

APRIL / MAY 2014



FREEMASON.ORG

CALIFORNIA

FREEMASON

THE FREEMASON'S GUIDE TO THE WORLD

IN 2015, GLOBAL LEADERS WILL MEET IN SAN FRANCISCO TO EXPLORE UNIVERSAL MASONRY

GRAMMAR
RHETORIC

ARITHMETIC

GEOMETRY

MUSIC

ASTRONOMY

Created with a constitutional purpose to "share information and discuss ideas that promote the stability, progress, and universality of Masonry," the first World Conference of Regular Grand Lodges was held in Mexico City. Representatives from 37 grand attended. Since, it has grown to more than 600 attendees, rotating its location among continents in 18-month intervals. The Conference brings together Masonic leaders from hundreds of grand jurisdictions worldwide, from Romania to India, Israel to Italy, to Brazil. It has been a place for global leaders to reaffirm, with the press of a hand and the friendly exchange of ideas, the very essence of a fraternity without borders. It is a chance for networking and international relations, and an opportunity to explore other fraternal connections in the spirit of Masonic education. It is also a forum for self-examination.

In November 2015, the Grand Lodge of California will host the XIV World Conference at the California Masonic Memorial Temple.

“WITH AN OPEN MIND AND AN AWARENESS THAT HE WAS ALWAYS AMONG HIS BROTHERS, THE MASON WAS EXPECTED TO FEEL AT HOME IN ANY PART OF THE WORLD.

HE WAS A COSMOPOLITE,

**A CITIZEN OF
THE WORLD.”**

JESSICA HARLAND-JACOBS

ὁ ἓνας πολίτης τοῦ κόσμου ὁ ἀτρίη
INDEX ὁ UN CITIZEN DU MONDE ὁ מלוכה



世界公民 ὁ ἓνας πολίτης τοῦ κόσμου ὁ ἀτρίη ὁ مواطن العالم ὁ 세계의 시민

Publication Board

John L. Cooper III, Grand Master
Allan L. Casalou, Grand Secretary and
Editor-in-Chief

Editorial Staff

Terry Mendez, Managing Editor
Sarah Gilbert, Creative Editor
Patrick Clos, Assistant Editor

Photography

p. 22: © Emily Payne Photography
p. 23-26: Zachary Winnick Photography

Illustration

Cover and feature, p. 3-8, 10-11,
© Chen Design Associates

Design

Chen Design Associates

Officers of the Grand Lodge

Grand Master - John L. Cooper III,
Culver City-Foshay No. 467
Deputy Grand Master - Russell E. Charvonia,
Channel Islands No. 214
Senior Grand Warden - M. David Perry,
Napa Valley Lodge No. 93
Junior Grand Warden - John R. Heisner,
Amity Lodge No. 442
Grand Treasurer - A. Raymond Schmalz,
Mill Valley Lodge No. 356
Grand Secretary - Allan L. Casalou,
Acalanes Fellowship No. 480
Grand Lecturer - Jack M. Rose,
San Dimas No. 428

freemason.org

CALIFORNIA FREEMASON ISSUE 4
April/May 2014

USPS # 083-940 is published bimonthly by Masons of California, 1111 California Street, San Francisco, CA 94108-2284. Periodicals Postage Paid at San Francisco, CA and at additional mailing offices.

Postmaster: Send address changes to California Freemason, 1111 California Street, San Francisco, CA 94108-2284.

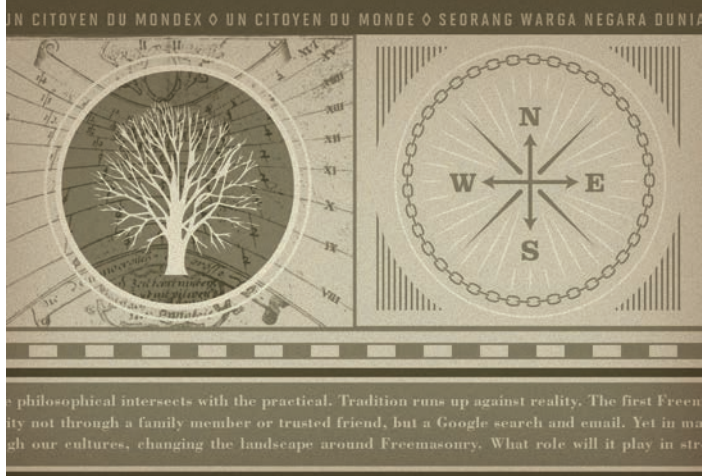
Publication Dates - Publication dates are the first day of October, December, February, April, June, and August.

Subscriptions - CALIFORNIA FREEMASON is mailed to every member of this Masonic jurisdiction without additional charge. Others are invited to subscribe for \$12 a year or \$15 outside of the United States.

Permission to reprint - Permission to reprint original articles in CALIFORNIA FREEMASON is granted to all recognized Masonic publications with credit to the author and this publication.

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





CALIFORNIA
FREEMASON

CONTENTS

VOLUME 62 /// NUMBER 4 /// APRIL/MAY 2014

12 FEATURE

The Freemason's Guide to the World

Before the Internet, before air travel, even before the telegraph, Masonry created a global chain of union. It built bridges between cultures that might otherwise have remained separate, and friendships between individuals who might otherwise have remained strangers. In the process, it changed history. In November 2015, the XIV World Conference of Regular Masonic Grand Lodges will bring Masonic world leaders to San Francisco to reaffirm the bonds of a modern chain of union. The conference will examine, discuss, and celebrate the phenomenon behind it all: the universality of Freemasonry.



2	EXECUTIVE MESSAGE	19	WORLD CONFERENCE SCHEDULE
6	MASONIC EDUCATION	23	MEMBER PROFILE
10	AROUND THE WORLD		

- 3 AROUND THE WORLD**
Executive Secretary Tom Jackson shares his perspectives on the importance of the World Conference and the state of global Freemasonry.
- 8 HISTORY**
From the beginning of Freemasonry through the present day, the fraternity has been shaped by worldwide cultures and traditions.
- 21 IN CALIFORNIA**
One Masonic immigrant left a lasting impression on the palates of Californians and citizens worldwide.
- 25 MASONIC ASSISTANCE**
From Christchurch, New Zealand, to Yokosuka, Japan, a Masonic Homes resident recounts his fraternal experiences abroad.

EXECUTIVE MESSAGE

M. David Perry, Senior Grand Warden



The Kaleidoscope of the Craft

Universal Freemasonry: In some ways, this concept seems redundant – we are a global fraternity. Aren't we then “universal” by nature?

The answer to this question is more complicated than a simple *yes* or *no*. Our universal brotherhood is composed of a kaleidoscope of components – its members. Each one of us is a Freemason, but we are also individuals. Though we share the same core values, we bring unique perspectives to the craft, shaped by our experiences within Freemasonry and our lives outside the lodge.

Our lodges are unique as well. Though they are driven by the same universal truths, and practice the same ritual – within California, at least – the cultures of individual lodges vary because they are shaped by members' combined experiences. Some lodges, for example, are especially passionate in their pursuit of Masonic education; others may focus more attention on supporting public schools or conducting other community outreach. Both approaches have value: education-oriented lodges bring us back to our fraternity's ideological roots, helping us find greater meaning behind our ritual. Community-driven lodges remind us of our obligations and the joys we find within service.

If we visit a lodge in another part of the world, we may find that the experiences of our brethren are different from ours. These brothers may dress differently for lodge, have variations

in ritual, or practice traditions foreign to us. But, when we gather together, we soon see our own experiences reflected back in theirs, and this can be a source of inspiration.

If you've ever met a distant relative for the first time, you have some idea of what I'm talking about. Your relative might say, “You have your grandfather's laugh,” or “Everyone in our family is artistic.” This is how families work. We, as Masons, are a family and we all have something to learn from one another.

In 2015, California Masons will have the unique opportunity to meet brothers from all over the world within the borders of our great state when we host the World Conference of Regular Masonic Grand Lodges at the California Masonic Memorial Temple in San Francisco. This is an unprecedented honor: Delegates meet on a different continent for each conference, and as such, the event has not been hosted in North America since 2008. I hope you will join me at this momentous occasion to share your unique experiences of our fraternal craft and to see what we can learn when we meet with our brothers “withsoever dispersed.”

Remember: Each time we meet a brother from another lodge or jurisdiction, we have the chance to gain a new perspective. We carry those new perspectives with us in our minds and hearts, and we use them to strengthen and champion our brotherhood. The kaleidoscope of our universal brotherhood is most beautiful when we embrace its ever-evolving nature. We are the components that travel, come into focus, and together form a new perspective. ✧

FRATERNAL CULTURE

BRETHREN THROUGHOUT THE GLOBE UNITE TO SHARE AND UNDERSTAND THE DIVERSE CULTURE OF FREEMASONRY

By Michelle Simone

A truly global endeavor

From Budapest to Bogotá; Mexico City to Maputo; Philadelphia to Prague; São Paulo to San Juan: Every 18 months, citizens of these cities and hundreds of others gather in diverse locations around the world. Their purpose is one familiar to Masons everywhere: sharing fraternal knowledge and affection.

The World Conference of Regular Masonic Grand Lodges was initiated by a Mexican grand lodge in 1995. Its constitutional purpose is “to share information and to discuss issues that promote the stability, progress, and universality of craft Masonry.” The constitution also requires each meeting to be spread out among different continents of the world as regularly as possible. This year’s conference, taking place in Romania in May, will be the first in Eastern Europe, supporting a global vision. And in 2015, the Grand Lodge of California will host worldwide Masonic leaders at the California Masonic Memorial Temple in San Francisco for the conference’s first return to North America in seven years.

Diplomat of the craft

Thomas Jackson has served as executive secretary of the conference for 15 years and has been actively involved in its development. While the executive secretary position was originally envisioned as an administrative duty – conducting event marketing and overseeing registration and other logistics – Jackson has put his fraternal leadership skills to



use. In addition to handling the original responsibilities, the former grand secretary of Pennsylvania has offered himself as an international resource, shepherding the conference into the truly global gathering it is today.

Jackson’s present role is perhaps best described as that of a devoted Masonic diplomat – albeit without any political aims. He spends much of the year traveling around the world in support of foreign Masonic bodies. Working directly with the leadership of each grand lodge, and immersing himself in a given regions’ Masonic culture, Jackson provides a range of support as requested – from community outreach to organizational guidance and even conflict resolution. For example,

Continued next page

AROUND THE WORLD



Spanning the Globe

PAST WORLD CONFERENCE LOCATIONS

- » 1995 - Mexico City, Mexico
- » 1996 - Lisbon, Portugal
- » 1998 - New York City, USA
- » 1999 - Sao Paulo, Brazil
- » 2001 - Madrid, Spain
- » 2002 - New Delhi, India
- » 2004 - Santiago, Chili
- » 2006 - Paris, France
- » 2008 - Washington, D.C., USA
- » 2009 - Libreville, Gabon
- » 2011 - Cartagena, Columbia
- » 2012 - Chennai, India
- » 2014 - Bucharest, Romania

COMING IN 2015: SAN FRANCISCO, USA!

when discrepancies arose in election results after Russia's grand officer election, it was Jackson who helped smooth over the conflict by communicating the true election results to the rest of the world, helping the elected Russian grand master retain his earned legitimacy.

But despite the overwhelming success of his outreach efforts, Jackson's overall goal is much larger: He seeks to share his unique experiences to help forge a deeper understanding of Masonry on a global scale. To illustrate the cultural differences between regions, Jackson has identified five styles that describe various forms of Masonic operative philosophies (see sidebar, page 5).

New Masonic worldviews

According to Jackson, a "side benefit" of the conference's initiative to hold meetings on different continents is that visiting each region lets members gain a first-hand understanding of the cultural forces at play there, including the challenges that local Masons face. For example, in many African countries where Masonry is still a relatively new phenomenon, members must contend with serious public misperceptions about the fraternity.

Jackson believes that gaining an understanding of the different situations around the world prompts Masons in more established regions to think outside the box when it comes to solving similar issues that are innocuous at home. Consider the question: "How can Masons attract new members?" In societies where associating with the fraternity is frowned upon, passing on fraternal values can be exceptionally complicated. As another example: "How can Masons strengthen public awareness of the fraternity?" California Masons would likely have a number of suggestions for doing this at home, but none of those solutions may work in a country where Freemasonry has been banned by government leaders.

These are complicated questions, without easy answers. But Jackson believes that by joining together as brothers with a common purpose, a solution will eventually take form.



Sharing inspiration

In addition to combining Masons' skills for trouble-shooting in each region, Jackson believes that the conference's ability to inspire members with success stories is equally valuable – if not more so for some lodges. He believes that the lodges in his home region of North America could particularly benefit from the lessons to be found in Masonry's success outside the continent. This is especially true in terms of community outreach (Latin American grand lodges are building hospitals and universities) and in the sense of esteem that is imbued within membership elsewhere.

"Freemasonry is in decline within most of North America, but that's not consistent with what's happening around the world. In Eastern Europe, the fraternity is composed of many of that society's leading thinkers. In Africa, four presidents are grand masters of their grand lodges. North American Freemasonry started out at this high level, but we haven't maintained it," Jackson explains.

Jackson believes that if American grand lodges more actively embrace the conference, dramatic change may follow. He has reason to be optimistic. One of his greatest personal successes as executive secretary involves his work within Latin American lodges. "When I first traveled to Latin America, you would rarely encounter Latin American Masons outside their immediate surrounding countries," Jackson explains. "But when those countries began attending the conference, they started to see the value of global Freemasonry. Now when I travel almost anywhere in the world, Latin American Masons will be there, too."

The final takeaway from the conference, says Jackson, is education. "We are all learning," he explains. "This is an opportunity both to understand what global Freemasonry is, and to envision what it can be." ♦

Five styles of Masonry

Thomas Jackson has used his extensive knowledge of global Masonic culture to develop five culturally driven operational philosophies that define Masonry in various parts of the world. He believes that by studying how the culture of each society influences its fraternal culture, members from different parts of the world can gain a deeper understanding of brethren in other countries.

- » **PHILOSOPHICAL STYLE:** This style is defined by attention to selectivity, strict membership requirements, and a stimulus for studying and advancing Masonic philosophy.
- » **SOCIAL STYLE:** This style is defined by a strong social culture where fellowship is a priority and social activities are a focus.
- » **SOCIOLOGICAL STYLE:** In addition to its philosophical base, this style is deeply impacted by the sociology of its environment.
- » **POLITICAL STYLE:** In some countries, Masons tend to be more politically involved than their counterparts in other countries.
- » **CHARITABLE STYLE:** This style is characterized by a strong focus on charitable fundraising.

Wondering where parts of the world would fall in this list? Attend the XIV World Conference in San Francisco to learn more!

AT A PERPETUAL DISTANCE

FAMILIES OF FREEMASONRY EMERGED FROM DIVIDED INTERPRETATIONS OF “AUTHENTIC” MASONIC VALUES

By John L. Cooper III, Grand Master

In the first degree of Masonry we learn that our fraternity is found “in every country and every clime.” This is a sweeping generalization – as it applies only to nations and societies where Freemasonry is allowed to exist – but since Freemasonry is allowed in the vast majority of the world’s nations, it is almost true.

Still, the dispersion of Masons throughout the world does not explain how or why Freemasonry is divided into various “orders” or “families,” or why these groups may share a common understanding of the nature of Freemasonry within each family, but not across the boundaries that divide one from another. Freemasons from one family may freely mingle with Freemasons of the same family in other parts of the world, but cannot meet together as Freemasons with those of a different family who live across the street. How did this come about?

From the beginning of modern Freemasonry, sometimes called “grand lodge” Freemasonry, the issue of who was entitled to be considered a Freemason was a concern. The first grand lodge, formed in London in 1717, resolved this problem by issuing charters to lodges under its control, and then extending fraternal

recognition only to grand lodges in other countries that seemed to share their same basic values and essential organizational principles. These basic values and organizational principles were termed “landmarks,” and while there were different ideas as to what truly belonged on a list of landmarks, there were some common principles. One of the most important was that a grand lodge would not be recognized unless it required of all its members a belief in a Supreme Being. Another was that grand lodges would only be recognized if they limited membership to men. There were other requirements as well, but these two were crucial.

However, as Freemasonry evolved, not everyone agreed that these two principles were essential to “authentic” Freemasonry. There was even some ambiguity about the first condition – a belief in a Supreme Being – in the first constitution adopted by the premier grand lodge in London in 1723. It was out of this ambiguity, as well as over concerns about whether women could be Freemasons, that other families of Freemasonry began to emerge. Today the oldest and largest of these families is generally referred to as “regular” Freemasonry, e.g., Freemasonry that adheres to the essential rules as reflected in the landmarks. But another large family has decided that freedom of thought on the subject of a belief in a Supreme Being is not incompatible with the fundamentals of Freemasonry, and does not demand this as a condition of membership. This family is known as “progressive” Freemasonry, and usually referred to as “irregular” by the more traditional (“regular”) Freemasons. Another, but smaller family consists of lodges and grand lodges which welcome both men and women as members, while still another family welcomes only women.





These separated families of Freemasons all consider themselves to be Freemasons, but they are not so free to acknowledge other families as Freemasons. They all share a common heritage of tradition from the earliest days of Freemasonry, and their lodges and rituals often resemble one another in striking detail. But there is a serious and lasting gulf between these families due to an inability to reconcile what each one considers to be the fundamental organizational principles of Freemasonry.

In some sense, this situation impairs the purported *universality* of Freemasonry. However, there are places where these families cooperate across the boundary lines that separate them. They often share scholarly and academic resources that do not involve “recognizing” one another as Freemasons in a strict sense. They also often share cultural activities, such as museum exhibitions. They are increasingly engaged in a dialogue across the boundaries, exploring what they have in common without

compromising what each considers to be essential to the definition of a Freemason. There is thus a growing respect for one another between and among these families, without having to resolve the essential differences that divide them. Many of us consider this development encouraging. After all, the hope that Freemasonry would become a “center of union” for those otherwise estranged was clearly stated in the first constitution of the first grand lodge in 1723:

....whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance. ♦

VARIETY IS THE SPICE OF MASONIC LIFE

AFTER NEARLY THREE CENTURIES, FREEMASONRY CONTINUES TO EMERGE AND REEMERGE AROUND THE GLOBE

By Jay Kinney

Once upon a time, it was common for many Masons to assume that the customs and wording of rituals within their own jurisdictions mirrored those of other Masons around the world. Before the advent of air travel, and later, the Internet, relatively few Masons had the opportunity to compare notes with brethren belonging to grand lodges in other countries.

This has changed radically over the past 20 years, as Masons all over the globe have joined Masonic email lists, online forums, and research organizations to connect with an international array of members. With such contact has grown an appreciation for the many subtle differences to be found in a fraternal brotherhood that prides itself on its international character.

British origins

Soon after the founding of the premiere Grand Lodge of England in 1717, modern speculative Freemasonry began to spread to British colonies around the world, often disseminated by lodges within the British military and colonial administrations. While one might assume that this shared origin would result in a uniform craft, this was hardly the case.

By the mid-1700s, there were at least two competing grand lodges in England (usually classified as the Moderns and the Antients), as well as separate grand lodges in Scotland and Ireland. All of them chartered local lodges in their respective colonies throughout North America, Australia and New Zealand, Africa, India, and the Far East. Ritual differences persist to this day, and are largely determined by whichever grand lodge exerted the most influence in Masonry's



development in a particular region. Hong Kong, for instance, is a former British colony and lodges affiliated with English, Scottish, and Irish grand lodges continue to operate there.

Vive la différence

The craft's spread to the European continent resulted in a medley of grand lodges, rites, and orders in several countries and regions: France, the Netherlands, the Holy Roman Empire and beyond. Any ties to British roots were rapidly severed, and European Masons outside of Great Britain often distinguished themselves through entirely different rituals. Many developed their own hierarchy of degrees, ranging from the standard three "blue" degrees up through what were sometimes dozens of additional degrees.

To complicate matters further, as Masonry expanded, the numerous European Masonic orders rarely consolidated into a single, national grand lodge within a given country (though Sweden is a notable exception). The Grand Orient of France, for instance, provided an administrative umbrella for a half-dozen or so independent orders whose approaches, requirements, and number of degrees could vary widely.

Nevertheless, as happened with the British Empire, French colonization efforts brought French Masonry along for the ride. French-affiliated lodges were established in Egypt, Syria, various French Caribbean islands, Mexico, and French territories in North America and Africa.

Further variations

Perhaps the most famous and widespread French Masonic order is that which is now familiarly known as the Ancient and Accepted Scottish Rite of Freemasonry. Despite its name, the Scottish Rite was not born in Scotland – it was actually a French system consisting of two dozen or so degrees variously known as the Order of the Royal Secret or Rite of Perfection. It reached the United States in the late 18th century, was reorganized as the Scottish Rite in 1801, and finally acquired some semblance of stability in the mid-1800s.

The Scottish Rite in the United States divided into Northern and Southern Supreme Councils. Both jurisdictions accommodated themselves to the American Masonic grand lodges already in existence by agreeing not to perform or lay claim to the three "blue" lodge degrees.

However, as the Scottish Rite spread outside of the U.S., supreme councils organized in other countries set themselves up as autonomous organizations with the right to confer all degrees from the first to the 33rd – particularly in Latin America.

Today, as Masonry reemerges in some countries where it was formerly banned, such as those in the former Eastern Bloc, it often takes the form of supreme councils that share recognition with American counterparts.

The present smorgasbord

The 21st century Masonic world traveler seeking to meet with fellow brethren in other countries may well be faced with a staggering array of grand lodge jurisdictions. Not all of these grand lodges are recognized as "regular" by American grand lodges, with many having different signs, grips, and rituals.

Still, most California Masons will find value in learning more about our brethren throughout the world, whether or not their customs, traditions, and views are familiar to us or foreign. By seeking to understand the various forms that Masonry has taken around the world, we learn more about our own history, obligations, and values – and ultimately, about ourselves. ♦

A WORLDWIDE BROTHERHOOD

EXPLORING FREEMASONRY AROUND THE GLOBE

BASED ON PANTAGRAPH'S "2013 LIST OF LODGES"



GRAND LODGES WITH THE
LARGEST AND SMALLEST
MEMBERSHIPS

224,964 MEMBERS
United Grand Lodge of England

80 MEMBERS
San Marino

GRAND LODGES WITH THE
MOST AND FEWEST
SUBSIDIARY LODGES

7,752
LODGES
.....
United Grand Lodge of England

4
LODGES
.....
Cameroon &
San Marino

GRAND LODGES WITH
THE MOST AND FEWEST
AVERAGE MEMBERS PER LODGE

NORWAY 300
Average members per lodge

SPAIN & BELGIUM 14
Average members per lodge

NUMBER OF GRAND
LODGES THROUGHOUT
THE WORLD

196

RECOGNIZED BY
THE GRAND LODGE
OF CALIFORNIA



NEWEST GRAND LODGE

Recognized by the Grand Lodge of California

Grand Lodge of Monaco

founded in

2011

OLDEST GRAND LODGE

Grand Lodge of England

founded in

1717

AVERAGE NUMBER OF LODGES

PER GRAND LODGE
JURISDICTION BY
PROMINENT REGION

AFRICA	26
AUSTRALIA	196
BRAZIL	106
CANADA	138
EUROPE	497
UNITED STATES	218



WHICH RITE IS RIGHT, WHERE?

Generally speaking, rituals and rites in each jurisdiction are derived from the grand lodge that issued the original charter, but their implementation is also influenced by regional culture and changes in Masonic culture over time.

CANADA

Lodges in the Grand Lodge of British Columbia and Yukon may practice four authorized rituals: British Columbian Canadian Work, British Columbian "Ancient" Work, Australian Work, and Emulation Work.

MEXICO

Most Mexican lodges practice the Ancient and Accepted Scottish Rite, the National Mexican Rite, or the York Rite.

SCOTLAND

Masons in Scotland primarily practice Scottish Standard Ritual. Each lodge customizes sections of the ritual and its regalia to shape a unique lodge culture.

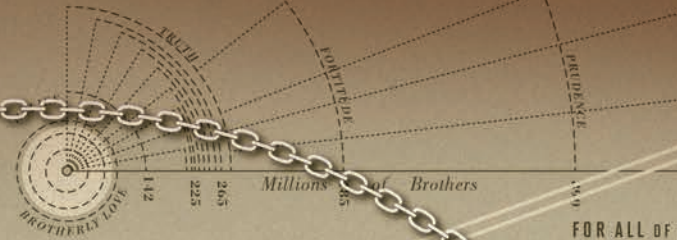
SWEDEN

The Swedish Rite consists of 10 degrees divided into three divisions: St. John's degrees (1–3), St. Andrew's degrees (4–6), and the Chapter degrees (7–10). There is also an 11th degree; however, attaining this level is very rare. Unique to the Swedish Rite is the requirement that all members must confirm to confess to the Christian faith.

UNITED STATES

American Masonic lodges usually practice the Preston-Webb Ritual, or Barney work. Some grand lodges allow more than one ritual or "work" to be practiced. The most common rituals beyond the craft degrees are the Scottish Rite and the York Rite – also referred to as the American Rite.

世界公民 〇 ένας πολίτης του κόσμου 〇 世界公民 〇 세계의 시민



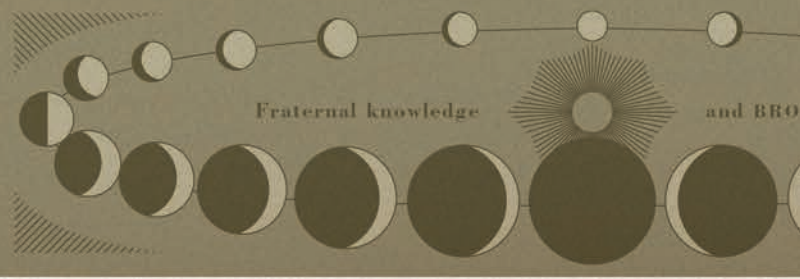
A final example is charity. At the heart of Freemasonry is the Mason's promise to do good to his brothers. It's a promise that began in a lodge, and it still runs through the chain of union that binds men into brothers. In some countries, this sentiment has extended even beyond the lodge walls.

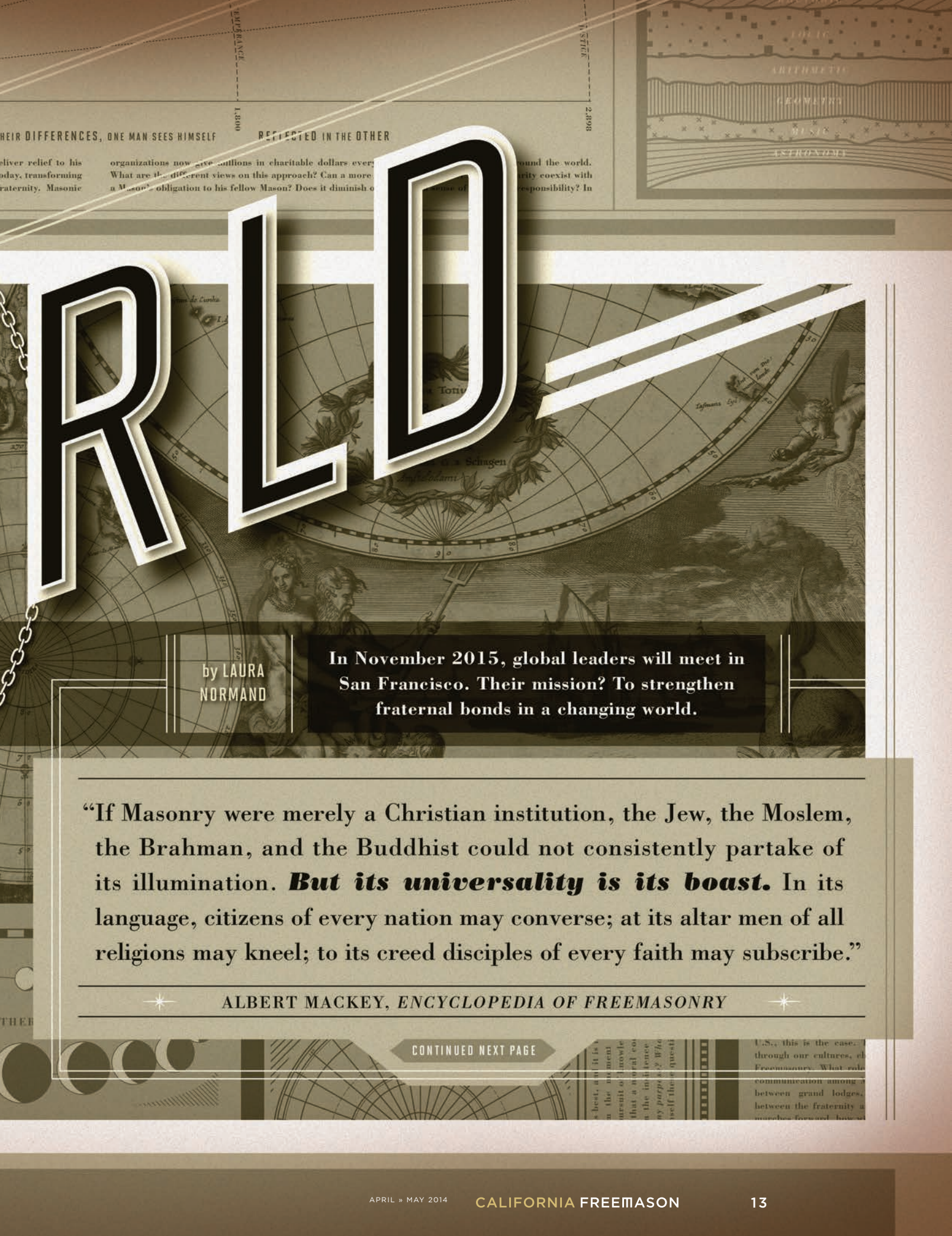
THE SON'S FREEMASON'S GUIDE TO THE WORLD



Philosophical intersects with the real world. The first thing I'm imagining a day when the fraternity not through a friend, but a Google search. In some countries, particularly the United States, technology is carving a path through the landscape around which it will play in strengthening relationships, building relationships and forming an interface with the public? As technology changes the fraternity?

Mahmud writes that "profane structures of social organization, like gender and class, shaped the esoteric world of Freemasonry" profoundly. The world outside lodge walls is often divided by class, race, and religion. Such divisions can intrude inside the lodge, too. On a global scale, where is Masonry on matters of tolerance? Some grand lodges remain a strictly Christian brotherhood. Some have a record of denying applicants of certain races. In California, it was only a few decades ago that a provision was adopted to allow alternate Holy Writings. Are there patterns to this progress? What challenges still exist?





THEIR DIFFERENCES, ONE MAN SEES HIMSELF

REFLECTED IN THE OTHER

deliver relief to his
today, transforming
fraternity. Masonic

organizations now give millions in charitable dollars every
What are the different views on this approach? Can a more
a Mason's obligation to his fellow Mason? Does it diminish o

round the world.
arity coexist with
responsibility? In

WORLD

by LAURA
NORMAND

In November 2015, global leaders will meet in San Francisco. Their mission? To strengthen fraternal bonds in a changing world.

“If Masonry were merely a Christian institution, the Jew, the Moslem, the Brahman, and the Buddhist could not consistently partake of its illumination. **But its universality is its boast.** In its language, citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.”

ALBERT MACKEY, *ENCYCLOPEDIA OF FREEMASONRY*

CONTINUED NEXT PAGE

is illustrated as a knotted rope in Masonic
can be seen encircling the inner walls of a
w the ceiling. But it is the members of the
symbol to life. In a ritual often performed
n parts of the world, members form a circle



around the altar and grasp hands in a "chain of union," creating
a living symbol of universal Masonry.

One Masonic handbook from 1798 entitled, "The Master Key
through all the Degrees of a Freemason's Lodge," points this
picture of Masonic universality: "By the Exercise of Brotherly



Love, we are taught to regard the whole human Sp
Family, the High, Low, Rich and Poor; all crea
Almighty Being, and sent into the World for the Ai
and Protection of each other. On this grand Princip
unites Men of every Country, Sect and Opinion."

In the 18th and 19th centuries, Freemasonry
became a global force.

"With an open mind and an awareness
that he was always among his brothers, the
Mason was expected to feel at home in any
part of the world. He was a cosmopolite, a cit-
izen of the world," Masonic scholar Jessica
Harland-Jacobs writes in her paper, "Global
Brotherhood: Freemasonry, Empires, and
Globalization." "Freemasonry thus helped
make the world a more interconnected and
interdependent place," she says, creating a
network "that stretched across the world,
that cut across traditional boundaries, and
that encouraged members to adopt a global
frame of reference." Because of this access
across borders, the fraternity eased open
new channels of information and people,
helping to pave the way for the world's trad-
ing networks and migration flows.

"And it started doing all this well before
the days of telegraphs, steamships, and
passports, let alone jet planes and the
Internet," Harland-Jacob points out.

How was this possible?



BRINGING THE WORLD TO SAN FRANCISCO

For Masons, the answer may be obvious. Although the brothers
that Harland-Jacobs describes sometimes came from cultures
and countries worlds apart, the differences between them never
overpowered the universal ideals that held them together.

The phenomenon of reaching across borders, of striding
into new terrain with the confidence that a door will swing
open in welcome, is the same phenomenon behind the World
Conference of Regular Masonic Grand Lodges.

Created with a constitutional purpose to "share informa-
tion and discuss ideas that promote the stability, progress, and
universality of craft Masonry," the first World Conference of
Regular Masonic Grand Lodges was held in 1995 in Mexico City.
Representatives from 37 grand lodges attended. Since, it has
grown to more than 600 attendees, rotating its location among
continents in 18-month intervals. The World Conference brings
together Masonic leaders from hundreds of grand jurisdictions
worldwide, from Romania to India, Israel to Italy, France to

***"By the Exercise of Brotherly Love, we are taught to
regard the whole human Species as one Family, the High,
Low, Rich and Poor; all created by one Almighty Being,
and sent into the World for the Aid, Support, and
Protection of each other. On this grand Principle, Masonry
unites Men of every Country, Sect and Opinion."***

Species as one
ed by one
d, Support,
le, Masonry



This is the chain of union; the universality of Freemasonry at its best. It is ingrained in the minds and hearts of Masons from the moment of their initiation. Tolerance. Equality. Trust. The pursuit of knowledge. Masons everywhere are connected by these values and commitments. Each brother is



connected to the next by a shared moral code. He is linked to the chain by a shared willingness – even insistence – to ask certain questions: *Why am I here? What is my purpose? Who or what should guide me?* Not every person asks himself these questions. But every Mason does.



Brazil. It has been a place for global leaders to reaffirm, with the press of a hand and the friendly exchange of ideas, the very essence of a fraternity without borders. It is a chance for networking and international relations, and an opportunity to explore other fraternal cultures in the spirit of Masonic education. It is also a forum for self-examination.

In November 2015, the Grand Lodge of California will host the XIV World Conference at the California Masonic Memorial Temple in San Francisco. The conference theme, which will be discussed and debated over three days of keynote speakers, panelists, and small-group workshops, is the universality of Freemasonry. At the conference, as in lodges throughout the world, this idea is represented by one powerful symbol: the chain of union.



FORGING THE CHAIN

The chain of union is illustrated as a knotted rope in Masonic tracing boards, and can be seen encircling the inner walls of a lodge room, just below the ceiling. But it is the members of the lodge that bring this symbol to life. In a ritual often performed after the first degree in parts of the world, members form a circle around the altar and grasp hands in a “chain of union,” creating a living symbol of universal Masonry.

One Masonic handbook from 1798 entitled, “The Master Key through all the Degrees of a Freemason’s Lodge,” paints this picture of Masonic universality: “By the Exercise of Brotherly Love, we are taught to regard the whole human Species as one Family, the High, Low, Rich and Poor; all created by one Almighty Being, and sent into the World for the Aid, Support, and Protection of each other. On this grand Principle, Masonry unites Men of every Country, Sect and Opinion.”

This is the chain of union; the universality of Freemasonry at its best. It is ingrained in the minds and hearts of Masons from the moment of their initiation. Tolerance. Equality. Trust.

The pursuit of knowledge. Masons everywhere are connected by these values and commitments. Each brother is connected to the next by a shared moral code. He is linked to the chain by a shared willingness – even insistence – to ask certain questions: *Why am I here? What is my purpose? Who or what should guide me?* Not every person asks himself these questions. But every Mason does.

Masonry’s universality takes many shapes. We can point to it in the fraternity’s high standards for its members – of ethics, of behavior, of a purposeful and enlightened life – that remain the same in every culture and language. We see it in the Masonic approach to teaching these standards through the shared initiatic experience and the use of symbols. We feel it when a brother talks about the powerful experience of his first degree, or the moment he knelt to take the master’s oath, or the time his lodge supported him through personal tragedy.

In the Information Age, we are constantly dogged by a feeling of interconnectedness on a superficial level – through Facebook and Instagram, news alerts and viral videos. Masonry’s quality of connection is something else entirely. At the conclusion of the chain of union ritual, when the brothers at last drop their hands and separate, the bonds between them do not break. There is a reason for this, and it courses through every lodge in the world.

These universalities, in whatever language and custom, unlock profound,

Continued next page

challenging, and moving experiences for Freemasons. Shared experiences sow trust. And so, from their first meeting, two brothers know each other. They know that they have each asked themselves the same questions. They know that they are each toiling on the same path to self-betterment. They have each declared that, at the heart of everything, they are of one family.

Perhaps it is in these ways that Masonry has historically cleared a way for friendships that, in other contexts, would be unlikely, uncomfortable, or even impossible. For all of their differences, one man sees himself reflected in the other. And that is a place to start.



TESTING THE THEORY

In many cases, Freemasonry's universality is a theory that proves itself – imagine the variety of men, tuxedoed to t-shirted, who call each other *brother*. However, the World Conference is an opportunity to not just acknowledge Masonry's universality, but measure it – its progress and its failures. The conference will examine the universality of Masonry as it is today: what it means to modern Masons, why it's important, and in what ways it is (and is not) evident throughout the worldwide fraternity.

There is an important distinction to make between diversity and universality. A universal Masonry need not, and should not, be a homogenous Masonry. Much of the

fraternity's significance comes from the differences it encompasses. Its diversity keeps it relevant and nimble. Its unique heritages and histories give it depth.

One of the greatest gifts of Masonry is “conciliating true friendship among persons that must have remained at a perpetual distance.” At the World Conference, Masonic leaders will be challenged to go beyond their own experiences, look at the fraternity from a different angle, and seek a deeper understanding of their neighbors.



THE QUESTION OF UNIVERSALITY

After all, the chain of union is made by many forges. Charity. Tolerance. Freedom. Faith. But that's not all. Freemasonry is a modern organization, and moreover, one that spans the globe. Such organizations run on more than ideals.

Take, for instance, structure. What difference does it make, if any, that grand lodges maintain different terms of office and organizational structures? Or ritual: All of Masonry insists on a shared initiatic experience. But what does it mean that some jurisdictions accept just one ritual, and others allow several variations?

There is the question of membership. Each grand lodge may have slightly different requirements for applicants, such as age. But beyond demographics, does the global fraternity at least share certain standards? Are the qualities that one lodge looks for the same as another? In perhaps every grand lodge, there is a push and pull between quantity and quality. Some lodges strive for membership rolls hundreds of names long. Others recommend a friendly split once a lodge reaches 50 brothers. Some U.S. lodges confer all three degrees in one day; in other jurisdictions, the process takes years. What can we learn from such contrast? How can lodges be selective without becoming elitist?



In such questions, the philosophical intersects with the practical. Tradition runs up against reality. The first Freemasons would have difficulty imagining a day when prospects would approach the fraternity not through a family member or trusted friend, but a Google search and email. Yet in many countries, particularly the U.S., this is the case. Technology is carving a path through our cultures, changing the landscape around Freemasonry. What role will it play in strengthening communication among Masons, building relationships between grand lodges, and forming an interface between the fraternity and the public? As technology marches forward, how will it change the fraternity?

Mahmud writes that “profane structures of social organization, like gender and class, shaped the esoteric world of Freemasonry” profoundly. The world outside lodge walls is often divided by class, race, and religion. Such divisions can intrude inside the lodge, too. On a global scale, where is Masonry on matters of tolerance? Some grand lodges remain a strictly Christian brotherhood. Some have a record of denying applicants of certain races. In California, it was only a few decades ago that a provision was adopted to allow alternate holy writings. Are there patterns to this progress? What challenges still exist?

Historically, Freemasons have played a role in shaping ideas about freedom. Around the globe, the fraternity has different perspectives on whether, and how, to extend this legacy to modern times. If Masons are poised to contribute to the global conversation on freedom, should this be an organizational directive, or an individual choice?

A final example is charity. At the heart of Freemasonry is each Mason’s promise to deliver relief to his brothers. It’s a promise that begot a fraternity, and it still runs through the chain of union today, transforming men into brothers. In some countries, this sentiment has extended even beyond the fraternity. Masonic organizations now give millions in charitable dollars every year, touching communities around the world. What are the different views on this approach? Can a more institutional form of Masonic charity coexist with a Mason’s obligation to his fellow Mason? Does it diminish or heighten a sense of individual

XIII World Conference in Bucharest

The National Grand Lodge of Romania will host the 13th session of the World Conference, to be held May 14-17, 2014 in Bucharest.

Bucharest is Romania’s capital and its largest city. Its wide, tree-lined boulevards and glorious Belle Époque buildings earned it the nickname “Little Paris” in the 1930s.

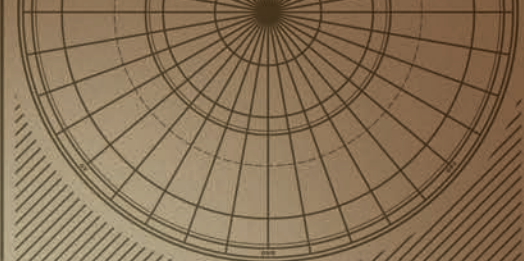
This is the first time that the World Conference of Regular Masonic Grand Lodges will take place in Central and Eastern Europe. Romania has one of the largest Masonic populations in this part of Europe, second only to Turkey.

The Grand Lodge of California looks forward to attending the XIII World Conference, and continuing to work on a global scale for the stability, progress, and universality of Freemasonry.

responsibility? In sum – what does charity mean in Masonry today?

The answers from one jurisdiction to another, and from one Mason to the next, will surely vary. A universal Masonry is, by definition, diverse. Unity has room for differences. At the World Conference, Masonic leaders will have a vantage point of these many facets of modern Freemasonry. Together, they can begin to answer the question: In a changing fraternity, what remains universal?

Continued next page



Be part of this historic event! Online registration and conference information will open in May 2014 at wcrmgl.com.



The questions that the World Conference asks are as much a part of Masonry as the square and compass. They represent the winding staircase, the seven liberal arts and

The XIV World Conference in San Francisco will point the way. ✨

THE CHAIN OF UNION: STRENGTHENING FRATERNAL BONDS IN A CHANGING WORLD

See you in San Francisco!

YOUR GUIDE TO THE XIV WORLD CONFERENCE

CONFERENCE PROGRAM HIGHLIGHTS

THURSDAY

NOVEMBER 19

Opening ceremony

Keynote speaker

FRIDAY

NOVEMBER 20

General assembly
presentation

Speaker and panel
discussion

Workshop sessions

SATURDAY

NOVEMBER 21

General assembly
and business session,
including proposals and
ballot on the XVI World
Conference location

Speaker and panel
discussion

LANGUAGE TRANSLATIONS SERVICES: ENGLISH, FRENCH, SPANISH, AND PORTUGUESE

*The structured conference program takes place throughout the morning,
leaving afternoons free for networking and exploring San Francisco.*

SOCIAL EVENTS

The World Conference is a rare opportunity to exchange ideas and build relationships with fraternal family from around the globe. Connect in a casual setting at these special events.

WEDNESDAY / NOVEMBER 18

➤ Welcome reception

THURSDAY / NOVEMBER 19

➤ Dinner cruise on the San Francisco Bay

FRIDAY / NOVEMBER 20

➤ Banquet and entertainment

SATURDAY / NOVEMBER 21

➤ Gala and closing ceremony

Continued next page

YOUR GUIDE TO THE XIV WORLD CONFERENCE CONTINUED

VISITING SAN FRANCISCO

San Francisco, with its plunging hills and eclectic architecture, world-renowned food and colorful neighborhoods, is among the world's top travel destinations. The conference will provide complimentary shuttle services to some of the city's must-sees and must-dos.

- **Fisherman's Wharf & North Beach:** Enjoy shops and restaurants on Pier 39, tour the abandoned prison on Alcatraz Island, visit "Little Italy," visit Saints Peter and Paul Church, and more.
- **Golden Gate Park Museums & Tours:** Wander the park's 1,000+ acres, and take in landmarks from the California Academy of Sciences and the DeYoung Museum to the Conservatory of Flowers.
- **SOMA Museums & Shopping:** Tour the many museums of the SOMA neighborhood, including the Museum of the African Diaspora and the Contemporary Jewish Museum.
- **Union Square & Chinatown:** From Tiffany & Co. to dim sum and fortune cookies! Union Square's high-end shops are all centrally located around a 2.6-acre plaza. They're just blocks away from the largest Chinatown outside of Asia.

GET TO KNOW THE GOLDEN STATE

Come early or stay late, and experience the natural beauty and unique culture just outside the city. Several professionally guided tours will be offered before and after the conference.

Unwind in Napa Valley wine country, and dine at a gourmet Sonoma restaurant. Travel California's stunning coastal highway to spend the day in Monterey Bay and Carmel. Or visit one of America's natural treasures with an overnight tour of Yosemite National Park.

All tours will be led by All San Francisco Tours and will range from \$85 to \$350 per person.

ABOUT THE CALIFORNIA MASONIC MEMORIAL TEMPLE

The Grand Lodge of California is proud to host the XIV World Conference in the California Masonic Memorial Temple. Situated at the top of San Francisco's Nob Hill, the building is a beacon of Masonry in the state, and an important resource for the community. It is home to the Grand Lodge administrative offices and the Henry Wilson Coil Library and Museum of Freemasonry, as well as the public Nob Hill Masonic Auditorium.

Built in the 1950s, the white marble building is heralded as an icon of midcentury, modernist architecture. A war memorial sculpture decorates one exterior wall. In the foyer, a massive 38-by-48-foot endomosaic mural contains hundreds of Masonic symbols. The translucent, mixed-media mural, created by famed artist Emile Norman, tells the story of Masonry's role in settling California.

CONFERENCE REGISTRATION: *wcrmgl.com*

In May 2014, the World Conference website will go live and online registration will open for the 15th session. Register now, and start planning your visit to San Francisco!

LIGHT OF THE SQUARE

AN ITALIAN MASON'S SWEET DREAM LIVES ON IN SAN FRANCISCO

From "One Hundred Years of Freemasonry in California" by Leon O. Whitsell, edited and updated by Grand Secretary Allan L. Casalou

When Masons in Northern California talk about "the French lodge," they are likely referring to La Parfaite Union Lodge No. 17 in San Francisco – the first non-English-speaking lodge in California. Next to its use of the French ritual, one of the most outstanding characteristics of the lodge's history is its early membership. Many of the members of La Parfaite Union Lodge came to San Francisco when it was just a haphazard collection of tents and shanties on sandy hillsides. They stayed and worked to make it a great city of fine schools, beautiful art galleries, excellent theaters, magnificent parks, and famous hotels. One of these early members even made a lasting impression on the palates of San Franciscans – and chocolate lovers throughout the world. His name was Ghirardelli.

An international journey

Domenico Ghirardelli, a confectioner by trade, was born in Rapallo, Italy in 1817. As a young man, he migrated to South America, settling in Lima, Peru, where he opened a confectionery next door to the shop of Pennsylvania-born piano maker James Lick. Ghirardelli and Lick became friends, and in 1848, when Lick came to California, he brought 600 pounds of Ghirardelli's chocolate, which he sold for a huge profit upon his arrival in San Francisco. When news of the California gold discovery reached Lima, Ghirardelli followed his friend, sailing to San Francisco in 1849.

Ghirardelli first traveled to the Southern California mines, but he soon came to the conclusion that there were better ways to make money than through mining. He opened a merchandising

establishment in a tent at Stockton, and not long thereafter he had a grocery store in San Francisco. When both businesses were destroyed by fire, he decided to return to his confectioner's trade.

Sweet empire

In June of 1852, Ghirardelli found himself in a candy-making partnership with a man named Girard. Together they operated "Ghirardely & Girard" at the corner of Kearny and Washington streets. Though Girard has not been identified for posterity, he was presumably Auguste Girard – another member of La Parfaite Union Lodge.

Ghirardelli was soon established in San Francisco. He sent back to Lima for his Peruvian wife and children, and incorporated the confectionary, changing the company's name to "D. Ghirardelli & Co." He rapidly expanded his holdings, soon opening branch stores in Oakland, Hornitos, and Bear Valley. His shops featured wines, cognacs, soda waters, spices, coffee – and of course, chocolate.

Some years later, the economy became turbulent. To reduce expenses, Ghirardelli decided to consolidate his stores and concentrate his resources on "Broma," a process that made ground chocolate from cocoa butter drippings. (Broma was an opportune and accidental invention – a Ghirardelli employee inadvertently discovered it after hanging a bag of chocolate in a warm room one day in 1867.)

Continued next page



Celebrate Ghirardelli's Legacy

During the XIV World Conference of Regular Masonic Grand Lodges, attendees will have the option to participate in an evening dinner cruise on the San Francisco Bay. The cruise vessel will pass in front of Ghirardelli Square, offering an excellent view of the iconic light bulb sign that still graces the city.

D. Ghirardelli & Co.'s growth during this time was evidenced by its import of cocoa beans. In 1852, Ghirardelli imported 200 pounds of cocoa beans. By 1866 the company imported 1,000 pounds of cocoa beans a year, and by 1885 its imports grew to 450,000 pounds annually. Ghirardelli chocolate became an international commodity, selling throughout the United States as well as in Mexico, China, and Japan.

It was during the expansion of D. Ghirardelli & Co. that Domenico Ghirardelli joined La Parfaite Union Lodge. He is present on the lodge's roster beginning in 1869.

Founding a legacy

On and off for forty years, the D. Ghirardelli & Co. business moved about San Francisco like a nomad. But it came to rest in North Beach in 1895, when Ghirardelli acquired the North Point Street site and the buildings of the Pioneer Woolen Mills.

Domenico Ghirardelli retired as head of his company in 1892 and turned over its management to his sons and grandsons. He remained a member of La Parfaite Union Lodge until his death in 1894.

When the great earthquake and fire of 1906 destroyed most of San Francisco, the Ghirardelli plant survived. Manufacturing resumed 10 days after the disaster. In 1923, the famous "Ghirardelli" light bulb sign was installed atop the plant. Illuminating the San Francisco Bay, this sign has become an icon of the City of San Francisco, which declared Ghirardelli Square an official city landmark in 1965.

Now owned by Swiss chocolatier Lindt and Sprüngli, Ghirardelli is the second oldest chocolate company in the United States. ✧

FACES OF MASONRY

MEET NICHOLAS MITCHELL: WRITER AND PHILOSOPHER, MASTER MASON SINCE 1975

By Michelle Simone

“In what other organization can a man move to another country, walk into a room, and be welcomed as a brother?” asks Nicholas Mitchell.

He is speaking from experience: A native Londoner, Mitchell was raised in the Lodge of Tranquillity No. 185 – a 226-year-old lodge that predates the United Grand Lodge of England (UGLE) – alongside his father and uncle, and served as master there before emigrating to California. When he arrived in Los Angeles, Mitchell continued his journey in Freemasonry, joining Menorah Lodge No. 623 (now Southern California Lodge No. 529).

A current district inspector and past master, Mitchell enjoys sharing his unique vantage point. In addition to visiting lodges throughout his district, he returns to London twice a year to strengthen bonds and trade knowledge. One popular topic is ritual: While core Masonic tenets are universal, the ritual is not. Since Masonry reached America before the present-day UGLE was formed, American rituals reflect older versions of English rituals.

“In the third degree legend, there are missing details on both sides of the Atlantic – things you can really only understand when you consider the ritual across the pond,” Mitchell explains. “I share the English rituals to frame the California one, and vice versa. It’s refreshing to gain a new perspective.”

Continued next page



BRO. NICHOLAS MITCHELL HAS SERVED AS LODGE MASTER IN BOTH ENGLAND AND CALIFORNIA.

MEMBER PROFILE



MASONIC REGALIA FROM THE LODGE OF TRANQUILLITY NO. 185 IN LONDON, PART OF THE UNITED GRAND LODGE OF ENGLAND.

In his own words

HIS FAVORITE AMERICAN MASONIC TRADITION:

American initiates have much more memorization, and there are some things members here must learn “mouth to ear.” This creates a very special bond between the candidate and coach – it’s something we don’t have in England.

HIS FAVORITE ENGLISH MASONIC TRADITION:

In England, we customarily end meetings with a “festive board” – a formal banquet

with socializing and toasts. I missed this when I came to California and when my lodge master learned about this custom, he asked if I would organize one. Now Southern California Lodge holds its own “table lodge” every year.

ON HIS OVERALL MASONIC EXPERIENCE:

Masonry has drawn out abilities I didn’t know I had and has brought me to places I never imagined I’d go. I’ve been traveling more than 40 years and I’m really enjoying the journey. Now both Southern California Lodge and the Lodge of Tranquillity are my homes: In one I salute the flag and in the other I toast the queen. ✧

CULTURE CHAMELEON

ONE MASONIC HOMES RESIDENT IS INSPIRED BY A CROSS-CULTURAL FRATERNAL PERSPECTIVE

By Laura Normand

When Herschel Mazer's tour bus pulled out of the hotel parking lot, he couldn't believe his eyes. There, just across the street, was a building with a square and compass. Mazer and his wife, Joannie, were on vacation in Christchurch, the largest city on the South Island of New Zealand. It hadn't occurred to Mazer that he might find a Masonic lodge to visit there. As it turned out, one had found him.

Later that day, he walked across the street to investigate. A few hours after that, he was marching into the lodge room, surrounded by a band of brothers.

Island encounter

The New Zealand lodge wasn't the only thing in Masonry that Mazer stumbled upon by chance. Mazer, who is now a resident of the Masonic Home at Covina, says he found the fraternity "by accident" in the first place. When he was in his mid-40s, he was out to dinner and ran into an old acquaintance who had recently joined a Masonic lodge. Mazer decided to apply at Home Lodge No. 721 in Van Nuys soon after. Eventually, he would spend nine years in the officer line, and another decade as head candidate coach.

But when he walked into that Masonic lodge in New Zealand, he was still as green as the island's rolling hills.

"At that time I was a Fellow Craft," he remembers, "maybe even an Entered Apprentice." The Christchurch brothers, a gregarious international bunch, quickly brought him under their wing.

"They put me in the center of this big procession," Mazer says, "and we all walked into lodge together. Two guys walked



BRO. HERSCHEL MAZER, A COVINA RESIDENT, HAS VISITED MASONIC LODGES IN NEW ZEALAND AND JAPAN.

me up to the seats, like escorts, and sat on both sides of me through the degree." Most of the members spoke British English, and once he accounted for the accent, Mazer

Continued next page



BRO. HERSCHEL MAZER FEELS AT HOME IN MASONIC LODGES THROUGHOUT THE WORLD.

was able to follow along. He noticed that the lodge had a few more positions than he was used to seeing in California. And, he says, “everybody in New Zealand was wearing a tuxedo except me.” But it felt like home.

After the degree, the brothers retired to the dining room. Bottles of beer were placed at every table, and the dinner evolved into a series of toasts.

“Then they started the salutes to the queen,” Mazer recalls. “I thought, oh my God, they’re going to come over to me. What am I supposed to do?” Mazer was not yet a confident orator; in college, he had been

desperate to dodge the required public speaking class, and even years later, speaking in open lodge for the first time as marshal, he says his legs “were like rubber” and his mind went blank.

So he watched in growing panic as the toasting made its way around the room. The rubbery feeling took over his knees. But, he reminded himself, he was among brothers. When it was his turn, he stood and offered greetings from the Grand Lodge of California and Home Lodge. “And long live the queen!” he added, in a fit of inspiration. The room erupted in applause.

A world of welcome

Years later, Mazer was visiting the naval air base in Yokosuka, Japan. With a couple free hours on his hands, he decided to

go to a meeting at Yokosuka Lodge No. 20, located on the base. He was greeted, to his surprise, by a predominantly Filipino membership, most speaking mile-a-minute English. The lodge, now under the jurisdiction of the Grand Lodge of Japan, was chartered in 1948 by the Grand Lodge of the Philippines and was the first lodge established in Japan after World War II. There were maybe 20 members present at the meeting Mazer attended, and this time, no one was in a tuxedo.

At this point in his Masonic career, Mazer was a lodge officer, and had become more comfortable in his own skin. "You get used to speaking and running meetings. I'd become much more open and friendly," he says. Even before he discovered that he shared the members' language, he did not feel nervous walking into the Japanese lodge.

It's something he regards as a simple fact of Masonry: "You can travel and go to any lodge and you're always greeted like you've been there a thousand times before," he says. "Everybody's a brother. There's no backstabbing. Everyone respects everyone else and we all seem to get along."

That fraternal goodwill, and the sense of belonging that comes with it, eased the transition when Mazer and his wife left California for Washington in the early 2000s. And, it was waiting to greet them again when they returned to California last year and moved into the Masonic Home.

Whether Covina, Christchurch, or Yokosuka, "you always feel very welcome," Mazer says, "wherever you go." ❖

From Canada to California, One Constant

When Gary and Dawn Hicks considered moving to California, Gary fretted about the weather. "I was always used to 20, 40 degrees [Celsius] below zero!" he says. Hicks grew up in the Canadian province of Quebec. As a boy, his first job was clearing a path through the snow every morning to the front door of his schoolhouse.

Even then, he knew he wanted to be part of the fraternity. "I wanted to become a Mason because my dad was," Hicks says. "But men have a funny way of interpreting the law, and my dad never wanted to talk to me about Masonry. Eventually one of my uncles stood up for me." Hicks joined St. John's Lodge No. 3, a 225-year-old English-speaking lodge in Quebec City's historical upper town district.

When Hicks moved to California, he said goodbye to that fraternal family. But he found another one waiting at Mountain View De Anza Lodge No. 194 – and it was surprisingly recognizable.

Like most North American grand lodges, both the Grand Lodge of Quebec (which presides over St. John's Lodge) and the Grand Lodge of California take many cues from the United Grand Lodge of England. Other than a difference in size – Mountain View De Anza Lodge is several times larger than St. John's Lodge – Hicks says, "there's not anything you can pinpoint as a major difference. That helped with the adjustment."

Two and half years ago, he and Dawn moved again, this time just across the bay to the Masonic Home at Union City. Once more, fraternal family was waiting to ease the transition.

"We enjoy it here, totally and absolutely," Hicks says. "We volunteer for anything we can possibly do. We never stop working for this organization. It's something that we love."

CALIFORNIA MASONIC ASSISTANCE

We support and serve the whole family

The Masons of California have protected and nurtured the most vulnerable members of our fraternal family since 1898. Today, California Masonic Assistance continues to offer compassionate, values-based care, helping members age successfully at all stages of life.

To request a Masonic Assistance presentation at your lodge meeting, contact us at 888/466-3642 or MasonicAssistance@mhcuc.org.



MASONIC OUTREACH

Masonic Senior Outreach Services connects eligible senior members of our California fraternal family with the services and resources they need to stay healthy and safe in their homes or in retirement facilities in their home communities.

Masonic Family Outreach Services helps California Masonic families deal with a variety of complex life challenges, including the impact of divorce and job loss. Broad, flexible services reach families in their home communities.

For more information about Masonic Outreach Services, contact 888/466-3642 or MasonicAssistance@mhcuc.org.

RESIDENTIAL SENIOR COMMUNITIES

Our senior communities offer a vibrant lifestyle with varying levels of care. To arrange a private or group tour, or for more information, contact the Union City Home at 510/471-3434, the Covina Home at 626/251-2232, or email MasonicAssistance@mhcuc.org.

MASONIC CENTER FOR YOUTH AND FAMILIES (MCYAF)

MCYAF provides integrated psychological care for youth who struggle with behavioral, academic, emotional, or social difficulties. Services are available for Masonic families statewide. To learn more, visit mcyaf.org, call 877/488-6293, or email information@mcyaf.org.

**Making a
Profound
Difference,
Because of You.**

For generations, the Masonic Homes of California has protected our fraternal family. It still does today, touching thousands of lives each year through outreach, senior care, and youth and family services. California Masons make it possible. When we give to the Homes, we fulfill a promise to our brothers, and to our loved ones: **We will keep you safe.**

MAKE A PROFOUND DIFFERENCE TODAY

» **GIVE** freemason.org/contribute

» **LEARN MORE** masonichome.org

WONDER. CONNECTION. ACCOMPLISHMENT.



RAISING A READER

A partnership with  **Masons
of California**

For thousands of families throughout California, all of these emotions
are contained in a little red book bag.

The bags represent an opportunity to teach and learn, to connect parents
and children, and to build the foundation for a successful future.

When you give to Raising A Reader, you are strengthening families, one book at a time.

GIVE | freemason.org/RaisingAReader



GRAND LODGE F & AM OF CALIFORNIA
1111 CALIFORNIA STREET
SAN FRANCISCO, CALIFORNIA 94108

PERIODICALS
POSTAGE
PAID

AT SAN FRANCISCO CA
AND AT ADDITIONAL
MAILING OFFICES



XIV WORLD CONFERENCE OF REGULAR MASONIC GRAND LODGES

THE CHAIN OF UNION

Strengthening Fraternal Bonds in a Changing World

one

WORLD

one

FRATERNITY

one

CONFERENCE

The international brotherhood convenes in
San Francisco November 18-21, 2015. Join us.

REGISTRATION OPENS MAY 17, 2014

WWW.WCRMGL.COM