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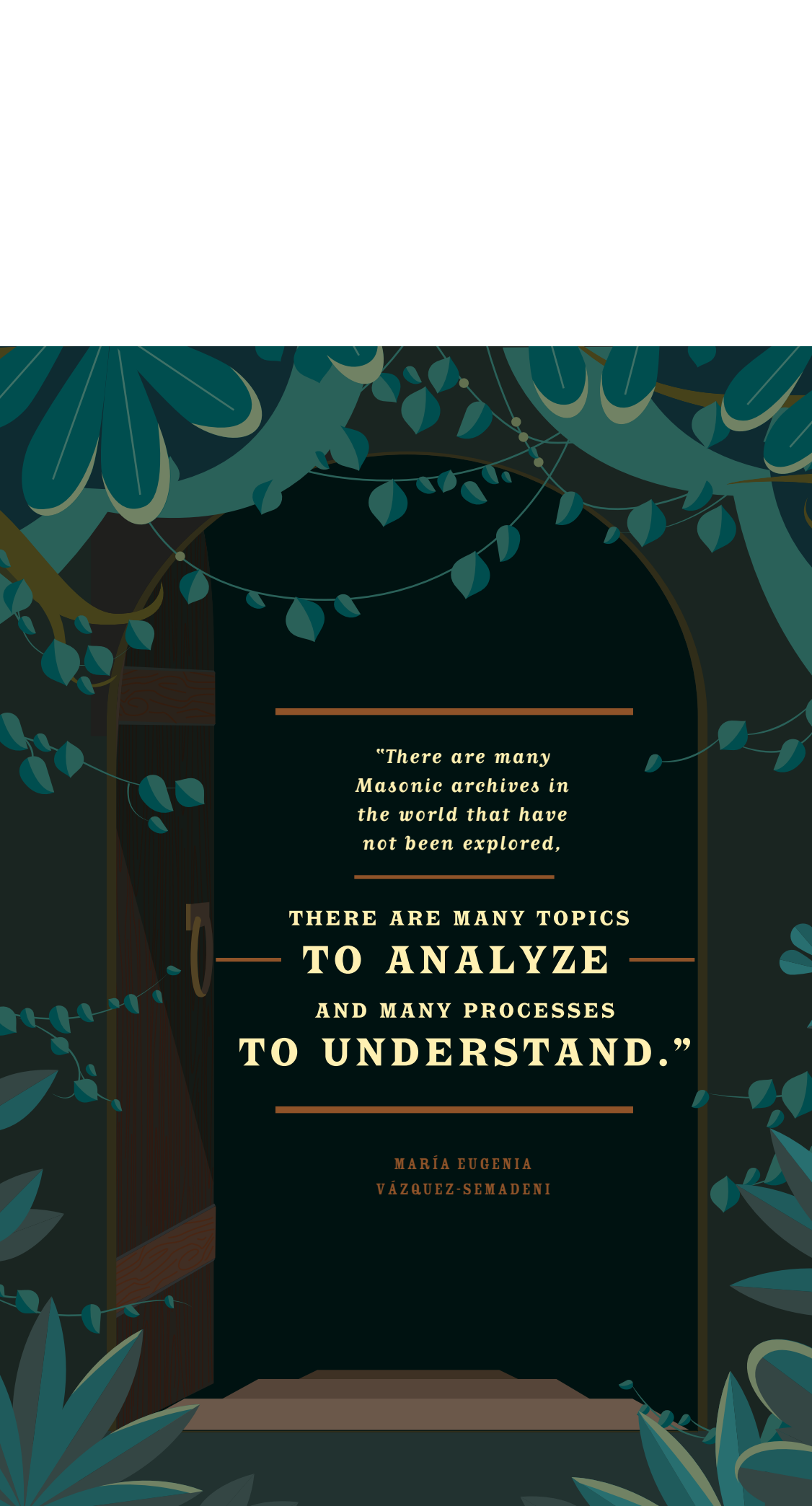
CALIFORNIA

FREEMASON



WHEN PROFESSORS COME KNOCKING

— LIGHTING UP —
THE ACADEMIC WORLD



*"There are many
Masonic archives in
the world that have
not been explored,*

**THERE ARE MANY TOPICS
TO ANALYZE
AND MANY PROCESSES
TO UNDERSTAND."**

**MARÍA EUGENIA
VÁZQUEZ-SEMADENI**

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EXECUTIVE MESSAGE

John L. Cooper III, Grand Master



The Idea of a University

As you will learn elsewhere in this issue of California Freemason, there is a renewed partnership between Freemasonry and the world of academia. This partnership has been a long time coming, pioneered by the work of David Stevenson, whose book, “The Origins of Freemasonry,” was one of the first widely-read works, and was first published only in 1988. Before Stevenson, the academic world had largely ignored Freemasonry, and Freemasonry had largely ignored the world of academic scholarship. Today that is different. Respected academic scholars regularly publish papers and books about Freemasonry, and Freemasons have learned to subject their writings to the rigorous discipline of academic peer review. It has been a healthy relationship, and one that many hope will long continue.

It is also important to consider Freemasonry’s role in encouraging its members to pursue knowledge. In one sense, Freemasonry can become a “university of learning” in its own right. A core value of Freemasonry is the pursuit of truth, and this must be coupled with a commitment to pursue it wherever it will lead. While we value our historic and mythic lore, we must also value our commitment to the pursuit of knowledge in general.

John Henry Newman expressed this ideal in his 1858 book, “The Idea of a University.” Newman wrote:

The University... has this object and this mission; it contemplates neither moral impression nor mechanical production; it professes to exercise the mind neither in art nor in duty; its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this. It educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it.

Freemasonry, of course, does have as its mission the contemplation of “moral impression.” In a very real sense, Freemasonry is *our moral compass*. But beyond that, in the words of Newman, it is the promoter of an “intellectual culture,” very much similar to the role of the university. And with certainty it “educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it.” When Freemasonry does that well, it creates in its members a thirst for knowledge and a passion for the pursuit of truth.

As we guide our candidates through the three degrees of Masonry, we must never lose sight of this objective. We want Masons who are well skilled in our ancient art – certainly – but we also want Masons who think for themselves and who will spend their lives in the pursuit of knowledge and learning. If we do that as Masons, Freemasonry will, indeed, become “a university of learning.” ♦

FOSTERING MASONIC SCHOLARS

NORTHERN CALIFORNIA RESEARCH LODGE REINVENTS ITSELF FOR A NEW GENERATION OF MASONIC SCHOLARS

by Jay Kinney

As new members find their way to Masonry, they are likely to hear the long-held conviction that there is something in the craft for everyone. Some are attracted to ritual work, others to opportunities for fellowship and socializing, and others still to the rich traditions of researching Masonic symbolism and history. For those with a particular interest in such research, Northern California Research Lodge (NCRL) offers the chance to meet others of like mind in a convivial and stimulating atmosphere.

Creating a home for learning

Research lodges have been around for a long time – the most famous such lodge, Britain's Quatuor Coronati Lodge No. 2076, was founded in 1884 – but they have often operated beyond the attention of most Masons. As a new generation has come knocking at lodge doors, this may be starting to change.

NCRL, like its sister lodge, Southern California Research Lodge (SCRL), dates back to 1951, when then-Grand Master Arthur Paulson recommended establishing the two lodges as aids to Masonic education. Adam Kendall, NCRL's current master, explains, "In the decades following World War II, Masonry had a tremendous growth in membership. Many blue lodges were forced to concentrate on performing degrees for new members as their main activity, and Masonic education was often lost in the shuffle." The creation of NCRL and SCRL sought to rectify this dilemma.

In contrast to regular blue lodges, research lodges hold quarterly meetings and do not perform degree work. Membership by affiliation is open to all Master Masons in good standing,



THE LIBRARY AT THE SCOTTISH RITE TEMPLE AT SUTTER STREET AND VAN NESS AVENUE IN SAN FRANCISCO, CIRCA MID TO LATE 1930S

throughout California and out of state. Their goal is not to replace members' blue lodges but to supplement them.

Masonic "grad school"

For many years, NCRL's meetings revolved around presentations of individual members' research papers. This encouraged scholarship, but it also cast members who were not presenting in the role of passive listeners. The approach became further complicated by an otherwise encouraging trend: Local lodges started increasing their own Masonic education activities, in

Continued next page



DETAILED ILLUSTRATIONS FROM THE 1741 GERMAN TRANSLATION OF JAMES ANDERSON'S "THE CONSTITUTIONS OF THE FREE-MASONS"

response to newer members' growing expectations. As an increasing number of Masons found their scholarly interests met locally, NCRL membership began to dwindle. Had research lodges outlived their purpose?

Jordan Yelinek, NCRL's current secretary and two-time past master, partnered with Past Master Christopher Trueblood to refocus and redefine the lodge's identity. Yelinek, who holds a doctorate in biology, recalled his university days when his classmates held regular meetings to update each other on the progress of their research. NCRL decided to model

itself on this approach: Rather than only offering a podium for presenting finished work, the lodge would also serve as a forum for discussion and encouragement of ongoing research. Trueblood says, "We tried to reimagine research lodges as the 'grad school' of Masonry."

Yelinek likens the approach to the Masonic symbol of the beehive, of brethren working together. "We transformed NCRL from a place where brothers just came to listen, to a place where they could discuss and share thoughts and concepts."

Theory in practice

NCRL meets in a lodge room in the San Francisco Scottish Rite. After a quick review of lodge business, members take turns giving

updates on what they've been researching and their progress. Afterwards, brothers move to the game room for refreshments, where one member reads from either a work-in-progress or final paper. When he finishes, the lodge discusses his findings. This approach has been successful in driving engagement: A recent discussion lasted 45 minutes.

According to Kendall, members have gained a deeper understanding that "it's well within their reach to enjoy Masonic scholarship and, at the same time, to help define some standards for the research." Finished papers are sent to NCRL's master and wardens for vetting, where further suggestions may be given.

In past decades, NCRL published an on-again, off-again journal of papers presented for the lodge, and there's hope that such a journal could be revived. In the meantime, NCRL's reinvigorated website now offers a publicly accessible archive of digitized versions of all past research papers and journals.

Another successful recent initiative has been the creation of the John L. Cooper III Fellowship, named in honor of California's current grand master, a long-time secretary of NCRL. A recipient is chosen each year who, according to Kendall, "exemplifies the spirit of Masonic research and scholarship." Past Cooper Fellows include scholars from California and other jurisdictions. Each fellow presents a paper to the lodge during its summer meeting.

The next class

NCRL is very much a work in progress. According to Trueblood, the lodge is "starting to see an uptick in new members and is working to keep the momentum going."

Raised in 2009, Senior Warden Robert Haines is a relatively new Mason who is enthusiastic about NCRL's future. He explains, "I'd like to expand the definition of Masonic research to include the documentation."

In particular, Haines hopes to lay the groundwork for compiling a database of all Masonic research and sources, using meta-tags and keywords to enable specialized computer searches. And, a personal interest in military history has



AN ILLUSTRATION FROM THE 1738 EDITION OF JAMES ANDERSON'S
"THE CONSTITUTIONS OF THE FREE-MASONS"

inspired yet another project idea for Haines: He is gathering oral histories from Masonic WWII veterans to shed light on the role that Masonry played in each of their lives. The opportunity for this overlooked research is rapidly passing as that generation ages, making his project all the more urgent.

Support for continued research is strong and imminent at NCRL. As Yelinek says, "NCRL is a service to the fraternity, helping members empower their own voices and offering a place where researchers can share and learn from each other."

Yelinek's apt metaphor of a beehive applies in more ways than one. As the saying goes, bees make honey, and if NCRL continues in its present direction, the results will be sweet indeed. ✧

Editor's note: Jay Kinney is the 2014 John L. Cooper III Fellow.



WEB EXTRA

Check out NCRL's online archive of past research topics and papers at: ncrl.info/#researchPapers

WHEN THE MASONIC LODGE WAS A UNIVERSITY

LODGE ROOMS REFLECT OUR MASONIC QUEST FOR KNOWLEDGE

by John L. Cooper III

Have you ever wondered why there are two globes atop the pillars near the door to the preparation room in a Masonic lodge? On one pillar is a globe of the earth and on the other is a celestial globe, showing the constellations of the night sky. Masons sometimes refer to them as terrestrial globes. Why are they there? Why would Masons put globes on top of these two pillars, which imitate those that stood before the door of King Solomon's Temple?

When Freemasonry emerged into the modern world in the form that we know it today, there was a thirst for knowledge. Most men had to be self-taught because only the wealthy could afford what we would today call a college education. The ancient traditions and symbols of Freemasonry that lodges had inherited were used to teach their members lessons of morality and ethics.

But enterprising Masons soon saw that they could do much more than that. The symbolism of King Solomon's Temple offered them a splendid opportunity to take Masonic symbolism in a new direction, and to offer members a digest of contemporary education in the arts and sciences, as then understood. In doing so, they modified the

original symbols and equipment in a Masonic lodge forever, an example of which is the globes atop the pillars at the entrance to the preparation room.

King Solomon's Temple had long been a source of Masonic legend and symbolism, and stories about it were featured in the old manuscript constitutions, copies of which were considered essential to the true functioning of a Masonic lodge. These manuscript constitutions contained stories that early Masons believed were handed down from antiquity.

The pillars before King Solomon's Temple were said to be related to other pillars built by Masons. One of their functions was to preserve the secrets of Masonry, should they be endangered by fire or flood. So, the use of imitation pillars was a natural feature to incorporate into the symbolism of Masonic lodges. Today, these pillars are one of the signature items with which a Masonic lodge is furnished.

The original pillars in front of King Solomon's Temple are described as being topped with lotus blossoms. A lotus blossom is bowl-shaped, so the tops of the pillars had what might be described as pommels or globes, being spherical in design. At some point in the early 18th century, an enterprising lodge decided that these pommels could serve a more useful purpose, and they were replaced by the terrestrial and celestial globes that we see today. But why do that? Why take the original symbolism of King Solomon's Temple and combine it with a contemporary symbol, such as a terrestrial and celestial globe?

Masonic scholars are still looking for a definitive answer to this question, but I would like to suggest one for your consideration: I believe that they were intended to be symbols of the progressive nature of knowledge. The Fellow Craft degree in Masonry is about knowledge – knowledge of the arts and sciences, and ultimately knowledge of the Great Architect of the Universe, and the relation of this knowledge to our daily lives. The charge given to the candidate at the end of the Fellow Craft degree describes Freemasonry as a “progressive moral science.” Here is what the ritual says:

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THE QUESTING MIND IS A SALIENT CHARACTERISTIC OF A FREEMASON



Masonry is a progressive moral science divided into different degrees; and, as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind.

The people of the time of King Solomon's Temple still believed that the world was flat, and would not have understood either the terrestrial or the celestial globes, but the Masonic symbolism to the new Fellow Craft is clear. He is progressing from an "old" understanding of reality to a "new" understanding. The "old" is represented by the ancient pillars and the "new" by the globes. In the rest of the degree, he will be introduced to the function of knowledge itself, represented by the winding staircase. Taken

together, the meaning is that in order to progress in Masonry, he must accept that he will leave behind old understandings and embark on a journey into new and fresh understandings. Freemasonry will become his "university of knowledge," not because it has all the answers for him, but because it has all the questions for him. The questing mind is a salient characteristic of a Freemason. And the globes atop the ancient pillars from King Solomon's Temple are a symbol of that quest.

It is in this way that a Masonic lodge is thought of as a "university." Properly understood, a university does not provide a completed education. Its true function is to open the doors to knowledge so that a lifelong commitment to learning results. In a similar way, the Fellow Craft degree is intended to open the doors of learning about Masonry. The degree is not intended to teach everything that there is to know about Freemasonry. It is, instead, to create in the Mason a thirst for knowledge, and to teach him that he should have a lifelong commitment to learning – and not just about Freemasonry. In this way, Freemasonry itself becomes the "university of life" for every Mason. ✧

A TRUTH STRANGER THAN FICTION

THE COMPLICATED FATE OF MASONIC ARCHIVES IN OCCUPIED EUROPE AND THE SOVIET UNION

by Natalie Bayer

In 1989, during the turbulent years of Perestroika and Glasnost in the Soviet Union – the political movement for reformation and openness within the Communist Party – Ella Maksimova, a journalist working for the Izvestia newspaper and self-titled “archival detective,” began to publish a series of revelatory articles on the hitherto top-secret Central State Special Archive in Moscow. Masonic archival material was not mentioned in these reports, but Maksimova did include that the Soviet 59th Army took a secret “trophy collection” from The Prussian Province within Germany known as Lower Silesia in 1945 and that it constituted the sixth-largest archival body in the USSR.

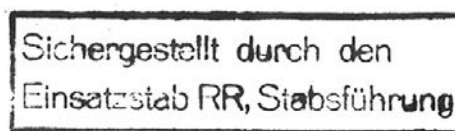
Maksimova’s forays into the Special Archive came to the attention of American historian Patricia Kennedy Grimsted, a leading authority on Soviet archives and Nazi cultural plundering during World War II. Thanks to Grimsted’s painstaking research, it became clear in the 1990s that the Special Archive – which became the Russian State Military Archive (RGVA) in 1999 – housed a spectacular hoard of European Masonic documents. The archive was originally stolen by the Nazis under the Einsatzstab Reichsleiter Rosenberg (ERR), a taskforce led by Alfred Rosenberg dedicated to appropriating cultural property during the war.

One of the largest single collections emanated from the Grand Orient of France in Paris. On June 14, 1940 – the same day the German army entered the French capital – ERR agents seized the Grand Orient’s entire archival collection and shipped it to Berlin for inspection. When the Allies bombed Berlin, the ERR relocated to Silesia in 1943 and was captured by the Soviet 59th Army. A great deal of this plundered material spent nearly a decade in Minsk before relocating to Moscow in 1955.

In 1997, The New York Times caught wind of the former secret archive. An April 17 headline read: “Hot Issue for Russia: Should It Return Nazi Plunder?” To his credit, Russian President Boris Yeltsin was supportive of a partial restitution, despite nationalist and communist opposition in Russia’s lower parliament, which voted 308-15 against returning artifacts. The process culminated in 2001, when the Russian Ministry of Culture ordered a number of “cultural treasures, displaced to the USSR as a result of the second world war” to be returned to France, the Netherlands, Belgium, and Luxemburg. At the turn of the 21st century, sizeable Masonic collections were finally re-housed in various libraries and archives, notably the Library of the Grand Orient of France and the Archives of the Grand Lodge of France in Paris; the Prins Fredrik Cultural Masonic Centre in The Hague; and the Centre of Masonic Documentation in Brussels.

The Grand Orient of France received the largest volume of documents (723 boxes and more than 22,000 files), which dated from 1732 to 1940. Pierre Mollier, a Freemason, historian, and librarian of the

Continued next page



SEAL USED FROM 1941 TO 1944 TO MARK MATERIALS LOOTED BY THE EINSAZSTAB REICHSLEITER ROSENBERG (ERR)

HISTORY

Grand Orient of France, exclaimed that the “family papers have come back home!” as he celebrated the fascinating documents entrusted to his care. Among Mollier’s most prized reclaimed treasures were the procedure book of the Loge Écossaise de l’Union, founded in Berlin between 1742 and 1749 – which he considers “one of the most important documents about the beginning of the Scottish degrees in Europe”; a collection of letters from the 1760s by Étienne Morin, the “father” of the Ancient and Accepted Scottish Rite; and documents linked to Martinez de Pasqually and the Elus Cohens system. Among the returned archives, Grand Orient librarians also discovered the earliest document related to the creation of the English Supreme Council of the Ancient and Accepted Rite in 1845.

In recent years, a number of eminent Anglophone historians have made use of the returned archives. Among the first was Margaret Jacob of UCLA, who in 2002 visited the library of the Grand Orient of France. Jacob believes that the now easily accessible archives have revitalized the study of Freemasonry. She drew on the returned records of the Loge Anglaise in Bordeaux, which date back to 1732, in her 2006 monograph, “Strangers Nowhere in the World,” which chronicles the rise of cosmopolitanism in Early Modern Europe.

Following in Jacob’s footsteps, Kenneth Loiselle of Trinity University has made extensive use of the archives in various articles and in his forthcoming book, “Brotherly Love: Freemasonry and Friendship in Enlightenment France.” Loiselle has reconstructed the weekly, sometimes daily, routines of lodge life. The archives stretch back to the 1730s – earlier than existing documents housed in France – illustrating how Masonic sociability evolved during the 18th century. Loiselle explains that the documents “enable historians to put a lot more flesh on what has often been a skeletal history of the actual day-to-day activities of lodge life.”



LEFT: PORTRAIT OF ALFRED ROSENBERG, LEADER OF THE EINSATZSTAB REICHSLEITER ROSENBERG (ERR) IN UNIFORM, 1939
RIGHT: BOOKS LOOTED BY THE ERR IN RIGA, LATVIA, NOVEMBER 1943



THE RUSSIAN STATE MILITARY ARCHIVE (RGVA) BUILDING IN MOSCOW

While the returned material has been invaluable for Masonic historians, a huge quantity of documents remains in RGVA vaults. According to Grimsted, fond 1412k alone contains 14,291 files from Masonic institutions throughout occupied Europe. The Grand Orient of France failed to secure fond 118, which contains documents concerning the famous Convent des Philalèthes held in Paris from 1785 to 1787.

Of course, contemporary historians can consult Masonic archives stored in the RGVA. I first visited the RGVA in 2002 and made extensive use of fond 1412k for my doctoral thesis. I remember my initial excitement at opening folders stamped “SECRET” in both German and Russian. Still, I only consulted a

small fraction of this remarkable collection. A treasure trove of material remains for curious and persistent Masonic scholars. ✧

Editor’s note: Natalie Bayer, Ph.D., is an assistant professor at Drake University. Thanks to Professor Margaret Jacob, Ph.D. of UCLA, Professor Kenneth Loiselle, Ph.D. of Trinity University, and Pierre Mollier, M.A. of the Grand Orient of France for contributing to this article.





WHEN PROFESSORS COME KNOCKING

LIGHTING UP THE ACADEMIC WORLD

BY JAY KINNEY

Not so long ago, the prospect of Masonry as a subject of scholarly research would have struck most Masons and academics as highly unlikely. After all, the formal role of the tiler stationed outside a lodge room door is to stand guard against “cowans and eavesdroppers.” This tradition of privacy fed a reluctance to engage with inquisitive non-Masons. Further, in many parts of the world where Masonry had come under fire from political or religious authorities, the traditional response of the fraternity was to keep a low profile and to draw down a curtain against those perceived as “outsiders.”

CONTINUED NEXT PAGE

"More and more there is a
LINK BETWEEN ACADEMIA AND
LOCAL MASONS." —CÉCILE RÉVAUGER

For its part, the academic world was, until recently, inclined to dismiss Masonry as a rewarding field of study. The fraternity was usually seen as either an object of outlandish conspiracy theories or a social group of men given to wearing curious aprons and insignia. With very few exceptions, Masonry was simply not given serious scholarly attention.

But in recent years, that has begun to change, with often-refreshing results. The Grand Lodge of California has been prominent in encouraging responsible scholarship about the fraternity, particularly through its partnership with the University of California, Los Angeles (UCLA). Grand lodges and universities in Europe and Latin America have also stepped up to the challenge, opening archives for historical research, funding scholarly conferences on fraternal studies, and introducing university courses about Masonry.

— **THE EARLY DAYS** —

Until the 1980s, most historical and analytical research about Freemasonry was conducted by Masons themselves, either on their own initiative or as part of Masonic research lodges. This began to change with the 1981 publication of Margaret Jacob's "The Radical Enlightenment: Pantheists, Freemasons, and Republicans." Fellow Masonic scholar Jan Snoek explains, "With this publication, Freemasonry entered the Academe. Ten years later, Jacob's 'Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe'

(1991) confirmed that Freemasonry was a subject suitable for academic research." Scholarly attention began to build as it became recognized that Masonry had a significant role in the spread of the Enlightenment in 18th century Europe.

The 1980s also saw the publication of other pioneering scholarly works, such as Lynn Dumenil's "Freemasonry and American Culture 1880-1930" (1984), Mark C. Carnes' "Secret Ritual and Manhood in Victorian America" (1989), and David Stevenson's "The Origins of Freemasonry: Scotland's Century 1590-1710" (1988).

Dumenil's book was of special interest to California Masons, as it gave particular attention to Live Oak Lodge No. 61 in Oakland by fruitfully drawing upon the lodge's archival minute books and records – an early instance of cooperation between a lodge and a non-Masonic academic scholar. Both Dumenil and Carnes delved into Masonry's status in the fraternal society boom of the 19th century and sought to understand its role in how men coped with the changing social landscape. Stevenson, a Scottish scholar, challenged the previously dominant narrative in early Masonic history that privileged the English contribution to Masonic origins at the expense of Scotland's.

Steven C. Bullock, a history professor at Worcester Polytechnic Institute and author of "Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730-1840," began researching Masonry for his doctoral degree in the early 1980s and recalls that "Freemasonry wasn't on the academic world's radar" at the time. He happened upon it at the suggestion of an advisor and became fascinated with the subject.

Bullock received his doctorate from Brown University in 1986, but by the time his book was published in 1996, the academic landscape had changed considerably. He credits the increased attention paid to Masonry to the rise of academic interest in cultural history during the 1990s. The lived experiences of ordinary people and their associations became an important focus for historians, and Masonry was just such an association.



THE FRENCH CONNECTION

Cécile Révauger, a professor of English Studies at Bordeaux University III in France, received her doctorate in 1987 on the subject of Freemasonry in Britain and the United States (1717-1813). At present, she supervises doctoral students in researching Masonry, is executive editor of the scholarly “Journal for Research into Freemasonry and Fraternalism” (the Journal), and recently edited with Charles Porset “The Masonic World of the Enlightenment: a Biographical Dictionary” – a mammoth 2,800 page project, involving 150 scholarly contributors.

The Journal, founded in 2010, publishes two issues each year. While it is indicative of the growing academic legitimacy of Masonic studies, its bumpy beginning also sheds light on the challenges facing the field. The Journal was originally founded in association with the Centre for Research into Freemasonry and Fraternalism at Sheffield University in England. Unfortunately, funding issues forced the Centre to suspend operations just as the Journal was publishing its first issue. Oversight of the publication was successfully shifted to the Academic Society for Research into Freemasonry and Fraternalism.

In addition to these activities, Révauger has organized conferences in Europe on Masonic history and led seminars for master’s degree students on Masonry, religion, and the British Enlightenment. She also helped organize an international study day for doctoral students where participants meet to compare research notes, attend presentations on topics such as how to liaise between academia and the general public, and network with others studying Masonry around the world.

Révauger’s introduction to the field came about indirectly. “I started my academic career with a dissertation on the oriental tale in 18th century England, which led me to study the Enlightenment,” she says. “When you study the Enlightenment you cannot miss the most important Freemasons of the time: Alexander Pope, Jonathan Swift, William Hogarth, and James Boswell in England; George Washington, Paul Revere, and Joseph Warren during the American Revolution; and our French Marquis de Lafayette.”

A Fulbright award enabled Révauger to research the birth of modern Freemasonry at several of the main Masonic libraries in the U.S., including the library of the Grand Lodge of Iowa in Cedar Rapids, the Boston Masonic Library, and the library of the Supreme Council 33° in Washington, D.C. “More and more there is a link between academia and local Masons,” notes Révauger. “That’s important. We should make sure that Masons themselves have an interest in and... derive some benefit from [our research].”

CALIFORNIA’S CONTRIBUTIONS

The Masons of California have been steadfast supporters of Masonic scholarship and inquiry. This has taken several forms. The first California Masonic Symposium, held in Fresno in 2001, hosted two notable speakers from the Scottish Rite Research Society, Robert G. Davis and Rex Hutchens, and set the pattern for what has been an annual event ever since. Open to both Masons and the public, the Symposia have featured presentations from academic and Masonic scholars and researchers. Themes have included The Age of Franklin: Freemasonry, the Declaration of Independence, and the American Enlightenment; Freemasonry and the American Frontier; and Freemasonry and Women’s Role, among others. This year’s Symposium will focus on Freemasonry and the Foundation of the American Republic

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and will be held on September 20 in San Francisco and September 21 in Pasadena. (See the back cover of this issue for details.)

The partnership between Grand Lodge and UCLA's history department has resulted in the Freemasonry and Civil Society Program. This program has supported the creation of undergraduate courses on Masonic history in America and Europe, graduate student and postdoctoral fellowships for Masonic scholarship, and, most recently, an annual International Conference on Freemasonry, featuring papers and presentations by a wide array of academics studying Masonry. (*Read more about the UCLA partnership on page 19.*)

William D. Moore was one of the presenters at this year's International Conference on March 22. Moore is currently an associate professor of American material culture at Boston University, where he serves as director of undergraduate studies for the American and New England Studies Program, teaches undergraduate and graduate courses, and supervises doctoral dissertations. His presentation at the International Conference was titled, "Solomon's Temple in America: Masonic Architecture, Popular Culture, and Biblical Imagery, 1865–1930."

"During my graduate education in American studies, I came to focus upon Freemasonry by looking at Masonic temples," says Moore. "These buildings were significant features of the American cultural landscape which had not been explored in a scholarly fashion. They were also appealing at the time, just around

1990, because they were masculine spaces that could be examined in the context of the discourse concerning the American construction of gender."

Lilith Mahmud, assistant professor of gender and sexuality studies, and of anthropology, at the University of California, Irvine, also delivered a presentation at the International Conference titled, "Thanks to Mozart: Cultivation and Aesthetics Among Women Freemasons in Italy."

"I stumbled upon the topic of Freemasonry rather serendipitously. My research was always going to be an ethnographic study based in Italy, and I wanted to research women's organizing in particular," Mahmud notes. "Once I met some Freemasons and became aware of the world of women Freemasons, I knew I had found the perfect project. This research started out as my doctoral project at Harvard, but it then evolved into a book." That book is the newly published "The Brotherhood of Freemason Sisters: Gender, Secrecy, and Fraternity in Italian Masonic Lodges" (2014).

"My work is anthropological, based on field research in present-day Italy," says Mahmud. "Studies of Freemasonry are still primarily done by historians looking at the past, but some of us have begun to research what Freemasonry is today and what role it plays in contemporary civil society."

The coordinator for the first three International Conferences is María Eugenia Vázquez-Semadeni, who teaches courses on Freemasonry in Mexico and Latin America at UCLA, and advises students who research Masonry.

Like many of her fellow Masonic scholars, Vázquez was drawn to the study of Freemasonry through other research. "I was trying to understand the Mexican transition from a monarchy to a republic after its independence from Spain," she says. "I realized that Freemasonry played a major role in this process because it contributed to forming a republican political culture by publishing newspapers, providing spaces for political organization, and spreading republican practices and languages."

— A VARIETY OF MOTIVES —

Academic interest in Freemasonry proceeds from a variety of motives and disciplines. Bullock approached it through

*"Some of us have begun to research
what Freemasonry is today and*

WHAT ROLE IT PLAYS IN CONTEMPORARY CIVIL SOCIETY." —LILITH MAHMUD

studying the American Revolution, while Révauger's entry was via English studies and Vázquez' introduction was through Mexican history. Moore came to study Freemasonry through a fascination with Masonic architecture, while Mahmud's approach combined anthropology and gender studies.

Snoek – who, until his recent retirement, was an adjunct professor in the Institute for Religious Studies at the University of Heidelberg in Germany – has taken yet another approach: the study of rituals. His most recent book is "Initiating Women in Freemasonry: The Adoption Rite" (2012), a historical study of the role and rituals of the many varieties of female Masonry in Europe. A scholar in the sciences of religions, Snoek chose to specialize as a historian of religions in the field of Masonic rituals. Although Freemasonry is not a religion, Snoek found many parallels between Masonic and religious practices.

Snoek brings a unique perspective to his scholarship: He has been a practicing Mason since 1981 in the Grand East of the Netherlands, the regular grand lodge of that country. He is also a member of several other Masonic bodies, including the Swedish Rite Grand Lodge of Germany. This places him in a somewhat delicate position – he must protect the secrets of Masonic ritual while maintaining academic standards of objectivity.

"Objectivity is a difficult issue," Snoek explains. "Nobody can be absolutely objective. Scholars are no exception to that rule, but they must strive to be as objective as possible and to reflect upon their own biases time and again. This is true not only for the study of Freemasonry, but for the humanities, generally."

"[All scholars] are members of several groups, and sometimes we belong to groups we study for scholarship. That has both advantages and disadvantages. It is, therefore, a good thing that some researchers of Freemasonry are Freemasons themselves, while others are not: [The two groups] can point out, and compensate for, each other's biases."

ACADEMIC STEPPING STONES

Introducing a new subject of study into academia is not as easy as one might think. Pioneering scholars need to gain the approval of dissertation advisors or department heads. Expertise needs

to be fostered over time, until there are enough scholars at work on a given topic for it to gain academic legitimacy. Classes and seminars for undergraduates and graduate students can then be established and eventually, if all goes well, a permanent chairperson in the field of study can be funded at one or more universities. The development of a scholarly peer-reviewed journal is also very important for maintaining the quality of research.

All of these stages in the growth of a field require funding from sympathetic sources, which is why the collaboration between the California Masonic Foundation's Institute for Masonic Studies and UCLA has been so important. The UCLA partnership received a major boost when Grand Master Larry Adamson made advancing the study and understanding of Freemasonry his Grand Master's Project for 2008–2009.

But no single grand lodge or university can shoulder the burden of maintaining a field of research all on its own. This is why multiple initiatives are necessary, such as the Centro de Estudios Históricos de la Masonería Española at the University of Zaragoza in Spain, established under the leadership of Professor José Antonio Ferrer Benimeli, who spoke at the 2011 International Conference. (*Read more about Ferrer Benimeli on page 22.*)

Continued next page

LOOKING TO THE FUTURE

Although the outlook for Masonic research in the academic world is promising, challenges remain. “The primary problem of every scholar is accessing sources with which to answer [one’s] questions,” Moore says. “Fraternal organizations’ institutional records and material evidence are not always valued or retained. Although groups create records and material culture in the present, these archives are frequently lost when organizations fail, merge, or move to new quarters. All studies of fraternalism are dependent upon the individuals who make it a priority to maintain and steward the heritage of the organizations.”

In light of this, the rescue and preservation of the archives of the Grand Orient of France has been especially fortuitous. Confiscated by the Nazis upon their occupation of France in 1940, the records dating back to the 1730s were removed to Berlin for storage, only to be confiscated in turn by the Russians as World War II concluded. Upon the collapse of the Soviet Union in the early 1990s, many of the archives were discovered by outside scholars and eventually returned to the Grand Orient in 2001.

California Masons first learned of this research treasure trove when Pierre Mollier, the Grand Orient’s librarian shared the news at the second California Masonic Symposium in 2002. That same year, UCLA’s Margaret Jacob was the first scholar invited to review the collection. *(Read more about these Masonic archives on page 9.)*

Another development in recent years has been the establishment of the International

Conference on the History of Freemasonry (ICHF). First initiated by the Grand Lodge of Scotland in 2007, the ICHF has been held every two years, with more than 50 papers and presentations given at the most recent conference in 2013. The ICHF attracts scholars and researchers from within both the academic and Masonic communities.

The ongoing success of these conferences seems to indicate an encouraging future for Freemasonry in the academic community and most scholars of Masonry are optimistic about the future of Masonic research. “There is currently a strong foundation of scholarship, which will allow young researchers to ground their own work,” says Moore. “There are also a growing number of scholars who can serve as mentors to guide future students. And, there are still many unexplored avenues of research [within the craft].”

“I am very optimistic,” Vázquez concurs. “This is just the beginning. There are many Masonic archives in the world that have not been explored; there are many topics to analyze and many processes to understand. This a field under construction and it will grow.”

Still, Snoek offers a voice of caution. He cites the rise and fall of the Masonic research center at Sheffield and unfilled chairs at other European universities, as professors retire or pass away. And, he worries that the frequency of the ICHF (every two years) and increasing volume of papers may dilute the quality of research.

But, Snoek’s warnings may also be taken as a directive. By supporting legitimate scholarly initiatives like our partnership with UCLA, Masons can help ensure responsible research under capable leadership. A robust future for Masonic studies will enable Masons to learn even more about our past, present, and future for many years to come. ♦



WEB EXTRA

Read papers from the 2011 and 2013 UCLA International Conferences at the *Revista de Estudios Históricos de la Masonería Latinoamericana y Caribeña (REHMLAC)* website: rehmlac.com/index/numesp

FLIP THE SCRIPT

THE FRATERNITY'S PARTNERSHIP WITH UCLA IS CHANGING THE CONVERSATION ABOUT MASONRY

By Laura Normand

Sitting in a darkened movie theater, the audience around him engrossed in Johnny Depp's flickering on-screen image, Larry Adamson was having an unexpected moment of reflection. He was just a few years away from being installed as grand master of one of the largest Masonic jurisdictions in the United States. Now, here the fraternity was again – implicated in a murder conspiracy, in a Hollywood blockbuster that would gross \$74 million worldwide. The story bore no resemblance to the organization to which he had devoted his life.

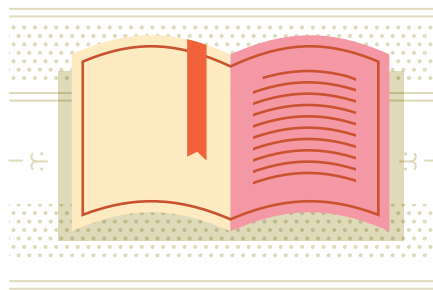
"It was such a sinister representation," Adamson recalls. "As I sat there, I thought, 'I don't understand why we in Freemasonry allow the external world to define who we are, while we sit silent.'"

He remembers asking himself, "Why don't we become champions of our own story?"

Tipping point

For better or worse, Freemasonry has long been a common (albeit fictionalized) theme in popular culture – think Dan Brown's "National Treasure," and the movie Adamson remembers sitting in, "From Hell," which paints the fraternity as responsible for London's Whitechapel murders. But Freemasonry only recently gained a foothold in the academic world. In the 1990s, Margaret Jacob's "Living the Enlightenment" and Steven Bullock's "Revolutionary Brotherhood" used lodge records to help understand civil society and social history, essentially opening the door for the serious academic study of Freemasonry.

There is a lot to study. In the 18th century, Freemasonry was one of the two most important forms of civil society in the world (scientific societies were the other). After 1800, the fraternity was central in the political discourse in Catholic Europe. In the 19th century, it was the largest form of civil society in America. And throughout the history of Latin America, Masons played an exceptionally large role in republican movements.



But all this went largely unnoticed, except by a handful of scholars, among them, Jacob and Bullock. Masonry was not considered a serious academic topic. For centuries, the only papers written about it were by Masons themselves, and many were not held to academic standards.

When Adamson was installed as grand master, he started a project to change that. In 2009, the Grand Lodge of California's Institute for Masonic Studies partnered with the University of California, Los Angeles (UCLA) to establish the Freemasonry and Civil Society program, led by Jacob.

Continued next page

“Once the fraternity heard that one of the most renowned scholars in Masonic history was in our own backyard and realized what an institution like UCLA offered in terms of credibility, the dominoes fell,” Adamson says. “As Masons, we don’t do what we do for public recognition. But we needed to at least help frame the conversation.”

Putting Masonry on the agenda

When Jacob and Grand Lodge began creating the Freemasonry and Civil Society Program, there were no American models to refer to – theirs was the first such partnership in the nation. The program, they decided, would include a postdoctoral fellowship, several undergraduate courses, and annual research and teaching positions. One of the first courses was about Freemasonry, civil

society, and American democracy; a recent course explores the Scientific Revolution, and Freemasonry’s origins in the Renaissance. Several have focused on the role of Freemasonry in the formation of Latin American nation-states. Through the program, new Masonic research has been funded and UCLA students have learned the global relevance of the fraternity.

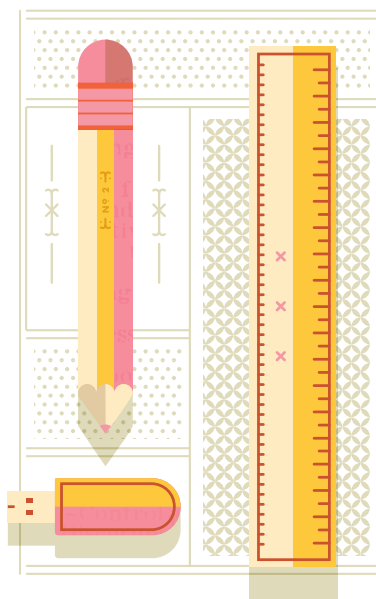
The program has also sponsored three international conferences, with a fourth scheduled in 2015. In 2014, there were more than 150 attendees, from both the academic and Masonic communities.

“One of the significant contributions that these conferences give to California Masonry is the realization that we are a part of a worldwide movement, whose history in other parts of the world differs from our own,” says John L. Cooper III, current grand master. “It reinforces the teaching from our ritual that ‘in every country and in every clime are Masons to be found.’”

As for the academic world, Jacob says that the international conference “put Freemasonry on the intellectual agenda of scholars in American, European, and Latin American history.” More scholars are using lodge records as a window into the past. New Freemasonry studies are being pursued; new journal articles are being published. Search the term “Freemasonry” in JSTOR, an online database for scholars, and you’ll find article after article by UCLA students, fellows, and conference headliners.

With continued funding, the program’s contributions can grow and the impact can spread. An important question, Adamson says, is if other American grand lodges will follow California’s example.

Consider this: As part of a general curriculum, a student at UCLA can now select a course on civil societies, and in it, learn about Freemasonry’s impact on the world. What if, decades from now, this is true in universities throughout the country? Imagine the students sitting where Adamson sat a few years ago, watching some Hollywood blockbuster with a dubious representation of Masonry. Because of a partnership that began in California, they just might know what every Mason in the theater will know, too: There is another, truer, side to the story. ♦



FACES OF MASONRY

MEET SERGEY AITYAN, MASTER MASON AND UNIVERSITY PROFESSOR

by Michelle Simone

When early Masonic brothers envisioned a Renaissance man, they likely had someone like Sergey Aityan in mind. Aityan, a member of Oakland-Durant-Rockridge Lodge No. 188, is the director of the Multidisciplinary Research Center at Lincoln University, where he is also a professor of economics, management information systems, and computer science.

A lifelong scholar with multiple doctoral degrees and solid academic credentials in a myriad of disciplines, he spends his days helping graduate students cultivate their degree studies. When he's not focusing on his students, he turns his attention to another group of scholars: his Masonic brothers.

Drawing on seasoned expertise from years of university lectures, Aityan has developed a scholarly education program within his lodge. Members with a wide variety of intellectual interests share their knowledge and passions through a popular lecture series. Brothers' families and friends are invited to attend, creating a community of like-minded individuals. "Typically, many people come because they aren't so aware of Masonry or what Masons do," Aityan says. "But guests are very excited about Masonry after attending. It helps open their minds."

For Aityan, creating the lecture series felt like second nature. "I've always had a strong inclination for research and teaching," he explains. "And, as a professor, I've always pursued Masonic principles. I can't divide my Masonic and professional lives; they're one picture for me."



In His Own Words

WHAT INSPIRES YOU PROFESSIONALLY?

The pursuit of knowledge (In Quaerendum Scientiam) and educating the next generation. I have always had one foot in academia and one in industry, allowing me to "fly high" in ideas and abstracts while delivering needed products and services.

DO YOU FIND THAT THERE ARE CONNECTIONS BETWEEN YOUR WORK AS A PROFESSOR AND FREEMASONRY?

There's a very strong parallel. Both activities imply social and moral duty, responsibility for our society, and hard work.

WHY IS IT IMPORTANT FOR MASONS TO GROW INTELLECTUALLY?

Education provides a better understanding of our society and the universe, as well as our place in this world and our responsibilities. Masons' role in society is to bring light into people. To do this, we must bring light into ourselves. ✧

TRAILBLAZER

THE MAN WHO IGNITED MASONIC RESEARCH IN SPAIN

by Laura Normand

Just like that, 15 years of work were reduced to ashes. The manuscripts of 30 books. More than 100 articles. His eight-volume doctoral thesis. His microfilms, magazine, and newspaper clippings. The academic records of all of his students.

These materials were housed in Professor José Antonio Ferrer Benimeli's office on the historic University of Zaragoza campus, in the heart of Spain. The arsonists entered the building during the day, waited until night, then broke the window and tossed in an incendiary device. In the end, all that was left was a knot of metal that had once been his typewriter, a table, and the door. The papers didn't stand a chance.

There had been threats before. In 1972, *los ultras* – radicals – tried to stop him from defending his doctoral thesis, "Relations between the Catholic Church and Masonry in the 18th century." Now, in 1983, Ferrer Benimeli was returning from the First Conference of the Study of Masonry, organized under his direction. Eleven years later, *los ultras* had followed through on their promise.

So it all burned.

And then he began again.

Spain's leading expert

Over his career in Masonic studies, Ferrer Benimeli has written more than 40 books, and contributed to at least 200 others. He has published more than 500 articles. He inspired and cofounded a center for historical research into Spanish Freemasonry. He organized the largest and most influential series of international academic conferences on the history of the fraternity. And these are merely the broad strokes. Ferrer Benimeli may be the world's leading historian on Freemasonry. He is, without doubt, the leading expert in Spanish Masonry. And he has shaped Masonic studies in Spain, Latin America, and the world.

Ferrer Benimeli is not a Mason. He is a Jesuit priest who began this work as a doctoral student investigating the secret archives of the Vatican, which contained the Catholic Church's earliest papal bulls against Masonry. It led him to investigate Spanish Masonry throughout the entire century, and the next, and the next. For the past five decades, he has continued down this path, exploring how Masonry fits into a much larger historical puzzle.

Devoted, but dispassionate

It is not just that Ferrer Benimeli has been industrious for the sake of his own work. He has been a maximizer of others'. He has spent his career creating opportunities for peer collaboration and opening new channels for professors and researchers to share their findings. His most recent book is an authoritative bibliography of Freemasonry, which lists nearly 20,000 publications.

In 1983, the year his office went up in flames, Ferrer Benimeli founded the Center for Historical Studies on Spanish Freemasonry (CEHME). It is currently composed of more than 155 professors from 25 Spanish universities and a number of foreign institutions. CEHME organizes collective programs of research on Masonic topics, hosts international symposia, and collaborates with foreign and domestic institutions on

Continued on page 24



Masonic studies. It finds ways to make the results available to a broad audience. For example, it partnered with the Spanish National University of Distance Education to create the Virtual Museum of History of Freemasonry on its website, accessible to any Web surfer. As early as the late 1980s, students at universities in Madrid, Granada, Alcalá, and Zaragoza could enroll in summer courses on the fraternity's history, taught by CEHME scholars. Even more remarkable, through CEHME's work with the Spanish National University of Distance Education, students can now pursue a master's degree in the history of Freemasonry in Spain and Latin America.

But CEHME considers its most important activity its international symposium, currently held every three years. Since 1983, the center has hosted 12 of these, each with a unique theme – among them, Masonry, politics, and society; Spanish Masonry in the 21st century; and Spanish Freemasonry between Europe and America. Each symposium, states the website, brings together academics to examine Spanish Freemasonry as a “historical phenomenon in its multiple dimensions: social, political, cultural, religious, educational, legal, ideological, artistic, musical, literary, linguistic, initiatory, biographical, etc.”

There are other Masonic research organizations around the world. But in addition to its sheer size, a few things set CEHME apart. Perhaps the most important is this: Its work is conducted completely outside

of Masonry. It is funded by a university, and not affiliated with any fraternal organization. With this, CEHME says, its investigations can be purely academic, objective, and dispassionate. CEHME researchers are solely “searching for historical truths,” working to “clarify numerous social, political, cultural, and ideological aspects of an institution with a past that cannot be ignored.” Masonry, states the website, is deeply embedded in the gears of history.

Sparkling new studies

Under CEHME's auspices, the Center for Historical Studies on Latin American and Caribbean Freemasonry was formed in 2008, extending Ferrer Benimeli's impact across the Atlantic. Its most celebrated contribution is its academic journal, *Revista de Estudios Históricos de la Masonería Latinoamericana y Caribeña* (REHMLAC). The editorial board is made up of renowned scholars including Ferrer Benimeli himself and Margaret Jacob, who leads UCLA's Freemasonry and Civil Society Program. This journal, a serious scholastic publication, is another sign that the academic world is warming to Masonic studies; that Freemasonry is slowly, but certainly, gaining wider recognition by scholars. For most countries, this is a recent development. But in Spain, thanks to Ferrer Benimeli, Freemasonry has been part of the conversation for the past 30 years.

A few years ago, an interviewer asked Ferrer Benimeli about the role of Freemasonry in the 21st century.

“[Freemasons] asked themselves the same question,” he replied. “They came to the conclusion that while there are still injustices in the world, war, or slavery, Freemasonry will have reason to be.”

As the fraternity continues to carve out its place in the 21st century, it seems there will be a growing number of professors and students, scholars and researchers paying attention. That's a fire Ferrer Benimeli helped start. ✧

STUDENTS, START YOUR BRAINS

CONTINUED LEARNING BEGINS FROM WITHIN, BY STRENGTHENING THE MIND

by Michelle Simone

All Masons can agree that learning is truly a lifelong pursuit and that knowledge is endlessly expansive, with more information leading to more questions. But in addition to each scholar's passion and drive, the process of gaining knowledge also has a biological component. One does not simply choose to learn; facts and skills are not automatically absorbed. Learning requires effort and dedication. And as we age, our ability to think strategically, to reason and to contextualize, tends to wane. In order to stay sharp, we have to continually retrain our brains to absorb and use information.

"The brain is like a muscle. You have to use it or you lose it," explains Penny Vittoria, active living coordinator at the Masonic Home in Union City. "In order to maintain or improve cognitive function, we have to constantly test ourselves with a variety of new challenges."

Studying for the brain

To help residents access the challenges needed to produce a lasting impact on cognitive function, and as part of their mission to provide individualized, person-centered care, the Masonic Homes in both Union City and Covina, California, and at Acacia Creek, offer intensive onsite "brain fitness" courses.

"There is so much new information about how the brain works and how to be proactive with your brain health," says Vittoria. "Our courses are designed to educate residents about the three stages of memory – register, retain, and retrieve – so they can be more confident in understanding how their memory works while gaining strategies to make it work better."

Residents in Union City, Covina, and Acacia Creek regularly participate in the courses and are vocal supporters of its benefits. "The main thing we learned was: How do we start our brains," recalls resident John Abernethy, who participated in two classes at the Covina campus. "It was one of the most interesting things I've done in a long time."

The Covina class, "Lifelong Learning for the Older Adult," is taught by instructors from Mt. San Antonio College. Along with Homes residents, many members of the local community enroll. The classes are divided by focus: auditory and visual processes of the brain.

"For the first class, we used earphones to identify sounds," explains Abernethy. "In the second class, we had to distinguish by sight. For example, we would watch a flock of birds and identify which one was different. We were timed on our responses and received scores. Over time, we could measure our improvement."

This focused approach allows students to understand where they are successful, target areas that need strengthening, and learn techniques to enhance brain fitness in the weaker areas. The courses' goal is to help students retain and strengthen the cognitive abilities needed for continued lifelong learning, both during class and beyond.

"After the second week of class, I remember telling the professor, 'This is all well and good, but after we stop coming to class, our brains will go back to sleep.' But, she told

Continued next page

me that I was wrong,” Abernethy says. “She said it’s a scientific fact that the improvements we make to our brains during this class will last about 10 years.”

The Professor Is In

While many Masonic Homes and Acacia Creek residents enjoy being students, one Acacia Creek resident has enjoyed his experiences on the other side of the desk.

Professor Art Walton recently retired from San Jose State University’s school of business, where his specialty was applied organizational behavior – a field that studies how various individual behaviors influence employee success, and ultimately the overall success of the organizations where they work.

It’s not a far stretch to connect situations encountered by organizations and employees to lodges and individual members. “In organizational behavior, you’re helping managers learn to guide people in order to improve themselves,” Walton explains. “And, just as organizational leaders need to learn how to guide their staff to be better employees, Masonic leaders guide members to be better Masons. Our goal in Masonry is to become better men. We need strong leaders to guide us in this path.”

Walton currently serves as secretary of San Jose Lodge No. 10 and as the grand musician for California Royal Arch Masons. In the future, he hopes to share his leadership expertise with fellow Masons to even more closely align his profession and his craft. “Freemasonry brings out the best in people and that’s certainly what you’re trying to do when you teach a class,” Walton says. “When you help a student find a solution and see them light up, it’s worth more than money.”

Students also learn how the brain absorbs information and how to adjust their own behavior to maximize the potential for learning. “There are a variety of reasons we may not properly register information. You might not be paying attention, the information might not be interesting to you, or you might not hear it clearly. But if you do not register information you can’t retrieve it later,” says Vittoria.

“The course also talks about the importance of making good lifestyle choices, like challenging yourself mentally, exercising, eating a variety of healthy foods, drinking plenty of water, and staying socially connected,” she says. “We discuss how factors such as stress, depression, negativity, and medication can affect memory.”

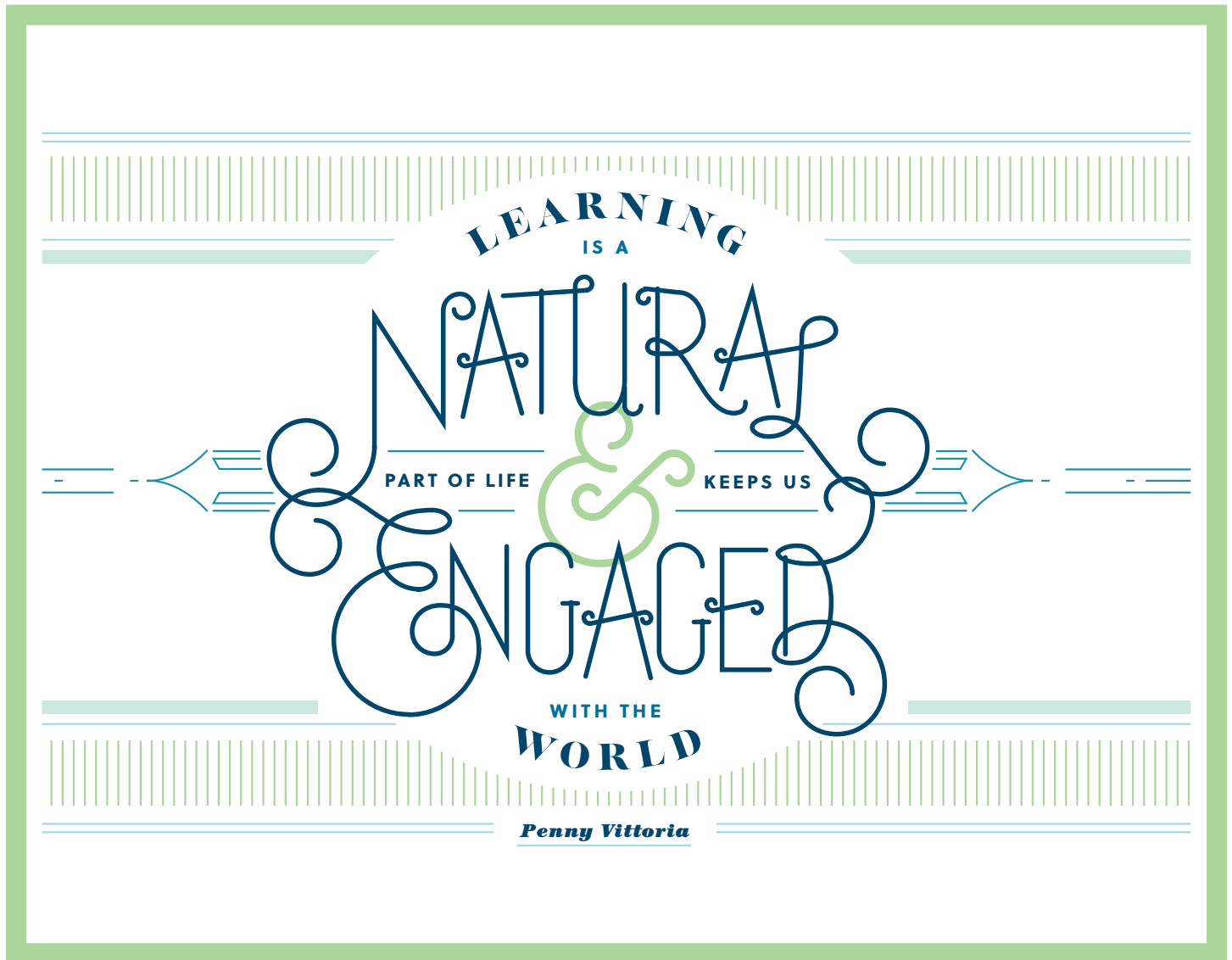
Sharing the (brain) power

Information from the classes has rippled throughout the communities. Residents are empowered and energized by the classes – and eager to share the information they’ve gained with their peers, which in itself is beneficial, since communicating knowledge is another way to remember information and to strengthen the brain.

Abernethy has identified a particular group to benefit from this information: Masonic degree candidates. As the candidate coach of Covina’s on-campus lodge, Destiny Lodge, it’s Abernethy’s job to help shepherd new Masons through the sometimes-arduous task of absorbing degree proficiencies. Since taking the class, Abernethy has been able to train candidates to maximize their brain’s potential, in addition to sharing Masonic knowledge.

“If you start reading a passage aloud and talking too fast, you’re not going to remember anything,” he says. “You’re not giving your brain enough time to process and to learn. You need to slow down; not just to speak, but also to consider what you’re reading as you read it aloud.”

Abernethy has already experienced positive results. “When our lodge held our first third degree, we had about 35 guys here



Penny Vittoria

including a past grand master. It was an intimidating audience but my candidate did everything perfectly. It's a marvelous thing to help that happen."

Bro. Benjamin Franklin once said, "An investment in knowledge pays the best interest." It's a sentiment echoed by Vittoria. "Knowledge is power," she says. "The end goal is for residents to feel empowered about maintaining their wellness and their ability to age successfully. We are never too old to learn something new. Learning is a natural part of life and keeps us engaged with the world."

Abernethy agrees. "It is very beneficial as you age to understand your capabilities. If you continue to seek knowledge, it makes your life a lot more productive. I'm 90 years old and benefitted so much from that class. I have a greater feeling of euphoria about myself and I know a lot of other students feel the same way." ✨

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**. Learn more at **masonichome.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**.

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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.**

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ONE HUNDRED SIXTY-FIFTH



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CALIFORNIA MASONIC SYMPOSIUM

sept. 20 - san francisco

sept. 21 - pasadena

Freemasonry and the Creation of the American Republic

The creation of the American Republic was a unique experiment in self-government, with roots that can be traced to 18th century Freemasonry. Explore how our government has evolved since 1776 and how Masonic principles continue to shape civility in present times. What impact will Freemasonry have on civil societies of the future? Can Masons play a role in healing our society's deep, emotional divisions?



Brother Samuel M. Shortridge, during an impassioned speech at the Masonic Temple at 25 Van Ness, 1911

The Symposium will feature:

Grand Master John L. Cooper III, Ph.D. on Freemasonry and the creation of the public space

Past Grand Master R. Stephen Doan, J.D. on Freemasonry and the progressive movement in California

Grand Marshal William J. Miklos III on the influence of Freemasonry on the development of constitutionalism in America

National Civility Center Director Kent Roberts on today's civility movement and its role in the survival of the American Republic

Saturday, September 20 | San Francisco Scottish Rite Masonic Center | 2850 19th Avenue, San Francisco

Sunday, September 21 | Pasadena Scottish Rite Cathedral | 150 North Madison Avenue, Pasadena

Register at:

freemason.org/symposium

Questions? Contact Kim Hegg, program services manager, at khegg@freemason.org