



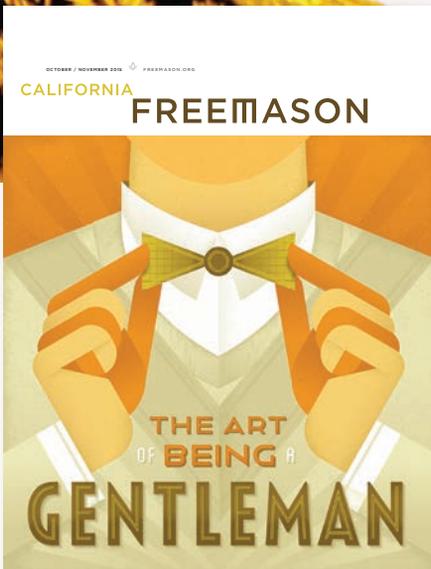
CALIFORNIA

# FREEMASON



# DECEMBER JANUARY

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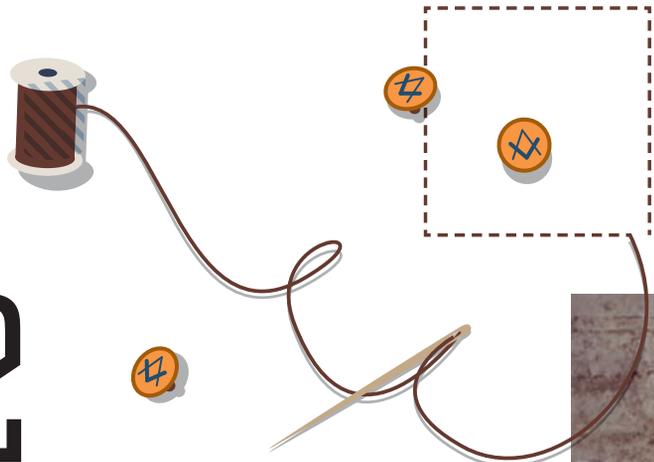
THIS ISSUE'S COVER OFFERS A METAPHOR BETWEEN THE TAILOR'S ART OF DESIGNING A SUIT AND MASONS' EFFORTS TO EMBODY GENTLEMANLY PERSONAS. SHOWN HERE IS THE RUNNER-UP COVER, ILLUSTRATING A MAN STRAIGHTENING A BOW TIE, WHICH REPRESENTS HIS CHARACTER. LEARN MORE ABOUT OUR COVER SELECTION AT [FREEMASON.ORG/DEC16COVER](http://FREEMASON.ORG/DEC16COVER)

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## EXECUTIVE MESSAGE

# THE ART OF BEING A GENTLEMAN



**B**eing a gentleman: To Masons, this implies more than education, dress, or manners. It is a way of life and a state of mind, inspired by the virtue and morality imbued within our ritual.

Masonry teaches us how to behave in society – to embrace humility and restrain our passions; to extend sincere courtesies and to respect human life. By showing the world the dignity of our characters, we demonstrate that as Masons, we are better men.

Today, lodges are elevating members as men of culture by embracing new traditions: Excursions to the opera and engagement in philosophical discourse. Adoption of festive boards, Brotherhood Degree Exemplifications, and Manlalakbay na Gurong Mason (traveling Mason) celebrations. These diverse experiences remind us that every brother is another “me” – a creation of the Great Architect of the Universe.

A young brother recently told me: “Masonry is hip. It’s cool to ‘rock’ one good suit; to master a handshake; to be thoughtful; and to never put down others.” To me, a man who meets this description would certainly be defined as a gentleman.

John R. Heisner, Deputy Grand Master

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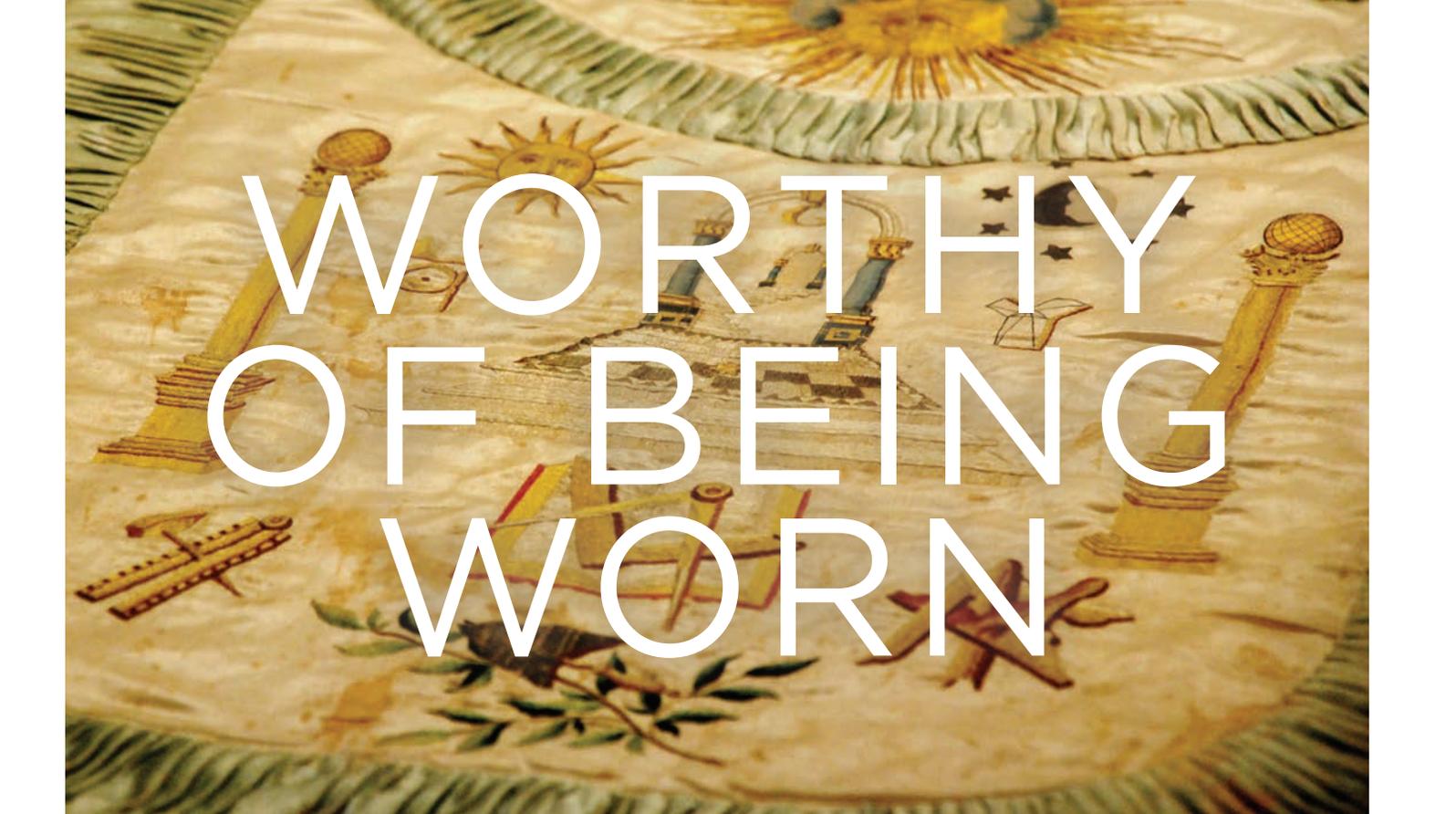
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# WORTHY OF BEING WORN

## THE MASONIC APRON HAS AN ENDURING VALUE WITHIN OUR FRATERNAL CULTURE

*By Patrick C. Craddock*

The apron is the initial gift of Freemasonry to the candidate: The new Entered Apprentice is informed that it is the unique badge of a Mason, and that he must wear it at each tiled meeting. He is instructed to wear it as an emblem of innocence and honor, pure and unspotted before the world. These are simple instructions; however, they leave a lot to ponder. The initiate may not truly grasp the depth of the apron's symbolic nature when he first receives it. As he advances, he will gain further instruction on wearing this apron as a Fellow Craft and Master Mason. The apron should remain the focal point of his self-examination and reflection, year after year, as he grows and matures in life and in Masonry.

### **AN EVER-PRESENT REMINDER**

The symbolic meaning of the apron is described to the initiate in very colorful language: It is "to be worn with pleasure to yourself and honor to the fraternity" without "stain of dishonorable word or deed upon its fair white surface," and "to remind him of purity of mind and morals." He is told: "Let its pure and spotless surface be to you

an ever-present reminder of purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for greater achievements." A thoughtful brother will ponder what it means to dress with dignity and honor. He will reflect on his actions and will think of the apron as a reminder, and a standard, for his actions and deeds.

Many brothers, after growing within the craft, will find themselves wearing a different apron – one reflecting the responsibility of office. This apron may reflect a station in the lodge, or be festooned with a district or grand rank. Its original pure white surface may be obscured by elaborately embroidered

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*CONTINUED NEXT PAGE*

# *Worthy of California: New Grand Lodge Aprons*

This year, the Grand Lodge of California introduced new aprons for Grand Lodge officers, designed by Patrick Craddock of The Craftsman's Apron. To honor the dignity and history of California Masonry, the shape of the apron reflects those worn by past generations of brothers, while at the same time defining a modern look to acknowledge Grand Lodge's movement into the future.

The body and bib of each apron is made of lambskin, and the ornate embroidery is applied by hand.

The aprons' embellishments are connected to both the state and Freemasonry. Reflecting California's heritage is the California poppy - which also symbolizes beauty - and the now-extinct California grizzly bear, representing strength. The sequoia, a native California evergreen with many small leaves, embodies both plenty and the immortality of the soul. A single star represents both the 1836 California Lone Star Flag, and the Masonic blazing star, a symbol of deity. The wreath signifies Grand Lodge, and a jewel of office reflects wisdom. Blue velvet trim salutes the most recent Grand Lodge apron design.

"I knew that with such a rich history of achievement, these aprons would be more than an elegant embellishment; they would reflect the accomplishments of the Grand Lodge and the individual brothers called to serve California Masonry," Craddock says. "To be asked to design and produce these aprons was a highlight of my career as a designer and as a Freemason. It is my wish that these aprons are worn with pleasure to each officer and with honor to the fraternity."



bullion and gilt work. But although a brother may find himself wearing this beautifully embellished apron, most important still is the presence of the apron itself, regardless of its size, shape, or decoration. No matter how beautiful an apron may be, its appearance has no real connection with its Masonic significance.

The viewpoint of a reflective Mason is that the apron itself contains enough real and ancient symbolism; enough sanctity in its age; and enough mystery in its descent to make any assumed higher meaning unnecessary. One only need examine historic images of our earliest brethren to accept that the current standardized apron is a wholly modern design - a stylized interpretation of what to operative masons was a utilitarian garment. Although various grand jurisdictions are at odds on what is deemed "correct" when it comes to the shape and size of an apron, in the end that is far less important than what the apron teaches us.

## **A MIRROR, A BEACON**

It is often said that dress is the first impression of identity that one person conveys to another. For this same reason, the apron should be considered every time one enters the lodge. How many Masons have worn a borrowed apron pulled from a drawer or box in the lodge for a stated meeting? Perhaps this apron is tattered or has coffee stains on it. Likely it is in disrepair, since it has been discarded. Some Masons may wear it without so much as a second thought, but it is unlikely that they can do so with pleasure to themselves and honor to the fraternity. Yet, it is not the lodge's responsibility to provide a pristine apron, just as it is not the lodge's responsibility to furnish suitable clothing for brothers in attendance.

The apron is the "badge of a Mason," and the one piece of regalia in which brothers should take the most pride. It is, after all, the



most identifiable way to express their commitment to Masonry. Donning an apron of exceptional quality and beauty brings meaning to lodge meetings. An apron should be purchased by each Mason for his own use, so that he may develop a personal and intimate relationship with it. It may be heavily decorated (for aprons of rank or station) or a plain lambskin of elegant proportion, but it should

**WEB EXTRA**

**Watch a video about the history and meaning of the Masonic apron at [freemason.org/videos](http://freemason.org/videos)**

never be made of cheap material or shoddily constructed. Brothers should wear this apron each time they attend lodge, with the pride that comes from

the diligence they have demonstrated in attaining such a great privilege.

The apron is a mirror, reflecting how we, as Masons, conduct our daily lives. But it is more than that: It is a beacon that expresses our commitment to the craft. Regardless of size, shape, or ornamentation, this apron should always be an inspiration for nobler deeds, higher thoughts, and greater achievements. ❖

Meet Luke Wessman: Master Mason at Vista Lodge No. 687, creator of an Instagram account called “LostArtoftheGentleman,” and an accomplished tattoo artist whose 6’3”, 230 lb. frame is 85 percent covered in skin art. These different personas might seem mismatched, but to Wessman, they’re connected by a philosophy of a few core values: “knowledge of self, humility, hard work, and charity.” As he explains, “The values that Masonry promotes are very close to what I see as the traits that make a gentleman, and a lot of those traits I first came across on the street.”

Wessman’s story begins when he left home at age 15, ready to make it on his own. He found himself in Oceanside, California, where gangs ruled the streets. He was 16 when he got his first tattoo – his name across his back in Old English script – and describes this choice as “a way of building social armor.”

That armor masked a self-described “nice, skinny kid” who “didn’t have any inkling to join a gang or be involved in illegal acts.” Influenced by tattoo artists Milford Barnes and Dave Gibson, of Lucky’s Tattoo Parlor in San Diego, Wessman came to see tattooing as an art form. He soon sought an internship at Lucky’s – and learned that Barnes and Gibson were Masons.

Through his internship, Wessman learned the craft and worked to prove that he was dedicated, loyal, and serious. He also learned about Masonry.

Though he was initially attracted to the artistic qualities of the fraternity’s symbolism, he soon found himself drawn to its ideals, which reflected those he’d learned on the street, where “you have to be a man

# Under the Armor

## A MODERN GENTLEMAN FINDS A PLACE TO BELONG IN FREEMASONRY

of your word and do what you say you’re going to. Being accountable is a moral stance.” The humility of being a low-wage apprentice also helped him develop self-awareness, which led to greater self-confidence. Following in his mentors’ footsteps, he became a Mason in 2009.

Wessman moved to New York a year later, when a long-term relationship ended. Then in his early 30s, he found himself single for the first time in his adult life. “I was suddenly living in this modern dating scene, observing all its scenarios, stereotypes, and interactions. This sparked some of my early posts on social media – my opinions on dating and how to treat a lady. I was just being honest with what was happening in my life, and putting it out there publicly.”

He began finding black-and-white or vintage photographs that



spoke to him, which he would post on Instagram with inspirational or instructional quotes, like: *Work on your self, not your selfie. Leave love notes. Gentlemen thirst for knowledge, not attention.* He expected his friends to tease him, but he soon found that he'd touched a nerve. These posts – there are now close to 700 of them – evolved quickly into what he dubbed the “Lost Art of the Gentleman.”

Today, the account's followers number more than 31,000. Wessman's appeal lies in the juxtaposition of what he refers to as his “hard exterior” against his salt-of-the-earth values. Search for “the modern gentleman” online and you'll wind up in a sea of consumerism – from tailored suits to luxury goods. Wessman doesn't dispute the allure of those accessories, but he insists there's more to being a gentleman than high style: “It comes down what's inside.”

Wessman's public profile has risen with TV appearances (guest judge on SpikeTV's “Ink Master”), magazine coverage (Inked, GQ), and famous clients from the worlds of show business and professional sports. Yet he remains committed to self-improvement, to his art, and to Freemasonry. His Instagram account uses a logo that transforms the letters L-A-G into the Masonic square and compass.

“I'm thankful to all the brothers who've never judged me for being so heavily tattooed,” Wessman says. “I've always felt welcomed, and for me that's what Masonry is about.” ♦

*Editor's note: Find Luke Wessman on Instagram: @lostartofthegentleman. Go to [freemason.org/wessman](http://freemason.org/wessman) for more photos.*

ROUNDTABLE  
DISCUSSION

# WHAT DOES BEING A GENTLEMAN MEAN TO YOU?

Any man who applies himself to Masonry has an earnest desire to become the best version of himself, and to serve as a role model to those around him. It's a small leap from these ideals to another: the gentleman. But what are the qualities required of a gentleman? Good manners? Great deeds? Something more elusive? And how does this concept of the gentleman fit into the everyday work of Masonry?

We asked six California Masons to weigh in by answering the question: What does being a gentleman mean to you?

**JOSHUA WEATHERSBY**  
*Senior Warden, Hollywood  
Lodge No. 355*



At the core of being a gentleman is being a good example. In today's world, I think a gentleman is someone who has an open worldview and is socially conscious. He has an eye toward charitable endeavors and his community, and gives a helping hand whenever possible.

To me, being a gentleman is something that comes from within. The external trappings don't matter. A gentleman is just as comfortable rolling up his sleeves and volunteering at the Midnight Mission as he is on a yacht sipping mojitos.



**BARRIE RATH COPP**  
*Master Mason, Coastside  
Lodge No. 762*

I think a gentleman displays respect and truth above all. He is sensitive to the feelings and needs of others; he conducts himself courteously and with control over his emotions. Being a gentleman means, in a word, civility – civility in our daily dealings within our greater Masonic family, and with all others, whoever they may be. It means brotherly and sisterly love, in a global sense.

## ERIC SHARP

*Senior Warden, Reseda Lodge No. 666*



To me, a gentleman is a man who is patient and kind, tolerant and not judgmental. He listens before he speaks, and thinks before speaking. He minds his manners, aware that some words offend and that to offend unnecessarily is never helpful. He applies reason when confronted with challenges. He is introspective, regularly taking inventory of self and nature. He is humble and grateful to his creator.

A gentleman is respectful of others, and appreciates the accumulated knowledge and learning of humankind. He never misses the opportunity to acknowledge others' contributions, and he knows that his actions may be watched. He remembers that his behavior impacts others and takes that responsibility to heart. He aspires to inspire, to set the best example for civil society.

## KEMALETTIN APAK

*Junior Warden, Crow Canyon Lodge No. 551*

“ A gentleman is simply a man, but not a simple man,  
Kind in heart and polite in manners,  
A man who knows the good and the right,  
A man who knows when to speak and when to listen,  
A well educated man who shines with the wisdom of light. ”



What does being a gentleman mean to you? Join the conversation on the Masons of California Facebook page:

 [facebook.com/MasonsofCalifornia](https://facebook.com/MasonsofCalifornia)

## TOM KAVISHI

*Inspector, District 319*

“ A gentleman is someone who is considerate of other people's needs and desires. He is caring, sensitive, courteous, passionate, polite, positive, civil, social, well mannered, and noble. He serves his fellow mankind with the utmost pride and dignity. ”



## FRED AVERY

*Inspector, District 317*

The way you treat others makes you a gentleman. It's a soft touch. If you approach others with the same respect you want from them, people remember it. It works in every part of life, from home to work to lodge. It means being the first to respond with a helping hand and a smile, without expecting anything in return.

# A PROPER SUBORDINATION

THE FIRST GRAND LODGE BALANCED THE IDEAL  
OF EQUALITY AGAINST STRICT SOCIAL RANKS

*By John L. Cooper III, Past Grand Master*

Regular viewers of the popular PBS television series *Downton Abbey* (now drawing to a close) can attest that although the lifestyle of the aristocratic Crawley family may have originally seemed foreign, after six seasons, it is easy to find parallels between it and our lives today. In a similar vein, contemporary Freemasonry still bears hallmarks from the bygone era in which the fraternity originated.

When the first grand lodge came into existence in 1717, English society was characterized by social classes in which people's lives differed remarkably from each other, both legally and socially. At the top of the society were the monarchy: the king and royal family. Then came the aristocracy, whose inherited titles were almost always associated with some of the great landed estates in England, such as the fictional *Downton Abbey*. The middle class came next, often composed of shopkeepers and public servants, followed by a lower class of farmers and laborers. The distinctions between these classes were sharp, and those from one class did not easily mingle with those of another.

Then Freemasonry came on the scene. The new lodges that joined the growing fraternity after 1717 took seriously the Masonic belief that all members of the lodge were equal. They addressed one another as "brother," they elected their leaders, and they were truly "friends and brothers among whom no contention should ever exist, except that noble

contention of who best can work and best agree." This philosophy was at odds with the rest of their societies', and Masons were a bit concerned that the outside world would look askance at their egalitarian notions. So, they took some specific actions to make sure the non-Masonic world trusted them to behave properly in society.

To help establish social legitimacy, the new grand lodge sought members of the aristocracy to serve as grand master. They were not immediately successful; the initial grand masters came from the middle class. The first, Anthony Sayer, is listed in our records as "a Gentleman," but we know that he died in relative poverty. His successor, George Payne – who served as grand master both in 1718 and 1720 – worked as a clerk in a tax office. The third was a minister of the Church of England. Yet none of these men qualified as a "noble brother" – a member of aristocratic class. To elect a "noble brother" to grand master was an important order of business for the new grand lodge. They succeeded in 1721, when John, the second Duke of Montagu, became a Freemason and was quickly elected grand master. He was succeeded by the Duke of Wharton, and from that point on, every grand master was either a duke or an earl – until finally his royal highness, the prince of Wales (later King George IV), became grand master in 1790. To this day, the grand master of the United Grand Lodge of England is a member of the royal family, for the Duke of Kent is a cousin of Queen Elizabeth II.

With all these noble leaders, there was little chance that anyone would accuse Freemasons of carrying their ideal of equality too far. We refer to this situation today in the Charge to an Entered Apprentice Mason, for we tell him:

*It is an institution having for its foundation the practice of the social and moral virtues; and, to so high an eminence has its credit been advanced, that, in every age and country, men preeminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel, to patronize our mysteries and join in our assemblies.*

original lodges that created the grand lodge in 1717, and a student of the ritual of Freemasonry. His book was a compilation of the best of the lectures that he found in use in the lodges of his day, and this phase accurately reflects how lodges instructed their members in the 18th century.

Today, this statement in our ritual seems a bit out of date. We are not used to thinking of other people in our society as being either our inferiors or our superiors. Indeed, American Masonry became much more egalitarian than English Freemasonry ever had been through the influence of our democratic society after the Revolution, and the equalizing character of the American frontier. American Freemasonry thus became unique, and it is different today than Freemasonry in many countries around the world.



But in addition to reminding ourselves that we have had royalty in our midst, we emphasize that members are not to ignore the cultural traditions in which Freemasonry operates. In the Charge to a Master Mason, we make a strong statement about this:

*To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension.*

The wording in our ritual comes from the "Illustrations of Masonry," by William Preston, which he first published in 1772. Preston was the worshipful master of one of the

Our membership is not based on an aristocracy of birth or wealth; it is not based on the exclusivity of an intellectual class; and it is relatively affordable compared with the situation in most other countries. We may have lost some of the original aims of Freemasonry's founders with these modifications, but most American Masons would agree that we have gained more.

That Freemasonry is open to men of all levels of American society is something of which we can be proud. American Freemasons don't have many "inferiors in rank or office," nor do we have many, if any, "superiors" as was the case in England in the 18th century. What we do have is a fraternity where we *meet upon the level, act by the plumb, and part on the square*. That, too, is from our ritual. ❖

THE

ART OF

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COURTESY

RESPECT

MINDFULNESS

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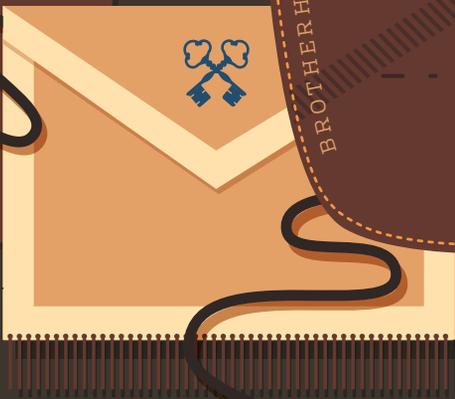
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COMMUNITY

BROTHERHOOD





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GENTLEMAN:

A HOW-TO GUIDE

BY THOMAS G. FIFFER

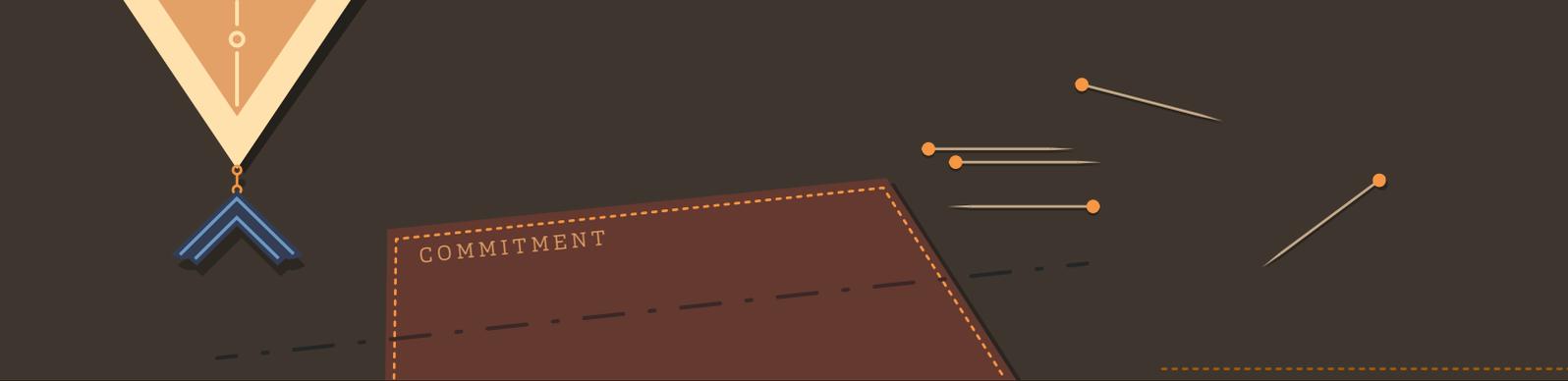
**W**HEN I THINK OF THE WORD *GENTLEMAN*, a set of familiar images – most of them distinctly dated – comes to mind: A wealthy man in top hat, tux, and tails attending a gala affair. Someone with old-style manners who opens doors and relinquishes his seat on the bus for ladies. The word *gentleman* in cursive lettering on a men’s room door, not yet replaced by symbols. But is a gentleman simply a relic of the past? Or is there such a thing as a modern-day gentleman, and, if so, how does one characterize him?

DEFINING THE MODERN GENTLEMAN

Men’s roles and responsibilities have shifted considerably during the late 20th and early 21st centuries. Business, industrial, and military careers traditionally limited to men are now pursued by both genders, and childcare

and household duties are no longer exclusively a woman’s province. Social perceptions in the rules and expectations for men dovetailed with these economic changes, creating new opportunities while closing off old behavioral

CONTINUED NEXT PAGE



patterns. Today's men live in a world of expanded, but sometimes confusing, roles and choices. They are expected to communicate feelings rather than suppressing them; they may be primary caregivers rather than providers; or they may work in an atypical field. And yet, stigma remains if they express emotion freely, show non-sexual physical affection for other men, or choose non-traditional work or parenting roles.

Every day at The Good Men Project, the online magazine where I work, we publish articles by men – and women – about what it means to be a man, specifically a good man, today. As the publisher and chief executive officer of The Good Men Project puts it, "We're having the conversation no one else is having." Modern men don't need tips on a specific way to dress, how big a salary is required to be "successful," or even 12 surefire ways to get a date. Instead, they seek guidance for expressing their masculinity and embodying the ideal of the gentleman, while still escaping the limiting stereotypes of the past.

Our writers explore manhood from a multiplicity of perspectives, and in doing so present an array of opportunities for today's men to step into their

roles as parents, husbands, employees, and friends in creative ways that bring them happiness and fulfillment. The truth is that the "good man" whose characteristics we explore in detail at The Good Men Project and the modern-day gentleman are one and the same: A man driven not by the need to conform but by the desire to perform, and to act out his life with grace, while honoring his goals and dreams, improving the lives of others, and setting a standard of conscious and compassionate conduct for his fellow men.

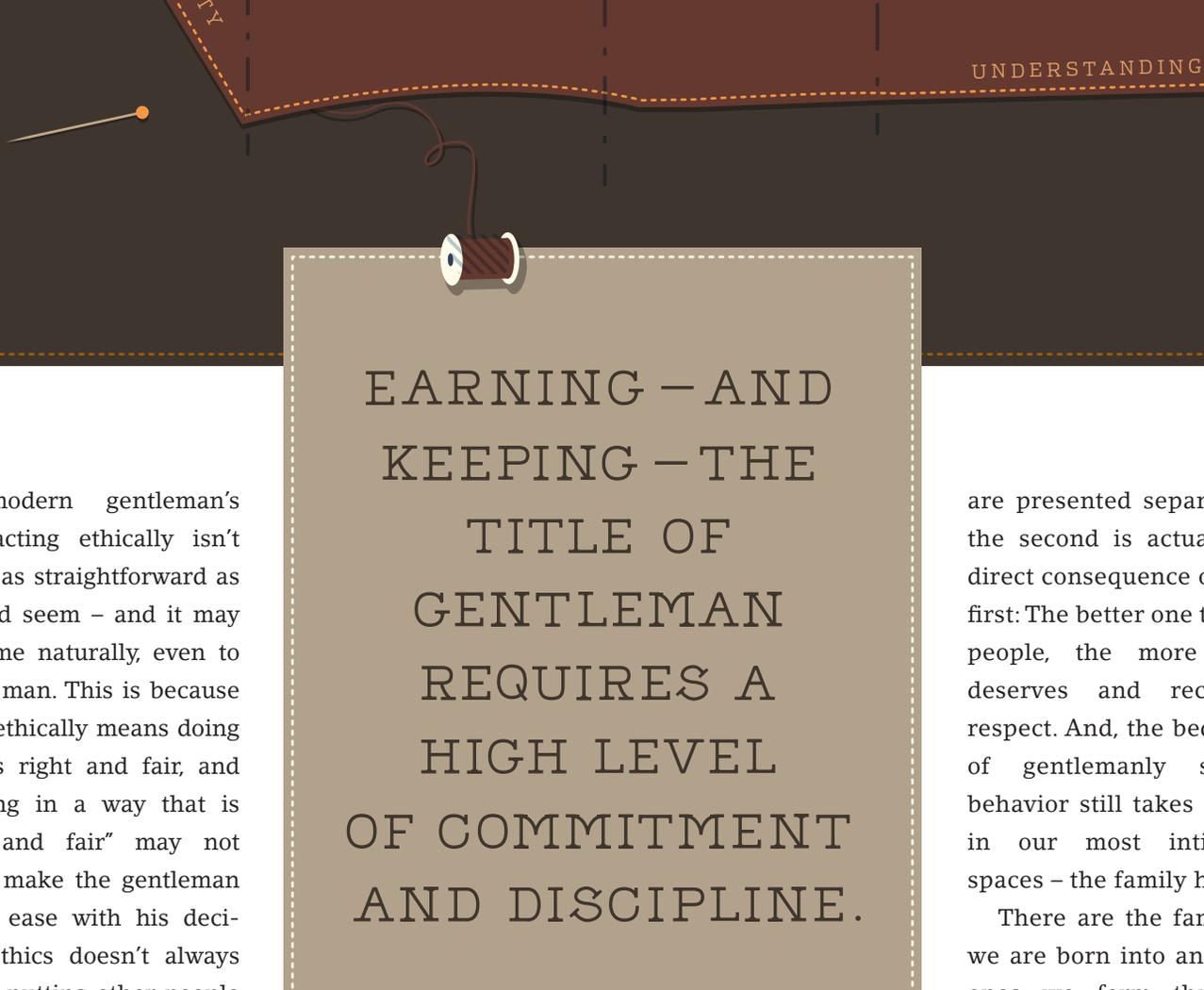
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**THE GENTLEMAN'S  
CODE**  
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I am a writer who explores definitions of masculinity. I am also a divorced, work-at-home father of two and a full-time parent – a prime example of a man with atypical work and family roles. But am I also a modern-day gentleman? An honest assessment would have me admit that "walking the walk" is not so easy. While the principles that guide the modern gentleman's behavior and decision-making may seem simple and straightforward, earning – and keeping – the title of

gentleman requires a high level of commitment and discipline. In order to meet this charge, each gentleman establishes a code of conduct, concerning both himself and others, to guide his actions and decisions. He must strictly adhere to this code, even in difficult moments when challenging circumstances arise.

You may be wondering what values comprise this code. The answer is different from man to man, as it is a composition that reflects his personal values and ethics; yet each man's moral code is nearly always derived from the same set of core principles, which closely align with Masonic philosophy and values: personal growth, tolerance, education, diversity, philanthropy, family, community, and truth. By remaining grounded in these principles, the modern gentleman stays focused and centered, and has an easier time achieving his goals. Life becomes simpler, choices become clearer, and both professional and personal relationships become stronger and more cohesive.

While it matters greatly that a gentleman's choices and actions reflect his moral principles, how he arrives at these decisions matters even more. Although ethics is the bedrock of



EARNING – AND  
KEEPING – THE  
TITLE OF  
GENTLEMAN  
REQUIRES A  
HIGH LEVEL  
OF COMMITMENT  
AND DISCIPLINE.

the modern gentleman's code, acting ethically isn't always as straightforward as it would seem – and it may not come naturally, even to a good man. This is because acting ethically means doing what is right and fair, and behaving in a way that is "right and fair" may not always make the gentleman feel at ease with his decision. Ethics doesn't always involve putting other people first (though it may); sometimes it may require a gentleman to make choices for or against his own best interest or his family's. To a large degree, ethical behavior is learned. On a basic level, a gentleman must condition himself to avoid the instinct to cheat or cut corners, and to be honest and transparent in his personal and professional conduct. Although the ethical road may not always be pleasant or profitable, a gentleman understands that there is more to life than pleasure or prosperity.

And, there is another benefit to acting ethically: It allows the gentleman to move through life with honor, integrity, and purpose. His moral code is a map, helping him navigate life's

challenges, and a set of tools for helping to improve the world. A gentleman doesn't coast through life haphazardly, applying situational ethics to each difficult choice. Instead, he commits to following a path and leading others down it, secure in the knowledge that he is prepared for his journey – and open to learning along its way.

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**ACTING LIKE A  
GENTLEMAN**  
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The textbook definition of a gentleman usually refers either to a man who treats others well or to one with social status. While these aspects

are presented separately, the second is actually a direct consequence of the first: The better one treats people, the more one deserves and receives respect. And, the bedrock of gentlemanly social behavior still takes place in our most intimate spaces – the family home.

There are the families we are born into and the ones we form through partnerships or marriage.

For the modern gentleman, these families, integrated as one, are his highest priority. While he has his own interests and activities, he is deeply connected to his family and involves them as much as possible in his pursuits. He is committed to making time for his family, without the distraction of screens and devices, ensuring he is fully present.

For a man who is a son, a brother, a husband or partner, a father or stepfather, and perhaps a grandfather, family relationships are sacred gifts: part joy, part responsibility. A gentleman understands that the key

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THE GENTLEMAN  
IMPROVES  
HIMSELF WHILE  
SHARING HIS  
KNOWLEDGE  
AND WISDOM TO  
HELP OTHERS  
DO THE SAME.

to a happy and successful family life is practicing respect; not only being respectful of others, but also taking a leadership role when it comes to ensuring respectful communication and interactions. He understands that his family will teach him how to love, negotiate for his needs, and respect and meet the needs of other people. He practices respect with his children and models respectful behavior with his partner in order to raise children who will practice respect in their own lives. By following his own code of conduct and promoting his values at home, the gentleman strengthens the family bond that is the cornerstone of his existence.

Humans were not intended to live in isolation, and beyond our families, we are also all members of larger communities – villages, towns, suburbs, or neighborhoods within a city. Spread throughout these societies are groups of people with common interests, passions, pursuits, religions, and other affinities, including Freemasonry. While a gentleman may

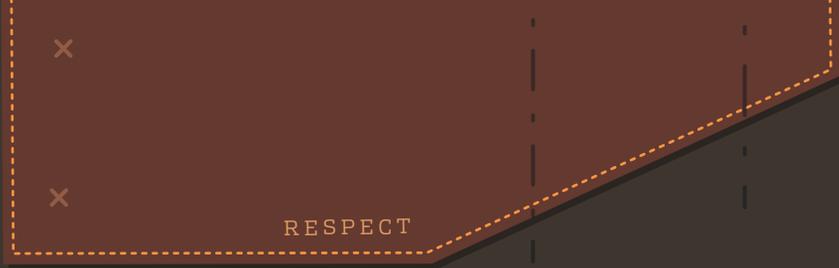
pride himself on self-reliance, he also acknowledges that he is part of a community (or more than one) and as such, that he bears a responsibility to contribute toward its betterment.

Community service, therefore, does not smack of punishment to a gentleman; instead he sees it as a valued use of his energy and time. He is invested in his community and may take a leadership role on a community board, serve a local charitable organization, or organize community events. He also teaches his children the importance of civic involvement. He understands that investing in community pays substantial dividends – not only by improving the area where he

and his family live, but also by encouraging others, through his example of leadership, to give back as well.

When we think of philanthropists, we may picture Warren Buffet, Bill Gates, and more recently, Mark Zuckerberg. *Philanthropy* sounds like a million-dollar word; it feels like it only applies to rich people. But a gentleman mustn't be rich to be a philanthropist, because giving isn't limited to money.

The smallest contributions, especially time spent connecting with and influencing another human being, can produce a huge and lasting impact on communities. Philanthropy is an attitude, a sense of ingrained generosity, and a commitment to giving generously of all personal resources: money, time, or skills-based services. It is an investment in others, based on the knowledge that giving not only benefits the world, but also offers the giver important returns – recognition, personal satisfaction, and the joy of helping others. The gentleman knows that philanthropy isn't about exactly what or how much is given, but whether giving is consistent and



meaningful; it is a lever to advance the values he believes in, including tolerance, education, diversity, and relief.

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### THE GENTLEMAN'S PERSPECTIVE

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To the modern gentleman, every member of the community is an equal, and no one should be denied basic rights, services, or opportunities. He practices tolerance – rejecting racism, sexism, homophobia, and any structural system of oppression as ungentlemanly – while embracing change, particularly shifts that remove stigma and benefit people who have been marginalized.

A gentleman understands that a closed society will quickly stagnate, so he values fresh ideas, different ways of thinking, and divergent cultural influences. He knows that he is unlikely to learn from people who are exactly like himself, or with a closed mind, so he constantly seeks new perspectives, ideas, and solutions. He is not afraid of diversity; instead he fears his life will be lackluster without it. And, he takes great care to teach the importance of diversity to his children.

Promoting diversity goes beyond accepting that differences exist; it requires practicing tolerance, and encouraging differences because there is value in them. Being open minded, and not allowing prejudice or emotional reactions to cloud judgment or color responses, are the hallmarks of the modern gentleman's tolerant attitude. He believes that while other people's values may differ from his own, listening and seeking to understand their experiences is important to his growth as a human being.

"If perfection is stagnation," says the main character in Richard Bach's classic book, "Illusions," "then heaven is a swamp." In Masonry, the quest for ongoing self-improvement is defined through the metaphor of smoothing a rough ashlar into a smooth stone. There is no fixed state of perfection, because a Mason is constantly striving to be better. To adapt is to grow.

A gentleman understands that learning is not limited to formal education; it is a lifelong commitment to expanding self-awareness. When it comes to the life stages of education, career, dating, marriage, and parenthood, the gentleman seeks out mentors, develops the skills he needs

to succeed, and sees his life journey not as a short climb leading to a long plateau, but as an ongoing ascent to higher goals and accomplishments made possible by continuous learning. If knowledge is power, he is as power-hungry as they come.

And yet, a gentleman understands that he cannot only focus on improving himself: When it comes to education, he extends the ladder down instead of pulling it up after him. He believes that public education, the "great equalizer," is essential, and he pledges time and resources to help educate his community, particularly those with limited means. He understands that empowering others has no risk; that in fact, the risk is in denying opportunities needed to thrive. Filling the world with educated people improves society, as they make smarter decisions, tackle challenging projects, boost the economy, and pioneer new ways to solve problems.

A good education promotes another of the modern gentleman's values, tolerance, by providing exposure to a variety of philosophies, beliefs, cultures, systems of ethical conduct, and students from diverse ethnic and

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religious backgrounds. And, helping grant access to educational resources speaks to the gentleman's sense of fairness, reflecting his values of diversity, philanthropy, and community.

### NAVIGATING A CHANGING WORLD

The rate of change in our fast-paced, global, technologically connected world keeps increasing. The distractions that tempt us to act in ways that run counter to core Masonic values, the values of the gentleman, are endless. The problems of the world are a moving target, and the modern gentleman must constantly address new challenges as they arise.

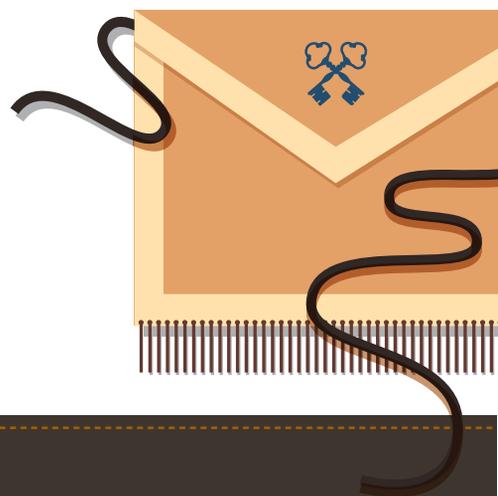
How does a gentleman remain focused and centered to sustain his efforts with so much happening around him? One way is for him to consider the many beneficial outcomes that flow from acting in line with his moral code. By remaining grounded in the time-tested wisdom of Masonic principles and his own core values, he can stay focused and centered. Life becomes simpler, choices become clearer, and both professional and personal relationships

become stronger and more cohesive. By adjusting his focus and tactics, while staying true to his core values of self- and world-betterment, the gentleman improves himself with each passing year, while sharing his knowledge and wisdom to help others do the same.

And fortunately, the gentleman's guiding principles offer a great deal of latitude to embrace a range of lifestyles and choices – and as a man in non-traditional work and parenting roles, I know that I am grateful for this wide measure of freedom. The practice of tolerance applies to the gentleman himself as well as to others, allowing him to be comfortable with sensitivity and compassion, and unchaining him from dated stereotypes. The pursuit of education broadens his horizons, and his commitment to diversity ensures exposure to – and learning from – people with different backgrounds and beliefs. His philanthropy can support any worthy cause, and he is not limited to static family configurations. Finally, his involvement in the community can be as narrow or broad as he desires and has time for – as long as he is contributing with meaning and value.

The modern gentleman is always striving to be a better version of himself, but the measure of achieving this goal may be different for each individual Mason and man. If applying the core principles to one's life is the science of being a modern gentleman, expressing those principles individually in the way one lives is the art. The world – and the roles of men in it – will continue to change in ways we haven't yet imagined. But the principles of the modern gentleman can serve as a North Star in an unfamiliar sky. ✧

*Editor's Note: Thomas G. Fiffer is an author, speaker, and storyteller. He is executive editor of The Good Men Project, an online community of thought leaders who explore modern masculinity.*



# A PASSION FOR MUSIC

CALIFORNIA'S GRAND ORGANISTS BRING  
LIFE TO THE ART OF THE RITUAL

*By John A. Vlahides*



Just as architecture has the power to inform philosophy in Freemasonry, so has music the power to inform its rituals – particularly at the hands (and feet) of California’s two grand organists, Stephen Miller and Christopher Putnam. Though both men are, by definition, performing artists, in their work for the Grand Lodge of California, they see themselves as functionaries instead. Their music serves a practical purpose: to set a solemn mood, to disguise ambient noise, and to keep participants’ minds on the ceremony at hand. Miller says, “I am not the show. Nobody comes to hear the music, and if they do, I have failed.”

Each organist is as much a fine artist as a technician. Their music is not plug-and-play, even though it occurs in the background. And, their

challenge lies not in the performance, or selecting the music, but rather in its timing. Though two rituals may be identical in form, they always differ in

duration; the grand organist must be ready to lengthen, shorten, or end his music at a moment’s notice. When the grand master finishes speaking and begins to move, the organist starts to play, and when the grand master is ready to resume speaking, the organist must complete his musical phrase.

So, the organist engages in a sort of reverse game of musical chairs: movement cues music, and its cessation cues silence. The organist succeeds

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GRAND ORGANISTS STEPHEN MILLER (ABOVE) AND CHRISTOPHER PUTNAM (RIGHT) USE THEIR MUSICAL TALENTS TO BRING LIFE TO THE MASONIC RITUAL.

based on his ability to phrase-off a line and to end each musical passage in a way that is both elegant and fluid. For this reason, both Miller and Putman prefer improvisation. “The organist is the most attentive man in the building,” says Miller. “We have to be on our game more than any other member of the lodge.”

Putnam is classically trained, and a full-time organist by trade. Before becoming a Mason, he was the organist at San Francisco’s Grace Cathedral. He’s a natural for the job. He can riff on a classical theme or melody, or perform Bach and Handel with the effortless ease of a master. He chooses music with short phrases, such as Purcell’s “Rondeau,” but usually prefers to play his own compositions. “Most classical music is really hard to time because you may be in the middle of a phrase and then suddenly must stop. You have to plan ahead. And it’s a lot easier for me to plan ahead if I’m improvising.”

Miller is likewise classically trained, but studied the piano. He describes himself as a “pop organist,” who “entertained in taverns” to hone his skills. Of his musical selections, he says, “I bring a lighter feel – contemporary organ music is my style.” His repertoire includes themes from the movies

“Titanic” and “Dances with Wolves,” and popular songs such as “I Left My Heart in San Francisco.” He selects music that is both respectful of the event, and that enhances the emotion of the quiet time between participants’ words. But he’s quick to add, “It’s not so much what you play, but how you play it. Background music should be dignified and respectful, not showy. We’re creating a feeling, an emotion.”

Both men see music – one of the seven liberal arts – as fundamental to the rituals and ceremonies of Freemasonry. Miller says, “Music helps people pay attention to the right thing. As long as music is playing, the men are respectfully quiet. Without music, they might be distracted. Music adds dignity to our rituals.”

And, what better instrument to maintain dignity than the organ? California’s grand organists have at their hands a veritable orchestra: three manuals (keyboards) with 126 possible combinations of instruments, from soft flutes and a harp to resounding trumpets and trombones. At their feet, pedals analogous to an orchestra’s double-bass section play low notes. Miller says, “The organ is the only instrument that has this majestic capability, which is why it’s called ‘the king of instruments.’”

Each volunteer grand organist travels several thousand miles a year, accompanying the grand master to lodges and ceremonies throughout the state. There are two grand organists in California because the state is so big: One man covers Southern California, the other Northern California; Bakersfield is the dividing line.

Putnam particularly enjoys the new perspective he has gained through travel. He recalls a 2014 trip to the Gold Country hamlet of Forbestown (population 320), where he played a tiny pump organ with two little pedals that worked almost perfectly. "There were 50- and 60-year members who had never heard that pump organ played," he says. "I was able to give them that gift as part of the grand master's visit."

Putnam considers himself to be an evangelizer of music, broadening other Masons' concept of what it means to be

an organist. "How could we have a fraternity that talks philosophically about how exalted music is, then not make use of music wherever we can?" He has a long-term goal to bring music into more lodges, including those that have no actual organ. He explains, "The organist doesn't necessarily have to play an organ. You could have any musician – guitarist, violinist, pianist – play the music, but he would still be called the organist. We don't have to take the title literally."

Key to both men's philosophy is simply that there be music present for every Masonic ceremony. Whatever form this music may take, its expression adds color, depth, and meaning. Music rarefies the air, literally making it hum. And when it's not there, something seems missing. Miller likens music to a rose: "A rose is always pretty, but when it has fragrance, suddenly the connection becomes emotional. I want to bring that emotion to the work of the ritual." ♦



# NON-TRADITIONAL GENTLEMEN

DEEP IN THE HEART OF GOLD COUNTRY, ONE LODGE CELEBRATES ITS UNIQUE HERITAGE WITH SPECIAL MEMBER ATTIRE

*By Julie Bifano Boe*

Off California Highway 49 in Mariposa County lies the quaint town of Hornitos. The old gold mining location has a population of 70, a post office, church, and what's been known as the smallest lodge with the biggest heart, Hornitos Lodge No. 98.

## A STEP BACK IN TIME

Hornitos Lodge, built in 1855 by Italian stonemasons, is categorized as an unreinforced masonry building, due to the walls having no metal support. The lodge building is a mere 21 feet wide, 33 feet long, and 15 feet high. It is the smallest Masonic hall in California, and the oldest standing structure in Mariposa County that is architecturally intact.

Reflecting its rich history, there are some unique attire traditions specific to Hornitos Lodge and its members. Marshal Gail Wills, who proudly sports his 50-year pin, explains that Hornitos Lodge's style was inspired by Past Master James Gordon Glidden. According to Wills, Glidden was an officer's coach who was very serious about Masonic work, and didn't stand for any tomfoolery. Glidden started his career dredging for gold in the nearby Merced River sometime in the 1930s; however, mining came to a halt during World War II, when dredgers were needed for the war effort. This led Glidden to become the superintendent of county roads. He was successful in this new government occupation – and in addition, he became seriously involved in an enjoyable new hobby: square dancing. Glidden was a caller, which meant that he prompted the steps and dance moves for participants.



MARSHAL GAIL WILLS WEARS THE TRADITIONAL ATTIRE OF HORNITOS LODGE NO. 98, WHICH IS INSPIRED BY WESTERN-STYLE SQUARE DANCING.

Glidden entered Freemasonry in 1944, and first held office in November 1946. He became chaplain, and served twice as master. He was also a member of two other lodges, Yosemite Lodge No. 99 and Merced Lodge No. 749 (which later consolidated with Yosemite Lodge). During his first term as master in 1950, Glidden suggested a specific style of dress for the members of Hornitos Lodge, which is believed to have been inspired by the Western attire used in his square dancing practice. The dress was the same then as it is today: a white, Western-style shirt; dark trousers; a

Western-style tie that is three quarter inches wide; and a small bow that hangs six to eight inches in length.

Wills believes that the tradition of wearing this “uniform” has continued through to today because it reflects the rustic ambiance of Hornitos’ rural countryside. Only two lodge members actually live within the town of Hornitos, and for the majority of members, coming to lodge represents a break away from the busy rush of everyday living; a movement backwards through time to a more simple existence.

#### **GENTLEMEN OF THE LODGE**

Picturing a stereotypical “gentleman” may inspire images of Pierce Brosnan playing James Bond. But Bond’s tuxedo, debonair smile, and fancy car are all a façade. Elegant

*Coming to lodge represents a break away from the busy rush of everyday living; a movement backwards through time to a more simple existence.*

garb and material possessions aren’t required for real heroic pursuits, or to define a gentleman. Still, Wills and the other 73 members of Hornitos Lodge do believe that the attire they wear has an impact. “Without some kind of special dress, you can be a little sloppy and not care as much about coming to lodge,” Willis explains. “It is just enough of a dress code to make you feel like you have to act differently.” He connects this philosophy to a classic song performed by Fred Astaire entitled, “Put a Shine on Your Shoes.” Lyrics include, “Do something to perk yourself

up, and change your attitude, give a tug to your tie, put a crease in your pants, but if you really want to feel fine give your shoes a shine.”

As an example: If we go to the market in sweatpants, a sullied T-shirt, and uncombed hair, we may not wish to run into someone we know. But if we go out into the world feeling put together, with clean hair and great clothes, we will likely feel self-confident and eager to meet acquaintances. The extra “shine on your shoes,” so to speak, really does impact internal self-perception, as well as external.

And, Wills believes that ongoing lodge traditions, like attire, are valuable. “I think most lodge members like both history and steadiness in their lives. Things move so fast now that we like for some things to stay the same,” he says.



**HORNITOS LODGE OCCUPIES THE SMALLEST MASONIC HALL IN CALIFORNIA, BUILT BY ITALIAN STONEMASONS IN 1855.**

“Our attire also contributes to the coherency of our group.” He adds that the uniform clothing helps brothers connect by creating a less formal, more relaxing atmosphere, which boosts camaraderie. The consistency of the lodge’s attire has become an important part of the overall culture of the lodge.

The bottom line? Mr. Wills and the smallest lodge with the biggest heart prove that being a gentleman doesn’t have to involve looking like James Bond. It just takes a commitment to brotherhood and a strong sense of self. ❖



MEMBER PROFILE

# BEST FOOT FORWARD

MEET BENJAMIN SCHWARTZ,  
CUSTOM SHOE DESIGNER  
AND MASON FOR 10 YEARS

*By Michelle Simone*

“The way you dress says a lot about your character; it’s how you present yourself to the world,” says Benjamin Schwartz, a Master Mason at Harding San Juan Lodge No. 579 in Sacramento.

Schwartz knows a thing or two about fashion: Two years ago, he left the State Treasury’s Office to pursue his dream – making unique, handmade shoes. Unable to find courses in shoemaking, he learned from a textbook. His first project involved recycled soles and an old pair of pants, and he hasn’t looked back.

Today, customers throughout the world are drawn to his shoes, which are inspired by tailored menswear and incorporate non-traditional materials, like terry cloth and cashmere. Every pair is handmade. “Our industry is moving towards quality over quantity,” he says. “I’d rather have fewer things in my closet of higher quality – and I believe many people feel this way.”

Schwartz came to Masonry through DeMolay; both his father and grandfather were members, and he joined at age 12. Those longtime friendships remain essential: A fellow DeMolay helped him build a brand, and a successful company. That friend and another DeMolay are his business partners.

When asked what being a gentleman means to him, Schwartz quickly answers: “Masonry. It’s more than how you look; it’s how you carry yourself and how you act.” ♦

*Editor’s note: Find Benjamin Schwartz on Instagram: @benjaminsshoes. Visit [freemason.org/schwartz](http://freemason.org/schwartz) for more photos.*

# Voices of Masonic Youth

In our first-ever essay contest, California Freemason reached out to Masonic youth throughout California and asked them to respond to the following topic: *As technology advances, more of our social interactions take place through smartphones and computers. From Facebook to chat rooms, from Snapchat to Instagram, how can we show respect for the people we encounter digitally – and why is it important to do so?*

WINNING ESSAY

## *A Light Amidst the Darkness*

By Lindsea Friesen

*International Order of the Rainbow for Girls, Central Coast Assembly No. 92*

Many of our social interactions occur online, from posting on Facebook and Twitter, to commenting on YouTube videos; however, it is almost impossible to avoid seeing some form of negativity. So, how can we be a light amidst all this darkness? To learn how to spread positivity on the Internet, we should first understand why people act with such animosity online.

There is a certain appeal to anonymity, either by appearing anonymous or by hiding behind an avatar. You may believe that you can say whatever you want without consequences; that no one will know you were the one who sent that comment. This opens up a Pandora's box of sorts: Many "negative" people wouldn't say half the things they post online when interacting IRL (in real life), but anonymity allows them to project personal problems onto others. Being mean online can be quite

cathartic and can temporarily boost self-esteem. But this feeling is short-lived, and being unkind can not only hurt the victim, but the commenter as well. Psychologists have found that those who are rude on the Internet are likely to become more aggressive in their everyday lives. Plus, having a negative outlook on life in general can considerably shorten your lifespan.

The solution to combatting online negativity is simple: Don't put up with it. If you see a rude comment or status, ignore it. If it is offensive, report it. If a person is continuously spreading negativity, block him. Negativity cannot be stopped, but choosing to participate in it is exactly that: a choice. Spread positivity instead. Before posting, ask yourself, "Could this offend someone?" If the answer is yes, even if it's just one person who may be offended, don't post it. And, if you see people being bullied online, reach out to

them. Chances are that they feel like they are fighting a virtual battle alone. Just knowing you are there for them can give them the strength to report their problems to someone who can help. Studies have shown that more than 50 percent of teens have been a target of cyberbullying. The same study also says that half of those who are bullied don't reach out for help. Will you choose to be a bystander, or will you, in the words of Maya Angelou, "Be a rainbow in someone else's cloud"? ❖



Read essays by the runner-up winners,  
**Bridget Carlson and Ryan Gooch** at  
[freemason.org/youth-technology](http://freemason.org/youth-technology)

# GREAT TRANSITIONS

A NEW SHORT-STAY REHAB FLOOR  
COMBINES A VISION OF CARE WITH  
A COMMITMENT TO COMFORT

*By Laura Benys*

You are in a hospital room after surgery, waiting to be released. You are exhausted. Your family is exhausted. You are ready for fresh food and a comfortable chair; warm lighting and even a widescreen TV. Of course, you would like nothing more than to go home. But before you can return to normal life, you must spend a few weeks recovering in a rehabilitation facility. So, you at least hope to reclaim some of home's comforts – and to receive the kind of care that gets you there soonest.

This is the expectation behind a new short-stay rehabilitation floor at the Masonic Home at Union City. Known as Transitions, it is the product of the fraternity's vision of care and a new community partnership. The experience it offers compared to

most other short-stay care facilities is like that of a private jet compared to a commercial airline: Both can get you from Point A to Point B. But with the new Transitions, there are fewer delays, and far more comforts.

## **VISIONARY CARE**

The Union City Masonic Home has long provided short-term skilled nursing to both Masonic Homes and Acacia Creek residents recovering from surgery, illness, and accidents. But it was only offered within the general skilled nursing floor, sharing space and staff with year-round skilled nursing residents. In recent years, residents began asking for a dedicated unit just for short-term care.

In 2014, the Homes reached out to the local health care system,

Washington Hospital, to start mapping out a plan. This relationship would shape the new Transitions floor, and serve as an opener to an ongoing partnership.

After a year and a half of conversations, planning, and renovations, the new Transitions floor welcomed its first patients in August of 2015, providing specialized care for cardiac, orthopedic, stroke, and neurosurgical rehabilitation. This care is offered to Homes and Acacia Creek residents, as well as Masons and non-Masons from outside the Homes campus (an agreement that allows the program to meet census and funding requirements). The remodeled floor includes 17 private patient rooms, a dining room, and a well-equipped fitness center. The staff-to-patient ratio is much higher than that of most skilled nursing units, and on the whole, higher credentialed. (All Transitions nurses are registered nurses (RNs). The typical patient stay is just 10 to 18 days, so staff has been trained for fast and frequent coordination with medical insurance and social services. A care manager was recruited to help with care decisions, and a social services manager to lead discharge planning. Within 48 hours of a patient's admission, there is a team meeting to bring all these pieces together.

"It's different from other places that I've worked," says Marlou Canosa, RN and Transitions unit supervisor. "We have the opportunity to get to know our patients well. We can actually provide the one-on-one care that each patient deserves." And because of the open line of communication between residents and administration, he says,

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“we can actually care for residents in the ways they want to be cared for.”

Altogether, Transitions could be a best practice for the short-stay care industry – and not just for today.

“We considered all the needs and preferences that residents and the fraternity and care providers expressed, and we developed them into these services,” says Franco Diamond, administrator of skilled nursing. “We provide services that go beyond those that currently exist. We modeled it for the future of the senior care industry.”

#### **AN UNCOMMON RECOVERY**

One of Transitions’ defining features is how it walks the line between hospital and hotel. Although its primary purpose is rehabilitation, the remodeled floor is also finely appointed and designed. Music plays softly in the background of communal spaces. An onsite gym boasts state-of-the-art equipment. Patients and visitors enjoy restaurant-style dining with table service, and a coffee and juice bar is set up daily for early risers. Upon checking in, patients receive slippers and a shower tote. Each private room has a large-screen television with cable, and comfortable seating for visitors. Out-of-town visitors can rent an apartment next door at Acacia Creek Retirement Community, which shares the Home’s campus.

But it’s not just about the physical space and amenities. The program is also designed with compassion for the patient, and sensitivity to the challenges of rehabilitation. During recovery from a major medical event, even small things can be a source of



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stress, like how to keep one's room presentable for visitors or figuring out how to work the TV remote. Transitions staffers go to great lengths to predict and prevent these issues. Twelve hours a day, a concierge greets patients and their families, introducing them to the space and answering any questions. In the morning, she makes rounds to all the patient rooms, taking note of patient needs and working with housekeeping and nursing to resolve them.

As Diamond puts it, "The focus is customer service, beyond just good nursing care."

And, this philosophy does more than just ease a patient's recovery; it can speed it up. "If you're calm and relaxed, and don't need to worry about other aspects of your environment, you go into your rehab work with a clearer mind," says Robert Perez, social services manager. "You're more open to it. You get through it faster."

Perez describes the new Transitions as "boutique" skilled nursing, and the residents seem to agree. "I get a lot of comments about how it seems like a whole new place," Perez says. "Patients seem to really enjoy it. They have a calm environment to rehabilitate. And they still feel like they're part of their Masonic Homes community."

Andrea Magana is the concierge in Transitions. She says she loves her job, and the philosophy of care around it. "Here in Transitions we try to make you feel like you're at home, not in a hospital or a rehab, because that can be so intimidating," she says.

"In many other facilities residents are taken care of, but not cared *for*," she adds. "Here, we take lots of pride in caring for the residents." ❖

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Available for Apple and Android devices and Kindle Fire, the California Freemason app lets you view current and past issues wherever you go.

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Are you a fan? "Like" the Grand Lodge of California and California Masonic Assistance Facebook pages to stay up to date with fraternity news and connect with brethren throughout the world.

[facebook.com/MasonsofCalifornia](https://facebook.com/MasonsofCalifornia)  
[facebook.com/CaliforniaMasonicAssistance](https://facebook.com/CaliforniaMasonicAssistance)

### Instagram

See what inspires your brothers at [instagram.com/MasonsofCA](https://instagram.com/MasonsofCA)



### Freemason.org

The official website of the California Grand Lodge helps you stay connected to the fraternity with news, event registration, member updates, and other member and lodge resources.

### MasonicHeritage.org

Visit the Henry Wilson Coil Library and Museum online for artifacts and manuscripts, online exhibits, and video resources.

### California Freemason Online

View past issues of our award-winning member magazine from 2002 to present day, and check out special "Web extra" content.

[freemason.org/CAFreemasonMag](https://freemason.org/CAFreemasonMag)

### Twitter

Follow [@MasonsofCA](https://twitter.com/MasonsofCA) to access live updates and more!

### YouTube

Check out the Masons of California YouTube channel for Masonic education videos, board reports, and more!  
[youtube.com/CaliforniaMasons](https://youtube.com/CaliforniaMasons)



2015-2016

# GRAND LODGE OFFICERS



**FRONT ROW (LEFT TO RIGHT)**

George E. Whitmore, Asst. Grand Lecturer Div VIII  
Jack M. Rose, Grand Lecturer  
Arthur L. Salazar, Jr., Grand Treasurer  
Bruce R. Galloway, Senior Grand Warden  
M. David Perry, Grand Master  
John R. Heisner, Deputy Grand Master  
Stuart A. Wright, Junior Grand Warden  
Allan L. Casalou, Grand Secretary

**SECOND ROW (LEFT TO RIGHT)**

Peter L. Cunningham, Grand Tiler  
Michael D. Thibodeaux, Grand Standard Bearer  
David M. Brown, Junior Grand Deacon  
David J. Thorne, Senior Grand Deacon  
John M. Hinck, Grand Chaplain  
Michael J. Stern, Grand Marshal  
Stephen R. Miller, Grand Organist  
Douglas B. Eichen, Asst. Grand Lecturer Div X  
Jeffrey M. Schimsky, Grand Bible Bearer  
Jeffery M. Wilkins, Asst. Grand Lecturer Div III  
Michael D. Neben, Junior Grand Steward  
Christopher A. Putnam, Assistant Grand Organist

**THIRD ROW (LEFT TO RIGHT)**

Alan K. Pak, Grand Sword Bearer  
Peter A. Ackeret, Grand Pursuivant  
Roy R. Pool, Assistant Grand Tiler  
Lynn R. Wallingford, Asst. Grand Lecturer Div V  
John E. Trauner, Asst. Grand Lecturer Div II  
Ricky L. Lawler, Asst. Grand Lecturer Div IV  
William A. McBroome, Asst. Grand Lecturer Div I  
David A. Coleman, Senior Grand Steward  
Thomas E. Colgan, Asst. Grand Lecturer Div IX  
Matthew W. Ross, Asst. Grand Lecturer Div VI  
Marc A. Newman, Grand Orator  
Elvan D. Moen, Asst. Grand Lecturer Div VII