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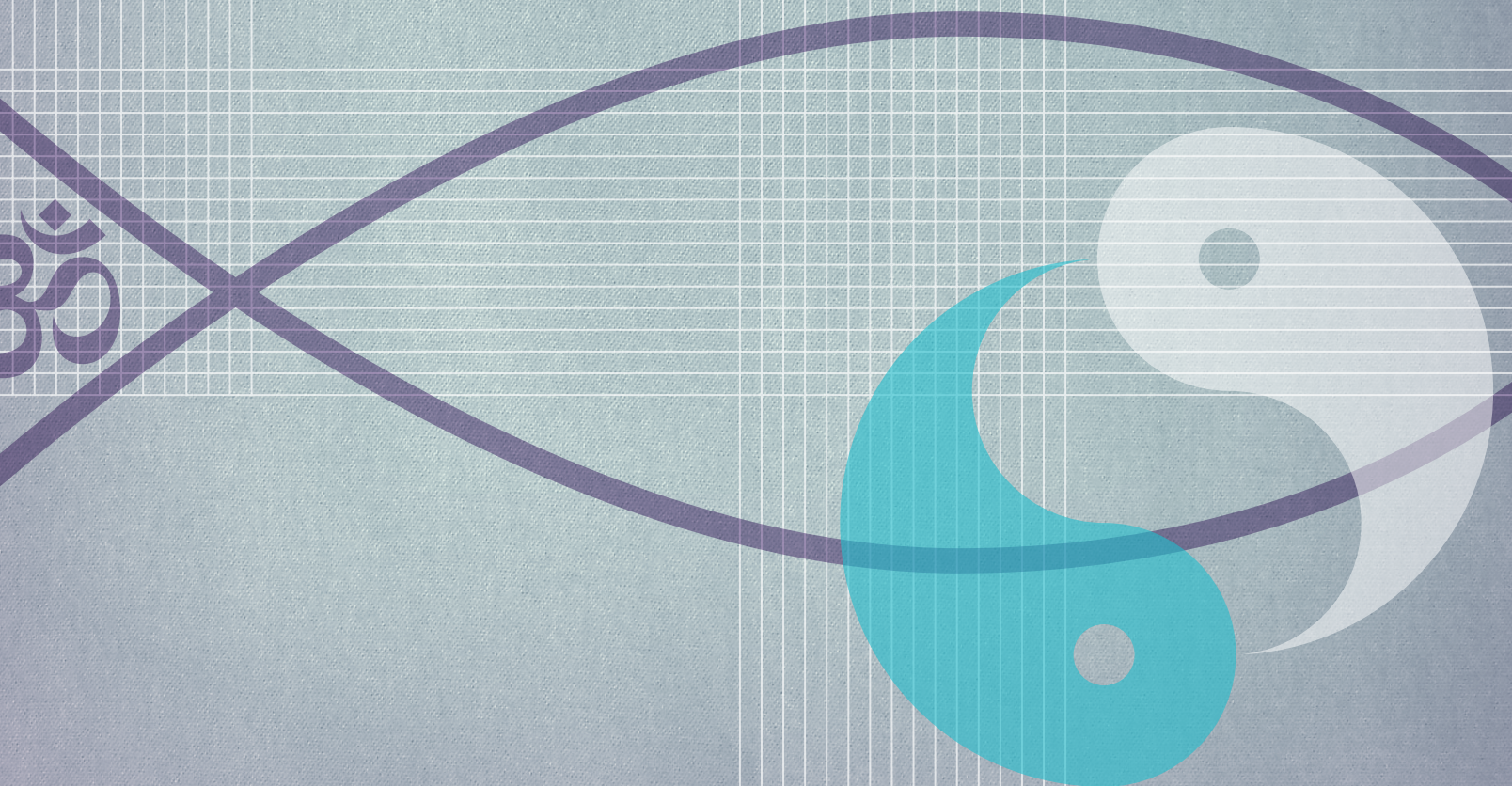
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MARKS
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THE
MARKS
OF
MANKIND



THROUGHOUT HISTORY, SYMBOLS HAVE DEFINED AND SHAPED CULTURES



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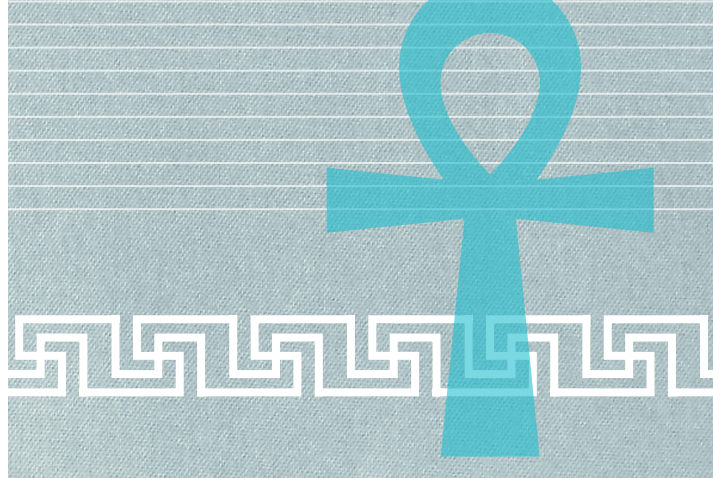
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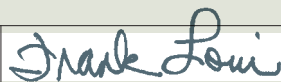
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Five residents immortalized their thoughts about life at the Homes on video. Read the highlights, then head to the new Masons of California YouTube channel to catch the videos.

EXECUTIVE MESSAGE

Frank Loui, Deputy Grand Master



The Power of *Symbols*

This issue of *California Freemason* is dedicated to the study of symbols. It's a topic with great significance and limitless possibilities, especially for Masonry.

And yet, when I sat down to write this message, I was stumped. I wasn't sure what I could contribute. What to say? Where to begin?

That's the funny thing about symbols. They represent concepts that are difficult, at best, to put into words. They can contain whole histories, centuries of shared experiences, entire languages. All that, wrapped up in a simple picture.

No wonder I was stumped.

There was one symbol that stood out to me, though: the lambskin apron. As we brothers know, it's the initial gift of Freemasonry to a candidate – a symbol of service, purity, and innocence. I won't get into the history behind it or its many layers of meaning – you'll have to turn to Masonic Education, page 10, to hear it from an expert – but I will share what it means to me.

When I think of the lambskin apron, I think of Chinatown, San Francisco, the summer of 1985. I had just been initiated at Fidelity No. 120, now San Francisco No. 120, and presented with mine. I remember thinking how I would have the apron for the rest of my life. I would be buried in it.

Not long before that, I'd known very little about Masonry. I lived my first 21 years only three and a half blocks from Grand Lodge, even

graduated from high school in the Nob Hill Masonic auditorium – and didn't know what Masonry was. Growing up in Chinatown as part of an immigrant population, I wasn't exposed to it. My father worked at the Fairmont Hotel for years, watching the construction of the California Masonic Memorial Temple directly across the street. He didn't know what Masonry was, either.

It wasn't until age 34 that my wife's brothers and their relatives introduced me to the fraternity. I joined because I respected them, and because I respected the virtues of Masonry. I saw how living those virtues made you a better person.

When I think of the lambskin apron, those memories and emotions rush back. I remember learning about Masonry. I remember applying, experiencing the ritual, being raised. I remember those first steps down a path that has made me a better man.

Today I treasure my lambskin apron. I cherish what it stands for when I wear it at blue lodge, surrounded by brothers. We all share that ancient badge of distinction. We're all Masons, for the rest of our lives. Looking around at all the white aprons, I feel an instant connection. It's an immediate sense of fellowship that doesn't require an explanation – the apron takes care of that for us.

I didn't realize it at the time, but that apron would change my life forever, in ways I'd never imagined. To me, it represents a line of demarcation. Before it, I wasn't a Mason. After it, a Mason for life.

That's bigger than words. And that's the power of symbols. ✧

THE MURAL'S HIDDEN MESSAGE

GRAND LODGE'S RENOWNED
MURAL TELLS THE STORY OF
EARLY CALIFORNIA MASONRY...
IF YOU KNOW WHERE TO LOOK

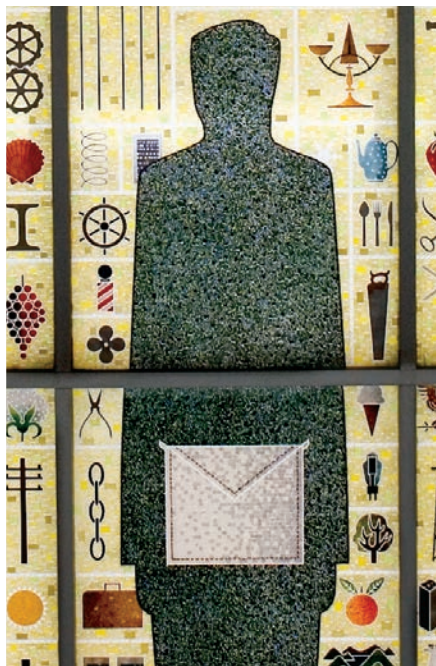
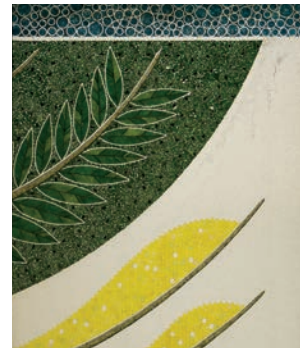
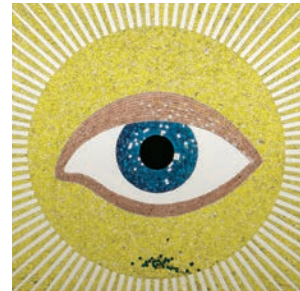
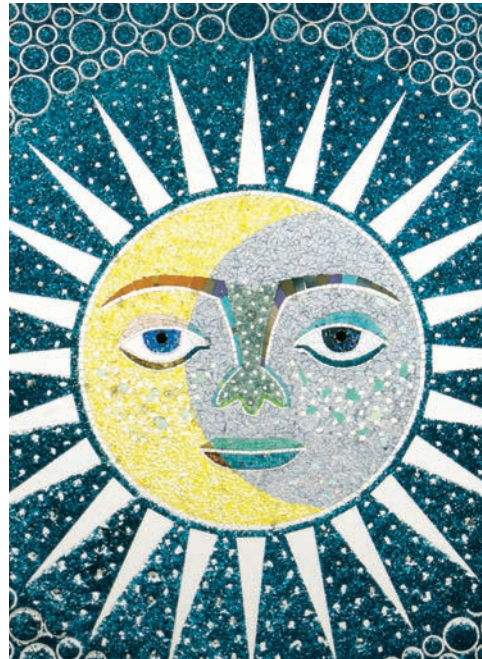
by Laura Normand

In 1956 artist Emile Norman was commissioned for what would be among his most famous works: the endomosaic mural for the new California Masonic Memorial Temple.

The mural is a dazzling example of Norman's unique fabrication process, a technique of sandwiching colorful materials – including sea shells, soil, and silk – between clear sheets of acrylic.

It's also an at-a-glance history of California Masonry.

A non-Mason, Norman went to great lengths to research the history and teachings of the fraternity before beginning design.



As a result, the endomosaic mural is infused with hundreds of Masonic images, a stunning 38-by-48-foot lesson in symbols.

Turn the page for a map to the mural's most prominent Masonic symbols, and the history lesson woven throughout.

Continued next page





The meaning of the mural

The history of Masonry in California is inseparable from the history of the state. The endomosaic mural celebrates Freemasonry's role in the development of California.

The history falls into two categories: the wayfarers to the left and the seafarers to the right. The central figure represents the modern Mason. The symbols seen throughout represent Masonic principles, the three primary degrees of Masonry, and the fraternity's link to ancient stonemasons and architecture.

CENTER PANEL

1. The All-Seeing Eye and building tools
2. Historical formation of the Modern Mason
The central figure represents the past, the present, and the future of Masons in California. Surrounding the figure

are symbols of the state's prominent industries, denoting the diverse background, professions, and skills of California Masons.

3. The American Flag
4. The Bear Flag of the California Republic
The California Republic flag depicts the Bear Flag Revolt of 1846, which declared a new California Republic independent from Mexico.
5. Wayfarer
This wayfarer holds a fruit to represent the farmer, rancher, and the agricultural riches of California.
6. Seafarer
Opposite the wayfarer is the seafarer who, with compass in hand, represents the sea captains and navigators who arrived in California in the early 1800s. These seafaring Masons came from New England, China, and the far Pacific.
7. Three steps; Pot of incense
8. Beehive; Sword guarding the constitutions of Freemasonry

LEFT PANEL

9. Moon; Evergreen acacia tree
10. History Vignette
At the top are the two pillars, the burning tapers, and the altar. The depictions of the state capitol and transportation recall Masonry's contributions to the state's government and modern transportation systems.
11. Wayfarer History Vignette
The schoolhouse represents the California public education system, founded by Mason John Swett. The other buildings depict the first meeting places of California Masons.
12. Wayfarer Vignette
This panel recalls the covered wagons that crossed the Great Plains to California, often with the help of Native Americans.
13. White apron; Three pillars
14. Bible
15. Two Wayfarers
The wayfaring members of the California Masons were among every group of emigrants arriving by land from the

Remembering our roots (and soil, and gravel)

Masons from all over California and Hawaii – then under the jurisdiction of the Grand Lodge of California – delivered soil and gravel from all 58 California counties and the islands of Hawaii for use in the mural. Norman incorporated it along the bottom layer of the window to represent the earth's strata. The acacia trees on either side are symbolically rooted in the soil and gravel of the states.



eastern states in the mid-1800s. The wayfarer holding the pick represents the miners of the Gold Rush era. The wayfarer with the musket symbolizes the trappers, land traders, and overland scouts.

16. Vessels of corn, wine, and oil; Mosaic pavement and indented tessellated border

RIGHT PANEL

17. Sun; Blazing Star
18. 24-Inch Gauge; Plumb
19. Two Seafarers

The seafarers arrived by sea and plied their trade on the shores. The seafarer on the right represents a fisherman. The other, holding a rolled document, recalls the historic voyage of Freemason Levi Stowell, who brought the charter of California Lodge No. 1 from Washington, D.C., via the Isthmus of Panama, to San Francisco.

20. Sword and heart; All-Seeing Eye; Anchor

21. History Vignette

At the top are the square, level, and trowel. The scenes of sea life depict the Masons' bridge-building efforts that connected the complex waterways of California and contributed to international trade.

22. Seafarer History Vignette

This panel illustrates the seafaring industries and the historic 1846 landing at Monterey by Admiral John Drake Sloat, the first Mason to arrive in California.

23. Seafarer Vignette

This panel depicts the early schooners that arrived in California by way of the Hawaiian Islands.

24. Ark; 47th problem of Euclid; Hourglass and scythe ✧

IN CALIFORNIA

SYMBOLS THROUGHOUT THE STATE

A GUIDE TO SIX SYMBOL-STUDDED MASONIC BUILDINGS IN CALIFORNIA

by Laura Normand

Every Masonic building contains important symbols, from the cornerstone to the lodge room itself. But in California, these six were custom-built with symbols in their architecture and interior design. Here's a quick guide to spotting the symbols.

Howard Lodge

101 3RD ST., YREKA

Look up. That's where you'll find this building's display of Masonic symbols, a crown of 20 murals encircling the top of the lodge room. The building dates back to 1927, but the murals weren't added until the '80s, when it's rumored that the master commissioned them from a down-and-out artist in exchange for room and board. Each features a distinct Masonic symbol, including officers' emblems, traditional symbols such as the pot of incense, the coffin, and the olive tree, and the symbol of the Eastern Star, an allied organization.

(A local chapter still meets in the building). The ceiling is a symbol, too: blue sky, clouds, and stars reference the "star-decked" heaven mentioned in the first degree lecture.

Oakland Scottish Rite Center

1547 LAKESIDE DR., OAKLAND

It's easy to see why this 1927 building is an iconic image for the Scottish Rite in the United States. The whole front – a soaring, Egyptian-influenced façade – is a symbol of Solomon's Temple, Masonry's mythical origin. But it wasn't the original design. The building faces out over Lake Merritt, which contains salt water from San Francisco Bay. By the 1930s, the salt water had deteriorated the original façade – more Greek than Egyptian-looking, according to General Secretary John Beringer – and during repair, the design was altered. Inside, the auditorium is replete with Masonic symbols, from the grand entry doors to the massive curtain fringing the top of the stage, hand-embroidered with Masonic emblems. (Trivia: At the time it was installed, the curtain was the largest west of the Metropolitan Opera.)

Former Grand Lodge building

25 VAN NESS ST., SAN FRANCISCO

From 1913 to 1958, this building housed the Grand Lodge of California, as well as area lodges, Royal Arch chapters, and Knights Templar commanderies. Grand Lodge moved to the California Masonic Memorial Temple, and the Van Ness building was eventually sold to the City of San Francisco. Although it's no longer open to the public, you can still spot Masonic symbols on its exterior – the sword guarding the Book of Constitutions, plumbs, squares, and levels, to name a few. Look for the marble portico on the building's

FROM LEFT:

OAKLAND
SCOTTISH RITE
CENTER

FORMER GRAND
LODGE BUILDING

CULVER CITY-
FOSHAY LODGE



east wall – depicting faith, hope, and charity in the form of three maidens – and the brooding statue on the building’s southeast corner, said to represent King Solomon. In the original interior, the building housed Masonic-themed woodwork and paintings in nearly every room, a massive basement for the Knights Templar to practice formation marching, and a Templar meeting room on the top floor, decorated with mosaics of the four biblical beasts: the lion, eagle, ox, and man.

Culver City-Foshay Lodge

9635 VENICE BLVD., CULVER CITY

When it came time to replace the carpet in 1992, Culver City-Foshay Lodge No. 467 decided to install their very own “mosaic pavement.” The checkered floor, tiled with white Chinese marble and black Mediterranean granite, is an important symbol from the first degree lecture. Symbolizing how life is checkered with both good and evil, the mosaic represents the ground floor of King Solomon’s Temple. Notably, although lodge buildings in Europe typically have a mosaic pavement, it’s less common in the United States. In California, the Culver City building is one of just a few lodges with the feature.

Pasadena Scottish Rite Center

150 N. MADISON AVE., PASADENA

Built in 1924 by architect Joseph Blick, the Scottish Rite Center in Pasadena is architecturally significant for its geometric, Classical Moderne design. Its main Masonic symbols, two limestone sphinxes, greet visitors at the entrance. According to Secretary Henry “Herb” Wilkins, they represent wisdom and beauty, embodying an important lesson from the Entered Apprentice degree: “There

should be wisdom to contrive... and beauty to adorn all great and important undertakings.” The sphinxes are exact replicas of the ones in front of the House of the Temple in Washington, D.C., the national headquarters of the Scottish Rite of Freemasonry, Southern Jurisdiction.

Oakland Durant Rockridge Lodge

5449 COLLEGE AVE., OAKLAND

When Durant Lodge consolidated with Oakland-Rockridge Lodge No. 188 in 1985, they brought a piece of their lodge building with them: a stained glass window, designed to look like a Masonic tracing board. They also brought news of a sister window in the old Berkeley Lodge building, then owned by Wells Fargo. According to John Catanho, past master, the lodge brothers approached Wells Fargo, who willingly handed over the second window. Catanho and another member built the wooden boxes that now frame them, and installed backlights to feature their designs. Today the windows hang on either side of the Eastern chair. Like traditional tracing boards – illustrations used as teaching aides for the degree lectures – the windows depict important Masonic symbols. This includes a thoughtful rendering of a lodge room; it even conveys the sacred space between the altar and the Oriental chair in the East. ♦

FROM RIGHT:
HOWARD LODGE
OAKLAND
SCOTTISH RITE
CENTER
OAKLAND DURANT
ROCKRIDGE LODGE
OAKLAND DURANT
ROCKRIDGE LODGE



FROM A BADGE TO A SYMBOL

EMBLEMS TO ALLEGORIES, MASONIC SYMBOLS CONTAIN DIFFERENT LEVELS OF MEANING

by John L. Cooper III, Past Grand Secretary

Freemasons are easily identified in the public mind with the square and compass, with the letter *G* in the center. Not only does it appear on many of our buildings, but Masons wear it proudly on coats and jackets, as well as on rings. Even films such as “National Treasure” make use of the square and compass as a “brand,” identifying us in the public eye as Freemasons.

Freemasons, however, have many such symbols, and nowhere in our ritual is there a statement that the square and compass is our primary symbol. Indeed, it is not our primary symbol, regardless of its widespread public use.

The primary badge identifying a Mason is the white lambskin apron. At the very beginning of his Masonic journey, we tell an Entered Apprentice: “[The lambskin apron] is an emblem of innocence and the badge of a Mason.”

One emblem, many meanings

Many Masons wear name badges – badges that identify them as members of a particular lodge, or as holders of a particular office in Masonry. These badges proclaim to others that we are a part of something larger than ourselves, and/or that we have been entrusted with something

more important than just a simple membership. But such badges have little to do with the true “badge” of a Mason.

The true badge, we are told, is also an emblem – an emblem of innocence.

When presented with the lambskin apron, we are told for the first time that it has an inner as well as an outer meaning. Like the name badge, the lambskin apron identifies us to the world at large as Masons.

But it carries a meaning far deeper than that of a mere badge, and that is the meaning of the term emblem.

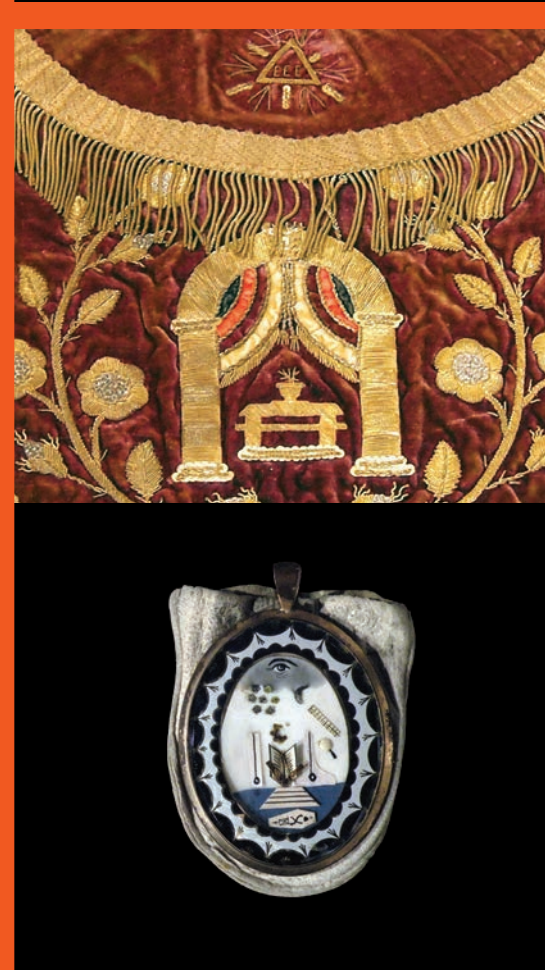
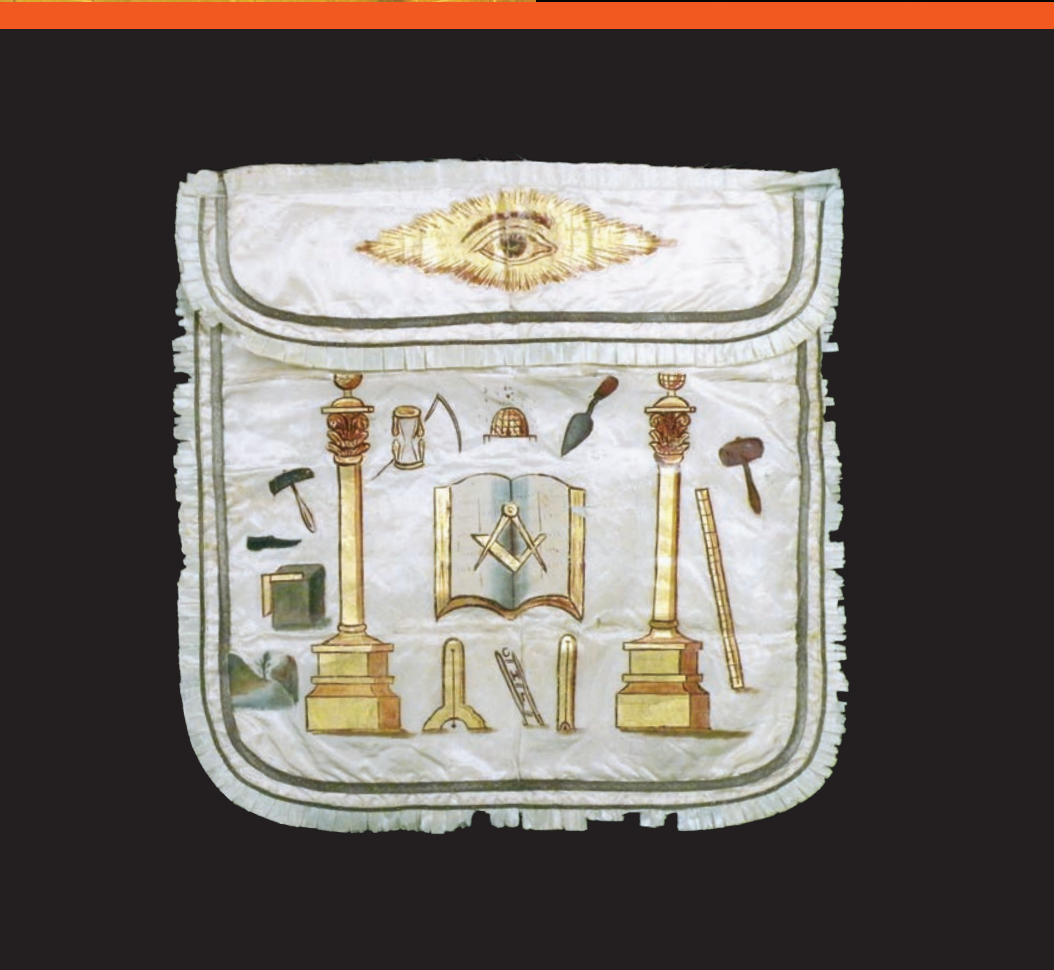
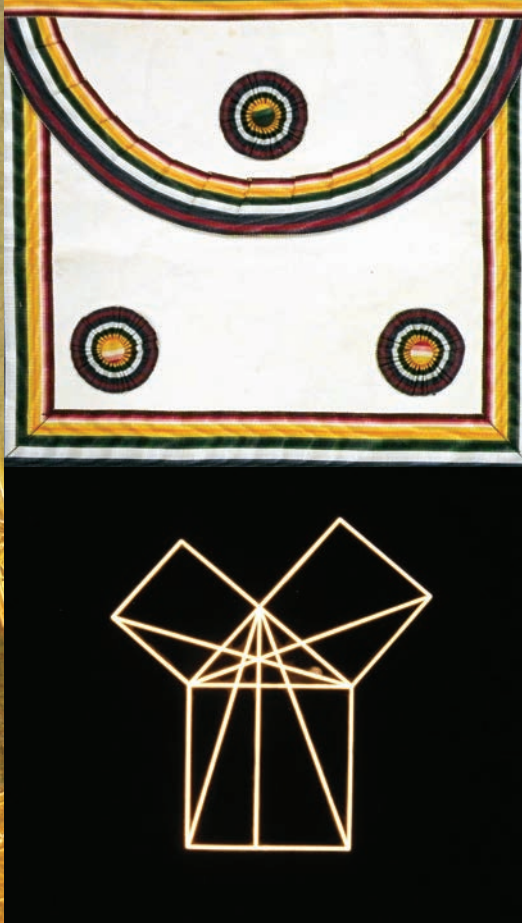
An *emblem* goes beyond a badge and enters into the world of symbolism. The white lambskin apron is therefore both a badge for others to know us as Masons and a symbol of something much deeper, something that turns our thoughts inward rather than outward. It reminds us that we are engaged in a great enterprise, which has far more meaning to each of us as individuals than it can ever have for the world at large. The lambskin apron is *an outward and visible symbol of an inward and spiritual grace*.

Signs of God

The use of such symbols to turn our thoughts toward God, and to our own spiritual values, is very old. Carvings in stone at Tell el Amarna in Egypt show a solar disk with hands extended in blessing. The purpose was to show that what the Egyptians perceived as the source of all life – the sun – was also the source of continual good things to men and women on earth. But this emblem was much more than just a reminder of the solar energy that makes all life possible. It was a symbol of God – one of the first representations of a monotheistic God in history.

In a similar fashion, the lambskin apron is a symbol of the blessings of God that we seek in our work as Masons. Shortly after an Entered Apprentice is presented with his very own white lambskin apron he is taught an important lesson about Masonic progress toward “perfection.” Later in the evening he is told that two important symbols for a Mason, taken from our stonemason ancestors, are the rough ashlar and the perfect ashlar. An ashlar is a rectangular block of hewn stone.

Continued on page 10



COURTESY OF THE HENRY W. COIL LIBRARY AND MUSEUM

Stonemasons use rectangular blocks of stone in building a wall because of the stability that they lend to the finished structure. Each row of rectangular blocks of stone is placed so that each stone overlaps the one below it, keeping the blocks tightly fitted against one another. The rough ashlar is the beginning of the process of building the wall; the perfect ashlar is the end product – a stone made so smooth on all sides that the cement uniting the blocks will adhere uniformly to the surfaces, and provide a lasting bond.

The perfect ashlar is not an emblem of absolute perfection in some abstract sense, but is as perfect as the stonemason can make it *for the purposes intended*. The perfect ashlar is a symbol of making our lives fit into that spiritual building which Masons are building – lives that are useful for creating a stable and lasting structure for the benefit of humanity.

Lessons on looking inward

Both the white lambskin apron and the perfect ashlar are often misunderstood by those who do not truly understand Freemasonry. Neither the apron nor the ashlar implies that a Mason will become a perfect man, free of all defects and untouched by sin. The concept of perfection

amongst Masons is not a theological concept. Freemasonry makes no statement about religion, and makes no promise that by wearing the lambskin apron or shaping his life into a perfect ashlar, he will thereby gain admission into heaven. Those concepts are the province of religion, and not Freemasonry.

We use these symbols, instead, as a way of explaining that our lives here on Earth must be truly useful to God, and to our fellow humans, if they are to have value in this earthly life. If we allow our white lambskin apron to become soiled and dirty because of the way in which we live our lives, others will notice. If we leave our rough-hewn ashlar in that state for a lifetime, our work will be of little value in building a stable and useful society. These symbols of Freemasonry encourage us to take a look at what we are doing with our lives, and to work to improve our contribution to the building of that “house not made with hands, eternal in the heavens.

Freemasonry teaches by symbol and by allegory. As important as the square and compass are to us as Masons, they are not our primary symbols. The white lambskin apron is. It teaches us that the world will notice what we do with our lives, and that our efforts to preserve unsullied this primary emblem of a Mason are also tied to the usefulness of what we do as Masons.

It is only at the end of our life that we will truly understand why we were told that it is “more honorable than the Star or Garter, or any distinction that can be conferred....” If worthily worn, it is most certainly “an emblem of innocence, and the badge of a Mason....” But it is more. Above all our symbols, it is the only one that we continually wear with “honor to the Fraternity” as well as “pleasure to ourselves.” ❖



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THE MARKS OF HUMANITY

THROUGHOUT HISTORY,
SYMBOLS HAVE DEFINED
AND SHAPED CULTURES

By Laura Normand



It was early 2010, during the frigid winter of southern France. Scattered amidst the usual cave drawings of horses and other animal shapes, scientists noticed something new, something that had gone undetected until then: a written language 30,000 years old.

The researchers, from Canada's University of Victoria, made the discovery while compiling the cave signs of nearly 150 sites across Ice Age France. This included Chauvet Cave, which contains mankind's earliest known cave drawings, rendered in 30,000 BCE. They found 26 strikingly similar signs – composed of lines, circles, and triangles – scraped into the rock walls of many of the caves.

All signs point to one thing: During the last ice age, as the first African civilizations were just arriving in Europe, prehistoric humans were already using a system of symbols to communicate.

"These are the first glimmerings of abstract behaviour, of people representing a concept that you can't just draw," explained researcher Genevieve von Petzinger in an interview with New Scientist magazine. "Not only that, but it means that we had a bunch of people who agreed on what these symbols meant."

In the 30 millennia since, mankind has continued to use symbols to communicate. From stop signs to smartphone apps, symbols are instant prompts for shared knowledge and experience. Modern corporations spend millions conceiving and re-conceiving their logos for a just-right brand identity. (PepsiCo spent several hundreds of millions for their re-envisioned logo in 2008.) And from prehistoric times to today, cultures around the world have folded symbols into their societies as lessons, religious guides, and touchstones of their identity.

Continued next page

1,000-year-old barcodes

From sports logos to the flags of nations, symbols are widely used to communicate identity – whether a mark of belonging or an assertion of individuality. That’s been the case for a long time.

According to Joann Fletcher, archaeology research fellow at the University of York in Britain, ancient Greeks and Romans used symbolic tattoos to mark someone as belonging – an individual belonging to a religious sect, or a slave to an owner.

Polynesian tribal tattoos originated for the opposite purpose: to differentiate. The practice began about 1,000 years ago with the indigenous Maori culture of New Zealand.

“The face [was] embellished by incredibly elaborate tattoos or ‘moko,’ which were regarded as marks of high status,” Fletcher explains in a September 2007 interview with the Smithsonian magazine. No two designs were alike, and they symbolized specific information about the individual’s status, rank, ancestry, and even abilities.

From sports logos to the flags of nations, symbols are widely used to communicate identity – whether a mark of belonging or an assertion of individuality.



“It has accurately been described as a form of id card or passport,” Fletcher says, “a kind of aesthetic bar code for the face.”

They weren’t the only ones. In native North America, the tribes belonging to the Iroquois Federation identified themselves by tattooing clan and family symbols. They conveyed individual triumphs, too: Crosshatches on the face of Iroquois men related to success in battles, and small marks on the thighs kept track of how many enemies they had killed.

In fact, all along the East Coast from Florida to the St. Lawrence River, Native Americans practiced body art and tattooing. The symbols identified them to outsiders, and solidified the bonds of society within.

For centuries of Masons, the white lambskin apron, the square and compass, and countless other Masonic symbols have also symbolized belonging, and a fellowship that is difficult to put into words.

Brother, I’ve been there

In some cultures, symbols convey a shared faith or ancestry. Among others, they have come to represent a shared experience.

From the earliest Polynesian seafarers to today’s modern sailors, tattoos have been used to record a sailor’s travels around the globe, a travel log that fellow sailors can decode. Modern-day athletes brand themselves with a special tattoo after completing the grueling Ironman triathlon.

Among many Native American tribes, frybread, a basic fried dough, has evolved into a relevant symbol. The food originated during the “Long Walk,” a 300-mile journey at gunpoint from tribal land in Arizona to an internment camp in New Mexico. As a result, frybread symbolizes a shared experience of adversity and survival, and plays a unifying role in intertribal powwows.

Of course, Masonry’s symbols represent shared experience, too. The working tools and white apron connect members with the livelihood of the first operative stonemasons; every member’s memory of degree rituals is infused with the same symbols. So while it’s not a voyage across the seven seas, Masonic symbols also represent a shared journey.

These things are hard to put into words, and the experience inevitably varies from person to person. A symbol can be a more



inclusive – and accurate – way to refer to an abstract experience.

It's another thing we have in common with our Ice Age ancestors. While von Petzinger admits that the cave signs found in southern France aren't all that interesting visually, she points out the power of their simplicity: "They're transmitting information about abstract things we can't see in the real world."

Mind the culture gap

How we perceive a symbol depends on what we associate with it, which comes from our surrounding culture. It's why the golden arches of McDonald's and the mouse ears of Walt Disney might elicit shrieks of joy from American children, but no recognition whatsoever among the Aboriginal tribes of the Australian Outback.

So while symbols can represent an entire system of beliefs, the key is to take it in context. The swastika is one example. Recognized by many as a symbol of the Nazi party, it connotes terror and racism for many people today. However, it originated as a symbol of peace and protection, and still represents these things in other cultures. As one of humanity's oldest symbols, the swastika is found in Hindu holy texts, in ancient Buddhist and Mayan temples, and in Native American pottery, rugs, and other artifacts. Historians say it has symbolized the sun and its rotation, the four directions, the concept of rebirth, abundance, and spiritual victory. It remains a prominent symbol of peace in Hinduism, Jainism, and Buddhism, and it adorns temples, shrines, and clothes throughout Asia.

The trinity knot, also called the triquetra, is found in ancient Celtic texts. In that tradition, it symbolizes strength and unity – the knot itself has no beginning or end. According to Celtic lore, it represents the stages of a woman's life: young woman, mother, and grandmother. But in Christianity, it is a common symbol of the holy trinity, representing the Father, the Son, and the Holy Spirit.

In both cultures, the trinity knot is a cultural touchstone, a reminder of important spiritual beliefs. The same can be said of the Siva



STATUE OF BUDDHA ON LAUNTAU ISLAND, HONG KONG

Linga, a short cylindrical pillar worshipped throughout the Hindu world as a symbol of the god Shiva. In ancient Egypt, one such symbol was the ankh, a hieroglyphic character meaning "life." These simple symbols are used as daily reminders of shared faith.

Friend or foe?

Some 30,000 years ago, symbols were painted in caves as a means of communicating when words didn't exist. But long after, symbols were used as a way to communicate when words didn't suffice – or weren't safe.

The ichthys – a simple symbol of two intersecting arcs – traces back to the Roman Empire's persecution of Christians in the first few centuries. During this time, according to

Continued next page



Christian history, Christians used the fish symbol to distinguish friends from foes, to adorn gravestones, and to mark locations that were safe for believers – including secret gathering places, homes, and businesses.

On the website of Christianity Today International, the editor writes, “According to one ancient story, when a Christian met a stranger in the road, the Christian sometimes drew one arc of the simple fish outline in the dirt. If the stranger drew the other arc, both believers knew they were in good company.”

Instead of drawing an arc in the dirt, a Mason might say “I see you’ve traveled some,” use a secret grip, or test another man on his knowledge of ritual. Anywhere he goes in the world, he can use these symbols to find others who share his values.

Life’s little directional signs

Some symbols do more than give clues to an individual’s identity, life experiences, or ideology. Rather, they are spiritual guideposts, used as tools for a better life.

The Om, or Aum, is the most important symbol in Hinduism, occurring in every prayer and enshrined in every temple and family shrine. It represents an incomprehensible idea – the Absolute, or the source of all existence. It’s a visible icon, but it’s also a sacred sound. Aspiring yogis and those seeking inner peace use all aspects of the symbol: picturing the icon, focusing on the feeling and sound of speaking it, and meditating on the concept it represents. On the path to enlightenment, Om is more than a symbol – it’s a way of life.

Masonry’s symbols become a way of life for members, too. They are daily reminders of Masonic values; a workbook for morality. These symbols are meant to be contemplated, defined by the individual, and acted upon.

“Symbols are a way of teaching in a simple and straightforward way,” says Brother Brent Morris, managing editor of The Scottish

Scholars share insights on a few of the most prevalent Masonic symbols

Square and Compass

The square and compass harken back to operative stonemasons, who used the tools to create 90-degree angles and test the accuracy of their stones. The square is an emblem of morality. As for the compass, Past Grand Secretary John L. Cooper III explains that when the tool is used, the dot in the center represents an individual Mason, while the circle represents other people or societal boundaries.

“It means that I have to take into account that I don’t have the freedom to do things that damage you and the things that are important to you,” says Cooper.

Plumb and Level

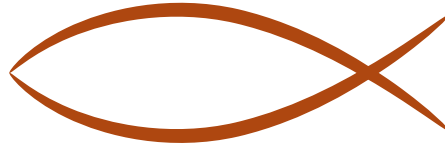
In operative stonemasonry, the plumb and level ensure surfaces are vertically and horizontally flush. For speculative Freemasons, the plumb is a symbol of justice, rectitude, and the importance of living in an upright manner, while the level is a reminder that all men are equal.

“You can’t build a 10-story building out of blocks of stone if each one isn’t square and if the wall isn’t set on a solid foundation – it will fall down,” Cooper says. “If a Mason doesn’t build his life in a similar kind of way, he’s going to fall down, too.”

Trowel

One of a stonemason’s most important working tools is the trowel, used to spread mortar that binds stones together. In Freemasonry, the trowel is used to spread the cement – or brotherly love – that will unite a sacred band or society of friends.

“Masons are judged by who best can work and best agree,” says R. Stephen Doan, past grand master. “We are a consensus-based organization. We look for what unites, not what divides, and that’s the whole point of the trowel.”



FROM LEFT TO RIGHT, THE TRINITY KNOT, ICHTHYS, AND OM SYMBOLS

Rite Journal. “But they can have hidden meaning, and when you study them, you find more layers.”

Of course, many of the symbols hail from architecture, as speculative Freemasons in the 1600s found the construction of cathedrals an apt metaphor for the construction of character. But ask a dozen Masons what the trowel or winding staircase represent, and you might get a dozen different answers. That’s because Masonic symbols, though discussed broadly in lectures and rituals, have deeper meanings that vary from one Mason to the next.

“We don’t try to answer all the questions,” says John L. Cooper III, past grand secretary of California. “We don’t say this is the meaning of the symbol – now memorize it and move on. Freemasonry instead encourages members to think for themselves, reflect on

these symbols, and see if they can apply them in life.”

And just as a Mason’s needs change over time, so can his interpretation of Masonic symbols.

“That’s what makes Masonry timeless,” says R. Stephen Doan, past grand master of California. “Symbolism opens up your mind to think in a new way and puts you on the pathway of discovery.”

It’s a tall order for some simple icons. But since the first marks were scratched on prehistoric cave walls, mankind has used symbols to represent ideas that are too big for words. Those ideas – and the symbols that contain them – still shape our world today. ♦

Rough and Perfect Ashlars

The ashlars are two rectangular stones placed near the master’s platform in the lodge; one, straight from the quarry, the other, smooth and ready for building. The rough ashlar represents man in his crude form, while the perfect ashlar represents man, who, through the teachings of Masonry, has become more polished.

“It’s our personal struggle, our quest to be in harmony with the universe,” Doan says. “We know we can never make ourselves perfect because we are imperfect beings. But we’re always on that pathway of discovery, trying to get ourselves closer.”

Two Pillars

Every Masonic lodge has representations of two pillars – replicas of Boaz and Jachin, the two columns that flanked the entrance to King Solomon’s temple. The pillars are said to represent strength and establishment.

“The pillars can represent opposing forces in life that pull you in different directions,” Cooper explains. “You need to think through what’s essential in life and what things you’re passionately attached to and work out some balance.”

Winding Staircase

The winding staircase is another symbol inspired by King Solomon’s temple, referring to the steps leading from the entryway to the middle chamber of the temple. It’s an allegory for one’s progress from Entered Apprentice to Fellow Craft.

“We speak of a winding staircase as a way of obtaining more knowledge,” Cooper explains. “It says that as you progress in life, you need to develop the habit of being a learner, a student, and that learning will never stop until you lay down your last working tool.”

SPECIAL THANKS TO A GRAND STAFF

by William J. Bray III, Grand Master

We have a lot to be proud of this year. Across the board, California Masonry is a leading jurisdiction – from membership growth to leadership training to programs that make a profound difference in our communities. Our

fraternity is built on outstanding members, and the unflagging support of their families and friends.

There's another group of people who deserve recognition: our Grand Lodge staff. These hard-working folks devote their skills to advancing the mission of California Masonry. Their efforts have been a cornerstone of our successes, and will continue to position us for excellence.

Please join Linda and me in extending a special thanks for the good that they do on behalf of our fraternity. ✧



VITAL SIGNS

FACEBOOK FANS WEIGH IN ON MASONIC SYMBOLS

We asked our 6,000+ Facebook fans to share their most meaningful Masonic symbol, and why.

No one symbol won out. In fact, more than 20 different symbols had been cited at last count. But one thing did become apparent: members call upon Masonic symbols in their everyday lives, whether as a guidepost for right actions or simply to trigger a fond memory.

Here are some of our favorite responses. Visit the Masons of California on Facebook to read the rest and add your own. Scroll to the October 12 Wall posting, and check out the Discussions tab for “Your Most Meaningful Masonic Symbols.”

I have fond memories of looking at a miniature set of ivory working tools as a child. Years later, when I attended Masonic installations and heard the meanings of each tool, those images came back to me. I was always fascinated with the level, and the fact that it represents equality is still very dear to my heart. – Colleen

The square, because one day I wish to be a worshipful master. – Kevin

The rough and perfect ashlar. It's about the journey. – Bud

At this particular stage of my life, the 24-inch gauge. It helps me find time to be with my family, for work, hobbies, and of course, to be a worthy Brother Mason. – Luis

The square and compass, because I used to look at it on my father's ring growing up! – Sharee

To me, it is the classic square and compass. Every time I see them on a ring, on a car, or on a website, I am reminded of my oath and those three vocations when I knelt before that sacred altar. – Jared



The level, because that's where great men meet. – Greg

The beehive, as well as the working tools. The beehive was very eye-opening, and it really makes you remember to watch out for your fellow man. The working tools are all important to me, but the three given in the second degree are the most helpful in day-to-day interactions. – Steven

47th problem of Euclid. Back in the day I worked in concert rigging. Geometry was used to determine the placement and length of chain motors for lighting and sound installations. After becoming a Mason it seemed that I had found an old friend. All things lead to a point and the point is the beginning. – Billy

LOST — AND FOUND — IN TRANSLATION

MASONIC SYMBOLS MAY VARY
BY COUNTRY CODE, BUT THEY
ALL LEAD TO THE SAME PLACE

by John Greenya

As part of the working class in the Middle Ages, most operative stonemasons were illiterate. Yet they created an entire language for a future generation of Masons — a language of symbols.

When speculative Masonry began in the 17th century, it embraced the concepts of stonemasonry as an allegory to lead a better life, and adopted the stonemason's tools as symbols to illustrate their system of morality. It was then that symbols took on their significance today.

"The word *symbol* in Freemasonry," says Allen Roberts in "The Craft and its Symbols," "might be defined as a material object that represents a basic moral truth or lesson."

Revolution and evolution

Masonic symbols have been drawn on tracing boards, scratched into dirt for an impromptu lodge room, held in the hearts and minds of generations of members.





What they did was add a level of the philosophic to what is basically a craft.

MARK TABBERT

Through the centuries, they've proven their staying power, and Freemasonry's symbols today remain remarkably true to the first stonemasons' working tools. However, much as Masonic rituals evolved differently in different parts of the world, so did its use of certain symbols.

W. Kirk MacNulty, author of "Freemasonry: Symbols, Secrets, Significance," points out the contributing factors of American Masonry's symbols.

"Our symbolism is very similar to English symbolism, but theirs continued to evolve until 1813. Ours didn't because we were separated by the American Revolution," MacNulty explains. "Generally, in American Masonry, we still use ancient English working tools of about 1776, 1775."

Diverging opinions

Mark Tabbert, director of collections at the George Washington Masonic Memorial, explains how the diversions in French symbology led to one of Masonry's most well-known concordant organizations.

"When Freemasonry arrived in France in the 1720s, the French found more and deeper meanings in its symbolism than may have been originally intended," Tabbert says. "Certain symbols and allegories, however, remained as the French Rite – better known as the Scottish Rite – and came to the American colonies. These symbols, such as King Solomon's Temple, remain the foundation of all Freemasonry."

Tabbert points out that the French added degrees beyond the third, because they fashioned them as more "chivalric." In doing

Continued next page

Tools of the Trade

W. KIRK MACNULTY, AUTHOR OF "FREEMASONRY: SYMBOLS, SECRETS, SIGNIFICANCE," POINTS OUT DIFFERENCES IN THE WORKING TOOLS ACROSS THE ATLANTIC

The symbols used in American Masonry today come from English Freemasonry circa 1775 – at which point the American Revolution effectively shut off communication. How did the countries' symbologies diverge?

For starters, American lodges today use a different number of working tools in each degree: two in the first degree, three in the second degree, and all tools in the third degree. In England, each degree uses just three working tools.

According to MacNulty, in the United States, the symbols in the first degree are tools of action: the common gavel and the 24-inch gauge. In England, in addition to those two, there is a tool called the chisel, which is said to refer to education. So, in England, the gavel is action and the chisel is analysis and the 24-inch gauge tells you how much of each and when.

"In the American grand lodges, they say the Master Mason's degree uses all the tools in Freemasonry, especially the trowel, to spread brotherly love," MacNulty says. "In England, the Master Mason's tools are tools of creativity." The tools are the pencil, the skirret – a reel on a pin, used to draw circles – and the compass. According to MacNulty, they stand for "wisdom, understanding, and proportion."



So the big division is that Europeans may be more philosophical and spiritual, while Americans are more social and charitable.

MARK TABBERT

so, they introduced symbols that differed from those of traditional stonemasonry. “What they did,” he sums up, “was add a level of the philosophic to what is basically a craft.”

A century later, in 1877, the Grand Orient of France erased a Constitutions paragraph stating belief in God was fundamental to Freemasonry, substituting liberty, fraternity, and equality. That change, which effectively eliminated a number of traditional Masonic symbols, did not sit well with many Masons in England, Germany, and the Americas.

Signs of a Supreme Being

Today, there are numerous differences in the symbols used in America, Europe, and elsewhere for the Supreme Being.

According to Tabbert, “On many European Masonic aprons they often use the delta triangle with glory rays depicting the Deity. But in America we prefer to use the All-Seeing Eye as a symbol of God. Part of the reason for that, I suspect, is that while Americans hold to a greater belief in a personal, knowable God, European Freemasons have moved toward a less personal, more abstract Deity.”

“So the big division,” he says, “is that Europeans may be more philosophical and spiritual, while Americans are more social and charitable. Or, as I like to put it, Americans are Romans, not Greeks.”

Tabbert points out that there are lodges in Europe that accept atheists as Freemasons, but all American Masons must affirm their belief in a Supreme Being. “So,” he explains, “in American Freemasonry, all the symbols in some way are directing toward divinity. Symbols in American Freemasonry tend to be more clearly defined, or understood, whereas in Europe and elsewhere they tend to be broader.”

An end to analysis

“To a South American, a European, an African, or an Asian Freemason, the idea that you could dissect and define a symbol in a scientific manner may well be incomprehensible,” Tabbert says.

But no matter what part of the world, symbols aren’t just a means to an end – they’re the means to a better end.

“Symbolism is supposed to rearrange the furniture of your mind,” says Tabbert. “A profoundly important symbol that changes your mind should then change your heart.” ✧



Myth and Misrepresentation

WHILE MASONIC SYMBOLS CAN VARY IN MEANING WITHIN THE WORLDWIDE FRATERNITY, POP CULTURE HAS GOTTEN SOME INTERPRETATIONS FLAT WRONG. HERE ARE SOME PUBLICLY MISUNDERSTOOD MASONIC SYMBOLS AROUND THE WORLD.

THE RED FEZ One Masonic symbol that's been vilified in pop culture is the Shriners' fez. The myth, propagated in part by religious comic book writer Jack Chick, is that the Shriner's fez is red to commemorate bloodshed during a massacre of Christians by Muslims in Fez, Morocco. But this event is pure fiction, says Brother Brent Morris of *The Scottish Rite Journal*. "The Shriners were born during the golden age of fraternalism, 1870 to 1920, and were created to have fun," Morris says. "The fez is just part of the Arabic costume they put on."

THE EASTERN STAR The symbol for The Order of the Eastern Star is an inverted five-pointed star — which, due to its similarity to the pentagram, has fueled the fire of anti-Mason groups shouting Satanism. In truth, according to Brother Chris Hodapp's "Freemasons for Dummies," the star represents the Star of Bethlehem, while each point of the star represents a notable woman from the bible — Adah, Ruth, Esther, Martha, and Electa — as well as a different virtue and degree of the Order.

SKULL AND CROSSBONES The symbol of the skull and crossbones, which sometimes appears in Masonry, is often associated with nefarious groups, so it's no surprise that some people use it to cast Freemasonry in a bad light. But according to Past Grand Secretary John L. Cooper III, the skull and crossbones are a mere symbol of mortality to remind Masons that life is short. Today, he says, Masons more commonly use the hourglass and scythe to teach the importance of living each day to its fullest.

THE DARK DAYS OF MASONRY

THE 19TH CENTURY BROUGHT A SHIFT IN POLITICS, A SUSPICIOUS CITIZENRY, AND A MAN NAMED MORGAN

by Heather Boerner

A changing industrial world. Feelings of economic and political powerlessness. New forms of media that allow citizens to scrutinize their government like never before.

Sound familiar? No, it's not the modern age's banking problems and Internet explosion. It's the early 19th century, when one man's disappearance triggered a political movement that sidelined and warped the public's views of Masonry.

Simply put, the Morgan Affair of 1826 changed everything.

300 years in three weeks

It was late July in Oakland, in a room-full of Masons and others, that Matthew Crow delved into these dark days of Masonry. Crow, a PhD candidate in history at the University of California, Los Angeles, was presenting the second of three classes in a summer history series, offered to the public at five cities throughout California.

The series, created through the partnership between the Grand Lodge of California and UCLA, was an abbreviated version of Crow's UCLA class, usually reserved for the university's undergraduate students. The course, "Freemasonry and American Democracy in

Historical Perspective," traced the role of Freemasonry from 17th-century America to the present. That included the Morgan Affair.

"It's important to remember that 1826 was to the 19th century what 1968 is for us today," said Crow. "Everyone remembered that date and what it meant. An entire political party sparked up quickly and suddenly. That movement had very serious consequences, not just for Masonry but for the reorienting of American politics."

An incidental affair that rallied a nation

In the 15 years that the anti-Masonic movement thrived, it sponsored political candidates, swept in new political thought, and moved Masonry from the center to the fringes where, to some extent, it still sits today, said Crow. How that happened, and why Masonry was the catalyst, is more complicated than just a hatred of the brotherhood, however. A number of forces converged, many of them unrelated to Masonry.

"The Morgan affair is almost incidental," he said. "Something else could have happened. There was angst out there and it was going to assert itself. Anti-Masonry is where it did."

For the brothers in the class, this wasn't easy to swallow. After all, how could such broad factors – a political power vacuum, the rapid industrialization of the country, the retrenchment of traditional religion – lead to a movement that specifically targeted Masons?

Masonry was targeted based on a growing suspicion of exclusive associations, said Crow. In the early 19th century, the country was grappling with how much power associations should wield. Should they mete out their own justice? Crow used this example: What if one of the Masons in the class beat the other to within an inch of his life on the steps of the lodge building? Would the brotherhood punish the offending brother and offer recourse to the injured party? Or would the brotherhood leave justice to the police?

"In early American law, this is a really big question," he explained. "When someone joins an association willingly, do those association laws take precedence over government law?"

In Anderson's Constitution, Anderson assumes brothers would conduct themselves without wrath or rancor in public – in other words, what happens in the lodge stays in the lodge, no matter how extreme.

Today, the law wins out, leaving the brotherhood to sanction the offending party separately. Anything else would be considered vigilantism in the eyes of the law. But at the time, there was a kind of associational justice that pervaded the land. It was in this context that William Morgan, a would-be brother in Batavia, New York (no record exists of him receiving Masonic degrees, although he did gain entrance to several lodge meetings), grew disillusioned with the Masons and threatened to publish a book revealing their inner workings. The question became: How would the brotherhood punish him, or would they?

Enter: The Whigs

Lodge leaders said no, arguing that “[Morgan] could no more harm Masonry than harm the sun by throwing mud in the air.”

Then the printing press intended to publish Morgan’s book burned down. Shortly after, Morgan disappeared forever, leaving behind a broad public assumption that the Masons, incensed by his slander, killed him. And suddenly, the loss of individual freedom brought about by the sudden Industrial Revolution, the dying away of the country’s founders, the retrenchment of traditional religion, and the nascent abolitionist and suffrage movements coalesced against a single target.

It wasn’t just spontaneous, though. The Whigs, led by men such as Henry Clay and John Quincy Adams, stoked the anti-Masonic movement for their own political gain. After all, the Whigs’ political ideas gained little traction in the age of Jacksonian democracy. Conveniently, Jackson was a Mason, and could be lumped in with the renegade brothers at one lodge.

“The Morgan affair created a tension between the way Freemasonry saw itself and the way people on the outside saw it,” explained Crow. “And that tension survives today.” ♦

Editor’s note: This is the second of three articles covering the history classes offered by Grand Lodge and UCLA in summer 2010. The series will conclude in an upcoming issue of California Freemason. To read the first article, published Oct/Nov 2010, check out our digital magazine. Visit freemason.org and select California Freemason online from the News & Events drop-down menu.

UCLA Update

ADVANCING THE STUDY AND UNDERSTANDING
OF FREEMASONRY

Last year cemented a partnership between the Grand Lodge of California and the University of California, Los Angeles.

Dr. Margaret C. Jacob, world-renowned Masonic scholar and professor of history at UCLA, developed two undergraduate courses on Freemasonry with help from a postdoctoral fellow and research assistant.

The spring 2010 courses tackled Freemasonry in two major historic arenas: American democracy and European history.

MORE FOR OUR MEMBERS. Last summer, Grand Lodge and UCLA offered members the chance to participate in an accelerated version of the course on Freemasonry and American democracy.

In five cities throughout the state, Jacob’s team led classes throughout the month of July. Some 150 Masons and members of the public attended.

ADDITIONS TO THE PROGRAM. In the 2010-11 academic year, the program has expanded with the addition of a second postdoctoral fellow and a new undergraduate course.

The 2010-11 UCLA team:

- » Dr. Margaret C. Jacob, Program coordinator, distinguished professor of history at UCLA
- » Dr. Emiliano Acosta, postdoctoral fellow, Ghent University in Belgium
Freemasonry and European history (fall semester)
- » Dr. Maria Eugenia Vazquez-Semadini, postdoctoral fellow, University of Mexico
Freemasonry and Latin America (spring semester)
- » Jesse Sadler, research assistant,
Freemasonry and American democracy (winter and spring semesters)

Notably, Jacob is also directing a bachelors thesis on Edgar Allan Poe and anti-Masonry.

MASONRY IN THE MOVIES

IN OUR FIRST VIDEO EXCLUSIVES, FIVE RESIDENTS SHARE THEIR STORIES WITH THE WORLD

by Laura Normand

If they look familiar, it's probably because you've seen them in the movies. These five Masonic Homes residents shared their stories on video, broadcasting to the whole world – or rather, the whole World Wide Web – what life is like at the Homes.

Their video interviews, online at masonichome.org and the Masons of California YouTube channel, bring members and the public inside the Homes.

Read their stories here, then go online to view the videos.

Rusty and Carol Bauer

UNION CITY

"You could be active 14 hours a day here, if you don't watch yourself," warns Elbridge "Rusty" Bauer. He's speaking from experience. Rusty, 95, recently began wearing a pedometer to track his activity around the Home at Union City. That is, until he wore it out.

His wife, Carol, stays just as busy. Between the two of them, they volunteer in the craft shop, work in the miniature trains room, collect and polish rocks, and participate in many of the Home's scheduled activities.

For all of their youthful energy, the Bauers first considered moving into the Home because they no longer felt comfortable living alone. They didn't expect it to be an easy decision, but as it turned out, all it took was a visit.

"When we came up here and saw the wonderful care everybody got," Rusty says, "– no contest."

The decision is still paying dividends.

"All the people that work here, I haven't met one that I wouldn't invite home for dinner," Carol says. That goes for their fellow residents, too. "When you live with Masons, you know that you can be their friend. It's not like living with strangers," she explains.

Carol's brother, a non-Mason, asked for an application after visiting his sister at her new home. He was impressed by the values he saw at the Masonic Homes, and thought that if that's what Masonry was all about, then the fraternity must be pretty special, too. He's now a Mason, and accompanied his sister to Annual Communication this year.

Nettie Hasler

COVINA

"I could just jump up and down, I get so excited," Nettie Hasler claps her hands to punctuate this. "I am thrilled to death to be living at the Masonic Home. It is everything that I ever dreamed of."

Hasler is a resident at the Masonic Home at Covina, and of the many things that thrill her, the staff, game nights, and on-demand movie viewings are just a few. And don't forget dining services: "They don't just flop the plate in front of you," she confides. "It's pretty. It's *decorative*."

"Living here is better than any hotel," she declares. "They spoil us rotten. The Masons that built this place thought of everything."

Besides the amenities, Hasler notes how trustworthy and considerate the staff is. That's important to her. If they say they'll do something, they'll do it, she says. And service to residents is "definitely personalized, there's no getting around that."

Continued on page 28

*I really do love it here
I could just jump up and down, I get so excited
It's not like living with strangers
I've been lifted off of my shoulders
that you can be their friend
A weight had been lifted
what a wonderful life*



Francis Hopper

COVINA

Fran Hopper is a straight shooter.

When asked what makes the Masonic Homes different from most continuing care retirement communities, he doesn't even blink.

"Most people think of a senior home as some place where you're going to go and they're going to shove you in a corner and you're going to wait to die." He shakes his head. "If you want to come to a home where you can be yourself and not end up in a corner, then you want to investigate coming into the Masonic Homes."

"You're going to be able to do your own thing, and you're going to be very happy," he says. And that's that.

Hopper lives at the Masonic Home at Covina. He regularly wears a full leg brace, the aftereffects of a childhood bout of polio. Some months ago, he fell at the Home. Within moments, two nurses were by his side. That kind of security is something he's grateful for.

"I really do love it here," he says. "It is an absolutely fantastic place to live. I love it very dearly."

Norma Bell

UNION CITY

Sometimes, it's good to have pushy friends. At least, that's how Norma Bell found the Masonic Home at Union City.

"Coming here didn't occur to either one of us when my husband was ill, and it didn't occur to me after he was gone," admits Bell. "And then a friend of mine came with her husband for a tour, and she started in on me: 'Norma, get your name on the list; Norma, get your name on the list.'"

At the time, Bell didn't feel ready to make a change. But that summer, a few friends passed away unexpectedly, and she decided to call Soledad Martinez to discuss applying. She never looked back.

"When I walked in at the South Mall entrance, I just felt like I'd come home," she remembers. "A weight had been lifted off of my shoulders."

Bell has just finished a three-year stint as president of the Home's Welcoming Committee, helping others feel that same sense of belonging. She devotes much of her time to volunteering and activities with her Eastern Star chapter.

Bell has too many fond memories of the Home to choose a favorite, but there is one that stands out of late: "The most exciting thing is being asked to do this [video]!" she laughs. "This gives me an opportunity to tell others how great the Homes are, and it is living here."

To hear it straight from Bell and the rest, visit the Masons of California YouTube channel or masonichome.org. ✧

WEB EXTRA

Video exclusive! Every testimonial has an accompanying video interview. Click here to view..



Connecting with Masonic Assistance

MASONIC SENIOR OUTREACH

Masonic Senior Outreach, a program of the Masonic Homes of California, provides the senior members of our fraternal family access to the services and resources they need to stay healthy and safe in their homes or in retirement facilities in their home communities.

These services include:

- * Information and referrals to community-based senior providers throughout California
- * Ongoing care management at no cost
- * Financial support

Masonic Senior Outreach also provides interim financial and care support to those who are on the waiting list for the Masonic Homes of California. Contact us at 888/466-3642 or masonicassistance@mhcuc.org.

MASONIC FAMILY OUTREACH

Masonic Family Outreach support services are available to California Masons and their families who need help dealing with today's complex issues, such as the impact of divorce, the stresses of a special needs child, job loss, and other significant life challenges.

Our case management services are broad, flexible, and able to serve families in their own communities throughout the state. If you are in need of support or know of a family in distress, contact us at 888/466-3642 or masonicassistance@mhcuc.org.

ACACIA CREEK

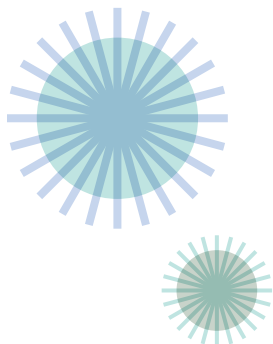
To learn more about Acacia Creek, our new senior living community in Union City, visit acaciacreek.org or contact 877/902-7555 or dwiley@acaciacreek.org.

STAY INFORMED

You may request a presentation be made at a lodge meeting about the Masonic Homes and Outreach programs by contacting Masonic Assistance at 888/466-3642 or masonicassistance@mhcuc.org.

VISIT THE HOMES

Arrange a private or group tour to get a firsthand look at residential services on our two campuses. Be sure to call ahead (even if on the same day) so we can announce your arrival at the front security gate and make proper tour arrangements. Contact the Home at Union City at 510/471-3434 and the Home at Covina at 626/251-2232.



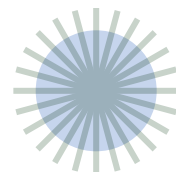
MASONIC ASSISTANCE

FRATERNAL CARE BASED ON MASONIC VALUES

We support and serve the whole family

- Masonic Homes of California
- Masonic Senior Outreach
- Masonic Family Outreach

Call **888/466-3642** for information and support



2010-2011 GRAND LODGE OFFICERS



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