated with two English Masonic leaders: the duke of Montagu, grand master in 1721, and the duke of Wharton, grand master in 1723. During this period, Samber also translated from French a treatise entitled, “Long Livers.” Keeping a Masonic audience in mind, he dedicated the alchemical text – which promised to reveal “the rare secret of rejuvenescency” – to the “Fraternity of Free Masons of Great-Britain and Ireland.” Within its opening pages, “Long Livers” praised Masonry as a “royal priesthood”; a universal religion, free of pagan idolatry but nonetheless maintaining “pompous sacrifices, rites and ceremonies, magnificent sacerdotal and levitical vestments, and a vast number of mystical hieroglyphics.”

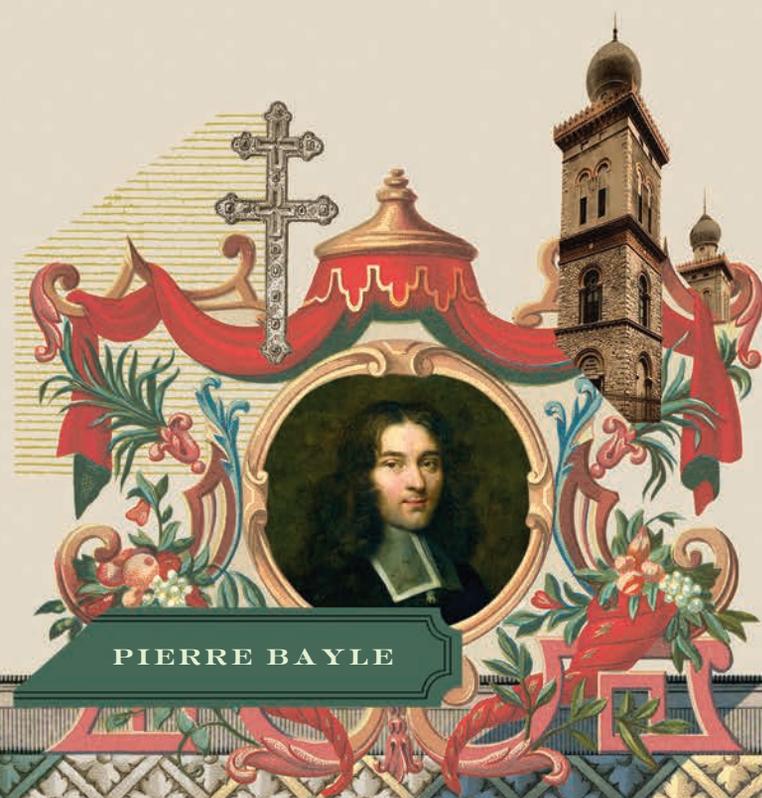
This emphasis on religious tolerance within the controlled setting of the lodge reflected the inclusive universalism

that preoccupied European and American Freemasons in the Enlightenment. Brethren were building upon a tradition of ecumenism that traced back to the mid-17th century. They particularly admired theologians Henry More and Ralph Cudworth, who emphasized religious tolerance among Christians. One of the founding fathers of French Freemasonry, Andrew-Michael Ramsay, placed Freemasonry squarely in the history of Christian brotherhood, for like “our ancestors, the crusaders,” he hoped Masonry would unify Christians into a “spiritual nation” that would transcend national, linguistic, and denominational differences.

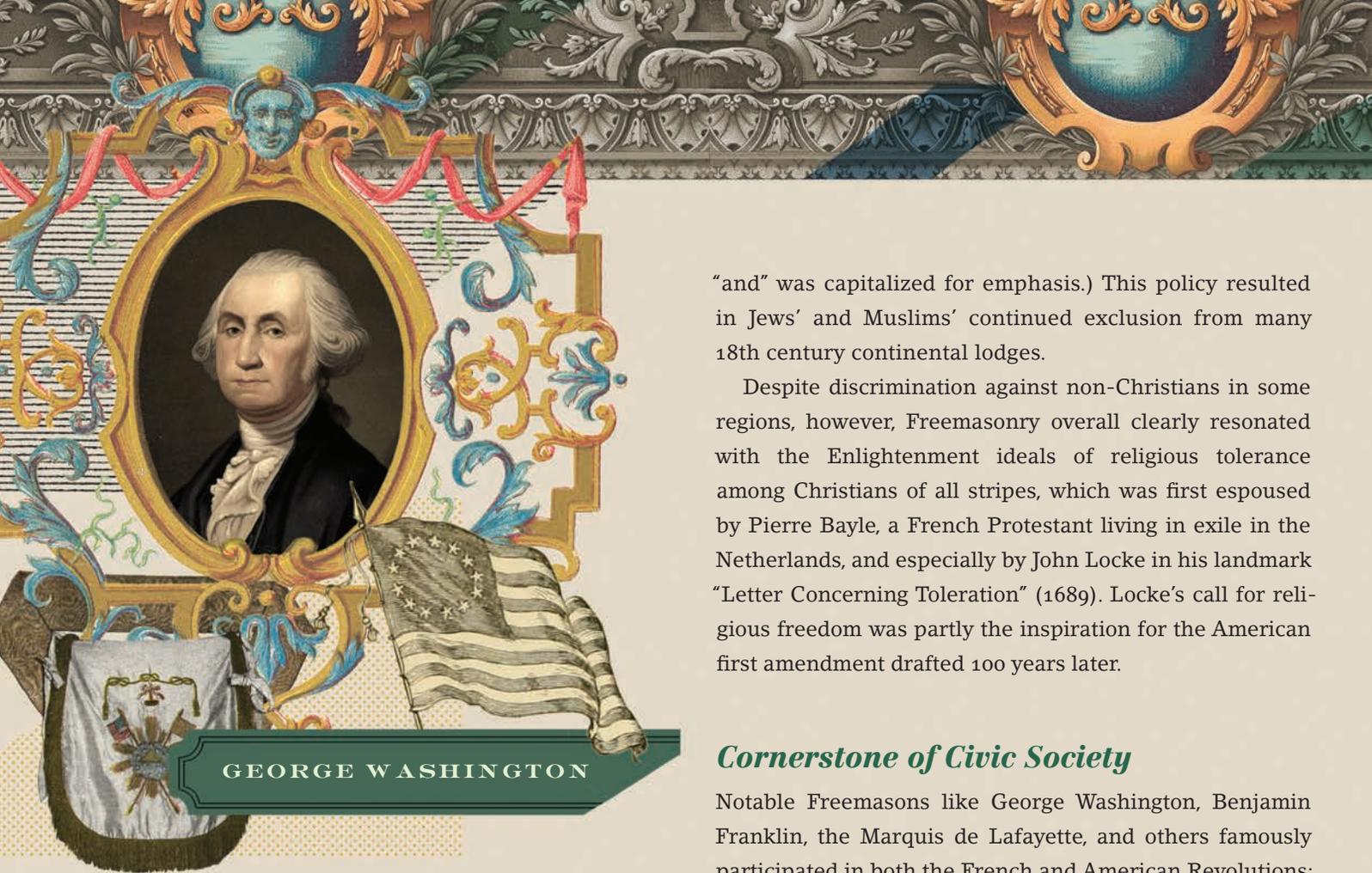
Erasing Religious Divides

A notable difference between Anglo-American Masons and their continental counterparts was that the circle of tolerance was wider among the former than the latter. An anonymous orator from Boston spoke of his lodge in 1734 as “a paradise,” promoting a “universal understanding” among men of “all religions, sects, persuasions, and

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PIERRE BAYLE



GEORGE WASHINGTON

denominations..." This sharply contrasts a Berlin speech of the same period, which restricted Masonic membership to "all those who believe in Jesus Christ..." Non-Christians, even those who were initiated elsewhere, routinely found the doors of the fraternity closed to them in Germany, France, Spain, and Italy.

In 1746, the "English" lodge in Bordeaux, France, debated: "Can one initiate Jews into the order?" Bordeaux was a port city with an important Iberian Jewish population who were interested in Freemasonry. But the lodge secretary recorded that the proposition was "completely rejected." Throughout the century, there was little evolution on this question. In 1783, a master in Le Mans stipulated that brethren must profess "ordinary religion." But he went on to explain that this meant "to be good, sincere, modest, and a man of honor AND be baptized in the name of the Father, Son, and Holy Spirit." (The clarifying

"and" was capitalized for emphasis.) This policy resulted in Jews' and Muslims' continued exclusion from many 18th century continental lodges.

Despite discrimination against non-Christians in some regions, however, Freemasonry overall clearly resonated with the Enlightenment ideals of religious tolerance among Christians of all stripes, which was first espoused by Pierre Bayle, a French Protestant living in exile in the Netherlands, and especially by John Locke in his landmark "Letter Concerning Toleration" (1689). Locke's call for religious freedom was partly the inspiration for the American first amendment drafted 100 years later.

Cornerstone of Civic Society

Notable Freemasons like George Washington, Benjamin Franklin, the Marquis de Lafayette, and others famously participated in both the French and American Revolutions; however, Masonry's connection to these conflicts is complex. It is true that in officer elections and selective mixing of wealthy commoners and aristocrats, lodges were a quasi-democratic arena. But this did not contradict the ruling status quo of early modern Europe, since most Enlightenment-era Freemasons were remarkably deferential to existing political regimes and both absolutist and constitutional forms of monarchy.

Perhaps the most tangible connection between Enlightenment Freemasonry and revolutionary politics was Freemasonry's emphasis on fostering civic virtue among brethren. When Washington wore his Masonic apron at the U.S. Capitol inauguration in 1793, he was sending an unambiguous public message that Freemasonry constituted the cornerstone of the new republic. He stressed that it taught "the duties of men and citizens" and represented a "lodge for the virtues."

During the tumultuous times of the late 1700s, American Freemasonry sought to be a beacon of stability. Members

Expand your Masonic knowledge!
 Visit freemason.org/May17Books
 for a list of recommended
 Masonic history texts.

hoped that Masonic values and strong friendships could heal fractions caused by Republican and Federalist politics and form the bedrock of the new nation. They looked to classical philosophers, reviving Aristotle and especially Cicero (who became one of the most popular classical authors during the 18th century). Greco-Roman antiquity celebrated friendship as a private bond that expanded to strengthen society as a whole. Freemasons believed friendly relations could strengthen the body politic, uniting American men outside their family orbit and into the realm of national civic life. They hoped sociability within their lodges would “cement together the whole brotherhood of men, and build them up an edifice of affection and love.”

The Lasting Impact of Brotherhood

French brethren saw their lodges as utopias of friendship and civic virtue. On the eve of the French Revolution, Masons expressed deep anxiety about the moral corruption plaguing the kingdom. They believed friendship and morals could only be regenerated if the selfishness that corrupted human social relations was expunged. And, their surprising approach to rebuilding French society was to better one man at a time by identifying men whose virtue and upright morals stood out, then bringing them into the brotherhood. They believed that Freemasonry was the best possible environment for nurturing civil discourse and propagating friendships that benefited brethren and larger society; that virtue and friendship could impact the entire political system. As one lodge officer wrote: “We cultivate virtue. Offering the sovereign of the fatherland loyal subjects... adding to all the links that connect one man to another the most precious of all ties, that of a true and disinterested friendship. These are not futile tasks, but useful and precious ones, and it is Masonry that imposes them upon us.”

Freemasonry’s detractors during this time disavowed these rosy assessments. They saw Masonic friendship as dangerous to the nascent political order; as a rival set of allegiances echoing the powerful aristocratic networks of earlier days. A Committee of Public Safety representative closed all lodges in one French city during the Reign of Terror stating that Freemasonry: “prizes a far too intimate friendship over the austere rigidity that anchors the inflexibility of republicanism... Covered by the cloak of friendship, conspirators can take up arms against freedom.” In other words, while Masonry could form the bedrock of a new state, it could just as easily birth contrary political allegiances or trump patriotic sentiment. This statement is disparaging, but almost equally validating: Revolutionaries on both sides of the Atlantic recognized the immense power and possibility of Masonic brotherhood.

Since the Enlightenment, Freemasonry has continued to evolve into a worldwide fraternity, yet it remains anchored in the foundational values out of which it arose: philanthropy, friendship, and religious tolerance. Although these ideals are embraced throughout much of the world today, Freemasonry continues to play an important role in ensuring that these universal values remain at the core of our society. Just as we are not able to definitively chronicle Masonry’s role in the past, we cannot predict its capacity to shape the future. It is up to each Mason, and each lodge, to harness Freemasonry’s ability to effect lasting change. ♦

Editor’s note: Kenneth Loiselle, Ph.D. is associate professor of history at Trinity University in San Antonio, Texas.

Freemasonry Spreads Throughout the World

After the 1717 establishment of the Grand Lodge of England, Masonic explorers, tradesmen, and adventurers traveled throughout every corner of the globe, bringing their fraternity with them. Shown here are some of the earliest locations where lodges were established throughout the world.

NORTH AMERICA

- 1732** Philadelphia, PA
- 1733** Boston, MA
- 1735** Charleston, SC
- 1738** Nova Scotia, Canada
- 1755** Niagara, Canada
- 1757** New York City, NY
- 1803** Mayaguez, Puerto Rico
- 1804** Havana, Cuba
- 1805** Kaskaskia, IL
- 1806** Mexico City, Mexico
- 1807** St. Genevieve, MO
- 1812** New Spain, Mexico
- 1816** Veracruz, Mexico
- 1817** Campeche, Mexico
- 1823** Green Bay, WI
- 1836** Houston, TX
- 1846** Oregon City, OR
- 1847** Toronto, Canada
- 1848** San Francisco, CA
- 1858** Santo Domingo,
Dominican Republic
- 1865** San Jose, Costa Rica

SOUTH AMERICA

- 1795** Buenos Aires, Argentina
- 1796** Pernambuco, Brazil
- 1797** La Guaira, Venezuela
- 1807** Montevideo, Uruguay
- 1808** Cartagena, Colombia
- 1825** Lima, Peru
- 1851** Valparaiso, Chile
- 1871** Asunción, Paraguay
- 1875** Sucre, Bolivia

ANTARCTICA

- 1935** South Pole, Antarctica

EUROPE

- | | |
|-----------------------------|-----------------------------|
| 1634 Edinburgh, Scotland | 1751 Larnaca, Cypress |
| 1717 London, England | 1752 Stockholm, Sweden |
| 1728 Madrid, Spain | 1756 Turku, Finland |
| 1729 Florence, Italy | 1771 St. Petersburg, Russia |
| 1733 Galati, Moldova | 1773 Tallinn, Estonia |
| 1734 Iasi, Romania | 1775 Budapest, Hungary |
| 1737 Hamburg, Germany | 1782 Corfu, Greece |
| 1740 Pozsony, Slovakia | 1785 Petrovaradin, Serbia |
| 1741 Prague, Czech Republic | 1786 Izmir, Turkey |
| 1742 Vienna, Austria | 1864 Salonica, Macedonia |
| 1742 Vyshnivets, Ukraine | 1906 St. Petersburg, Russia |

ASIA

- 1729 Calcutta, India
- 1767 Guangzhou, China
- 1856 Cavite, Philippines
- 1862 Yamashita-cho, Japan
- 1907 Seoul, Korea
- 1912 Manila, Philippines

MIDDLE EAST

- 1861 Beirut, Lebanon
- 1864 Smyrna, Armenia
- 1873 Jerusalem, Palestine

AFRICA

- 1754 Port Louis, Mauritius
- 1772 Cape Town, South Africa
- 1781 Saint-Louis, Senegal
- 1867 Monrovia, Liberia
- 1867 Tangier, Morocco
- 1868 Lagos, Nigeria

AUSTRALIA

- 1788 New South Wales, Australia
- 1842 Wellington, New Zealand
- 1845 Sydney, Australia



DONOR PROFILE

COMPASSION AND CIVILITY

MEET HARRY LEE MAYNARD
MASON FOR 57 YEARS
PAST GRAND MASTER
CORNERSTONE SOCIETY MEMBER

By 1983, the Grand Lodge of California – 200,000 Masons from the Golden State as well as Hawaii – was at a crossroads. Lodges in Hawaii had been chartered under California since 1852. Now, many believed they could sustain a grand lodge of their own. Harry Lee Maynard was grand master, and sensitive to the evolving nature of the fraternity. He appointed a special committee to investigate. A few years later, the Grand Lodge of Hawaii was instituted.

Maynard's path to that historic moment began in 1959, during a time of grief. During that year, he and wife Carolyn lost their five-year-old son in a burn accident. Maynard's uncle was a member of nearby San Buenaventura Lodge (now Channel Islands Lodge No. 214), and the lodge rallied to support the family. Maynard was so moved that he decided to become a Mason himself.

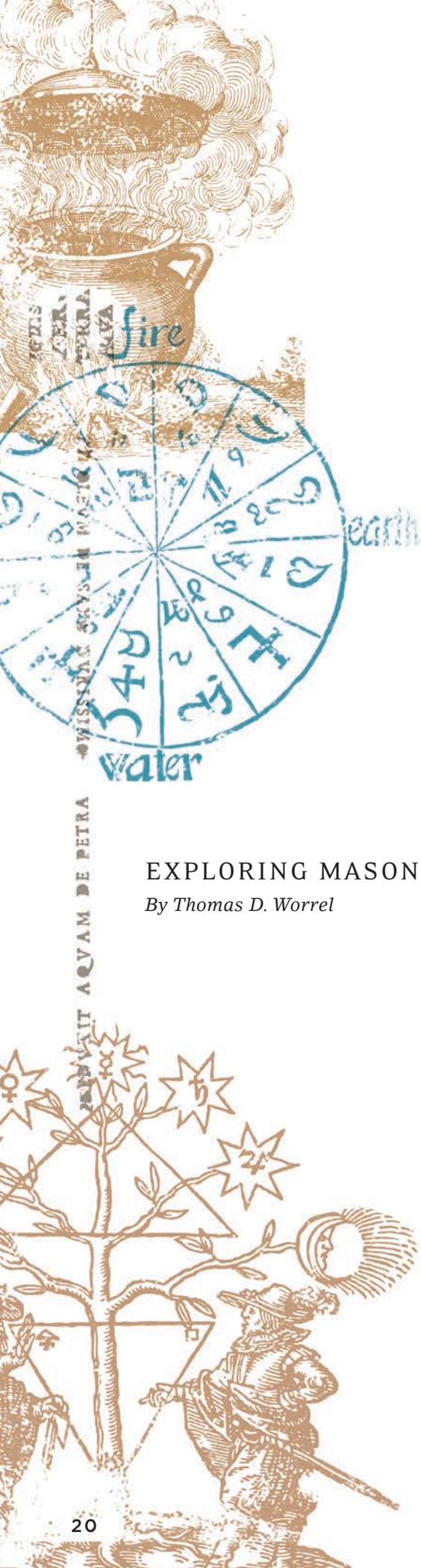
He's since led numerous Masonic organizations, and been a member of California's

grand family for four decades. Although he's witnessed the fraternity's numbers decline since he was grand master, he sees it evolving again.

"We're coming back," he says. "Our lodges are growing. Our California Masonic Foundation is growing." He and Carolyn established a charitable trust to support the Foundation's programs for those in need, in part motivated by the memory of their son and the fraternity's compassion during their loss. That first impression has never left them.

"As Masons, we should all do what we can, and as much as we can," Maynard says. ♦

Read an extended version of this article online at freemason.org/May17Maynard



While seeking personal improvement, Masons often discover that Freemasonry reflects the light that best suits their personalities, adding depth and meaning to the fraternal experience. One of the great lights within the kaleidoscope of Freemasonry is alchemy.

A CULTURAL EXCHANGE

Alchemy is commonly known as the attempt to transform lesser metals into the “perfect” state of gold. It also applies to laboratory procedures designed to extract and strengthen the essence of plants for medicinal use. Another definition – existing since at least the time of the alchemist Zosimos (AD 300) – positions the symbolism of alchemical methods in a spiritual arena. In this form of alchemy, the soul is transformed.

schools of thought flourished and interacted in Alexandria, including Gnosticism, Hermeticism, and Neoplatonism. Early forms of alchemy absorbed these teachings, producing a philosophical foundation. When Rome fell, Europe lost much of its Hellenistic culture and teachings, but alchemy was preserved and continued to evolve within Islamic cultures. Arabic philosophical and alchemical texts slowly spread to Europe, and at the beginning of the

THE ART OF

EXPLORING MASONIC CONNECTIONS TO ONE OF THE FIRST SCIENCES

By Thomas D. Worrel

Historians have linked alchemy’s origins to early discoveries in metallurgy and its surrounding philosophies. Early scientists believed that metals grew within the womb of the earth. As gold was the ultimate metal of nature’s processes, craftsmen who worked with it were thought to be performing a sacred function.

Although alchemical theories are found in a number of cultures, those that reached Europe originated in Egypt, then spread through Hellenistic Alexandria and through Byzantium and Islamic sources. In the fertile philosophical atmosphere of the first few centuries AD, several

Italian Renaissance, these teachings took a higher form. The Renaissance was a revival; a resurrection, so to speak, of the pagan spirit of ancient Greece and Rome. It affected every art and craft, as well as religion and philosophy. Visionary Renaissance artists such as Michelangelo, da Vinci, Raphael, and Botticelli embodied this spirit.

Several factors catalyzed this cultural quickening. When Constantinople fell to the Ottoman Turks, refugees fled west, bringing along lost texts by Plato and other Greco-Roman philosophers. One of the most influential to alchemy was “Corpus Hermeticum,” attributed

to Hermes. In 1492, Catholic monarchs Isabella and Ferdinand issued the Alhambra Decree, expelling all practicing Jews from Spain. Jewish refugees fled to the Italian peninsula, bringing mystical Kabbalistic texts with them. Under the patronage of the Medici family, scholar Marsilio Ficino founded a Platonic Academy to translate and study these texts. The table was set for a philosophical banquet and intellectuals from all over Europe came for the feast.

Alchemical practices had been operating in Europe already and this new impetus soon fueled further research and publication of alchemical subjects. As

approaches to nature." The great philosophical works available since the Renaissance set alchemy, both operative (scientific transformations) and speculative (spiritual transformations), upon a solid foundation.

THE ALCHEMICAL CRAFT

Although alchemy was not explicitly mentioned in the first three degrees of early Masonic rituals, symbols of transformation, such as the rough and perfect ashlar, are easily recognizable. The symbolism of chalk, charcoal, and clay has been attributed to the alchemical principles of mercury, sulfur, and salt. To some, the Master Mason degree symbol-

Moray married the daughter of David Lindsay, a collector of Rosicrucian and alchemical manuscripts. According to scholar Marsha Keith Schuchard, "Both men would play important roles in the development of Freemasonry." Ashmole even published a collection of English alchemical texts in his 1652 "Theatrum Chemicum Britannicum."

Without concrete evidence, it is impossible to categorically declare that the beginnings of Freemasonry were intertwined with alchemy; however, it is also a mistake to state the opposite. The shared symbolism is too prevalent and suggestive to dismiss. In the study of alchemy and its symbols, Masons certainly may find

TRANSFORMATION

Nicholas Goodrick-Clarke writes in "The Western Esoteric Tradition," "While many alchemical texts were available in the late Middle Ages, the period spanning 1550-1650 witnessed a notable surge in alchemical and medico-chemical publishing in Europe. This rapid diffusion of alchemy relates directly to its combination with Neoplatonic and Hermetic

izes regeneration or transformation. As more Masonic degrees developed later in the 18th century, references to alchemy were more recognizable (such as the 6th degree jewel of the Scottish Rite, which represents the Emerald Tablet of Hermes). Brother Mozart's opera, "The Magic Flute," composed in the same era, contains Masonic overtones and is also an alchemical allegory.

Many early Freemasons were also prominent alchemists. The two earliest Masons on record were Robert Moray, initiated in 1641, and Elias Ashmole, initiated in 1646. Both Moray and Ashmole were founding members of the Royal Society and interested in Rosicrucianism and alchemy.

further light and a deeper understanding of the craft's degrees and teachings. In fact, both studies elucidate each other, facilitating further avenues of discovery. ✦



Read about more famous early Masonic scientists at freemason.org/May17Science





LODGE BY THE SEA

THE RICH MARITIME HISTORY
OF SAN DIEGO LODGE NO. 35

By Antone R.E. Pierucci

A century and a half of history has a way of stamping the soul of an organization. That is certainly the case for San Diego Lodge No. 35, founded more than 165 years ago in the then-rural town of San Diego. As the first Masonic lodge south of the Tehachapi Mountains, San Diego Lodge experienced the boom-and-bust nature of Southern California first hand. Handed off from its Native American population to Spanish conquerors and then Mexico, the town of San Diego became part of the United States in the late 1840s, just in time for the discovery of gold and the largest human migration in the nation's history.

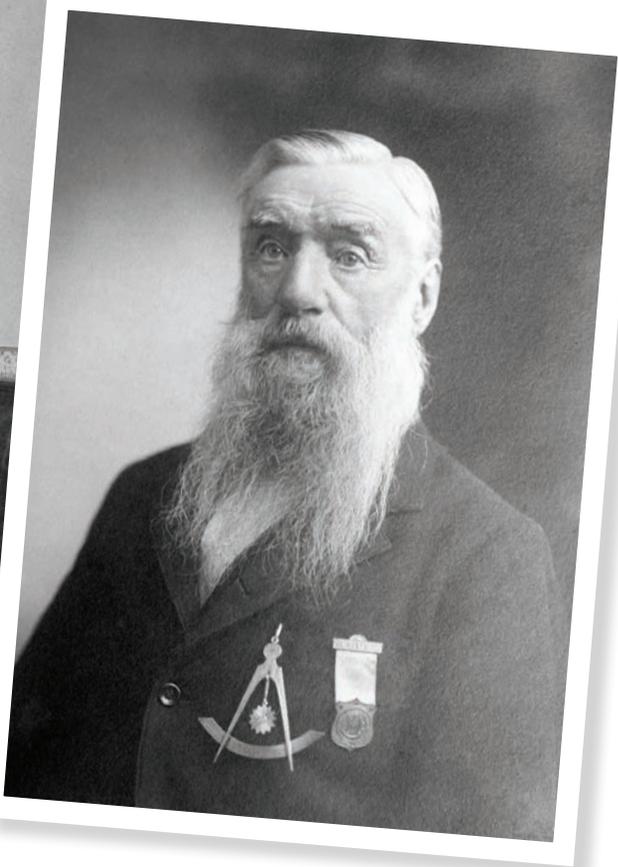
THE GOLDEN WEST

In 1851, as the gold rush unfolded in Northern California's Sierra Nevada mountains, the only things gold in San Diego were its sunshine and beaches. Although it would later serve as an important transportation hub, those who saw the city in its early years, a small town consisting primarily of the old presidio and huddled adobe buildings, could hardly have imagined that it would amount to much. Still, the enterprising Argonauts who settled in this sleepy oceanside community soon discovered what thousands of failed goldminers would eventually learn: The true wealth of California lay in the fields and ports of this future agricultural and commercial empire.

By the middle of the 19th century, several hundred people called San Diego home. Among these early settlers were a number of Masons. When it was discovered that many of the leading members of the town belonged to the fraternity, they determined to come together and petition for a

charter. John Judson Ames, owner of the town's newspaper, *The Herald*, printed an invitation for all Masons of good standing to meet in celebration of the anniversary of St. John the Baptist on June 24, 1851.

In addition to Ames, early leaders of San Diego Lodge included William C. Ferrell, San Diego's first district attorney, and Philip Crosthwaite, the first county treasurer. The lodge also counted among its founding members a former governor of Texas, local state assemblyman, and town sheriff. The latter, Hungarian-born Agoston Haraszthy, later moved north to Napa Valley where he eventually became known as one of the fathers of California wine. From its early days, San Diego held some importance for its ocean access and as a military station. It is no wonder, then that R. E. Raymond, owner of a commercial shipping business, and Daniel Barbee, a U.S. Army major and commander of several units stationed in the town at that time, were also involved in the lodge.



PHILIP CROSTWAITE, MEMBER OF
SAN DIEGO LODGE NO. 35, CIRCA 1854

A TREASURE TROVE OF HISTORY

John Goodloe is past master and current secretary of San Diego Lodge No. 35. As secretary, he has become the lodge's unofficial historian. "People will call and say that their great-grandfather or some such was a member of the lodge. They want information," Goodloe explains. "We have a lot of old stuff, including membership records, so I go through it for them to see what I can learn."

The lodge records detail a history filled with change and redevelopment as the decades rolled by. When the city's population exploded in the early 1870s following the establishment of "New Town" San Diego (modern-day downtown), the lodge moved closer to the growing city center. It continued to change locations as the city's population shifted. When the Navy established a San Diego base in the early 1920s, the lodge's ranks swelled. "We peaked at around 1,300 members," Goodloe estimates.

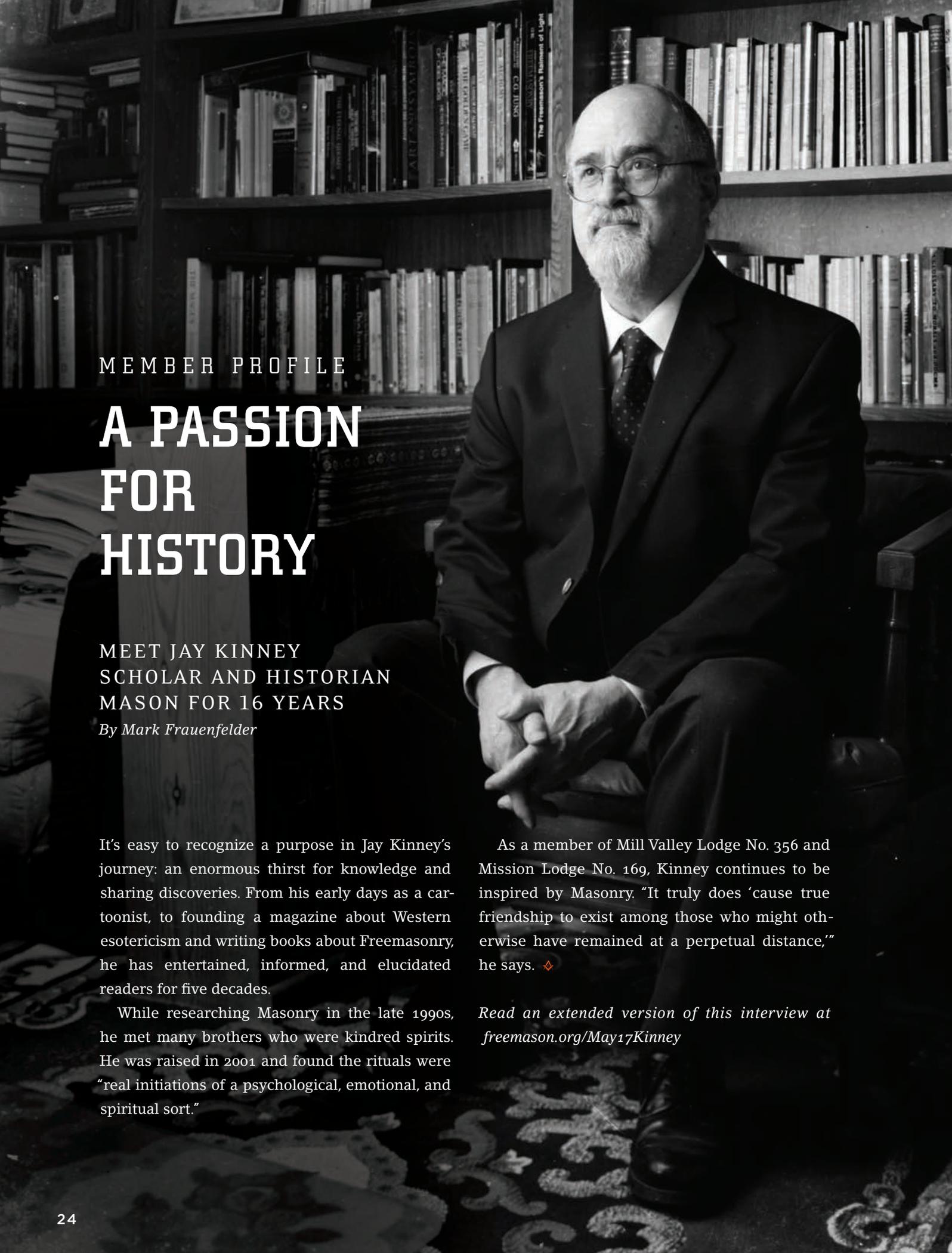
FOUNDING THE GRAND LODGE OF CALIFORNIA



On April 19, 1850, the leaders of California's first five lodges gathered together in Sacramento to establish the Grand Lodge of California.

	Original Name	California Name
San Francisco	California Lodge No. 13	California Lodge No. 1
Benton City	Western Star Lodge No. 98	Western Star Lodge No. 2
Sacramento	Connecticut Lodge No. 75	Tehama Lodge No. 3
Sacramento	New Jersey Lodge, U.D.	Berryman Lodge No. 4
Benicia	Benicia Lodge, U.D.	Benicia Lodge No. 5

Modern-day San Diego Masons continue to pay tribute to their founding fathers. A curious cabinet of historic items and photos reminds members of their rich history. The lodge's founders – a shipping magnate, a sheriff and business entrepreneur, a lawyer, a newspaper owner, and a military man, among others – exemplified the type of rugged individualists who chartered their future west, to the golden coast of California. These men encapsulated the unique character of the great city they founded: Just as the lodge was molded by San Diego itself, so too was San Diego transformed by the lodge and the group of men who built it. ✦



MEMBER PROFILE

A PASSION FOR HISTORY

MEET JAY KINNEY
SCHOLAR AND HISTORIAN
MASON FOR 16 YEARS

By Mark Frauenfelder

It's easy to recognize a purpose in Jay Kinney's journey: an enormous thirst for knowledge and sharing discoveries. From his early days as a cartoonist, to founding a magazine about Western esotericism and writing books about Freemasonry, he has entertained, informed, and elucidated readers for five decades.

While researching Masonry in the late 1990s, he met many brothers who were kindred spirits. He was raised in 2001 and found the rituals were "real initiations of a psychological, emotional, and spiritual sort."

As a member of Mill Valley Lodge No. 356 and Mission Lodge No. 169, Kinney continues to be inspired by Masonry. "It truly does 'cause true friendship to exist among those who might otherwise have remained at a perpetual distance," he says. ♦

Read an extended version of this interview at freemason.org/May17Kinney

THE MASONIC HAND OF CHARITY

FROM THE BEGINNING, FRATERNAL RELIEF
WAS BOTH INNOVATIVE AND PRACTICAL

By Laura Benys



In 1717 England, half the population had barely enough food and shelter to survive. Local churches gave relief only to the pitifully poor who were elderly or disabled. Work was scarce. The few who received public assistance were forced to wear a blue or red “P” on their clothes to designate their status – “pauper.” But across this bleak landscape, the Enlightenment was dawning, along with new ideas about philanthropy. A new fraternity was dawning with it. Freemasonry held relief up alongside truth and brotherly love. All brothers, it said – and indeed, all mankind – were bound by a “chain of sincere affection.”

18TH CENTURY

The Grand Lodge of England wasted no time setting up a safety net for brethren. By 1725 it had established a central Fund of Charity for Masons

and their families, and began organizing a committee to oversee it. (According to Masonic scholar John M. Hamill in his 1993 Prestonian lecture: “Like many good Masonic committees

it met regularly, argued long, presented an unworkable scheme, and was sent back to think again.” The committee was officially formed in 1727.) It was authorized to give five guineas for each relief case it heard, and presented special cases to the grand lodge. Lodges could contribute to the fund, and the position of grand treasurer was created to manage it.

From the beginning, “the Craft gave quietly but generously to many non-Masonic charities...” noted Hamill. In

CONTINUED NEXT PAGE



one example from 1733, English lodges took up a collection to help settlers in the American colony of Georgia. In the 1770s and 1780s, at the urging of Emperor Alexander I, Freemason Nicholas Novikov introduced modern programs such as charitable schools and famine relief, and created the Friendly Learned Society, an educational-charitable society that provided aid to those who could demonstrate need. Other prominent Russian Masons later organized the charitable endeavors, committees, and institutions that eventually led to the founding of the Imperial Philanthropic Society in 1816 – the country’s first officially sanctioned charitable society.

19TH CENTURY

In 1788 in East London, the Premier Grand Lodge opened what would become the Royal Masonic Institute for Girls – a school for daughters of “indigent or deceased Free Masons.” Around the same time, the rival Antients Grand Lodge began providing grants for clothing, food, and education for the fraternity’s needy boys, and after the two grand lodges merged, a residential school for boys was opened. These proved to be precursors for Masonic orphanages and homes for widows and elders.

Wherever the fraternity spread, it answered the call of relief. In California, as many settlers’ dreams of gold

gave way to poverty and disease, lodges provided food and nursed the sick. During the cholera outbreak of 1850, 300 Masons raised \$32,000 and opened a hospital at Sutter’s Fort.

To reduce the pressure on individual lodges, many grand lodges, including the Grand Lodge of California, eventually created regional boards to organize and disseminate relief funds to fraternal family in distress. In 1886, 19 delegates from Canada and the United States met in St. Louis to form the General Masonic Relief Association of the United States and Canada. The new association helped coordinate relief activities of lodges and relief boards throughout the continent, from helping elderly brothers transition into nursing homes to helping grand lodges distribute charitable funds. It also worked to deter fraudulent claims for relief, sending out bulletins with headlines such as “beware of this moocher” and featuring the description and aliases of Masonic impostors at large.

Across the Atlantic, the United Grand Lodge of England had by this time established a fund to provide annuities to elderly brethren, wives, and widows in need, and even opened a brick-and-mortar residence. Many American grand lodges were supporting Masonic colleges and seminaries by then – in 1847, Pennsylvania, New York, Mississippi, Alabama, Arkansas, Kentucky, Florida,



and Tennessee boasted Masonic schools – but it wasn't until 1867 that the first U.S. Masonic home for widows and orphans opened, established by the Grand Lodge of Kentucky. Other grand lodges followed, and within a few decades, dozens of Masonic homes had opened in the U.S. In 1898 the Grand Lodge of California opened its Masonic Widows and Orphans Home in Decoto (now Union City), thanks to donations by approximately 16,000 California Masons. A decade later, it established a second community, exclusively for Masonic orphans, in the San Gabriel Valley of Southern California – today's Covina Masonic Home.

WORLD WAR I AND AFTER

During World War I, many grand lodges and lodges gave generously to support their nation's armed forces, including military hospitals. A group of English brothers from Malmesbury Lodge No. 3156 went even further, opening the Freemasons' War Hospital and Nursing Home in West London in 1917. (Later known as the

CONTINUED NEXT PAGE

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Royal Masonic Hospital, it earned a sterling reputation and remained open long after the war.)

By 1919, prompted by the War Department's request to work with just one coordinated Masonic charity, 49 U.S. grand lodges formed the Masonic Service Association to send relief funds for their servicemen. After the war, the organization continued collecting and distributing funds for national Masonic efforts such as disaster relief. By 1938, it had raised and disbursed nearly \$1 million for natural disasters in Japan, Florida, Mississippi, Puerto Rico, Kentucky, and Austria.

It wasn't the only Masonic organization answering new calls for relief. In 1922, a tristate committee of Arizona, Texas, and New Mexico grand lodges planned a sanatorium for Masons and dependents struck by tuberculosis. In Portland, Oregon in 1920, the Imperial Session of the Shriners unanimously passed a resolution to establish its now renowned hospital for children. That same year in California, faced with a devastating teacher shortage, the Grand Lodge proclaimed the first Masonic Public Schools Week – a precedent that would evolve into a legacy.

Examples of innovative, compassionate relief appear in the early records of lodges and grand lodges worldwide.

In California's Annual Communication report from 1906, Harry J. Lask, secretary of the San Francisco Board of Relief, wrote of the fraternity's response to the earthquake that had ripped through San Francisco that spring. "One touch of nature made the whole world kin," Lask wrote. "As disastrous and sorrowful was the calamity, it had its good effect of making all as one family, and binding the tie of brotherly love and fraternity stronger." ✧



Read about the legacy of Rev. Thomas Starr King, a Mason who paved the way for the American Red Cross, at freemason.org/May17StarrKing

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